DIRECTIVE SPEECH ACTS FOUND ON ENGLISH TRANSLATION OF QURAN SURAH AL BAQARAH BY MUHAMMAD MUFTI TAQI USMANI

THESIS



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ABSTRACT

Mahendra, M 2019. Directive speech acts found in English Translation of the Quran Surah Al Baqarah by Mufti Muhammad Taqi Usmani. English literature, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya.

Advisor: Dr. H. Mohammad Kurjum, M.Ag

Keywords: Directive Speech Act, verses, Surah Al Baqarah

This thesis presents the directives speech found in the English translation of al-Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. This research analyzes the Directive Speech Acts used in Surah Al Baqarah. This research has two research problems. The first is kinds of directive speech acts that appear in Surah Al Baqarah and the second is what the function of a directive speech acts in the English Translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. Researchers used a descriptive qualitative design. The data of this research is the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The main theory used in this research is a directive speech acts described by George Yule (1986) in the book "**Pragmatics**"

The results of this study indicate that the researcher found 60 verses in English Translation of Quran Surah Al Baqarah which contain directive speech acts. There are 43 verses that contained the command speech act, 13 verses encompass of request speech act, 3 verses of suggestion speech act, and 1 verse regarding order speech act.

This research also reveals the function of directive speech acts. Verse function that characterized as command speech act to convey the speakers wishes to the hearer to make hearer do something. Then, the request speech acts appear when the speaker wants to ask something to the hearer. The function of suggestion speech act is to give the listener to take action. An order speech act is to make hearer to perform an action.

ABSTRAK

Mahendra, M 2019. Directive Speech Acts Found in English Translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. Sastra Inggris, Fakultas Adab dan Humaniora, UIN Sunan Ampel Surabaya.

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Kata Kunci: Directive Speech Act, verses, Surah Al Baqarah

Tesis ini menyajikan Tindak Tutur Direktif yang ditemukan dalam al-Quran Surah Al Baqarah. Penelitian ini menganalisis Tindak Tutur Direktif yang digunakan di dalam Surat Al Baqarah. Penelitian ini memiliki dua masalah penelitian. Yang pertama adalah apa saja tindak tutur direktif yang muncul dalam Surat Al Baqarah dan yang kedua adalah apa fungsi tindak tutur direktif dalam serial Surat Al Baqarah. Peneliti menerapkan desain deskriptif kualitatif. Data penelitian ini adalah terjemahan Surat Al Baqarah. Teori utama yang digunakan dalam penelitian ini adalah tindak tutur direktif yang dijelaskan oleh George Yule (1986) pada buku "*Pragmatics*"

Hasil penelitian ini menunjukkan bahwa peneliti menemukan 60 ayat yang dihtemukan di terjemahan Surat Al Baqarah yang berisi tindak tutur direktif. Ada 43 ayat dengan karakteristik suruhan, 13 ayat dengan karakteristik permohonan, 3 data saran, dan 1 data karakteristik berpesan.

Penelitian ini juga mengungkap fungsi tindak tutur direktif. Fungsi ayat yang termasuk pada karakteristik suruhan untuk menyampaikan keinginan pembicara kepada pendengar untuk melakukan sesuatu. Kemudian, permohonan tindak tutur muncul ketika pembicara ingin meminta sesuatu kepada pendengar. Fungsi dari tindak tutur saran adalah untuk memberikan pendengar untuk melakukan tindakan. Tindakan bicara yang berpesan adalah untuk membuat pendengar melakukan suatu tindakan.

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CHAPTER I

INTRODUCTION

The first part of this research is introduction which consists of backgrounf of the study, research problems, significance of the study, and scope and limitation.

1.1 Background of the Study

Pragmatics is the utterances of specific events and the intention of the speaker to the hearer at times and places involving language. Pragmatics consists of several aspects including context, deictic, presupposition, implicature, and speech acts. Speech acts are a central point of pragmatics. In communication, a human being uses utterances in acting that is known as speech acts. Speech acts themselves can be divided into three elements/aspects: locutionary, illocutionary, and perlocutionary

Yule (1996) states that directive speech acts are the kinds of utterance stated by the speaker in order to get someone to do something that the speaker wants (p: 54). Directive is not just a sentence meaning but also utterance meaning. In communication sometimes hearers do not really understand the intended meaning of the utterance that the speaker produces. So, by studying the directive speech act, the hearer can catch the message from the speaker in doing communication and understand the intended meaning of the utterance without any misunderstanding. Speech acts do not only occur among people, but speech acts also occur between God to His believers by a written text called Quran. By having a good understanding of directive believers can understand the meaning of God says. The study of directive speech act has been conducted by several researchers in various genres. There are some researchers that analyzed directive speech act in Arabic-English bilinguals (Atawneh, 1991), Slovak Carpathian Romani (Racova, 2005); children (Alexandra, 2012), Iranian Nursery School Children (Arani, 2012), *tembang dolanan* (Winarti, et al. 2015), and movies (see Oktoberia 2012; Minasih, 2015 & Dukhan 2015)). Since the directive speech act become widely used in analyzing literary work such as movie, drama, and novel.

The first previous study is by Racova (2005). She discovered a directive having a type of request, order, and command. The next previous study is from Alexandra (2012). She found that the responses of the order, children generally start with the discussion before doing what their parents order. The substance order illocutionary act might be detailed by different methods: syntactic (basic) what's more, lexical (explicit performance, particles, conjunctions) and furthermore by modular action word, modular particles and interrogative, demonstrative and restrictive sentences. But the researcher has not discussed the function of the directive speech act.

Whereas, the previous study which is related to this study is the research that was conducted by Oktoberia (2012) entitled "Directive Speech Acts Used in Harry Potter – The Deathly Hallow and Bride Wars Movie Script." The researcher command two motion pictures that have diverse sorts as her research questions. The result of her research is the prevailing sort of order directive act in fiction film Harry Potter-The Deathly Hallow is a command. Within the comedy film Bride Wars, the prevailing type of directive speech act is a request.

Based on the explanation above, this study builds on those formers studies summarized and tries to fill the gap which is found from those previous studies. The researcher found that both of the previous studies above focused on the movie and novel which means the analysis of the studies were made by human creation. In order to fill the gap, the researcher tried to combine the Yule's theory of directive speech acts in the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. As we know that Mufti Taqi Usmani translation has been known by many people. Moreover, there are some people was comments Mufti Taqi Usmani's translation, one of them is Shah (2010), he states that the language of Mufti Taqi Usmani's translation is easy to read and understand and always opts for contemporary usage and sentence structure and avoids confusing phrases. The researcher uses Mufti Taqi Usmani's translation because the usage of language and structure is easy to understand. So this is why the researcher prefers to use this translation.

Hidayatullah (2012) states that the Quran contains 114 surahs. Al Baqarah is the second surah in the Quran which is consists of 286 verses, 6.221 words, and 25.500 letters (p: 613). Al Baqarah itself belongs to *Mediniite* and one of the longest surahs in the Quran. This surah called Al Baqarah because there is a story about heifer in this surah which tells us about the story of Banī Isrā'īl. Al Baqarah contained Hypocrite (Munafiqoon) and injuctions pertaining to various matters. Al Baqarah revealed at the time because At Mecca the Quran generally addressed the Mushrik Quraish who were ignorant of Islam, but at Al Medina it was also concerned with the Jews who were acquired with the creed of the Unity of Allah, Prophethood, Revelation, the Hereafter and angels. They also professed to believe in the law which was revealed by Allah to their Prophet Moses (Allah's peace be upon him), and in principle, their way was the same (Islam) that was being taught by Prophet Muhammad (Allah's peace be upon him). But they had strayed away from it during the centuries of degeneration and had adopted many un-Islamic creeds, rites, and customs of which there was no mention and for which there was no sanction in the Torah. Not only this: they had tampered with the Torah by inserting their own explanations and interpretations into its text. They had distorted even that part of the word of God which had remained intact in their Scriptures and taken out of it the real spirit of true religion and were now clinging to a lifeless frame of rituals. Consequently, their beliefs, their morals, and their conduct had gone to the lowest depths of degeneration. The pity is that they were not only satisfied with their condition but loved to cling to it. Besides this, they had no intention or inclination to accept any kind of reform. So they became bitter enemies of those who came to teach them the Right Way and did their worst to defeat every such effort. Though they were originally Muslims, they had swerved from the real Islam and made innovations and alterations in it and had fallen victims to hair-splitting and sectarianism. They had forgotten and forsaken Allah and begun to serve mammon. So much so that they had even given up their original name "Muslim" and adopted the name "Jew" instead, and made religion the sole monopoly of the children of Israel.

This was their religious condition when the Holy Prophet went to Al Medina and invited the Jews to the true religion. That is why more than one-third of this Surah has been addressed to the children of Israel. A critical review of their history, their moral degeneration, and their religious perversions has been made; side by side with this the high standard of morality and the fundamental principles of the pure religion have been put forward in order to bring out clearly the nature of the degeneration of the community of a prophet when it goes astray and to draw clear lines of demarcation between real piety and formalism, and the essentials and non-essentials of the true religion.

In Mecca, Islam was mainly concerned with the propagation of its fundamental principles and the moral training of its followers. But after the migration of the Holy Prophet to Al Medina, where Muslims had come to settle from all over Arabia and where a tiny Islamic State had been set up with the help of the local supporters, naturally the Quran had to turn its attention to the social, cultural, economic, political and legal problems as well. This accounts for the difference between the themes of the surahs revealed at Mecca and those at Al Medina. Accordingly about half of this Surah deals with those principles and regulations which are essential for the integration and solidarity of a community and for the solution to its problems. In this study, the researcher analyzed directive speech in English Translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. Some researchers have been analyzed directive speech act in the Quran, but none of them use Al Al Baqarah and the translation by Muhammad Mufti Taqi Usmani. In this study, the researcher wants to give any addition of the previous study that haven't analyzed Al Baqarah as their topic to make research about the directive speech act in Surah Al Baqarah using the translation of Muhammad Mufti Taqi Usmani.

1.2 Research Problems

Based on the background above, the writer formulated the research questions as below:

- 1. What kinds of directive acts in the English translation of Quran Surah Al Baqarah?
- 2. What are the functions of directive acts in the English translation of Quran Surah Al Baqarah?

