

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

THESIS



By

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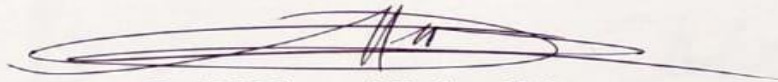
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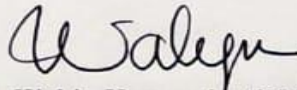


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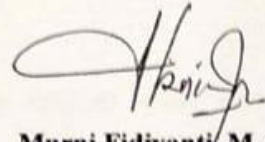
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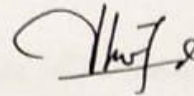
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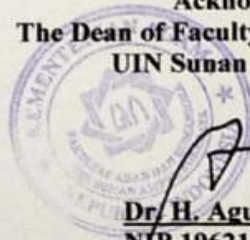
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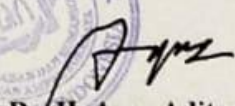


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Penulis

(Muhammad Mahendara)

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 former 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 who comment on 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 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 injunctions 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 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”!

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

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”

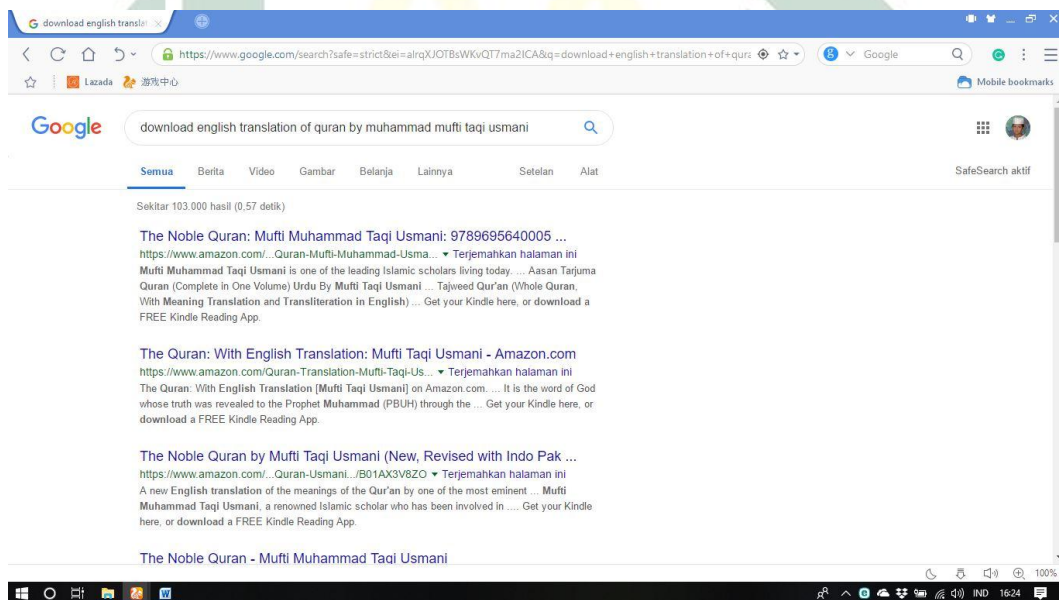


Figure 3.1 Step to Download the Data

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

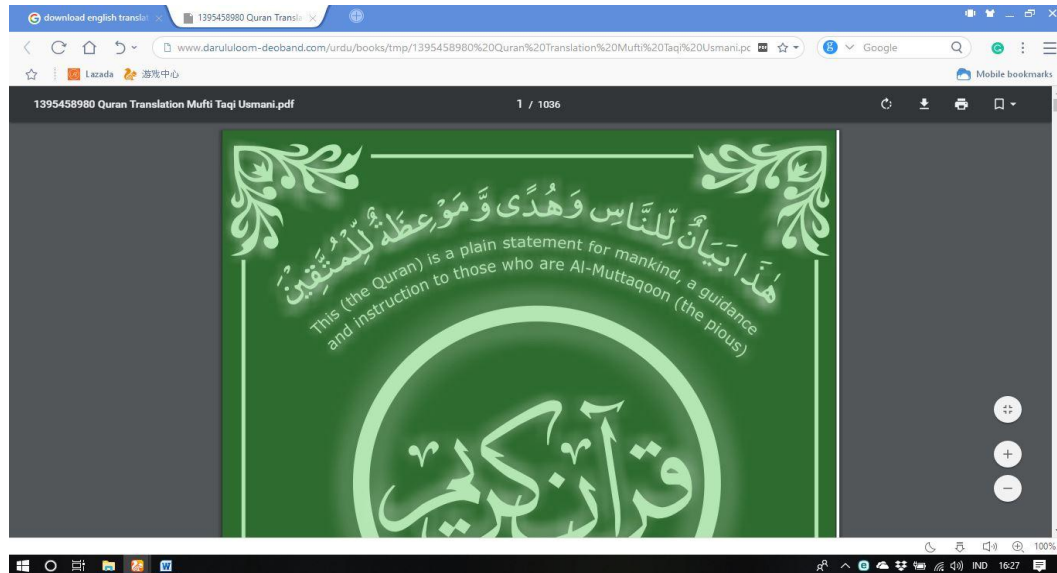


Figure 3.2 The picture of Online Quran Cover

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.

