DIRECTIVE ILLOCUTIONARY ACT USED IN AL – QUR'AN SURAH ALI IMRAN

THESIS

Submitted as Partial Fulfillment of the Requirements for the Bachelor Degree of English Department Faculty of Arts and Humanities UIN Sunan Ampel Surabaya



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ABSTRACT

Al Farisi, Muhamammad Rizal, 2018. *Directive Illocutionary act used in Al-Qur'an surah Ali Imran*. English Department, Faculty of Arts and Humanities. The State Islamic University of Sunan Ampel Surabaya.

Thesis Advisor: Dr. A. Dzo'ul Milal, M.Pd

Key Words : Directive, Illocution, Surah Ali Imran.

This thesis examines about Directive illocutionary act, that used in Al-Qur'an surah Ali Imran, this thesis is focus to find types of directive illocutionary act used, the most frequently type of directive used and function of directive that used in Al-Qur'an especially surah Ali Imran. Directive itself is a kind of illocutionary that can makes the hearer do something that speaker wants.

The writer uses theory about directive illocutionary act by Keith Allan for guidance to analyze tha data. In this research the writer use descriptive qualitative design. The data are taken from translation text of Al-Qur'an surah Ali Imran by Abdel Haleem.

The result of this research shows that the writer found 6 types of directive illocutionary act that used in Al-Qur'an especially surah Ali Imran, total of all data that the writer found is 61 data. The type of directive illocutionary act that used are request, question, requirement, prohibition, permission, and advice. The most frequently type of directive used in surah Ali Imran is request. And also there are some function of directive illocutionary act, they are invite, command, ask, forbid, warn, and permit.

INTISARI

Al Farisi, Muhamammad Rizal, 2018. *Directive Illocutionary act used in Al-Qur'an surah Ali Imran*. Sastra Inggris, Fakultas Adab dan Humaniora. Universitas Islam Negri Sunan Ampel Surabaya.

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Kata Kunci : Perintah, illokusi, Surat Ali Imran.

Tesis ini menjelaskan tentang kalimat illokusi perintah, yang digunkan dalam Al-Qur'an Terutama pada surat Ali Imran, tesis ini focus pada macam illokusi perintah yang digunakan, illokusi perintah yang paling sering digunakan, dan fungsi dari illokusi perintah yang digunakan didalam Al-Qur'an terutama pada surat Ali Imran. Kalimat perintah sendiri adalah macam illokusi yang bisa membuat seseorang melakukakan sesuatu sesuai perintah pembicaranya.

Penulis tesis ini menggunakan teori dari keith Allan sebagai panduan untuk analisa data pada penelitian ini. Dalam penelitian ini penulis menggunakan metodede deskriptif kualitatif. Data dari penelitian ini diambil dari terjemahan Al-Qur'an surat Ali Imran dalam Bahasa inggris oleh Abdel Haleem.

Hasil dari penelitian ini menunjukkan bahwa penulis menemukan 6 tipe dari kalimat perintah illokusi yng digunakan dalam Al-Qur'an terutama surat Ali Imran, jumlah dari semua data yang ditemukan oleh penulis adalah 61 data. Macam kalimat illokusi perintah yang digunakan adalah permintaan, pertanyaan, persyaratan, larangan, izin, dan nasehat. Macam kalimat illokusi perintah yang sering digunakan dalam Al-Qur'an surat Ali Imran adalah permintaan. Dan juga ada beberapa fungsi dari kalimat illokusi perintah diantaranya mengajak, menyuruh, bertanya, melarang, memperingatkan, dan mengizinkan.

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CHAPTER 1

INTRODUCTION

In this chapter, the writer explain about background of the study, research problem, research objective, significant of the research, scope and limitation, and definition of key term.

1.1 Background of Study

Language is a tool, which can describe feeling or expression of people. It also makes other people understand what they mean. It is supported by Yule (2005: 3) that stated language helps people to express his or her ideas and wishes to another, such as when he or she needs some helps so that close relationship among member of the group can be carried out. All human beings use language to interact with other members of the same speech community. It can be said that language has an important role as a means of communication.

Language is inseparable from what is called discourse. Discourse is a kind of language form of social practice determined by social structures. This statement gives an explanation about language, which is a part of society and social process. Usually when the people read or hear utterances, they try to understand the definition of word and they also understanding the meaning of the writer or speaker conveys. Any discourse needs Pragmatics. It is supported by George Yule (1985:97), that study of 'intended speaker meaning' is called pragmatic. Based on Paltridge (2006:52) Pragmatics is the study of relation between language and context that are grammatical in structure of language. Pragmatic is not only study

in grammatical structure of word and sentence, but it also study to the intend meaning of the speaker. The meaning of utterances is depended on interpretation of hearer. Human uses utterances in different language and different context.

From the utterances, human can understand about what others talking about, in linguistic itself there is a term which called speech acts. Speech acts is the study of the meaning and the function of an utterance. The speech is used to clarify what the speaker does. Austin (1965: 108) in his book "How to Do Things with Words", stated that there are three types of speech acts; they are Locutionary Act, Illocutionary Act, and Perlocutionary Act. Furthermore Yule in book Pragmatic (1996) classified illocutionary acts into five classes (Yule.1996:53), they are declaration, assertive, expressive, directive, and commisive.

First, Declarations is kind of speech act that change the world via their utterance. Second, Assertive is the kind of speech act that state what the speaker believes to be the case or not. Third, Expressive is the kind of speech act that state what speaker feels. Such as pain, joy, and etc. fourth, Directive is a kind of illocutionary act that speakers use to get someone else to do something, such as orders, command, and etc. fifth, Commissive is kind of illocutionary act that speakers use to commit themselves to some future action. Such as; threats, refusals, etc.

Directive illocutionary act frequently used by society around us, it can make the hearer to do what the speaker's say. Mey (2009:1017) stated that directive Illocutionary act can express the speaker's wish that the hearer do such thing and are uttered with the presumption that the hearer is under gone obligation to carry

out the question. The hearer is free to respond the speaker's utterance. So, the hearer can be rejected or accepted the utterance.

The analysis of Directive illocutionary act frequently has been conducted by some researcher in various objects. Sundari (2009), she analyzed about directive illocutionary act entitled "Directive illocutionary act analyze that applied in Archer's utterance in the Movie Blood Diamond". She found seven types of the directive illocutionary utterances, they are: Asking; there are twelve times (38, 72%), Commanding; there are six times (19, 35%), Requesting; there are four times (12, 90%), Suggesting; there are four times (12, 90%), Begging; there are two times (6, 45%), Adjuring; there are two times (6, 45%), and Forbidding; there is only one time (3, 23%). From the data which taken by the researcher, the dominant directive used is asking because is highest than other such as forbidding and etc.

Then, Yennis Setia (2015) "Directive Illocutionary Act analyze that applied in the Great Gatsby Movie". In that research the researcher found that context situation is much related to the speech act conditions, it influences the speaker to utterance directive illocutionary acts using speaking theory.

Then, next previous study is conducted by Lidya Oktoberia (2012) entitled "Directive Speech Acts Used in Harry Potter the Deathly Hallow and Bride wars Movie Script". In her research, she took two kinds of movie, they are Harry Potter the Deathly Hallow and Bride wars Movie. She wanted to compare the directive speech of both movies. She found commanding speech act in the fiction movie. The domination of directive speech act is commanding.

The three previous studies above investigated about the use of directive speech act on movie as the source, but the movie they investigated is different. Directive illocutionary act can also applied into text, the research has been conducted by some researcher in the previous, Khoirun Nisak (2016) that investigated about Directive illocutionary act from text translation from Al-qur'an. The result of her research is she divided directive illocutionary to five type they are questions, requirement, prohibition, permission, and advice to find the dominant one. She take surah An – Nisak as object and find the dominant directive, this is command.

Then, the next previous studies which related to this study found on journal entitled Directive Speech Act in The Movie "Sleeping Beauty" (Muhartoyo; Keilly Kristani – 2014). This journal paper used the theory by Jucker and Taavitsainen (2008) which classifies directive into 20 sub categories. The method of this paper journal is qualitative, in which data collection is done by watching the movie, analyzing the body movement and the dialogues of each character, reading the script and library research. The aim of this research is to find the dominant one which used by some character is that movie, the result of this study is showed that the directive speech act of ordering is the most frequently used in the movie (21,6%). The least frequently used directive speech act is inviting directive speech act (0,7%). The study of this journal also revealed the importance of directive speech act in keeping the flow of storyline of the movie.