1.3 Significance of the study

The researcher expects that the result of this analysis can be useful not only for the researcher but also for other people who read and need information about persuasive utterances based on the theory used by the researcher. This analysis can be used as a reference for someone who wants to analyze the directive speech utterance related to kinds of directive speech acts. The researcher also expects that this research will give a comprehension of how to interpret the kinds of speech acts contained in directive speech acts and functions of directive speech utterances. So, the communication purpose will be reached.

1.4 Scope and Limitation

To limit the study the researcher need to decide the scope of the research, here the writer only analyzes directive utterances. The writer limits the study by analyzing kinds of directive and the function of directive found in English translation Quran Surah Al Al Baqarahh.

1.5 Definition of Key Terms

Directive

Utterance

- : Is a kind of speech act in which the speakers use to get someone else to do something.
- : Is the natural unit of speech bounded by breaths or pauses.
- The English translation of Quran: By Muhammad Mufti Taqi Usmani is the subject of this research. The translated Quran is expected to help Moslems who cannot speak Arabic to learn Quran.

Surah Al Al Baqarah : Is the second surah in the Quran which consists of 286 verses. Al Baqarah is an Arabic word that means "The Cow".

CHAPTER II

LITERATURE REVIEW

The second part of this research is a review of related literature which consists of speech acts theory notion of the directive, classification, and functions of the directive. In this research, the researcher analyzed the kind of directive speech act contained in the Surah Al Baqarah

2.1 Speech Acts

Searle's theory. The kinds of speech acts contained in persuasive are directives, representatives, expressives, commisives, declaratives. The researcher also discusses the functions of persuasive utterances and the persuasive techniques by Keraf such as rationalization techniques, identification techniques, and suggestion techniques, conformity techniques, compensation techniques, displacement techniques, and projection techniques. According to Searle, to understand language someone must understand the speaker's intention. Since language is intentional behavior, it should be treated as a form of action. Thus Searle refers to statements as speech acts. The speech act is the basic unit of the language used to express meaning, an utterance that expresses an intention. Normally, the speech act is a sentence, but it can be a word or phrase as long as it follows the rules necessary to accomplish the intention. When one speaks, one performs an act. The speech act theory firstly founded by Austin in 1962 and further developed by Searle in 1969. Speech acts are acts of communication. Speech acts theory explains how the speaker use language

intended action and how the hearer intended meaning from what the speaker said. According to Peccei (1999) speech act is an act that a speaker performs when making an utterance (p: 43).

2.1.1 Kinds of Speech Act

Austin (in Levinson, 1983) describes that there are three kinds of speech act (p: 236), those are:

2.1.1.1 Locutionary Act

Locutionary is the performance of an utterance. It also called the act of saying something. The meaning of this act is not based on the context of the speech but based on the literal meaning Amri (2011) (p: 11). For example:

- (1) "He is a student"
- (2) "Dog is a pet"

The utterances above have a literal meaning based on the illocutionary act theory. The utterances above only say in literal meaning and there is no other aim.

2.1.1.2 Illocutionary Act

Yule (1996) states that the illocutionary act is performing the communicative force of an utterance. We might utter to make a statement, an offer, an explanation, or some other communicative purpose. It is also called the act of doing something (p: 58). For example:

- (1) "I promise you that I will pick you up tonight"
- (2) "It is snowing"

From the example above, the utterances are not only used in the form of saying something but also for doing something. It depends on the situational context. The first sentence is not only giving information about the promise but also make the hearer do something related to the speakers coming. The second sentence is not only giving information about the weather but also suggesting the listener wear a jacket.

2.1.1.3 Perlocutionary Act

The perlocutionary act is part of a speech act that has an effect on the thoughts, feelings, and actions of either the speaker or listener. Yule (1996) states that perlocutionary acts are the effects of an utterance use to perform a speech act (p: 47). For example:

(1) If A says "there's a lion behind you", it may cause B to a panic situation, scream or run. Cause these emotions and actions of B is the perlocutionary act of A's utterances.

2.2 Classification of Speech Act Function

Yule (1996) states that there are five basic kinds of action that one can perform in speaking (p: 53). The following five types are :

A. Expressive

Yule (1996) states that expressive is a kind of illocutionary act that represents the speaker feels (p: 53). They express psychological state and can be a statement of pleasure, pain, like, dislike, joy, sorrow, and others. The kinds of expressive, such as apologizing complimenting, condoling, congratulating, deploring, praising, regretting, thinking. In using an expressive, the speaker makes words fit the world (of feeling). It means that expressive is an expression or statement related to a particular psychological and emotional state that the speaker feels.

According to Bach and Harnish (cited in Geis, 1995) state expressive is a kind of illocutionary acts that expresses feelings regarding the hearer or, in cases where the utterance is clearly perfunctory or formal, It also relates to the speaker's intention that his utterance satisfies a social expectation to express certain feelings and his belief (p: 18). It means that expressive is a kind of illocutionary act that has a function to express the psychological state in the condition sincerely.

This is the following example of expressive :

"I am really sorry about what happened to you."

B. Declarative

Yule (1996) state that declaration is the kind of speech that change certain words via their utterance (p: 53). It means that the speaker needs a special institutional role, in a specific context in order to show a declaration exactly. In using a declaration, the speaker changes a circumstance via words. The kinds of declarative are approving, betting, blessing, christening, confirming, cursing, declaring, disapproving, dismissing, naming, resigning, etc.

The example of declarative is presented below:

"Priest: I now pronounce you as a husband and wife!"

C. Representative

Leech (1993) states that the representative is a kind of speech act that states what the speaker believes to be true or false (p: 327). They are manifested in a statement, prediction, state, suggest, lie, complaining, guess, predict, announce, report, claim, discriminate suggestion, fact and etc. In using a representative, the speaker makes words fit the world (of belief). It means that representative relates to believing in the speaker about something. On the other hand, Bach and Harnish (cited in Geis, 1995) state that representative is a kind of illocutionary act that expresses the speaker's belief and his attention or desire that the hearer has or forms like a belief (p: 18). It means that the representative is a kind of illocutionary act that is based on the speaker's belief.

This is the following example of a representative :

"The weather is so hot"!

D. Directive

Yule (2006) states directive speech acts are kinds of illocutionary speech acts used by a speaker to get someone else to do something. In other words, the speaker tries to get the hearer to perform some act what the speaker wants (p: 92). It means that in directives utterance, the speakers express their desire for the hearer to do something. The kinds of directive speech acts are advising, asking, begging, challenging, daring, demanding, forbidding, insisting, inviting, ordering, permitting, recommending, requesting, suggesting, etc.

The example of directives are presented below:

"Could you please open the door?"

E. Commissive

Yule (1996) states that commissive is a kind of speech act that speakers use to express their future actions. They express the intention of the speaker (p: 54). The kinds of commissive are committing, guaranteeing, offering, promising, refusing, threatening, volunteering, vowing. Commissive can be performed by the speaker alone, or by the speaker as a member of a group.

These are the example of commissive:

"I will be back soon!"

2.3 Directive Speech Act

Directive is a kind of speech act which uttered by the speaker in everyday aspects. This kind is uttered by the speaker that can make the listener do something by the speaker's utterances. In the form of using directive, the speaker has to make sure while conducting the conversation to avoid misinterpretation.

Yule (2006) states directive speech acts are kinds of illocutionary speech acts used by a speaker to get someone else to do something (p: 92). In other words, the speaker tries to get the hearer to perform some act what the speaker wants by the speaker's utterances.

Besides that, Bach and Harnish (1979) state that directive is a kind of illocutionary act that express speaker's attitude toward some perspective action by the hearer and his intention that his utterance or attitude can be taken as a reason for the hearer's action (p: 36). It means that the directive gives effect action to the hearer based on the utterances from the speaker

2.3.1 Types of Directive Speech Acts

Yule (1996) states that there are four types of directive they are: command, order, request, and suggestion (p: 54).

1. Request: The speaker requests the hearer to do an act (something). Request performatives include: asking, begging, implore, insist, invite, petition, plead, pray, solicit, summon, tell, urge.

The example of the request is presented below:

"Would you watch a avengers end game with me?"

2. Command: The speakers utter the hearer to do an act. Command performatives include: demand, dictate, instruct, prescribe, require.

These are the example of the command:

"Go to your market now!"

3. Suggestion: The speaker's utterances to give opinions about what the hearer should or should not do. The suggestion is often wise ways of giving the command. Suggestion performatives include adjure, advice, admonishing, urging, counseling.

The example of the suggestion is presented below:

"It would be faster if you riding a jet"

4. Order: The speakers utter the hearer to do something in virtue of some unauthorized force.

These are the example of order:

"Hands up!"

2.4 Function of Directive Speech Acts

According to Yule (1996) there are four classifications of directive speech act, they have different functions and purposes (p: 83). The first kind of directive speech act is requesting. The function of requesting is to ask someone to do something in the form of a question. This kind of directive often occurs when the speaker expects something from the hearer. In this situation, the speaker is need something from the hearer. An example of this function is when the speaker asks for the price list on the restaurants, *"Could you bring the menu, please?"* in this sentence the speaker wants to know the price list by seeing the menu. The other characteristics of request are always ended with the question mark (?)

The second kind of directive speech act is a command. The function of commanding a directive speech act is to command, to do something that the speaker wants. This kind of directive currently appears when the speaker has a higher position than the hearer. The example of this function is when the teacher wants to get the student's attention "Attention please!" in this sentence the speaker wants the hearer to pay attention to the speaker. The other characteristics of this function usually add the exclamation marks (!) at the end of the sentence.

The third kind of directive speech act is a suggestion. The function of the suggestion directive speech act is to suggest an idea or plan to put forward for consideration to the hearer. Usually, this statement occurs because of doubts, then the speaker makes statements for the listener. The example of this kind is when *"You should come before 10, or mother will be mad at you",* in this sentence the speaker suggests the hearer come home before 10 because if he does, his mother would be mad. Then the other characteristics of this function usually add point mark (.) at the end of the sentence.

The fourth kind of directive speech act orders the function of order directive speech act is in order to make the hearer do what speakers want in virtue of some unauthorized force. Recently this kind of directive occurs when the hearer wants to make the listener do something at the same level. The example of this function is when a boy wants his friend to open the window "*Open the window, please*!" in this sentence the listener is able to refuse what speaker order because they are at the same level, unlike command. The other characteristics of this kind of directive at the end of the sentence are always ended with exclamation (!) mark.