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 :

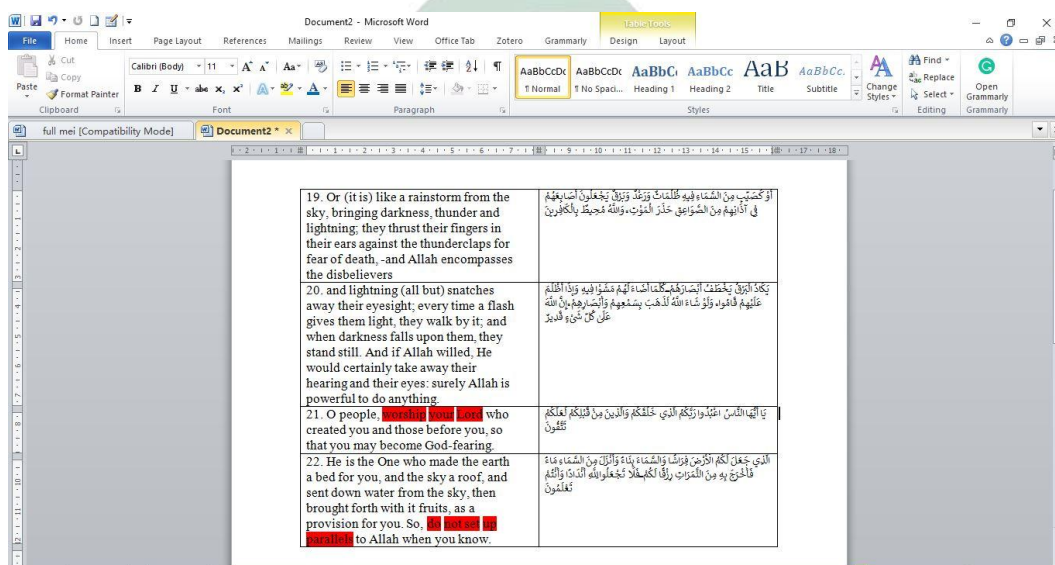


Figure 3.3 Step to Analyze the Data

- 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
<ul style="list-style-type: none"> - 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) 	Demand
	Dictate
	Instruct
	Prescribe
<ul style="list-style-type: none"> - 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, 1996) 	Ask
	Beg
	Pray
	Tell
<ul style="list-style-type: none"> - Usually ended by a point mark (.) - Offering ideas and or plan due to the 	Adjure
	Advice

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

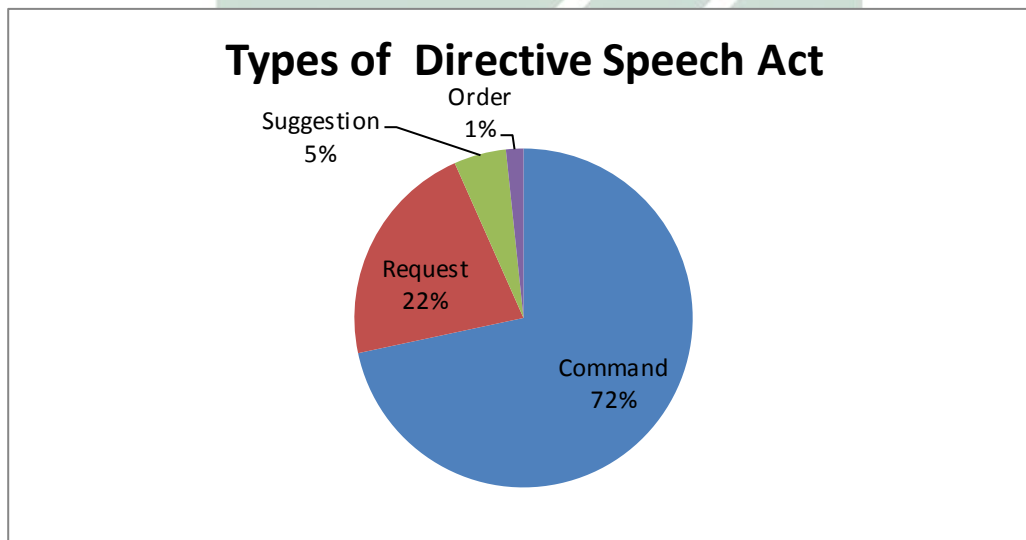


Figure 4.1 Types of Directive Speech Act found on English Translation of Quran Surah Al Baqarah by Muhammad Mufti Taqi Usmani

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 قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

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

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

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيْحْسٍ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا بُضَارًا كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفَعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

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 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 Baqarah 282)

Table 4.1 Functions of Directive Speech Acts

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	Ask	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

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

﴿ وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ ۗ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴾

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.

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-releating 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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَانْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيخْسٍ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلَ هُوَ فَلْيُمْلِلْ وَلِيهِ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَلِكَ أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

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

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 Isrāʾīl not to worship anything but Allah, he used the directive speech act in order to make Banī Isrāʾīl 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, commissive, 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 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.

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