Second previous study which closely related to this study also found on journal entitled Directive Speech Act of The main Characters in "Divergent" Movie

(Lailiyah; Sufil – 2016). This paper journal is investigate about the directive speech act that using theory by Allan (1986: 99) which classifies into four classes of directives. The data were collected from the utterances of the main characters in Divergent movie by using participant observation method. Then, the data were analyzed by using contextual method. The results of this study showed that there were three types of directive speech acts; they were direct speech act, indirect speech act, and literal speech act. Then, the meaning of directive speech act could be (1) command, (2) prohibition, (3) requesting, (4) invitation, (5) suggestion, and (6) warning.

There are several media can be analyzed with directive illocutionary act theory, such as Al-Qur'an, Film script, and so on. In this research the writer uses Translated text of Al-Qur'an surah Ali Imran by Abdul Haleem. Abdul Haleem translation text has been known by whole of muslim people in this world. Many researcher who analyze Al-Qur'an used Abdul Haleem translation text they are Qosim (2017) and Elaissawi (2016), because of his work is easy to understand and can avoid confusing to understand some phrases and words. The writer in this research using the translation work from Abdul Haleem because the sentence that used in his translation work was easy to understand. So this is the reason why the writer uses this translation.

Surah Ali – Imran contains of 200 verses and it revealed in Medina. Its contents talking about Imran family story that also mention the birth of prophet Isa, similarity with some prophet and it mention the birth of Maryam binti Imran. Surah Ali Imran itself means the story of Ali Imran Story. Some researcher in this previous

study about Al-Qur'an surah Ali Imran are used it in their research, but both of them used different theory. They are Kadir (2015) and Nopriwan (2014).

Based on the previous study above, some researchers used movie as the source of their research object and also one researcher that used directive theory which applied in translation or written text for analysis. The writer also have some similarities and differences with some previous researcher above. The similarities are that we concern about directive illocution act. We also use qualitative approach for conduct the research. Meanwhile, the differences in (Minasih, YennisSetia – 2015) and (Sundari, Hesti – 2009) used the movie as the source of their research. The writer also have same object which previous researcher (KhoirunNisak, NurAfita – 2016) that investigate about Directive illocutionary act from text translation from Al-qur'an. Our object and title is look same which are investigate about translation text of Al-Qur'an by Abdul Haleem but in other hand the writer in this research used surah Ali Imran as his subject. In this research the writer will investigate about directive illocutionary act which used in Al-Qur'an Surah Ali Imran and divide the directive into six types which used theory by Keith Allan (1986: 199).

1.2 Research Questions

The writer states the following problems to do the research. They are:

- a) What are types of directive illocutionary acts used in Al-Qur'an Surah Ali Imran?
- b) What is the directive illocutionary act which frequently used in Al-Qur'an Surah Ali Imran?

c) What are the function of directive illocutionary acts used in Al-Qur'an Surah Ali-Imran?

1.3 Research Objectives

- To explain kinds of directive illocutionary acts used in Al-Qur'an Surah Ali
 Imran
- b) To explain the directive illocutionary act which frequently used in Al-Qur'an Surah Ali Imran
- c) To explain the function of directive illocutionary act used in Al-Qur'an Surah Ali-Imran

1.4 Significance of the Study

In this research the writer assumes to achieve some practically significances for the readers. This study is expected to enrich and increase the knowledge about the Illocutionary speech act, especially directive illocutionary act that found in the written text. Practically, this analysis can be advantageous and useful to the learners, especially to the student of English Department who are interested in Pragmatics. The reader is hoped can understand what are the factors that make speaker uses the kinds of speech act.

1.5 Scope and Limitation

The scope of the research the writer used Speech act theory which one of the branch study of pragmatic by George Yule (1996: 48) that focus on illocution. Illocutionary act that has been divided into five types by Searle (1969) they are: directive, declaration, commissive, representative, expressive. The writer used translation text of Al Qur'an Surah Ali Imran which have 200 verses as the

primarily data for this research. The directive illocutionary theory used to analyze the kinds of directive which used in surah Ali Imran and also the meaning which implied insurah Ali Imran. The writer applied the theory of directive illocutionary act proposed by Allan (1986: 99) that cited from Sufil Lailiyah (2015).

1.6 Definition of Key Term

- 1. Illocution is a linguistic act performed by speaker to make an utterance as suggesting, commanding, and etc (Searle; 1996)
- 2. Directive illocutionary act is the kind of speech act that speakers use to get else to do something/the speaker attempts to make the world fit the words (Yule. 1996: 54).
- 3. Ali Imran is the third surah in Al-Qur'an. Surah Ali Imran means Ali Imran's Family.

CHAPTER II

LITERATURE REVIEW

A theory is necessary in conducting a research as it is used to make the research clearer. Considering that, the writer using theory of Directive illocutionary act as the basic of the research as well as the way to analysis the data. In this chapter, the researcher explains the theories related to the research. Those theories are:

2.1 Pragmatics

Pragmatics is one of the branch of linguistics studies that describe the meaning of the words by the speaker in communication. A successful communication can happen when the people understand each other correctly, that is in accordance with what the speaker means and the hearer understands the speaker to mean. Pragmatics is about how the listener interpret utterances and the speaker produce interpretable utterances (Griffiths; 2006 p.21).

Levinson (1983:9) states that pragmatic is the study of the relation between language and context that are basic to an account of language understanding. Based on the definition, it can be seen that in understanding the language people have to know the meaning of utterance and the context of utterance.

Another linguist who also defines pragmatics is Leech. He says that pragmatics is a study of meaning related to speech situation (Leech, 1993:6). It means that pragmatics studies meaning of human language that deals with the situation when the speech is performed.

Then another linguist define that Pragmatics is the study of the expression of relative distance (Yule, 1996: 3-4). By simple definition, pragmatics is the study

of the relationship between linguistic forms and the users of that forms. It is possible if speaker's utterances can be interpreted in various ways relate to some aspect. Those aspects are context, culture, situation and the closeness relationship between speaker and hearer.

According to Yule (1996:129-133), pragmatics itself covers:

a. Entailment

Entailment is the relationship between two sentences where the truth of one
(A) requires the truth of the other (B)

b. Implicature

Implicature is the relationship between two statements where the truth of one suggests the truth of the other, but distinguishing implicature from entailment does not require two statement.

c. Presupposition

Presupposition is an assumption about the word whose thruth is taken for granted in discourse.

a. Speech Act

Speech act is the study of how we do things with utterance. There are three basics in saying utterance namely: Locutionary act, illocutionary act and perlocutionary act.

e. Deixis

Deixis is the way in which language encode-feature of the context and thus concerns ways in which the interpretation of utterance depends on the analysis of that context of utterance.

2.2 Speech Act

The speech act itself was founded by Austin in 1962 and developed by Searle in 1969. Speech acts are acts of communication. Speech act theories explain how the speaker use language intended action and how the hearer intended the meaning form of whar the speaker said. The definition of Speech act is the study of how we do things with utterance. There are three basics in saying utterance namely: Locutionary act, illocutionary act and perlocutionary act (Yule; 1996: 48). In other hand Peccei (1999: 43) states that Speech act is human activity in language, it studies the way people act through their speech. According to Austin (1983: 236) speech act can be divided into three types:

1. Locutionary Act

The Locutionary Act is the utterance of a sentence with determinates sense and preference. For example: "I've just made some coffee". This sentence is meant to inform addressee that he has made coffee without any attention to perform an act or to influence the addressee. The point of the example above is "I" as subject, "made" as predicate, and "some coffee" as object. This speech act only expresses language, understanding the intention of the speaker is not needed.

2. Illocutionary Act

This act is the making of statement, offer, and promise, in uttering a sentence by virtue of the conventional force associated with it (or with its explicit performative paraphrase). This act is also called the act of doing something in saying something. For example: "Would you like coffee?". The addresser who utters this sentence to his partner, his doesn't only say the words but also offering his coffee to the partner. The Illocutionary Act is one of Speech Act which helps people do something not only saying it.

3. Perlocutionary Act

The perlocutionary act is the effect caused by some utterances that are uttered by the speaker to the hearer. It can be said that this act is the act of affecting someone. For example: "There is a snake next to you!", if we say this utterance to someone, there will be some effects caused by that utterance. After the hearer heard that utterance he/she may run.

2.3 Illocutionary act

Austin (in Coulthard, 1985: 18) states that illocutionary acts are acts performed in saying something. Some linguist have classified some categories of illocutionary. There are five basic kinds of action or illocution of utterance that one can perform in speaking which are promoted by Searle (1965: 42), they are:

1. Representatives / Assertive

This act explains the situation, which commits the speaker to the truth of the expressed proposition such as asserting, concluding, announcing, and predicting.