According to Allan (1986) there are six classifications of directive speech act, they have different functions and purposes (p: 78). The first kind of directive speech acts is requesting. The function of this kind is in order to ask listeners or the hearer to do what the speaker says in the form of questions. Usually, this kind occurs when the speaker is expecting something from the listener. The speaker in this condition is having something, which they need, so the speaker asks for help to the hearer to do something. The example of this function is when the speaker needs a menu from the hearer when he or she orders a menu, "*Can you bring me the menu*?", in this sentence, the speaker asks for help to the hearer to bring the menu book, then the other characteristics of this function are the speaker add the question mark (?) at the end of sentences.

The second kind of directive speech act questions. The function of this kind is in asking something to listeners or the hearer what the speakers want. usually, this kind occurs when the speakers did not know about that something. The example of this function is when the speaker wants to know about age the hearer *"How old are you?"*, in this sentence, the speaker asks the hearer about his or her age than the other characteristics of this function always add the question mark (?) at the end of the sentence.

The third kind of directive speech act is requirements. The function of this directive speech act is requesting the listener to do something. Usually, this function occurs when the speaker wants something and this utterance produces by the speaker which has a higher position than the hearer. The example of this function is when the teacher tries to make the student silent. *"Shh quite please!"* I this sentence the speaker wants the hearer to be silent. The other characteristics of this function are at the end of a sentence that adds the exclamation marks (!).

The fourth kind of directives speech acts is prohibitive. The function of this kind is to prohibition the hearer to do something. Usually, this kind of directive occurs when the speaker knows that the hearer will do making a mistake. The example of this function is when parents look at his or her child will be playing firecrackers, "*Do not play firecracker*!" in this sentence the speaker wants the hearer for not doing firecrackers because it is dangerous, then the other characteristics of this function always add the exclamation mark (!) at the end of sentences.

The fifth kind of directive speech act is permissive. The function of this kind is in asking for permission from the speaker before doing something. Usually, the speaker wants to do something but he or her afraid that the hearer has a hard feeling. The example of this kind of directives is when the children want to drive his or her father cars to go on holiday, *"May I borrow your car?"*, in this sentence, the speaker asks for permission to his or her father before driving his or her father cars, then the other characteristic of this function always add a question mark (?) at the end of the sentence.

The sixth kind of directive speech acts is advisories. The function of this kind is to suggest something to the hearer before to do something. Usually, this statement occurs because of choices or doubts then usually this statement also occurs when the speaker does something wrong but the statement does not have to be done by the listener. An example of this kind is when the mother looks at her child in the middle of rain *"Enter the house, the rain is coming"*, in this sentence the speaker wants the hearer to get in the home because it is rain. Then the other characteristics of this function usually add point mark (.) at the end of the sentence.

2.5 Translation Work

The Holy Quran is a divine book revealed to the Prophet Muhammad (peace be upon him) and is accepted as the last scripture for human guidance by the adherents of Islam. It has been translated into various languages by both Muslims and non-Muslims. The translation is intended to go further in accuracy, clarity, flow, and currency of language. It is written in a modern, easy style, avoiding where possible the use of cryptic language or archaisms that tend to obscure meaning. The intention is to make the Quran accessible to everyone who speaks English, Muslims or otherwise, including the millions of people all over the world for whom the English language has become a lingua franca.

2.6 Quran Surah Al Baqarah

Al Baqarah means The Cow, it is the second surah in Quran. It is the longest of surah in the Quran that comprises of 286 verses, 6201 words and 25500 letters. Al Baqarah is classified as Mediniite surah, that it was revealed at Medina after the Hijrah, with the exception of verses which Muslims believe was revealed during the last Hajj of Muhammad. It includes many verses that have virtues like the first four and last three verses and the special verse of the throne (Aayatul Kursi). The surah addresses a wide variety of topics, including substantial amounts of law, and retells stories of Adam, Abraham, and Moses.



CHAPTER III

RESEARCH METHOD

This chapter is about research methodology which discusses the design of the research, data and data source, the technique of collecting data, and the technique of analyzing data.

3.1 Research Design

Sukardi cited in Muthohhar (2012: 25) states that research is the inquiry way to looking for the answer to questions (discovery or invention). The design of this research is descriptive qualitative. Descriptive research is applied to solve the problem by collecting, classifying, analyzing, and describing a certain situation objectively Ali in Muthohhar (2012:25). The researcher used qualitative research because the writer analyzed the data in the form of the word. The writer used the descriptive method because she analyzed the data and then described the finding to answer the research question.

The researcher used descriptive qualitative research. According to the content, analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts. Researchers quantify and analyze the presence, meanings, and relationships of such words and concepts, then make inferences about the messages within the texts, the writer(s), the audience, and even the culture and time of which these are a part. Texts can be defined broadly as books, book chapters, essays, interviews, discussions, newspaper, headlines and articles, historical documents, speeches, conversations, advertising, theater, informal conversation, or really any occurrence of communicative language. Texts in a single study may also represent a variety of different types of occurrences, such as Palmquist's 1990 study if two composition classes, in which he analyzed student and teacher interviews, writing journals, classroom discussions and lectures, and out-of-class interaction sheets. To conduct a content analysis on any such text, the text is coded, or broken down, into manageable categories on a variety of levels word, word sense, phrase, sentence, or theme and then examined using one of content analysis basic methods: conceptual or relational analysis.

3.2 Data and Data source

The data source of this research was the translated text of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. This surah is the first chapter of the Quran that consists of 286 verses. In this chance, the researcher attempt to analyze the content of Surah Al Baqarahh. Al Baqarahis one of the chapters in Quran that tells various things regarding the Islamic way of life either the story about the hereafter, the rule of believer's way of living and the warning announced toward the unbelievers. The writer considered that the translated text of this surah contains the illocutionary speech act component, especially the directive speech act. The writer used the translated text of Muhammad Mufti Taqi Usmani. The translated text of this surah was downloaded from

http://www.darululoomdeobad.com/urdu/books.TranslationMuftiTaqiUsmani

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. The data of this research were the form of words, phrases, and sentences that contain the directive speech acts that used on the translated text of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The data were analyzed by using directive act theories by Yule.

3.3 Instruments

In doing this research, the researcher needed some instruments that help the writer did this research. The instrument of this research was the writer himself. To find the data source, the researcher used a laptop and internet connection to get the translated text of Surah Al Baqarah. Then, to collect the data, the writer used writing equipment to write down all of the data that contained a directive speech act. The writing equipment was a laptop, a notebook, and a pen. The writer also used Quran to match the translated text with Quran.

3.4 Techniques of Data Collection

According to the above, the data source of this research is translated text of Surah Al Al Baqarahto make the writer easy to search the data, the writer did some steps below:

1. Close reading

The researcher read the translated text rapidly to know the implicit meaning of each verse. Besides that, the researcher read the Quran and *tafsir* (the exclamation of passages of Quran by supplying additional information) to increase the researcher's understanding.

2. Selecting the data

The researcher focused on each verse of the surah to know which the verses that consist of directive acts and then the researcher marked it with bold and italic

In collecting data, the writer will take these following steps:

1. Open UC Browser and type on google search engine "The English translation

of Quran by Muhammad Mufti Taqi Usmani"

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	The Noble Quran by Mufti Taqi Usmani (New, Revised with Indo Pak https://www.amazon.com/Curan-Usmani/B01AX3V820 ▼ Terjemahkan hataman ini A new English translation of the manings of the Qura'n by one of the most eminemic Mufti Muhammad Taqi Usmani, a renowned Islamic scholar who has been involved in Get your Kindle here, or download a FREE Kindle Reading App.	
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Figure 3.1 Step to Download the Data

- 2. http://www.darululoomdeobad.com/urdu/books.TranslationMuftiTaqiUsmani
- 3. Then the writer downloaded the English translation of Quran Surah Al Al

Baqarah by Muhammad Mufti Taqi Usmani

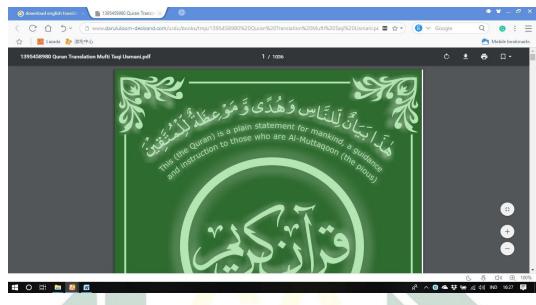


Figure 3.2 The picture of Online Quran Cover

3.5 Technique of Data Analysis

After the data were collected, the researcher analyzed using three steps. They were identification, classification, and description. Mahsun (2005) states that in this step the writer classified, equalized the data that the same and distinguished the data that differ (p: 229). There are some steps as follows:

3.5.1 Identifying the Data

The researcher identified the selected data that contained directive speech acts. The process of identifying the selected data focused on kinds of directive speech acts that consist of command, request, suggestion, and order.

3.5.1.1 Identifying the Types of Directive

The process of identifying the selected data focused on kinds of directive speech acts that consisted of command, request, suggestion, and order.

Types of Directives	Characteristics
Command	- Have no grammatical subject
	- Imperative verbs
	- Ended by an exclamation mark (!)
	- This kind of directive usually appear
	when the speaker has a higher position
	than the hearer (Yule, 1996)
Request	- Appear in the form of question and
	ended with a question mark (?)
	- This kind of directive often occur
	when the speaker expects or needs
	something from the listener (Yule,
	1 <mark>996</mark>)
Suggestion	- Usually ended by a point mark (.)
	- Offering ideas and or plan due to
	the rising of doubts (Yules, 1996)
Order	- Intended to make the hearer do what
	speakers want in virtue of some
	unauthorized force (Yule, 1996)

 Table 3.1 Characteristic of Directive Speech Act

The researcher used the abbreviation code to represent the data. The abbreviation is the code that the researcher used as the short of the name of the kinds of directive acts. The researcher used "co" as the abbreviation of Command, "re" for Request, "su" for Suggestion, "ord" for the order. The researcher identified the data which indicate the command or "co" in the data which include the utterance to do an act, such as 'demand'; 'dictate'; 'instruct'; prescribe'; 'require'. As the same as indicating the command data "co" the researcher did the same method to indicate request "re", in "re" the data include: asking, implore, insist, invite, petition, plead,

pray, solicit, summon, tell urge. Then, the researcher also did the same way to indicate suggestion "su" the data include: adjure, advice, admonishing, urging, counseling. As the last, the researcher identified the order "ord" in virtue of some unauthorized force. The researcher applied coding to the data such as below :

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	19. Or (it is) like a rainstorm from the sky, bringing darkness, thunder and lightning, they thrust their fingers in their ears against the thunderclaps for fear of death, -and Allah encompasses the disbelievers	
	20. and lightning (all but) snatches وبالكلم . away their eyesight: every time a flash gives them light; they walk by it; and when darkness falls upon them, they stand still. And if Allah willed, He would certainly take away their hearing and their eyes: surely Allah is powerful to do anythine.	
•	21. O people, who المنافية والذين بن ذلكة والذين بن ذلكة المنافع (المنافع) ومعنية المنافع (المنافع) ومعنية المن created you and those before you, so that you may become God-fearing.	
	22. He is the One who made the earth a bed for you, and the sky a roof, and sent down water from the sky, then brought forth with it fruits, as a provision for you. So, broken the sky	

Figure 3.3 Step to Analyze the Data

A. Command When it is said to them, "Do not spread disorder on the earth" </co>, they say, "We are but reformers." (Al Baqarah:11)

</co> code indicated the command utterance in Quran Surah Al Baqarah.

- B. Request Our women and your women, ourselves and yourselves, "then (let us) pray and invoke the curse of Allah upon the liars." </re> (Al Baqarah 61)
 </re> code indicated the request utterance in Quran Surah Al Baqarah
- C. Suggestion And had they accepted the faith, and "been God-fearing, the reward from Allah would have always been far better. If only they knew!" </su> (al- Al Baqarah103)

</su> code indicated the suggestion utterance in Quran Surah Al Baqarah

D. Order O you who believe, "when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness"</ord>.
Ascribe should not refuse to write as Allah has educated him. He, therefore, should write. (Al Baqarah 282)

</ord> code indicated the order utterance un Quran Surah Al Baqarah.

3.5.1.2 Identifying the Function of the Directive

In this proses, the researcher focused on the function of the directive speech act in the selected data that consisted of commanding, requesting, suggesting, and ordering. To identify the appearance of command, request, suggestion, and order as the directive speech act is by noticing the followings characteristics within the text:

 Table 3.2 Characteristic of Function of Directives

	Characteristics	Functions of Directives		
- Have no grammatical subject		Demand		
- Imperative verbs		Dictate		
- Ended by an exclamation mark (!)		Instruct		
- This k	ind of directive usually appear	Prescribe		
when	when the speaker has a higher position			
than th	ne hearer (Yule, 1996)			
- Appea	r in the form of question and	Ask		
ended	with a question mark (?)	Beg		
- This k	ind of directive often occur when	Pray		
the sp	eaker expects or needs something	Tell		
from t	he listener (Yule, 1996)			
- Us	ually ended by a point mark (.)	Adjure		
- Of	fering ideas and or plan due to the	Advice		

rising of doubts (Yules, 1996)	Admonish
- Intended to make the hearer do what	Politely asking a favor to
speakers want in virtue of some	the hearer
unauthorized force (Yule, 1996)	

After completing the identification of directive speech acts through the above characteristics mentioned, the types of directive speech acts will be specified to their function. Each function of the directive speech act was marked with an underline to identify the function of the directive act and act given the different codes.

3.5.2 Classifying the Data

After identifying the data, the researcher classified the data which contained of kinds and functions of directive speech acts. The data were inserted based on the number of verses and types.

Figure 3.3 Example of Classifying the Data

Types of directive	Verses	Frequency	Percentage
Command	131, 206, 278, 11,		
Request	61, 69, 126, 129,		
Suggestion	68, 103		
Order	282,		

3.5.3 Drawing Conclusion

The researcher drew the result of analysis of the research in appropriate with the steps above to the title, the problem and the objectives of this research.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter, the researcher would like to present the findings and discussion of the research which includes the classifications of the directive and the function of directive used in the English translation of Quran surah Al Baqarah that has a connection with the answer of the research problems in Chapter I

4.1 Findings

Based on the data analysis the researcher found the types of the directive and the function which had been found in the translated text of Surah Al Baqarah using Yule's theory. They are; command, order, request, suggestion. The researchers also analyzed the function of the directive.

4.1.1 Kinds of Directives Speech Act

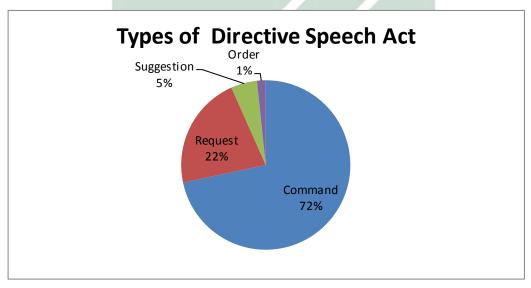


Figure 4.1 Types of Directive Speech Act found on English Translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani

According to Figure 4.1 above there are four types of directives that the researcher found in the translated text of Quran Surah Al Baqarah. They are command, request, suggestion, and order. The dominant directive speech act is a command which is 72,41% (42 data), followed by request with 20,69% (13 data), a suggestion with 5,17% (3 data) and the last on a number of the directive speech acts is to order with 1,72% (1 data) of all data.

4.1.1.1 Command

According to Yule (1996), there are four classifications of directive speech act, they have different functions and purposes (p: 57). The first kind of directive speech act is a command. As the researcher has stated earlier, the command type is recognized by the sentences which normally have no grammatical subject and whose verb is in imperatives. Command sentences indicated by the speaker's utterance to the hearer to do an act. Command performatives include: demand, dictate, instruct, prescribe, require. In this research, the researcher has found 43 out of 286 verses that contain the command sentences. The various examples of the command in the directive speech act that is used in the translated text of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani are presented below:

Sample 1

وَإِذَا قِبْلَ لَهُمْ لَا تُفْسِدُوا فِي الأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُوْنَ

When it is said to them, **"Do not spread disorder on the earth"**, they say, "We are but reformers." (Al Baqarah:11)

The eleventh (11th) verse of Surah Al Baqarah, the bold part of the sentence is considered to be the command. The verse above talks about people that have an obligation to keep the earth from immorality, because there are certainly some consequences when humans damage the earth. When people disobey the command from God, it can cause many obstructions. The damage that people have caused to the earth also implies a form of disobedience to Allah. Indeed, whoever commits immorality to Allah or invites others to commit immorality to Him, then he has done damage to the earth.

From the data above, the researcher found that the verse contained directive speech acts. The verse above talks about the prohibition against doing destruction on earth. The word *"Do not spread disorder on the earth"* is classified as a commanding directive speech act. That verse commands to the reader not to damage the earth. So the reason why that verse is classified as a directive speech act because it contains commanding to the readers.

Sample 2

وَإِذَا قِيْلَ لَهُمْ أُمِنُوْا كَمَا أَمَنَ النَّاسُ قَالُوْا أَنُؤْمِنُ كَمَا أَمَنَ السُّفَهَاءُ ۖ ٱلآ إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَّا يَعْلَمُوْنَ

And when it is said to them, *"Believe as people have believed,"* they say, "Shall we believe as the fools have believed?" Beware, it is, in fact, they who are the fools, but they do not know. (Al Baqarah:13)

The thirteenth (13th) verse of Surah Al Baqarah, which is in bold is one type of command. The verse above talks about people must have faith in Allah. When

Muslims do not have a strong faith in Allah, he will suddenly lose the directions of life. This also same goes to a person who does not have any principle in life, they will easily disobey any rule due to the emptiness toward society rule or religion rule they do not believe. People will be able to do anything when they have no without any rules and it makes everything getting worst.

From the data above the researcher found that the verse contained a directive speech act. The verse is talking about people to believe in Allah. The word *"Believe as people have believed,"* is classified as a commanding directive speech act because it contained commanding to the readers.

Sample 3

نَاتِّهَا النَّاسُ اعْبُدُوْ ا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَ الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْ^{نَ}

O people, *worship your Lord* who created you and those before you, so that you may become God-fearing. (Al Baqarah:21)

The twenty-first (21st) verse of Surah Al Baqarah, which in bold is a kind of command. The verse above talks about people must worship Allah. As a Moslem people obligate to worship to Allah because when humans do not worship to Allah, they are considered a disbeliever. People who do not believe Allah their life will be meaningless.

From the data above the researcher found that the verse contained a directive speech act. The verse is talking about God's command of the people to have to

worship Allah. The word *"worship your Lord"* is classified as a command directive speech act that verse is classified as a directive speech act because it contained about commanding to the reader.

4.1.1.2 Request

According to Yule (1996) request means to ask someone to do something in the form of a question. This kind of directive often occurs when the speaker expects something from the listener (p: 68). In this situation, the speaker needs something from the hearer. A request is an expression of what the speaker wants the addressee to do or refrain from doing something. A request does not assume the speaker's control over the person addressed. Request performatives include: asking, begging, implore, insist, invite, petition, plead, pray, solicit, summon, tell, urge. The various examples below are presented the function of the request such as presented below.

Sample 4

وَإِذْ قُلْتُمْ لِمُوْسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِتَّابِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ آتَسْتَبْدِلُوْنَ الَّذِيْ هُوَ آدْنَى بِالَّذِيْ هُوَ خَيْرٌ ۖ إِهْبِطُوْا مِصْرًا فَإِنَّ لَكُمْ مَّا سَٱلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُو بِغَضَبٍ مِّنَ اللَّهِ لَا لَكَمْ عَانُوا يَكْفُرُوْنَ بِاللَّهُ تَوضُرِبَتْ عَلَيْهِمُ الذَّلَةُ وَالْمَسْكَنَةُ وَبَاءُو مِنَ اللَّهِ النَّذِلِكَ بِآنَهُمْ كَانُوا يَكْفُرُوْنَ بِاللَّهُ وَيَقْتُلُوْنَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ

And when you said, "Musa, we will no longer confine ourselves to a single food: So, *pray for us to your Lord that He may bring forth for us of what the earth grows* - of its vegetable, its cucumbers, its wheat, its lentils, and its onions." He said, "Do you want to take what is inferior in exchange for what is better? Go down to a town, and you will have what you ask for." Then they were stamped with disgrace and misery, and they returned with wrath from Allah. That was because they used to deny the signs of Allah, and would slay the prophets unjustly. That was because they disobeyed and transgressed all limits. (Al Baqarah 61) The verse above talks about Banī Isrā'īl who were lost in the Sinai desert, they said to the Prophet Moses that they could not stand just one food existed. What they mean by one food are *manna and Salwa*. They do not want to pray alone but expect Moses as an intermediary to God because they see Moses as a person who is close to God. Moses said, "are you asking something bad instead of something good?"