2. Directives

The objective of this act is to make the addressee do something. The examples are direct, advice, urge, supplicate, implore, entreat, beseech, pray, tell (to), require, ask, beg, suggesting, command, recommend, demand, order, request, and forbid. For example: "I'm thirsty, Give me a cup of water, please!" The sentence means that the addresser wants the addressee to do something that is getting the drink for

the addresser. The sentence indicates a request from addresser to addressee to get the water.

3. Commissive

This act is aimed at urging the addresser to do something, such as promising, swearing, threatening, and offering.

4. Expressives

This act expresses the addresser's psychological state as thanking, appologizing, welcoming, praising, and congratulating. Like the commissives, they tend to be convivial and therefore intrinsically polite. The reserve is true, however, of such expressive as 'blaming' and 'accusing'.

5. Declarations

This act is used to uphold a particular speech act that affect immediate changes in the institutional state of affairs and which tend to rely on elaborating extra linguistic institution as declaring war, excommunication, christening, appointing, and firing from employment.

Another linguist, Yule (1996: 53) states that speech acts also can be divided into five types. They are:

- 1. Declarations is kinds of speech acts that change the world via their utterance.
- Representative is kind of speech acts that state what speaker believes to be the case or not, it can be form into statements of fact, assertions, conclusions, and descriptions.

- Expressives is kind of speech acts that state what speaker feels, it express
 psychological states and can be statement of pleasure, pain, like, dislike, and
 sorrow.
- 4. Directives is kinds of speech acts that speaker use to get someone to do something, it express what speaker wants. They can be form into commands, orders, requests, and sugestions.
- 5. Commissive is kinds of speech acts that speaker use to commit themselves to some future action, it express to what the speaker intends. Commissive tslef can be form into threats, refusals, and pledges.

2.4 Directive Illocutionary act

Directive Illocutionary Act is an Illocutionary Act that makes the addressee doing something. Directive Illocutionary act helps the addresser to change the situation. Searle (1969) stated that directives are intended to produce some effect through action by the hearer: ordering, commanding, requesting, advising, and recommending are examples.

According to Vanderveken (1990:189) the Directive Illocutionary Act contains: asking, commanding, requesting, suggesting, adjuring, forbidding, begingand so on. Here the definition of each terms:

1. Asking

Ask has two distinct directives uses. One can ask someone to do something or ask him question (e.g. "ask whether", "ask why", "ask whom"). In the first use, "ask" names the same illocutionary force as "request". To ask or to request that someone does P (Propositional Content) is the same thing. In the second use, to ask

a question is to request the hearer to perform a future speech act that would give the original speaker a correct answer to his question (special propositional content condition).

2. Requesting

A request is a Directive Illocutionary Act that allows the option of refusal. It differs from "direct" only in the rather polite mode of achievement which is expressed in English by the modifier "Please". "Request" is often taken to be the paradigmatic directive, but on account of this special mode of achievement, not the primitive.

3. Commanding

A command is requires authority or at least pretended institutionalized power. Thus, to give an order is to demand of the hearer that he does something while invoking a position of authority or of power over him (special mode of achievement), while a command is just to give an order from a position of authority.

4. Suggesting

In the directive sense, to suggest is just to make a weak attempt to get someone to do something.

5. Adjuring

"Adjure" have two Directive sense. In the first sense, to adjure is to command solemnly, as under throat or as with threat of a course. In the second sense, to adjure is just to entreat someone to do something. In theology, an adjuration is always solemn command which precludes the option of refusal

6. Forbidding

Forbidding is the propositional negation of ordering. Thus to forbid a hearer to do something is just to order him not to do it.

7. Begging

The verb "beg" has two distinct uses. In one, to beg is to request politely (mode of achievement) as in "I beg your pardon". In the other use, to beg is to request humbly as in the special case of the "beggar", who is seen to be habitually begging. In both uses, the speaker expresses a strong desire for the thing "begged for".

Other linguist, Bach and Harnish (in Ibrahim, 1933) classified directive into six main categories, that are request (requesting, begging, inviting), questions (asking, investigating, interrogating), requirements (commanding, ordering, instructing, demanding, arranging, dictating, directing), prohibitions (forbidding, restricting), permissions (permitting, dismissing, allowing, forgiving, and granting), and advices (suggesting, advising, admonishing, recommending, urging, counseling).

Futhermore Allan (1986: 99) cited from SufilLailiyah (2015)) states that directive have six classes, they are:

1. Request

The speaker requests the hearer/addressee to do an act (something). It can include: beg, implore, insist, invite, plead, pray, solicit, summon, and tell.

2. Questions

The speaker questions the hearer/addressee as to proposition. It include: inquire, query, question, quiz, and ask.

3. Requirements

It means that's the speaker requires the hearer/addressee to do an act. Requiring include: big, charge, command, demand, dictate, instruct, order, prescribe, and require.

4. Prohibition

The speaker prohibits the hearer/addressee from doing an act. Prohibitive include: enjoin, forbid, prohibit, proscribe, and restrict.

5. Permission

The speaker permits the hearer/addressee to do an act. It include: agree, allow, authorize, bless, consent to, dismiss, excuse, exempt, forgive, grant, leave or permission, license, pardon, permit, release, and sanction.

6. Advice

The speaker advises to the hearer/addressee to do an act. It include: admonish, advice, caution, counsel, propose, recommend, suggest, urge, and warn.

2.5 IFIDs

Searle (1969: 30) cited in Muarifah (2016)) states that illocutionary force indicating devices is include word order, stress, intonation contour, punctuation, the mood of the verb, and it also can called performative verbs. It means that there are several things in illocutionary force which have to be known before classifying the type of directive illocutionary acts in a utterance. While another linguist, Yule (1996:49)

defines that illocutionary force is a slot for a verb that explicitly names the illocutionary act being perform. Cutting stated that the clearest example is the use of specific verb in an utterance. This verb is usually called as speech act as speech act verbs or performative verbs. Some verbs such as "To order, to warn, to promise," can be used to make the illocutionary function explicit, e.g "I order you to leave now".

Different from the others linguist, Austin states that other devices in speech, some of the role, which can be taken over by the device of the explicit performative (1962:73)

- 1. Mood
- 2. Punctuation, italic, and word orders
- 3. Adverb and adverbial phrase.
- 4. Gestures or ceremonial non-verbal action (winks, pointings, shruggings, frowns).
- 5. Circumstance of the utterance.

2.6 Translation Text of Al-Qur'an

The Holy Al- Qur'an is a divine book that revealed to Prophet Muhammad (peace be upon him) and is accepted as the last scripture for human guidance by islam religion around the world. It has been translated into various language by Muslim and non-Muslim translator. It writen with modern style and used sentence or word choice which easy to understand foe many people especially a milion Islamic people around this world. The aim of Al-Qur'an which is translated into English is to make

the people easier to understand the content, especially for those who does not know about Arabic language and use English as native language.

2.7 Surah Ali Imran

Surah Ali Imran means story of Imran's family. It is a third surah in Al-Qur'an after surah An-Nisa'. It is revealed in madina. Surah Ali Imran contains 200 verses that its contents discusses about story of Imran's family, revealed soon after the Battle of Badr, the occasion of the visit of the deputation from the Christians of Najran, immediately after the first one, and condition of islam after the Battle of Uhd.

CHAPTER III

RESEARCH METHOD

In this chapter, the writer describes about the research method of this research. They are research design, research instrument, data of the research, data sources, data instrument, techniques of data collection, and data analysis.

3.1 Research Design

In this research, the writer used descriptive qualitative approach to analyze the data, in which related to the implied meaning of surah Ali-Imran's translation. According to Bongdan (1982) cited in Nisak (2016) states that qualitative research is always descriptive since the data collection are in the form of words or picture rather than numbers. The descriptive qualitative approach in this research was adopted to collect and analyze the data of directive illocutionary acts on Al Qur'an surah Ali Imran. The writer's focus is to find and analyze the verse of surah Ali-Imran which contained types of directive illocutionary act and also the meaning of directive illocutionary act which used in Al-Qur'an surah Ali Imran.

3.2 Research Instruments

The writer needed some instruments to do this research, which could help him in working on this research. The main instrument of this research is the writer itself to analyze the data and drawn the conclusion. To find the data source, the writer used handphone, laptop and internet connection to get translation text Al-Qur'an surah Ali Imran by Abdul Haleem. After that, the writer used writing equipment to write down all words, phrases, and sentences that contain directive illocutionary act. The

writing equipment were laptop, mini book, and pen. The writer also used terjemahan Al-Qur'an Bahasa Indonesia to match and for additional information the translated text with Al-Qur'an.