From the data above the researcher found that the verse contained request speech act. The verse above talks about Moses and his followers pray to God to invoke the curse of Allah upon the fraud. The word "*pray for us to your Lord that He may bring forth for us of what the earth grows*" is classified as a commanding request speech act. The verse classified as a request speech act because it contained about requesting to Allah.

Sample 5

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۖقَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّظِرِيْنَ

They said, "*Pray for us to your Lord that He makes it clear to us of what color it should be.*" He said: "He says that she should be a yellow cow, rich yellow in her color that should please the onlookers." (al-Baaqarah 69)

The verse above conveys about Banī Isrā'īl asks Moses to ask Allah what kind of female cow is meant by Allah, then Allah revealed the verse. Banī Isrā'īl asked the color of the cow that must be chosen. Banī Isrā'īl always asks and doubt of what Moses said.

From the data above the researcher found that the verse contained a directive speech act. The verse talks about Banī Isrā'īl asking about what kind of cow which meant by Allah and the color of it. The word *"Pray for us to your Lord that He makes it clear to us of what color it should be."* is considered as a request directive speech act. The verse is classified as a request speech act because it is contained about requesting to Allah.

Sample 7

وَاِذْ قَالَ اِبْرِٰهِمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا أُمِنًا و**َارْزُقْ اَ**هْلَهُ مِنَ الثَّمَرُاتِ مَنْ أَمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْأَخِرِّ قَالَ وَمَنْ كَفَرَ فَأُمَت**َّحُهَ قَا**ِيْلًا ثُمَّ **آَض**ْطَرُهُ إِلَى عَذَابٍ النَّارِ ^{لَ}وَبِئُسَ الْمَصِيْرُ

(Recall) when Abraham said, "My Lord, make this a city of peace, and provide its people with fruits –those of them who believe in Allah and the Last Day." He (Allah) said, "As for the one who disbelieves, I shall let him enjoy a little, then I shall drag him to the punishment of the Fire. How evil an end it is! (Al Baqarah 126)

The verse above talks about the prayers of Abraham was granted by Allah. It is also emphasized the nature of the prayer of Abraham. Abraham asked for Arab land guaranteed by any kind of disaster, such as catastrophic attacks of the enemy, bloodshed, destruction as experienced by the previous ummah due to their denial to Allah.

From the data above the researcher found that the verse contained request speech act. The verse is talking about Abraham asking for safety for Arab land. The word "*My Lord, make this a city of peace, and provide its people with fruits –those of them who believe in Allah and the Last Day.*" It is classified as a request speech

act. The verse classified as a request speech act because it contained about requesting to Allah.

4.1.1.3 Suggestion

According to Yule (1996), the third kind of directive speech act is a suggestion. The suggestion is the speaker's utterances to give opinions about what the addressee should or should not do. The suggestion in the directive speech act is to suggest an idea or plan to put forward for consideration to the hearer. Usually, this statement occurs because of doubts, then the speaker makes statements for the listener. The various example of suggestion is presented below.

Sample 8

وَاِذْ قَالَ مُوْسِى لِقَوْمِهٖ لِقَوْمِ اِنَّكُمْ ظَلَمْتُمْ ٱنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْا اللّٰى بَارِبِكُمْ فَاقْتُلُوْا ٱنْفُسَكُمْ ذَلِكُمْ خَيْدَ بَارِبِكُمْ فَتَابَ عَلَيْكُمْ ^قَانَهُ هُوَ الْتَوَّابُ الرَّحِيْمُ

When Moses said to his people: "My people, you have wronged yourselves by your taking the calf (as God). *So, turn in repentance to your Creator,* and slay yourselves. That will be better for you in the sight of your Creator." Then, He accepted your repentance. Indeed He is the Most-Relenting, the Very-Merciful. (Al Baqarah 54)

The verse above talks about Allah ordered Moses to deliver a message. First upon returning from the talk with God found his people worshiping a calf statue, then he said to his people to worship Allah instead of calf statue. Banī Isrā'īl should repent to Allah and do not do such foolishness.

From the data above the researcher found that the verse contained a suggestion speech act. The verse above talks about Moses's followers who turn their

"So, turn in repentance to your Creator," is classified as a suggestion speech act because it is contained about the suggestion to repent to Allah.

Sample 9

وَلَوْ أَنَّهُمْ أَمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَوْ كَانُوْا يَعْلَمُوْنَ

And had they accepted the faith, and *been God-fearing, the reward from Allah would have always been far better. If only they knew!* (Al Baqarah 103)

The verse above talks about Jews believed in their Book and cautioned, surely they would get a great reward. Furthermore, Allah explained that they were in every act and belief not based on true knowledge because if they based their beliefs and actions on science, they certainly believed in the Prophet Muhammad. In reality, they only follow expectations and believe themselves.

From the data above the researcher found that the verse is contained a directive speech act. The verse above talks about people should stay away from Satan and become devout people. The word *"been God-fearing, the reward from Allah would have always been far better. If only they knew!"* is classified as a suggestion speech act because it is suggested to the people to stay away from Satan.

4.1.1.4 Order

According to Yule (1996), the fourth kind of directive speech act is ordered Order means the speaker tries to make the hearer do what speakers want in virtue of some unauthorized force. Recently this kind of directive occurs when the hearer wants to make the listener do something at the same level. On the other hand, Searle (2009: 22) states that Order will be regarded as making the hearer do something. The example below is presented about the function of order:

Sample 10

لَمَاتَبُهَا الَّذِيْنَ أَمَنُوْا اِذَا تَدَايَنْتُمْ بِدِيْنِ الَّي اَجَلِ مُسَمَّى فَاكْتُبُوْهُ وَلَيْكْتُبْ بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلُ وَلَا يَأْبَ كَاتِبَ اَنْ يَكْتُبَ كَمَا عَلَمَهُ اللَّهُ فَلَيْكُنْبُ وَلَيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلَيْتَقَ اللَّهُ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئَاً فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيْهَا اَوْ ضَعِيْفَا اَوْ لَا يَسْتَطِيْعُ اَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيْدِيْنِ مِنْ رِّ جَالِكُمْ فَانْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَإَمْرَ اَتَنِ مِمَّنُ تَرْضَوْنَ مِنَ الشَّهُدَاءِ اَنْ تَضِلَ الْحَدِيمُمَا فَتُذَكَّرَ اِحْدِيهُمَا الْأُخْرِكُ وَلَا يَانَّتَمْعِدُهُ اللَّهُ مَا الشَّهُدَاءِ انْ تَصْلَ اللَّهُ عَلَيْهِ الْحَقُ اَنْ تَكْتُبُوهُ مَصَغِيرًا أَوْ كَبْيِرًا إِلَى اَجَلَةٍ ذَلِكُمْ فَقْنَا مَا لَاخُرِي وَلَا يَاللَّهُ مَا اللَّ اَنْ تَحْمَلُوا مَنْ اللَّهُ مَا عَدُيْهُمَا اللَّهُ مَعْتَى فَرَجُلٌ وَالَا مَعَنْ الْتُعَدَاءُ وَلَا تَسْتَمُوْا الشَّهُدَاءِ أَنْ تَحْمَلُ اللَّهُمَا اللَّذِي عَلَيْهُمُوا اللَّذِي عَلَيْهُ بِلَاعَةُ إِلَى الْمُعُمَامُ الْمُتُعَوْزَا وَلَيْكُتُبُونَا مَعْمَا الْتُعْهَدَاء اَنْ تَكْتُبُوهُ مَاتَتِ مَعَنَى يَعْتَبُونَ اللَّهُمَا اللَّهُ مَا عَنْتُكُمُ وَلَيْكُمُ اللَّيْ عَلَيْهُ اللَّ

O you who believe, when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness. Ascribe should not refuse to write as Allah has educated him. He, therefore, should write. The one who owes something should get it written, but he must fear Allah, his Lord, and he should not omit anything from it. If the one who owes is feeble-minded or weak or cannot dictate himself, then his guardian should dictate with fairness. Have two witnesses from among your men, and if two men are not there, then one man and two women from those witnesses whom you like, so that if one of the two women errs, the other woman may remind her. The witnesses should not refuse when summoned. And do not be weary of writing it down, along with its due date, no matter whether the debt is small or large. That is more equitable in Allah's sight, and more supportive as evidence, and more likely to make you free of doubt. However, if it is a spot transaction you are affecting between yourselves, there is no sin on you, should you not write it. Have witnesses when you transact a sale. Neither a scribe should be made to suffer, nor a witness. If you do (something harmful to them), it is certainly a sin on your part, and fear Allah. Allah educates you, and Allah is All-Knowing in respect of everything. (Al Baqarah 282)

The verse above talks about spend property in the way of Allah, the encouragement of charity and the prohibition of usury, then no human should not try to maintain and develop his property, not waste it in accordance with the provisions of Allah. This shows that the property itself is not something is hated by Allah and denounced by Islam. What is hated by Allah and denounced by Islam is the property obtained in ways that deviate from the provisions of Allah and the property of those who make themselves as slaves of property.

From the data above the researcher found that the verse is contained a directive speech act. The verse above talks about people should write down the debt payable. The word *"when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness."* It is classified as an order speech act because it orders people to write down about debt.