3.3 Data and Data Source

The writer taken the data from print out of translation text of Al-Qur'an surah Ali Imran by Abdul Haleem as the data source for this research. This surah is the third chapter of Al-Qur'an with 200 verses. The content of surah Ali Imran is about story of Ali Imran's family. The data form of this research is from words, phrases, and sentences which contain directive illocutionary acts which used on translation text of Al Qur'an surah Ali Imran and then, for Arabic text the writer taken data from internet http://al-quran.info/#3. The data will be analyzed using directive illocutionary act theory by Keith Allan (1986).



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3.4 Technique of Data Collection

The data source which the writer analyze is about translation text Al-Qur'an surah

Ali Imran. To make the writer easy to find the data, the writer doing some steps

below:

1. Reading

First step of this research the writer read the translation text of Al Qur'an surah Ali

Imran by Abdul Haleem from the first verses until the end of the verses of surah Ali

Imran rapidly. Besides, read the translation text the writer also read terjemahan Al-

Qur'an for additional information.

2. Identifying directive

In second step of this research the writer try to detect the phrases, words, and

sentences which used directive illocutionary act in each verse of translation text Al-

Qur'an surah Ali Imran. During identifying the verses which contain directive

illocutionary act, the writer used a pen to underline the sentence or give different

color of pen to make the next step easy. The writer make a code to make the finding

easy. Directive categorization is give codes as follows:

1. Requestives : Req

2. Questions : Que

3. Requirements: Requ

4. Prohibitives : Pro

5. Permissives : Per

6. Advisories : Adv

3. Categorizing directive

In last step is categorizing, the writer redetect of directive illocutionary act in each verses of surah Ali Imran and the writer using a color pen to underline some directive illocutionary act which found in Al Qur'an surah Ali Imran based on Allan (1986) theory. Before the writer categorizing the data which found in translated text of Al – Qur'an surah Ali Imran,

3.5 Data Analysis

After collecting the data, the data were analyzed. Data analysis is the next step of this research which is the writer identified, classified and described the data. Wolcott cited in Maghfiroh (2016) states that it includes interpreting, categorizing, and finally drawing conclusions.

 Find and explain the types of directive act, which found in translated text of Al – Qur'an surah Ali Imran based on the codes given by the writer.

Picture 2 Find the data on translation text of Al-Qur'an surah Ali Imran

be held in honour in this world and the next, who will be one of those brought near to God. ⁴⁶He will speak to people in his infancy ^a and in his adulthood. He will be one of the righteous.' ⁴⁷She said, 'My Lord, how can I have a son when no man has touched me?' [The angel] said, 'This is how God creates what He will: when He has ordained something, He only says, "Be", and it is. ⁴⁸He will teach him the Scripture and wisdom, the Torah and the Gospel, ⁴⁹He will send him as a messenger to the Children of Israel: "I have come to you with a sign from your Lord: I will make the shape of a bird for you out of clay, then breathe into it and, with God's permission, it will become a real bird; I will heal the blind and the leper, and

 Calculating the total of each types of directive act, then finding the dominant directive illocutionary types act in translation text of Al- Quran surah Ali Imran. Table 1. Most frequently used of directive illocutionary act

	Table 1. Most frequently used of directive illocutionary act		
	DIRECTIVE		
NO		FREQUENCY	
	ILLOCUTIONARY TYPE		
1	ъ.		
1	Request		
2	Questions		
2	Questions		
3	Requirements		
4	Prohibition		
5	Permission		
6	Advice		
TOTAL			

3. Based on function of directive act that the writer found on translated text of Al – Qur'an surah Ali Imran, here the writer interpret the function of directive illocutionary which used in surah Ali Imran.

CHAPTER IV

FINDINGS AND DISCUSION

This chapter presents the findings and discussion of the result of data analysis which connected with the questions of this research in chapter 1.

4.1 Findings

Based on data analysis the writer found the types, directive frequently used, and the meaning of directive that used in Al-Qur'an surah Ali Imran by using theory by Keith Allan. The finding in this research are presented as followings.

4.1.1 The types of Directives and type of directive most frequently used

In the translated Al- Qur'an surah Ali Imran which consists of 200 verses, the writer found 61 data of directive illocutionary act which categorize in each type they are request, question, requirement, prohibitive, permission, and advice. The data are shown in the table as follows:

Table 2. Table of type directive Illocutionary act

NO	DIRECTIVE ILLOCUTIONARY TYPE	FREQUENCY
1	Request	17
2	Questions	13
3	Requirements	15
4	Prohibition	8
5	Permission	1
6	Advice	7

TOTAL	61

4.1.1.1 Request

Allan (1986: 99) states that requestives is an utterance that the speaker request to the hearer/addressee to do an act (something). It include each form, they are: beg, implore, insist, invite, plead, solicit, summon, and tell. The writer found total 17 data of request.

Data 1 verses 9

Our Lord, You will gather all people on the Day of which there is no doubt: God never breaks His promise.

In this sentence which bold typed is a directive illocutionary act request type and the form of the bold typed sentence is invite. In the bold typed sentence above Allah as the God of this world and as the one who rules the universe, he said to people or the reader of holy book Al-Qur'an via Prophet Muhammad as the messenger of the God that he never break his promises as mentioned in Al-Qur'an. Then Prophet Muhammad invite them to believe with the holy Book of Al-Qur'an that it is right.

Data 2 verses 18

God bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise.

Whole sentence which bold type is also directive illocutionary act request type and the form is inviting. As we seen above, Allah as the God tell about his mightiness in this universe to prophet Muhammad as the messenger of the of the God and he said that "no God but him" to people who believe with him, and it refers to the God as the creator of this world and universe. Prophet Muhammad at that time invite the disbelievers to obey the God and become a muslim people in other hand the angle and the people who have knowledge about islam religion also said that Allah is the one create and rules this universe and his creature such as people, animal, angel and others. Allah is the almighty in this world with his powers he can make what he want too, we as people who one of his creature must believe and worship to him for better life in heaven and the people who believe with it and do Allah commands he get achievement in heaven from Allah and it is a bliss from The One.

Data 3 verses 19

True Religion, in God's eyes, is *islam*: [devotion to Him alone]. Those who were given the Scripture disagreed out of rivalry, only after they had been given knowledge—if anyone denies God's revelations, God is swift to take account

The sentence which bold typed above is directive illocutionary act type and it form is telling. In this sentence Allah telling about the religion who loved by him and it is islam. Islam is a religion which have many followers in this world and the center of muslim people is in Saudi Arabia which the Islamic religion spread first there before another country. And also islam is a true religion which according to Allah as the God, because there is a scripture that Allah reveal to our prophet Muhammad.

Many followers of islam must believe with the scripture which reveal to our prophet Muhammad as the messenger from the god, we can called this scripture holy book of Al-Qur'an which include many rules and story from the past before prophet Muhammad until the birth of prophet Muhammad.

Data 4 verses 73

But do not sincerely believe in anyone unless he follows your own religion'— [Prophet], tell them, 'True guidance is the guidance of God'— [they say], 'Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord's presence.' [Prophet], tell them, 'All grace is in God's hands: He grants it to whoever He will—He is all embracing, all knowing.

The sentence which bold typed is directive illocutionary act request type and it form is telling. As we know prophet Muhammad is the messenger from the God, Allah. He receive Al-Qur'an as the guidance for muslim people around the world and it directly reveal to Prophet Muhammad. In the sentence above Allah Command to Prophet Muhammad and tell to people around him to believe in Al-Qur'an because the holy book of Al-Qur'an is the best guidance book for their live which there is any story and rules that Allah said there.

Data 5 verses 97

There are clear signs in it; it is the place where Abraham stood to pray; whoever enters it is safe. Pilgrimage to the House is a duty owed to God by people who are able to undertake it. Those who reject this [should know that] God has no need of anyone.

The sentence which bold typed is directive illocution request type and it form is telling. The aim of that sentence above is for telling muslim people and non-muslim people or for all people who lived in this world that Ka'bah as the center of muslim pray, it is safe for praying there. Because Allah as the God make it safe for people who want to pilgrimage there. There is sign of Abraham when he take pray in front of ka'bah we can called that hajr Ibrahim, it is a sign that Abraham was make this place safe too before prophet Muhammad and other prophet safe ka'bah too.

Data 6 verses 138

This is a clear lesson to people, and guidance and teaching for those who are mindful of God.

All of that sentence above is directive illocutionary act request type and it from is telling, the sentence above have aim and it is to make the reader of Al-qur'an believe with all of typed in Al-Qur'an. It became a guidance for muslim people around the world especially for muslim which mindful with God. Many lesson that we can learn from Al-Qur'an especially about rules and law from God which typed there, muslim people must believe with Al-Qur'an because it is include in rukun islam.

Data 7 verses 185

Every soul will taste death and you will be paid in full only on the Day of Resurrection. Whoever is kept away from the Fire and admitted to the Garden will have triumphed. The present world is only an illusory pleasure.

The sentence which bold typed above is directive illocution request type and it form is also telling. Aim of this sentence is to make believer or we can called muslim

believe with all thing that typed in Al-Qur'an and it can be command for all muslim to take pray to Allah as the God who crate and rules this universe. In that sentence above Allah try telling to all people in the world that every live thing in this world will die except him, because of that we as a muslim people who believe in Al-Qur'an must mindful and take obey Allah.

4.1.1.2 Question

Allan (1986: 99) states that Question is an activity that makes the speaker question to the hearer/addressee as to proposition. It include of each form, they are: query, question, quiz, and ask. The writer found 13 data of question.

Data 1 verses 15

[Prophet], say, 'Would you like me to tell you of things that are better than all of these? Their Lord will give those who are mindful of God Gardens graced with flowing streams, where they will stay with pure spouses and God's good pleasure—God is fully aware of His servants.

The bold typed sentence above is directive illocutionary act questions type and it form is also question. In the sentence above have aim to give some people or some believer question for influence them for obey to Allah, Prophet Muhammad as the messenger from the God, Allah. Reveals some directions to say it to people around him and especially for his followers that we can called them muslim people.

Data 2 verses 23

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ Have you considered those who were given a share of the Scripture? When they are asked to accept judgement from God's Scripture, some of them turn their backs and walk away, all because they declare

The sentence which bold typed above is directive illocution question type and it form is also question. In the sentence above we know that prophet Muhammad give some question to people live around him and try to make the mindful people who obey god influence with his declaration that muslim must believe with scripture which have reveal to prophet Muhammad as the messenger from the God, Allah.

Data 3 verses 25

How will they fare when We gather them together for a Day of which there is no doubt, when every soul will be paid in full for what it has done, and they will not be wronged?

Whole of the sentence above is directive illocutionary act question type and it form is asking. All of this sentence is asking for all people who read this verses especially for muslim people around the world, it talking about a day that all people in this world gather together in one place. Allah give this question to all people who read this because there are some people do not believe with it, but Allah have a power to do this beside as the creature of this universe Allah is also have unlimited power which there are not one of his creature can fight him. And the day which all people gather together in one place is real, especially for muslim people must believe with it.

Data 4 verses 65

People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you not understand?

Whole of sentence above also directive illocutionary act question type and it forms is also questions. The sentence above is talking about the hypocrisy of disbelievers with the holy book before Al-qur'an, it are torah and gospel. The God, Allah give a question to the reader or at that time to the disbelievers for make them believe with Al-qur'an which it has been perfecting from Allah. The disbeliever always argue about Abraham that he is from their community, actually it is not and Allah send down this verses to make them stop arguing each other about Abraham.

Data 5 verses 80

He would never command you to take angels and prophets as lords. How could he command you to be disbelievers after you had devoted yourselves to God?

The sentence which typed bold is directive illocutionary act question type and it forms is also question. The sentence above is about how Prophet Muhammad make the disbelievers believe with him, Allah as the God and the one in this universe can make what he want then Allah make the messenger such as Prophet Muhammad to spread out Islamic region around Saudi Arabia until whole of the world. Prophet Muhammad as the messenger not influence his followers worship to him but he order his followers to worship to Allah as the one who create and rules everything in this world.

4.1.1.3 Requirement

Allan (1986: 99) states that requirement is an activity which the speaker make an utterance to requires the hearer / addressee to do an act. Requirement also include: big, charge, command, demand, dictate, instruct, order, prescribe, require. The writer found 14 data of requirement.

Data 1 verses 32

Say, 'Obey God and the Messenger,' but if they turn away, [know that] God does not love those who ignore [His commands].

The text which old typed is directive illocutionary act requirement type and it form is command. The sentence above explain about the command from allah that we must obey The god and messenger which receive a scripture holy book of Al-Qur'an. Then, when someone turn away to obey god and the messenger he got sin and in the heaven tomorrow he or she gets a tormented from the god.

Data 2 verses 41

He said, 'My Lord, give me a sign.' 'Your sign,' [the angel] said, 'is that you will not communicate with anyone for three days, except by gestures. Remember your Lord often; celebrate His glory in the evening and at dawn.'

The sentence which bold typed is also directive illocutionary act requirement type and it form is command. In the sentence above explain about the God commanding to prophet Zacharia to always remember Allah as the God all day and in every what he do, except he talking with people with gesture because prophet Zkaria want to

know about the powers and the mighty of God who create this world and the universe.

Data 3 verses 43

Mary, be devout to your Lord, prostrate yourself in worship, bow down with those who pray.'

The sentence which bold typed is directive illocutionary act requirement type and it forms is commanding. In the sentence above The God give command to Mary to be worship and bow down to him because Allah as the God want Mary and also her son grandchild to obey and worship to him as the one who create her in this world.

Data 4 verses 51

God is my Lord and your Lord, so serve Him-that is a straight path.

The sentence which bold typed is also directive illocutionary act requirement type and it form is also command. The sentence above explain about Allah as he one and the God give a command to all people in this world especially muslim people and the reader of this Holy book to worship and obey him. The straight path which means in this sentence is a way which that Allah loved and for people that want to get any achievement from the God as the one.

Data 5 verses 92

None of you [believers] will attain true piety unless you give out of what you cherish: whatever you give, God knows about it very well.

The whole of senetence above which bolf typed is also directive illocutionary act type and it form is require. The senetence try to explain about allah require to the rich people who not give part of his cherish to people who need it, he or she does not get any achievement from God in heaven. Because part of your cherish is theirs, God knows about how many cherish you get when you give it to someone who need it. And Allah love the people who make a good thing around him.

Data 6 verses 133

And obey God and the Prophet so that you may be given mercy.

The whole sentence which bold typed above is also directive illocutionary act requirement type and it form is require. The sentence above explain about the merciful of the God, Allah. All people around this world must obey the God and the prophet who has received the holy book. Before Al-Qur'an Allah reveal some holy book such as Torah, Gospel, and Zabur as the guidance for people who lived in the world before islam was exist, then when Prophet Muhammad born in this world Allah reveal other holy book and it can called Al-Qur'an which reveal to him for the guidance of muslim people around the world and the guidance for peoplr who follow prophet Muhammad.

Data 7 verses 148

And so God gave them both the rewards of this world and the excellent rewards of the Hereafter: **God loves those who do Good.**

The sentence above which bold typed is directive illocuinary act requirement type and it form is command. The sentence above explain about the command which allah give to people around this world especially for muslim people who believe with the God to do good thing. Such as helping our brother or sister who need our help, and if we obey that command Allah as the God will give any achievement to us and also give a good thing in the heaven which we never get in this world.

4.1.1.4 Prohibition

The speaker prohibits the hearer / addressee from doing an act. Prohibitive are include: enjoin, forbid, prohibit, proscribe, restrict. In this research the writer found 8 data, but in this finding the writer just explain 5 data. They are as follows below:

Data 1 verses 60

This is the truth from your Lord, so do not be one of those who doubt.

The sentence above which old typed is directive illocutionary act prohibition type and it form is forbid. The sentence above explain or talking about Allah forbid people especially muslim people who spread out around the world or the reader of Holy book Al-Qur'an to do not doubt with the almighty of God and if they are doubt with the mighty of God he or she will get any sin and Allah will angry with people like this.