4.1.2 Functions of Directives Speech Act

Yule (2006: 92) states that directive speech acts are kinds of illocutionary speech acts that are used by a speaker to get someone else to do something. In other words, the speaker tries to get the hearer to perform some acts that the speaker wants. It means that in directive utterances, the speaker expresses their desire for the hearer to do something. Based on Yule theory there are four classifications of directive speech acts that have their own functions. The functions of directive speech acts are presented in the table below:

Types of Directives	Functions of Directives	Verses	
Command	Demand	11, 13, 21, 40, 60, 199,	
	Dictate	22, 24, 31, 33, 48, 83,	
		155, 172, 196,	
	Instruct	25, 34, 41, 43, 47, 57,	
		58, 63, 73, 93, 111, 122,	
		123, 125, 131, 152, 153,	
		168, 188, 190, 191, 193,	
		195, 206, 208, 221, 224,	
		254, 264, 267, 278	
	Prescribe	170,	
Request	As <mark>k</mark>	126, 129, 200,	
	Beg	127, 128, 201, 250, 260,	
		286	
	Pray	61, 69, 70,	
	Tell	268,	
Suggestion	Adjure	68	
	Advice	102, 103	
	Admonish	54	
Order	A virtue of some unauthorized force	282	

Table 4.1 Functions of Directive Speech Acts

4.1.2.1 Function of Command

Yule (1996) states that the function of commanding a directive speech act is to command, to do something that the speaker wants. This kind of directive currently appears when the speaker has a higher position than the hearer. Command has two functions, the first is to do something and the second is to avoid something. The various examples of commanding directive speeches are presented below:

1. Command to Demand

Sample 11

يِلِنِنِيْ اِسْرَاَعِيْلَ اذْكُرُوْا نِعْمَتِي الَّتِيْ أَنْعَ<mark>مْتُ</mark> عَلَيْكُمْ و<mark>َأَوْفُ</mark>وْا <mark>بِعَهْدِيْ أُوْفِ بِعَهْدِكْم</mark>َّ وَإِيَّايَ فَارْ هَبُوْنِ

O Children of Isra'il (the Israelites), remember My blessing that I conferred upon you, and fulfill the covenant with Me, and I shall fulfill your covenant, and have awe of Me alone. (Al Baqarah:40)

The verse above talks about people who have to keep their promises to Allah. It means that we should remember the favor of His blessing which He has given to us. In order to save the Muslims from Pharaoh, and to be grateful for His bless by fulfilling their promises to Him which they promised, in the form of faith in Muhammad. Allah will fulfill His promise to the believer in the form of reward by given heaven.

From the data above, the researcher found that the verse contained a directive speech act in command to demand. The verse above talks about the promises of Banī Isrā'īl to Allah that they supposed to keep their promise to Allah as they have saved by the Pharao. It shows in the English translation of Quran Surah Al Baqarah by

Muhammad Mufti Taqi Usmani. The word *"and fulfill the covenant with Me"* is classified as a commanding directive speech act in the function of demand.

Sample 12

۞ وَاِذِ اسْتَسْقَى مُوْسَلَى لِقَوْمِهِ فَقُلْنَا اصْرِبْ بِّعَصَاكَ الْحَجَرِ ۖ فَانْفَجَرَتْ مِنْهُ اتْنَتَا عَشْرَةَ عَيْنًا ٥ً قَدْ عَلِمَ كُلُّ أَنَاسٍ مَشْرَبَهُمْ ٥ٍ كُلُوا وَاشْرَبُوْ امِنْ رِّزْقِ اللَّهِ وَلَا تَعْقُوْا فِي الْارْضِ مُفْسِدِيْنَ

When *Musa sought water for his people*, We said, "Strike the rock with your staff," And twelve springs gushed forth from it. Each group of people came to know their drinking place. "Eat and drink of what Allah has provided, and do not go about the earth spreading disorder." (Al Baqarah:60)

The verse above talks about the day when Musa begs the water to his Lord for his followers when they were very thirsty in the field at that time. Then radiated water from twelve springs came from the stick of Musa as it was a strike to the rock. In the end, each group of his followers had one spring then every tribe can get their place to drink.

From the data above, the researcher found that the verse contained a directive speech act in command to demand. The verse above talks about how Musa ask water to his Lord because his followers were thirsty at the moment. It shows in the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The word *"Musa sought water for his people."* is classified as a commanding directive speech act in the function of demand.

2. Command to Dictate

Sample 13

الَّذِيْ جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَٱنْزَلَ مِنَ السَّمَاءِ مَاءً فَاَجْرَجَ بِهِ مِنَ الثَّمَرٰتِ رِزْقًا لَكُمْ ۚ فَلَا تَجْعَلُوْا شِهِ ٱنْدَادًا وَٱنْتُمْ تَعْلَمُوْنَ

He is the One who made the earth a bed for you, and the sky a roof, and sent down water from the sky, then brought forth with it fruits, as a provision for you. So, *do not set up parallels to Allah* when you know. (Al Baqarah 22)

The twenty-second (22nd) verse of Surah Al Baqarah, which in bold is a kind of command. The verse above talks about people has to worship Allah. As a believer, we have to worship nothing but Allah because if we worship others than Allah our life in this world will be in vain. Shirk is the most disliked act by Allah.

From the data above the researcher found that the verse contained a directive speech act. The verse is talking about people have to worship nothing but Allah. The word *"do not set up parallels to Allah"* is classified as a commanding directive speech act. That verse classified as a directive speech act because it contained about commanding to the reader.

Sample 14

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكُفِرِيْنَ

But if you do not and you will never be able to-then guard yourselves against the Fire, *the fuel of which will be men and stones*. It has been prepared for disbelievers. (Al Baqarah 24)

The twenty-fourth (24th) verse of Surah Al Baqarah, which in bold is a kind of command. The verse above talks about the disbelievers who will be put into hell and

the fire from hell is filled with humans and rocks. People should be afraid to go to hell and must immediately leave of what Allah forbid, and do what is sent by Allah.

From the data above the researcher found the verse contained directive speech act. The verse is talking about the punishment of the people who disbelieve. The word ", *the fuel of which will be men and stones*. It has been prepared for disbelievers." is classified as a commanding directive speech act. That verse classified as a directive speech act because it contained about commanding to the reader about people have to believes in god because if people do not obey and believe in God, he deserves to get a punishment that has prepared by God.

3. Command to Instruct

Sample 15

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ^لَّكُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا لِ قَالُوا هٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ *^لَّ*وَأَتُوا بِهِ مُتَشَابِهًا ^لَّوَلَهُمْ فِيهَا أَزُوَاجٌ مُطَهَّرَةٌ ^{لِتَ}وَهُمْ فِيهَا خَالِدُونَ

And *give good news* to those who believe and do righteous deeds that for them there are gardens beneath which rivers flow. Every time they are given fruit from there to eat, they will say, "This is what we have been given before;" and they will be given (fruits) resembling one another. And for them, there shall be wives purified, and there they will live forever. (Al Baqarah 25)

The twenty-fifth (25th) verse of Surah Al Baqarah, which in bold is a kind of

command. The verse above talks about the things that people will get heaven. All about the good thing will be given by God to all of the people who believe in God. In heaven, everything is never-ending, forever. Muslims as believers have to give all about the good news into people who believe in God. Give good news about what will they get when they obey God.

From the data above the researcher found the verse contained directive speech act. The verse *gives good news* is talks about commanding to the people of God to convey the good news from God. People who believe in God has to deliver the good news about what people get on heaven, the gift from God if people believe and obey God

Sample 16

وَلَا تَنْكِحُوا الْمُشْرِكْتِ حَتَّى يُؤْمِنَ ۖ وَلَاَمَة<mark>ٌ مُؤ</mark>ْمِنَةٌ خَ<mark>بْرٌ مِّنْ مُ</mark>شْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوا ⁶ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُشْرِكٍ وَلَوْ إَعْجَبَكُمْ ⁶ أُولْبِكَ يَدْعُوْنَ اِلَى النَّارِ ⁴ وَالْمُنْوَرِيَةِ بِإِذْنِهَ وَيُبَيِّنُ إِلَيْهِ إِلَى الْجَنَّةِ وَالْمَغْوَرَةِ بِإِذْنِهَ وَيُبَيِّنُ إِلَيْ

Do not marry the polytheist women, unless they come to believe (in Islam); a Muslim slave-girl is better than a polytheist woman, even though she may attract you; and do not give (your women) in marriage to polytheist men, unless they come to believe; a Muslim slave is better than a polytheist, even though he may attract you. They invite to the Fire when Allah invites, by His will, to Paradise, and to forgiveness. He makes His verses clear to the people, so that they may heed the advice. (Al Baqarah 221)

The verse above is talking about the prohibition for a Muslim to marry polytheistic women and the prohibition of marrying believing women with idolatrous men unless they have believed. Even though they are beautiful, handsome, rich and so on. A slave woman who is a believer is better to marry than to marry polytheists. And the women who believe are not few in the number who are beautiful, attractive, faithful and moral. Allah told to marry a woman not only because of her beauty, her wealth and her high position, but her faith and morals.

From the data above the researcher found the verse that contained a directive speech act. The verse is talking about the prohibition to marry polytheist women. The word *"Do not marry the polytheist women,"* is classified as a command speech act because it is contained prohibition to marry polytheist women.

Sample 17

وَلَا تَجْعَلُوا اللهُ عُرْضنَةً لَّأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسُّ وَاللهُ سَمِيْعٌ عَلِيْمٌ

Do not make (the name of) Allah the subject of your oaths against your doing good, fearing Allah and setting things right between people. Allah is All-Hearing, All-Knowing. (Al Baqarah 224)

The verse above talks about the prohibition to not make the name of Allah as the subject against doing good. Allah taught to keep the oath and the consequences of the order in all things. But Allah makes an exception if proof the oath requires leaving something better than him. So Allah forbade His servants to make their oaths a barrier or a barrier to doing good, avoiding evil and reconciling humans. Whoever swears to leave an obligation, and then the obligation to cancel the oath is forbidden for him to keep it. And whoever vows to leave something recommended, may cancel it. Anyone who swears to do something that is forbidden then obliges upon canceling it or for doing something that is deemed to be disgraceful. Whereas things are corrupt, they should guard the oath and not violate it. This verse can be used as a proposition for a well-known rule, that is, if there is a lot of benefits, the most important thing must be given first. But maintaining the oath here is a problem carrying out the commands of Allah in this case greater is greater than that because it must take precedence over the oath.