Data 2 verses 77

إِنَّ الَّذِيْنَ يَشْنَرُوْنَ بِعَهْدِ اللهِ وَ اَيْمَانِهِمْ ثَمَنًا قَلِيْلًا أُولَبِكَ لَا خَلَاقَ لَهُمْ فِي الْأَخِرَةِ وَ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَكَلِّمُهُمُ اللهُ وَلَا يَكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ اللهِمْ يَوْمَ الْقِيْمَةِ وَلَا يُزَكِّيْهِمْ ﴿ وَلَهُمْ عَذَابٌ اللهُمْ عَذَابٌ اللهُمُمْ اللهُمْ عَذَابٌ اللهُمْ عَذَابٌ اللهُمْ عَذَابٌ اللهُمُ عَذَابٌ اللهُمُ اللهُمُ عَدَابٌ اللهُمُ عَذَابٌ اللهُمُ عَدَابٌ اللهُمُ عَدَابٌ اللهُمُمُ اللهُمُ اللهُمُمُ اللهُمُ اللهُمُ عَدَابٌ اللهُمُ عَذَابٌ اللهُمُ اللهُمُ عَدَابٌ اللهُمُ اللهُمُ عَدَابٌ اللهُمُ اللهُمُ عَدَابٌ اللهُمُ عَدَابٌ اللهُمُ الللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ ا

But those who sell out God's covenant and their own oaths for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection— He will not cleanse them [of their sins]—agonizing torment awaits them.

The bold type sentence above is directive illocutionary act prohition type and it form is also forbid. The sentence above talking about to do not sell out God's covenant, because the God's covenant just a guidance for people who need it. And if there is a people who sell out this the God give a sin to his or her.

Data 3 verses 105

Do not be like those who, after they have been given clear revelation. Split into factions and fall into disputes: a terrible punishment awaits such people.

The sentence which bold typed above is directive illocutionary act prohibition type and it forms is forbid. The sentence above explain about Allah forbid someone or people to argue about something that was give clear revelation from the God, Allah knows about everything in this world. If we still argue with another people about a thing that we do not know except Allah we can get any punishment from the God.

Data 4 verses 130

You who believe, do not consume usurious interest, doubled and redoubled. Be mindful of God so that you may prosper.

The sentence above is directive illocutionary act prohibit typed and it form is also forbid, in the sentence above the God, Allah. Forbid the muslim the believer or we can called it muslim people to for not doubled and redoubled or riba, because of

riba people hearts can be dark because full of sin which eat of riba. In the next sentence above it is explain about Allah as the God will give a prosper to people or someone who mindful of him and we as muslim people must believe with it.

Data 5 verses 139

Do not lose heart or despair—if you are true believers you have the upper hand.

The sentence above is directive illocutionary act which contains prohibit type and it form is forbid. The sentence above explain about Allah forbid muslim people or the reader of Holy book Al-Qur'an to lose heart or despair, because of it we as mulim people do not despair to everything that Allah give to us because it can be mark for us that Allah love us. And the true believers or muslim people is when he or she gets something that can make his or her heart down but he or she still happy and mindful to Allah. And Allah look at our piety, higher our piety to Allah higher Allah look at our level of piety.

4.1.1.5 Permission

The speaker permits the hearer / addressee to do an act. Permission have some form, they are: agree, allow, authorize, bless, consent to, dismiss, excuse, forgive, grant, leave or permission, license pardon, permit, release, sanction. In this research the writer just found 1 data of permission as follow bellows:

Data 1 verses 195

Their Lord has answered them: 'I will not allow the deeds of any one of you to be lost, whether you are male or female, each is like the other [in rewards]. I will certainly wipe out the bad deeds of those who emigrated and were driven out of their homes, who suffered harm for My cause, who fought and were killed. I will certainly admit them to Gardens graced with flowing streams, as a reward from God: the best reward is with God.'

The whole sentence above is directive illocutionary act which is type is permission and also it form is grant. In the sentence above Allah as the god grant their hope to wipe out their bad deeds, they here mean people who believe or believer or we can called muslim people. And Allah give a rewards to who mindful and obey to him, and the rewards is garden grace with flowing streams in heaven and it happen to the people who believe this Al-Qur'an especially the all muslim people in this world.

4.1.1.6 Advice

Allan (1986: 99) states that advice is the speaker advice to the hearer / addressee to do an act. It include some form of advice, they are: admonish, advice, caution, propose, recommend, suggest, urge, warn. In this research the writer have found 7 data of advice in several form, they are as follows below:

Data 1 verses 21

Give news of agonizing torment to those who ignore God's revelations, who unjustifiably kill prophets, who kill those who command that justice is done.

The sentence above is directive illocutionary act advice type and it form is warn.

The sentence above is about warn the disbelievers who killed prophet and ignore

God's revelation's which can make people better than before. The aim of this warn

because of many prophet before prophet Muhammad was killed when spread out

islam religion in mecca. Then because of they ignore God's revelation Allah as the God give a warning via Prophet Muhammad to tell it to disbelievers out there. Someday who ignore God's revelation and kill the prophet at that time will get torture from God and her or his place in hell.

Data 2 verses 29

Say [Prophet], 'God knows everything that is in your hearts, whether you conceal or reveal it; He knows everything in the heavens and earth; God has power over all things.'

The sentence above is also directive illocutionary act advice type and it form is also warn like in previous data. The sentence above explain about Allah as the God give warning to the people who believe and to disbelieve people that he knows everything although inside heart of people and Allah has power over all things in this universe, he is the creator and the mighty.

Data 3 verses 61

If anyone disputes this with you now that you have been given this knowledge, say, 'Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God's rejection on those of us who are lying.

This sentence is directive illocutionary act advice type and it form is also warn. The sentence above explain about Allah as the God give a warning to the people who disbelieve with God's revelation and still argue with others about the thing that they

do not know true or wrong, then God reveal this verse to Prophet Muhammad to give enlighten between them who argue about thing that they do not know.

Data 4 verses 85

If anyone seeks a religion other than [islam] complete devotion to God, it will not be accepted from him: he will be one of the losers in the Hereafter.

The sentence above is directive illocutionary act advice type and it forms is warn. Allah as the God who rules the world and the universe love people who believe with islam religion which is was spread out by prophet Muhammad if anyone seek religion other islam he will be the loser, and islam religion is the one religion which Allah loved. Inside holy book of islam religion or we can called it Al-Qur'an many knowledge that we must know about the story in the past, the rules and the law which Allah makes to make people believe with his said.

From all explanation above the writer found some form of several types of directive illocutionary act in Translation of Al-Qur'an surah Ali Imran, such as request have form telling, question have form asking, requirement have form commanding, prohibition have form forbidding, permission have form permit, and advice have form warning and advice itself.

4.1.2 Function of Directive illocutionary act

Directive illocutionary act has a function to the hearer / addressee to make someone else doing something which explain in written or spoken and it can express what the speaker want to do to the hearer.

NO	DIRECTIVE ILLOCUTIONARY ACT	Form
1	Requirements	Command
2	Prohibition	Forbid
3	Advice	Warn
4	Question	Ask
5	Request	Invite and tell
6	Permission	Permit

4.1.2.1 Command

Directive illocutionary act requirement type also has function to command the hearer to doing what the speaker want, According to Meriam Webster dictionary command is give an order from a position of authority. It means higher the level who give a command stronger the power that he or she order to do something to the hearer. The writer found 17 data of directive illocutionary act which contains command in this research, the data describe as follow bellows:

Data 1 verses 200

You who believe, be steadfast, more steadfast than others; be ready always be mindful of God, so that you may prosper.

The sentence above is directive illocutionary act in the form command, the sentence above is explain about Allah as the God give a command to the believers or we can

called muslim people to steadfast and mindful to him. Steadfast than others people, and people who do that command they are the lucky people and get a rewards from Allah in the heaven someday.

Data 2 verses 172

Those who responded to God and the Messenger after suffering defeat, who do good and remain conscious of God, will have a great reward.

The verses above is also directive illocutionary act which have command form, and the sentence above explain about Allah give command to the believers who still do good thing and remain conscious of god, also people who responded to the God and the messenger after suffering defeat they are the lucky people in this world. Because they will get a great reward from Allah in the heaven someday. The point of the function in this sentence is do not be sad everything Allah gives something to you although it happiness and sadness because Allah with always with the believers.

Data 3 verses 160

If God helps you [believers], no one can overcome you; if He forsakes you, who else can help you? Believers should put their trust in God.

The sentence above is directive illocutionary act in the form command, the sentence is explain about the believers or muslim people must believe with the decision of God which Allah ive to them, because Allah as the God know about everything that

he create in this world include something that we do not know in future, so we must trust with Allah about everything that happen in our life is a good option from him.

Data 4 verses 123

God helped you at Badr when you were very weak. Be mindful of God, so that you may be grateful.

The sentence above is also directive illocutionary act and the form of the sentence is commanding, the sentence above explain about Allah commanding to the believers or muslim people to be mindful to him when get very week condition in Badr war at that time, because Allah as the God always safe the believers from suffering and grief.

Data 5 verses 104

Be a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones.