From the data above the researcher found the verse that contained a directive speech act. The verse is talking about Muslims should not take the name of Allah a limitation in doing good things. The word "*Do not make (the name of) Allah the subject of your oaths against your doing good,*" is classified as command speech act because it is contained prohibition to not involve the name of God as a barrier to good

4. Command to Prescribe

Sample 18

وَإِذَا قِبْلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللهُ قَالُوْ بَلْ نَتَّبِعُ مَا ٱلْفَيْنَا عَلَيْهِ إَبَاءَنَا ٥ أَوَلَوْ كَانَ أَبَاؤُهُمْ لَا يَعْظِّوُنَ شَيْئًا وَلَا يَهْتَدُوْنَ

When it is said to them: *"Follow what Allah has sent down,"* they say: "Instead, we would follow that (religion) on which we have found our fathers." Is it so, even though their fathers had no understanding at all, nor had they been on the right path? (Al Baqarah:170)

The verse above talks about people who deviate from the path of truth is accustomed to holding firm the beliefs and traditions of their fathers. They are invited to accept the religion which is contained in God's guidance by saying that they were not leaving what they inherited from their fathers. It is indeed great foolishness if one is willing to follow the tradition and relics of his forefathers by setting aside obedience and obeying the commandments of God, for indeed their fathers did not quite understand the religion and illuminate themselves with the light of faith and guidance.

From the data above, the researcher found that the verse contained a directive speech act in command to prescribe. The verse above talks about how people denied Islam religion and they prefer to choose what their father has believed at that time. It shows in the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The word *"Follow what Allah has sent down,"* is classified as a commanding directive speech act in the function of demand.

4.1.2.2 Function of Request

Yule (1996) states that the function of requesting is to ask someone to do something in the form of a question (p: 66). This kind of directive often occurs when the speaker expects something from the listener. In this situation, the speaker is need something from the hearer. The various examples have presented the function of the request below:

1. Request to Ask

Sample 19

رَبَّنَا وَابْعَتْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزيزُ الْحَكِيمُ

And, our Lord, *raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities*. Indeed You, and You alone, are the All-Mighty, the All-Wise.". (Al Baqarah:129)

The verse above talks about how Abraham asked Allah to send an apostle from their descendants and relatives who teach the holy books which revealed to him. From the data above, the researcher found that the verse contained a directive speech act in requesting something in the form of asking as the function of suggestion in the directive speech act. It shows in the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani in verse 129. The word *"raise in their midst a Messenger from among them,"* is classified as a suggesting directive speech act in the function of asking something. It also followed by the phrase *"teach them the Book and the wisdom", "and cleanse them of all impurities,"* that Abraham asks Allah to do something to his followers.

2. Request to Beg

Sample 20

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغُ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْم الْكَافِرِينَ

And when they faced JaLut and his troops, they said: "Our Lord, pour out endurance on us, make firm our feet and help us against the disbelieving." (Al Baqarah 250)

The verse above talks about King Talut and his army had faced King Jalut and his army and witnessed how many enemies and equipment were all perfect, they prayed to Allah so that faith would be bestowed on their hearts, patient and trusting in Allah and that Allah might help them defeat His enemies who worshiped the idol. From the data above the researcher found that the verse contained request speech act. The verse is talking about King Talut who faced King Jalut with the perfect equipment. The word *"Our Lord, pour out endurance on us, make firm our feet and help us against the disbelieving."* Is classified as request speech act because contained about requesting to Allah

ontained about requesting to Am

3. Request to Pray

Sample 21

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِي إِنَّ الْبَقَرَ تَشْبَهَ عَلَيْنَاً وَإِنَّا إِنْ شَاءَ اللهُ لَمُهْتَدُوْنَ

They said, "Pray for us to your Lord that He makes it clear to us of what sort should she be, for this cow has made us confused and, if Allah wills, We shall certainly take the right course." (Al Baqarah 70)

The verse above tells the story when Banī Isrā'īl asked about what they have asked before, is about what kind of cow because Banī Isrā'īl said the cow still vague for them. All of that has been explained but they felt that the explanation is not clear. With the last question, they expect to get clues about the cows needed or instructions for the wisdom and secret of slaughtering the cow.

From the data above the researcher found that the verse contained request speech act. The verse is talking about Banī Isrā'īl who always asking the same question all over again. The word "*Pray for us to your Lord that He makes it clear to us of what sort should she be, for this cow has made us confused and, if Allah wills, We shall certainly take the right course.*" It is classified as a request speech act. The verse classified as a request speech act because it contained about requesting to Allah.

4. Request to Tell

Sample 22

ٱلشَّيْطْنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُمْ مَّغْفِرَةً مَّنْهُ وَفَضْلًا ۖ وَاللَّهُ وَاسِعٌ عَلِيْمٌ ۖ

Satan frightens you with poverty, and bids you to commit indecency, and Allah promises you forgiveness from Him, and grace as well. And Allah is All-Embracing, All-Knowing. (Al Baqarah 268)

The verse above talks about Satan who always scares the people and persuades them to be naughty and miserly. Satan imagines to them that charity will consume property and will cause them to become poor and miserable. Therefore their property must be stored for preparation in the future.

From the data above the researcher found that the verse contained request speech act. The verse is talking about Satan who always disturbs and misleads people. The word "Our Lord, pour out endurance on us, make firm our feet and help us against the disbelieving." It is classified as a request speech act because it contained about requesting to Allah.

4.1.2.3 Function of Suggestion

1. Suggestion to Adjure

Sample 23

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكُرٌ عَوَانٌ بَيْنَ ذَٰلِكَ ٢ فَافْعَلُوا مَا تُؤْمَرُونَ

They said, "*Pray for us to your Lord* that He makes it clear to us what sort (of a cow) should she be." He said, "He says she should be a cow neither too old, nor too young -of some middle age in between. Now, do what you are being asked to do." (Al Baqarah:68)

The sixty-eight (68) verse of Surah Al Baqarah which in bold is a kind of directive speech act in the function of suggestion in the form of adjuring. The verse above talks about the child of Israel (Banī Isrā'īl) who said to Moses doubtfully at the command of slaughtering the cow. Then Moses answered the child of Israel (Banī Isrā'īl) question by saying "Allah said to me that the cow is a cow that is not old and not young: midway between young and old. Now do what you are told."

As the researcher states earlier that this verse is contained directive speech act in the function of suggestion in the form of adjuring. The word *"Pray for us to your Lord"* means that the child of Israel (Banī Isrā'īl) adjures Moses to ask Allah what kind of cow they should slaughter.

2. Suggestion for Advice

Sample 24

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَنَ⁴ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ [•]َوَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكُفُرُ ⁴فَيَتَعَلَّمُونَ مِنْهُمًا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ [•]َ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِنْنِ اللَّهِ [•]َ وَيَتَعَلَّمُونَ مِنْهُمًا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ عَلَمُوا لَمَنِ الشَّتَرَاهُ مَا لَهُ فِي الْأَخِرَةِ مِنْ خَلَقٍ [•] وَلَيَنْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ وَلَا يَعْمَ

They followed what the Satans used to recite in the reign of Sulaiman (Solomon), and it was not Sulaiman who became an infidel, but the Satans did become infidels, teaching people magic, and what had been sent down to the two angels, Harut and Marut, in Babylon. And these two did not teach anyone without first having said (to him), "We are but a trial, so do not go infidel." Then, they used to learn from them with which they could cause separation between a man and his wife. But they were not to bring harm through it to anyone without the will of Allah. They used to learn what harmed them and did no good to them, and they certainly knew that he who buys it has no share in the

Hereafter. And, indeed, vile is the thing for which they sold themselves away. If only they knew! (Al Baqarah:102)

The verse above talks about people who believe what their demons made and those who were vile of them about Sulayman's power. They thought that Sulayman was not a prophet or apostle who received revelation from Allah's side, but only a magician who always asked for his magic. They also thought that it was this magic that strengthened the kingdom of Sulayman and made him master the jinn, birds, and wind. They attributed the kufr to Sulayman, even though Sulayman was not an infidel. Those demons who do evil are actually infidels.

The hundred and two (102) verses of Quran surah Al Baqarah which translated by Muhammad Mufti Taqi Usmani is classified as suggestion function in the form of advice. It indicates through "And, indeed, vile is the thing for which they sold themselves away. If only they knew!" is classified as a suggestion directive speech act in the form of advice because it is contained the advice to the believers that they should not believe in Satan.

Sample 25

وَلَوْ أَنَّهُمْ أَمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ ⁼لَوْ كَانُوْا يَعْلَمُوْن

And had they accepted the faith, and *been God-fearing, the reward from Allah would have always been far better. If only they knew!* (Al Baqarah 103)

The verse above talks about Jews who believed in their Book and cautioned, surely they would get a great reward. Furthermore, Allah explained that they were in every act and belief not based on true knowledge because if they based their beliefs and actions on science, they certainly believed in the Prophet Muhammad. In reality, they only follow expectations and believe themselves.

From the data above the researcher found that the verse is contained directive speech act in suggestion function in the form of advice. The verse above talks about people should stay away from Satan and become devout people. The word *"been God-fearing, the reward from Allah would have always been far better. If only they knew!"* is classified as an advice suggestion speech act because it is advice to the people to stay away from Satan.

3. Command to Admonish

Sample 26

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِإِتَّخَانِكُمُ الْحِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَنَابَ عَلَيْكُمْ ^{عَ}إِنَّهُ هُوَ التَّوَّابَ الرَّح

When Musa said to his people: "My people, you have wronged yourselves by your taking the calf (as God). So, turn in repentance to your Creator, and slay yourselves. That will be better for you in the sight of your Creator." Then, He accepted your repentance. Indeed He is the Most-Relenting, the Very-Merciful. (Al Baqarah:54)

The verse above talks about the followers of Moses should remember the day when Moses said about worship others than Allah. They should Repent to Allah who created them from nothing to something. The verse, clearly states that Allah will help us and give a clue about it. Even if they already are a sinner, Allah still accepts their repentance and their apology because he is very merciful From the word "So, turn in repentance to your Creator" in English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani shows that the verse is classified as a kind of admonish suggestion speech act because it pushes people to ask mercy from Allah because Allah is the most-relenting and very-merciful, as it states in Al Baqarah 54. It continues with the words "Indeed He is the Most-Relenting, the Very-Merciful" as it is written on the last verse to emphasize the fact Allah will forgive our sins.

4.1.2.4 Function of Order

Yule (1996) states that the function of the order directive speech act is in order to make the hearer do what speakers want in virtue of some unauthorized force.