The sentence above is a directive illocutionary act in the form command, the sentence above explain about Allah as the God commanding to all people who life in this world especially muslim people who Allah most love that we must to do good thing, urges what is right and forbids what is wrong each other. The rewards for muslim people or the community who do this they will get rewards from the God, and the community or people do that thing they are the successful ones.

Data 6 verses 102

You who believe, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment.

The sentence above is also directive illocutionary act in the form commanding. The sentence above give explanation about Allah commanding to the believers or muslim people that they must mindful of God, do not let to forget Allah because he create everything in this world as he want and he rules everything in this universe. Allah commanding to the reader of Holy book Al-Qur'an especially for muslim people to always remember him until their dying moment, people who do this will get any rewards from God.

Data 7 verses 132

And obey God and the Prophet so that you may be given mercy.

The aim of directive illocutionary act that used in the sentence is to commanding all people around the world who read holy book of Al-Qur'an especially for muslim people to obey God and prophet Muhammad who has reveal the holy book of Al-Qur'an, if we do the command from Allah we will get rewards from him and it is mercy. Allah will mercy our sin if we do his command and the command from allah is the best command for us in order to always mindful of him in every our breath until our dying time.

4.1.2.2 Forbid

Directive illocutionary act prohibition type also has function to forbid someone to doing something via spoken or written. According to Merriam Webster

dictionary forbid is an activity to proscribe someone else to doing something. In this research the writer found 8 data of forbid, the data explain as follow belows:

Data 1 verses 176

[Prophet], do not be grieved by those who are quick to disbelieve. They will not harm God in the least; it is God's will that they will have no share in the Hereafter—a terrible torment awaits them.

The sentence above is directive illocutionary act prohibition type but the form is forbid. The sentence give a function Allah as the God forbid Prophet Muhammad in past time that he not allow grieved by people who are quick to disbelieve around him, because they not affect to the God. And when they die there is no mercy for them because of their choice to turn back to disbelievers, they just got torment in the hell.

Data 2 verses 156

يا أَيُّهَا الَّذِينَ آمَنوا لا تَكونوا كَالَّذِينَ كَفَروا وَقالوا لِإِخوانِهِم إِذا ضَرَيوا فِي الأَرضِ أَو كانوا غُزَّى لَو كانوا عِندَنا ما ماتوا وَما قُتِلوا لِيَجعَلَ اللَّهُ ذَلِكَ حَسرَةً فِي قُلوبِهِم *وَاللَّهُ يُحيي وَيُميتُ * وَاللَّهُ بِما تَعمَلونَ بَصِيرٌ

You who believe, do not be like those who disbelieved and said of their brothers who went out on a journey or a raid, 'If only they had stayed with us they would not have died or been killed,' for God will make such thoughts a source of anguish in their hearts. It is God who gives life and death; God sees everything you do.

The sentence above is directive illocutionary act prohibition type and the form is forbid. In the sentence above Allah forbid the believer to do not turn back to disbelievers because disbelievers make himself just far from Allah. And they usually lie to their brother when there is a war but actually they are not join to battle

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with believer. Allah as the God who create and rules this world can make a creature die and life again, because of that we as muslim people who believe with God must obey and mindful him every time.

Data 3 verses 118

You who believe, do not take for your intimates such outsiders as spare no effort to ruin you and want to see you suffer: their hatred is evident from their mouths, but what their hearts conceal is far worse. We have made our revelations clear for you; will you not use your reason?

The sentence above is directive illocutionary act prohibition type and it form is also forbid. This function of the sentence above is to forbid the believers who do not have a friends with outsiders from another group, because they just make other group ruin and separate. Then Allah as the God reveal this verses to prophet Muhammad as guidance for muslim people and spread out this verse until all of muslim people know about this. Then there is no separation between muslim people in this world.

4.1.2.3 Warn

Directive illocutionary act advice type have other form, it is warn. According to Merriam Webster dictionary, definition of warn is order someone to go or stay. It means the speaker can order someone else to doing act or do not do the act. The writer found 11 data of advice which in form warn in this research, the data that he writer found explain as below:

Data 1 verses 196

لا يَغُرَّنَّكَ تَقَلُّبُ الَّذينَ كَفَروا فِي البِلادِ

[Prophet], do not be deceived by the disbelievers' [lucrative] trading to and fro in the land.

In the sentence above contains directive illocutionary act advice type and it form is warn. The message that the writer got from the sentence above is Allah give a warn to Prophet Muhammad to do not deceived with the disbelievers doing around him, because disbelievers can make the believers can turn to disbelievers because they deceived by the disbelievers which their doing. And disbelievers not let the believers take pray with safe but Allah as the God always help who need his help. The God warn about it also prevail to muslim people around the world and just not for prophet Muhammad as the messenger at that time.

Data 2 verses 188

Do not think [Prophet] that those who exult in what they have done and seek praise for things they have not done will escape the torment; agonizing torment awaits them.

The sentence above is also contains directive illocutionary act advice type and it form is also warn. The sentence above give a point that Allah as the God give a warn to prophet Muhammad that he do not arrogant with the job he done and the God warn prevail with another people who believe with God or we can called muslim people around the world to do not arrogant with they have because everything in this world just from God and we as muslim people will back to God too when he called us every time he want. Then people who arrogant with their have and unconscious that around their just belongs to Allah, they can get any

torment from the god and no one who arrogant to others can escape the torment from the God in that day.

Data 3 verses 149

You who believe, if you obey the disbelievers, they will make you revert to your old ways and you will turn into losers.

The sentence above is contain directive illocutionary act advice type and it form is warn. The sentence above is explain about Allah as the God give warning to the believers to do not obey to disbelievers, because they can make believers turn to old ways or we can called it turn back to disbelievers again. Then, someone who obey the disbelievers and turn back to disbelievers again he or she can get any torment and become a losers in front of Allah. There is no savior except Allah as the God and the creator of everything in this world, we must obey and mindful to him.

Data 4 verses 151

We will strike panic into the disbelievers' hearts because they attribute partners to God although He has sent no authority for this: their shelter will be the Fire—how miserable is the home of the evildoers.

The sentence above also directive illocutionary act advice type and it form is warn. The senence above contains warn from God for disbelievers who do not believe with the Holy book of Al- Qur'an or with Allah say via prophet Muhammad at that time. The disbelievers does not believe with everything Allah says to him and they will any punishment from God in form of torment in the hell and no one of

disbelievers cannot escape from this punishment except someone who turn back to believers and leave the old ways.

4.1.2.4 Ask

Directive illocutionary act question type have other form, it is ask. Ask has two distinct directives uses. One can ask someone to do something or ask him question (e.g. "ask whether", "ask why", "ask whom"). According to Merriam Webster dictionary the definition of ask is to call on for an answer. In this research the writer found 7 data of ask.

Data 1 verses 98

قُل يا أَهلَ الكِتابِ لِمَ تَكفُرونَ بِآياتِ اللَّهِ وَاللَّهُ شَهيدٌ على م<mark>ا تَع</mark>مَلونَ Say, 'People of the Book, why do you reject God's revelations? God witnesses everything you do.'

The sentence above contains directive illocutionary act question type and it form is ask, in the sentence above Allah as the God and the one in this world asking to the people of the book about why they reject the god revelation although Allah say like that because he knows everything then the people of the book. Allah as the God always know everything they do include inside of their heart, so we as believer or muslim people do not think Allah does not look at us when we doing something wrong.

Data 2 verses 70

People of the Book, why do you deny God's revelations when you can see they are true?

The sentence above also contains directive illocutionary act question type which this form is in ask. The sentence above is explain about Allah as the God give question to the people of the book about why they deny the revelations which God reveal to prophet Muhammad although which the God say is the truth? It means the people of the book at that time does not believe with the God revelation, because of that they deny and try to look at other book before holy book of Al-Qur'an.

Data 3 verses 83

Do they seek anything other than submission to God? Everyone in the heavens and earth submits to Him, willingly or unwillingly; they will all be returned to Him.

The sentence above contains directive illocutionary act question type and which it form is also ask. The sentence explain about Allah as the God asking to the people who seek another religion except islam religion, why they seek another religion except islam whereas the religion that the God most love is islam. This question is prevail to the reader of holy book and all people who lived when prophet Muhammad spread out islam around him at that time.

4.1.2.5 Invite

In the directive illocutionary act ask is other form of request. According to Merriam Webster Invite has definition to request the presence or participation. It means invite is an activity to make someone join to our way or to make someone else doing something that we do. In this research the writer has found 17 data of invite form in request type of directive illocutionary act. The data will describe as follows below:

Data 1 verses 114

Who believe in God and the Last Day, who order what is right and forbid what is wrong, who are quick to do good deeds. These people are among the righteous

The sentence above contains directive illocutionary act in the form invite. The aim of that directive illocutionary act is to invite who are believe in God to doing good thing, the speaker here is Allah as the God who create and rules this world. Allah said like that to influence the believers doing the good deeds and someday he will give any rewards who obey and mindful of God.

Data 2 verses 138

This is a clear lesson to people, and guidance and teaching for those who are mindful of God.

The sentence above is contains directive illocutionary act in the form invite. In the sentence above Allah order Prophet Muhammad to invite the believer or people around him include the disbelievers to believe with the holy book of Al-Qur'an as the guidance and prophet Muhammad also invite believers to mindful of God.

4.1.2.6 Permit

In the directive illocutionary act permit is other form of permission.

According to Merriam Webster permit has definition to give an opportunity

Data 1 verses 195

فَاستَجابَ لَهُم رَبُّهُم أَنِي لا أُضِيعُ عَمَلَ عامِلٍ مِنكُم مِن ذَكَرٍ أَو أُنثَ الْعَضُكُم مِن بَعضٍ فَالَّذينَ هاجَروا وَأُخرِجوا مِن دِيارِهِم وَأُوذوا في سَبيلي وَقاتَلوا وَقُتِلوا لَأُكَفِّرَنَّ عَنهُم سَيِّئَاتِهِم وَلَّذُذِنَ هَاجَروا وَأُخرِجوا مِن دِيارِهِم وَأُوذوا في سَبيلي وَقاتَلوا وَقُتِلوا لَأُكَفِّرَنَّ عَنهُم سَيِّئَاتِهِم وَلَأُدْخِلَنَّهُم جَنّاتٍ تَجري مِن تَحتِهَا الأَنهارُ ثَوابًا مِن عِندِ اللَّهِ وَاللَّهُ عِندَهُ حُسنُ الثَّوابِ

Their Lord has answered them: 'I will not allow the deeds of any one of you to be lost, whether you are male or female, each is like the other [in rewards]. I will certainly wipe out the bad deeds of those who emigrated and were driven out of their homes, who suffered harm for my cause, who fought and were killed. I will certainly admit them to Gardens graced with flowing streams, as a reward from God: the best reward is with God.'

The sentence above is contains directive illocutionary act in the form permit, this the other form of permissions. In the sentence above explain about Allah as the God grant or permit the do'a of the believers or muslim people who want mercy from their sin to The God, They pray to Allah and someone who do obey and minful to Allah will give any rewards, it is a garden graced with flowing streams in the heaven at that day.

4.2 Discussion

In this research the writer analyses a directive illocutionary act used in Al-Qur'an Surah Ali Imran. Directive is kind of of speech act that usually used in daily life especially in daily conversation. We can found used of directive illocutionary act in daily conversation such we order someone to do something that we want, forbid someone to do something, and so on. Based on finding of this research the writer found 6 type of directive illocutionary act using theory by Keith Allan in Al-Qur'an surah Ali Imran translation by Abdul Haleem.

Surah Ali Imran have used many directive in and the verses of this surah are linked between one verses to other verses. This surah tells about Ali Imran's family,

which include story of Imran, Saint Anne, Mary, and Jesus. From the 6 type of directive illocutionary act that most used in Al-Qur'an is requirement type (18 data), then followed by request (17 data), advice (11 data), prohibition (8 data), permission (7 data). The requirement in this surah is to commanding to the people around Prophet Muhammad include the believers and the disbelievers to always mindful and obey to Allah because he is the creator and the almighty in this world. The writer also found there are 61 data directive illocutionary act used in Al-Qur'an surah Ali Imran translation by Abdul Haleem and the most frequently type which used is requirements with 18 data in this research. This may occur because Al-Qur'an as guidance book of Islam religion contains many stories, rules, and knowledge that people want to know about islam religion, especially in surah Ali Imran that the writer analyze in this research.

The writer also found 61 data function of directive illocutionary act in Al-Qur'an surah Ali Imran. The most frequently function of directive illocutionary act used in this research is commanding (with 18 data), then followed by invite (17 data), after that warn (11 data), then forbid (8 data), asking (7 data), and the last is permit (1 data).

In the previous studies, Minasih (2015) that studied about directive illocutionary act in the film "The Great Gatsby" by Baz Luhrman. She was found the dominant type of directive which used in that film is requesting. Movie itself is a representative of daily life in this world and it was combine with some scene that contains in that movie. In daily conversation people often used directive, especially in request and command. From here we can see that the use of language is more

friendly and can connect each other with easy. In other hand in this research the dominant directive illocutionary act used is commanding, it happen because Al-Qur'an is a guidance of muslims people around the world which contains many things such as story, knowledge of islam religion itself, and so on which most used commanding and forbidding. So muslim people must believe in Al-Qur'an as their guideline for better life in the heaven someday.

The example of commanding that used in Al-Qur'an as follows below.

Be mindful of God as much as you can; hear and obey; be charitable—it is for your own good. Those who are saved from their own meanness will be the prosperous ones.

From the verses below we can see that Allah as the od give command to the people around the world especially islam people to hear and obey him as they can, the people who give some of her or his charity to the people who need it they will be the prosperous ones in front of God. From this verse muslim must use Al-Qur'an as the guidance for their life, so their life will be direct to right path which Allah most love.

The verse which indicate Al-Qur'an as the guidance of muslim people.

The meaning:

We have brought people a Scripture—We have explained it on the basis of true knowledge—as guidance and mercy for those who believe.

The verse above explain that Al-Qur'an as the guidance for believer or muslim people around the world and the people who believe with god and obey him he will get any mercy and rewards from the God. There some verses that Allah reveal Al-Qur'an for human guidance, they are Al-Qur'an surah Asy-Syura verses 52 and 53 وَكَذٰ لِكَ أَوحَينا إِلَيكَ روحًا مِن أَمرِنا ما كُنتَ تَدري مَا الكِتابُ وَلَا الإيمانُ وَلْكِن جَعَلناهُ نورًا نَهدي بِهِ مَن نَشاءُ مِن عِبادِنا وَإِنَّكَ لَتَهدي إِلى صِراطٍ مُستَقيمٍ صِراطِ اللَّهِ الَّذي لَهُ ما فِي السَّماواتِ وَما فِي الأَرضِ الأَرضِ اللهِ تَصيرُ الأُمو

The meaning:

So we have revealed a spirit to you [Prophet] by our command: you knew neither the Scripture nor the faith, but we made it a light, guiding with it whoever we will of Our servants. You give guidance to the straight path, the path of God, to whom belongs all that is in the heavens and earth: truly everything will return to God.

The two verses above are linked each other and have same meaning. That 2 verses is explain about Al-Qur'an as the guidance to straight path for the humans especially for the believers. Allah will guide someone who believe with holy book of Al-Qur'an and give a light to his or her heart to straight path. The important one is we must believe that everything that we have in this world will back to Allah when the time is come.

CHAPTER V

CONCLUSION

This chapter is the last chapter of this research. This chapter consist of two part, they are conclusion of findings and suggestion for future research.

5.1 Conclusion

Based on findings and discussion about directive illocutionary acts used in Al-Qur'an surah Ali Imran. There are some conclusion that can be drawn on this research about directive illocutionary act used in the translation text of Al-Qur'an by Abdul Haleem and using theory by Keith Allan. The writer also explain the function of directive illocutionary act that used in Al-Qur'an surah Ali Imran and found the type of directive illocutionary act that used in Al-Qur'an surah Ali Imran. The writer was found six types of directive illocutionary act that used in Al-Qur'an surah Ali Imran based on Keith Allan classification. They are request, question, requirement, prohibition, advice, and permission.

Related to the first question of this research, there are 61 data of directive illocutionary act, the most dominant type which used in this research is request with 17 data, the followed by requirement with 15 data, question with 13 data, next is prohibition with 8 data, advise with 7 data, and the last is permission with 1 data found in this research. Then related to second question of this research, the most frequently used type of directive illocutionary act in this research is request with 17 data that include in verses Al-Qur'an surah Ali Imran.

Next related to the third question of this research, the writer found some function of directive illocutionary act that used in Al-Qur'an surah Ali Imran. They are command, invite, ask, forbid, warning, and permit or grant. The most occur number of several function is invite.

5.2 Suggestion

For the researcher in the future who wants to analyze about directive illocutionary act, try to choose other media such as research in the field or can choose different object from different media. And try to combine the directive illocutionary theory with another theory such as with representative or with another theory.

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