1. Order

The virtue of something unauthorized force

Sample 27

نَايَّهُمَا الَّذِيْنَ أَمَنُوْ إِذَا تَدَايَنْتُمْ بِدَيْنِ إِلَى اَجَلٍ مُسَمَّى فَكَتْنُوْ أَو لَنِكْتُبُ بَيْنَكُمْ كَاتِبُّ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبً اَنْ يَكْتُبَ كَمَا عَلَمَهُ اللَّهُ فَلْيَكْتُبُ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ وَلَيْتَقِ اللَّهُ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئاً فَلِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهَا أَوْ ضَعِيْفًا أَوْ لَا يَسْتَطِيْعُ أَنْ يُمِلَ هُوَ فَلْيُمْلِلِ وَلِيَّةُ بِالْعَدْلِ وَالسَّتَشْهِدُوا شَهِيْدَيْنِ مِنْ رِّجَلاِكُمْ فَإِنْ لَمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّهَدَاءِ أَنْ تَضَلَّ الْحَدْلِ وَاليَّتُو إِالْعَدُلِ وَالمَّتَشْهِدُوا تَعَيْدَيْنِ مِنْ رَجَالِكُمْ مَا دُعُوا قُولَا يَنْتَشْهِدُوا اللَّهُ وَا مَرَاتَنِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّهَدَاءِ إِنْ تَصَلَّ الْحَدُلُ وَالسَّتَشْهِدُوا مَا دُعُولاً اللَّهُ وَاعْ يَلْهُ اللَّهُ مَا اللَّهُ وَا مَنَ مَنْ مُووا اللَّهُ وَاقُومُ لِلسَّهَادَةِ وَالَا يَعْنَا أَنْ تَكْتُبُوهُ صَغِيْرًا إِنَّهُ مَنْ يَكُونُوا الْأَ مَا حُولاً اللَّهُ وَالَقُولَ اللَّهُ وَامْرَاتُنَ مِمَنْ تَرْضَوْنَ مِنَ الشَّهُدَاء إِذَا مَا دُعُمُ اللَّذُي وَا مَا لَتُنَهُ وَا مَنْ تَكْتُبُوهُ أَنْ تَنْتَنْ مَعْتُنُ أَمَا اللَّهُ وَا الْعُنُولَةُ وَلَا يَلْهُمُوا الَنْ اللَّهُولَةُ وَا لَقُ وَلَيْتُتُ وَاللَّهُ وَاعَنُ

O you who believe, *when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness.* A the scribe should not refuse to write as Allah has educated him. He, therefore, should write. The one who owes something should get it written, but he must fear Allah, his Lord, and he should not omit anything from it. If the one who owes is feeble-minded or weak or cannot dictate himself, then his guardian should dictate with fairness. Have two witnesses from among your men, and if two men are not there, then one man and two women from those

witnesses whom you like, so that if one of the two women errs, the other woman may remind her. The witnesses should not refuse when summoned. And do not be weary of writing it down, along with its due date, no matter whether the debt is small or large. That is more equitable in Allah's sight, and more supportive as evidence, and more likely to make you free of doubt. However, if it is a spot transaction you are affecting between yourselves, there is no sin on you, should you not write it. Have witnesses when you transact a sale. Neither a scribe should be made to suffer, nor a witness. If you do (something harmful to them), it is certainly a sin on your part, and fear Allah. Allah educates you, and Allah is All-Knowing in respect of everything. (Al Baqarahh:282)

The verse above talks about spend property in the way of Allah, the encouragement of charity and the prohibition of usury, then no human should not try to maintain and develop his property, not waste it in accordance with the provisions of Allah. This shows that the property itself is not something is hated by Allah and denounced by Islam. What is hated by Allah and denounced by Islam is the property obtained in ways that deviate from the provisions of Allah and the property of those who make themselves as slaves of property.

From the data above the researcher found that the verse is contained a directive speech act. The verse above talks about people should write down the debt payable. The word "when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness." It is classified as an order speech act in the form of the virtue of some unauthorized force because it orders people to write down about debt.

4.2 Discussions

In communication cases, to make communication works, people can show their expression to a hearer. One of the ways to express communication is by using a directive speech act. The term directive speech acts define as a speech act to get someone to do something and express what the speaker wants. Directive speech act divided into four parts; command, request, suggestion, and order.

In this present study, the researcher uses a 'directive speech act' by Yule (1996) in analyzing the directive speech act in Quran surah Al Baqarah. Based on Yule theory, every type of directive speech act has its own sub-categories. First is about command divided into four sub-categories, include; demand, dictate, instruct and prescribe. The second is request divided into four sub-categories, include; ask, beg, pray and tell. The third is suggestion which is divided into three sub-categories, include; adjure, advice and admonish. And the last is order is used for asking a favor to the hearer in a polite way.

The result of this present study delivered in figure 4.1, show that the researcher found 60 data containing a directive speech act. There are 43 verses with command characteristics, 13 verses with request characteristics, 3 verses with suggestion characteristics, and 1 verse with order characteristics, and the most frequently found is command by 43 verses. In order to answer the research question number one, the researcher applied Yule theory about the directive speech act. He explained about four characteristics of directive speech act, the are command, request, suggestion, and order. The characteristic of directive speech act often found in Quran Surah Al Baqarah. Thus, there are some functions of the verse that are classified as a directive speech act. The function of each character is different depending on the context, situation, and purposes.

The command of directive speech happens when the speaker wants the hearer to do something. The functions are to make the other people do what the speaker wants or speak. Then when God revealed the verse that contains about the command to do something, people will do what Allah said, like when Moses said to Banī Isrā'īl not to worship anything but Allah, he used the directive speech act in order to make Banī Isrā'īl become God Fearing. After analyzing the data, the researcher reveals several characteristics of directive speech act that appeared on the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani.

Based on the findings above, the researcher found several things related to several previous studies. First is Oktoberia (2012), she analyzed "Directive Speech Acts Used in Harry Potter – The Deathly Hallow and Bride 2wars Movie Script." In her research, she used the theory of Kreidler about seven basic kinds of speech act, there are assertive, performative, vindictive. Expressive, directive, commisive, phatic. But in this research, the researcher used Jule Theory that more specific on explanation about directive speech act. Then Oktoberia explained about the directive speech act and reveal about the use of directive speech act is mostly used in the movie. Then this research completed Oktoberia's research by analyzing the functions of the directive speech act. On the other hand, Winarti (2015) also doing research about the directive speech act, she analyzed about "Variations of Directive Speech Act in Tembang Dolanan." In her research, she mentioned the expert of directive speech act. She used Allan as the main expert in the directive speech act. She is only

analyzed about the kind of directive speech act, in this research the researcher completed the previous study by analyzing the function of directive speech act.

In order to answer research question number two, the researcher analyzed the function of each characteristic of the directive speech act found in the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The first type of directive speech act is a command. There are some verses which contained a directive speech act. The function of verses that contained the directive speech act is to make the hearer do something. Then, the second characteristics request. There are some verses that contained the request speech act. The function of verse that contained a the request speech act. The function of verse that contained a the request speech act. The function of verse that contained the request speech act. The function of verse that contained request speech act is to convey the speaker wants the hearer to do something in the form of a question. Next is a suggestion, the function of the suggestion speech act is to give opinions about what the addressee should or should not do. The next characteristics are ordered. The function of the order speech act is making the hearer do something.

Completing this discussion part, the researcher hopes that this research and the finding analysis have a good contribution to society. Moreover, the directive speech act often appears in the conversation on real life. Hopefully, by reading this research, the readers can understand the significance or the function of directive speech act and they can develop their knowledge in the pragmatic field.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the researcher would like to draw a conclusion and suggestion after analyzing the types and functions of the directives speech act in the English translation of Quran Surah Al Baqarah.

5.1 Conclusion

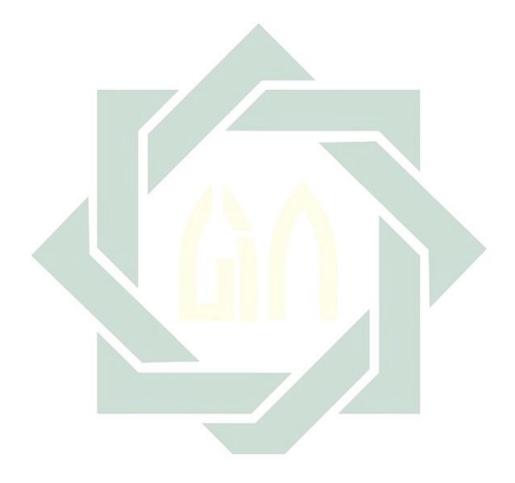
In this chapter, the researcher reported the types and the functions of directive speech acts that appear on the verse of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani based on the discussion in the previous chapter. In this research, the researcher tries to reveal the kinds of directive speech acts found on the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The researcher took the data from words, phrases, and sentences on the English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The objection of this research is to find and describe the kinds of directive speech acts in the English translation of Quran Surah Al Baqarah and also the functions of directive speech acts that the researcher was found based on the data.

The researcher found there are 42 verses of Quran Surah Al Baqarah are classified as commanding speech act. The researcher found 13 verses on requesting speech act, 3 verses on suggestion speech act the researcher found that there are three verses, and 1 verse on ordering speech act. The researcher also found that there are several functions of the directive speech act found in this research. The verse that contained commanding directive speech act divided into two kinds of functions, the first is to do something and the second is to avoid something. Then, requesting a speech act has functions in order to adjure to Allah. Next is the suggestion speech act has a function to suggest someone do something. The last is ordering speech act which has a function to order someone to do something. The researcher found that the commanding speech act mostly appears in the English translation of Quran Surah Al Baqarah with 42 data.

Overall by looking at the findings of this study the researcher's success revealing the directive speech act can be analyzed in the English translation of Quran Surah Al Baqarah. This study was able to express the directive speech act that appears on the English translation of Quran Surah Al Baqarah, in addition, it also proves the functions of it.

5.2 Suggestion

This research concerns on types and functions of directive speech act when the data is an English translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani. The researcher suggests that the next researcher discover directive speech act in the other object, such as magazine, song, or the next researcher can investigating the directive speech act that used in Al-Quran but in the different surah. The researcher also suggests that the next researcher use directive speech act theory from the other expert like John Searle or Brown and Levinson's theory, and also can combine and compare from each expert. Thus, by this suggestion, the researcher truly expects that this present study can be a good reference for linguistic learners and inspire them to conduct further analysis.



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