CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the findings and discussion of the result of data analysis that connected with the answer of the research problems in chapter I.

4.1 Findings

Based on the data analysis the writer found the types of directive and its function which exists in translated text of surah An-Nisa' by using Bach and Harnish theory. The findings are presented as followings.

4.1.1 The Types of Directives

In the translated text of Surah An-Nisa' in Qur'an that consist of 176 verses, the researcher found 76 data. The data are shown in the following chart:



Chart 1 Directive Speech Act Percentage

There are five types of directives that the researcher found in the data source, they are, questions, requirements, prohibitions, permissions and advices. The dominant of directive speech act is Requirements with which is 49% (37 data), followed by Prohibitions with 31% (24 data), then Advices with 12% (9 data), furthermore Permissions with 7% (5 data), and the least on number of the directive speech act is Questions with 1% (1 data) of all data.

4.1.1.1 Requirements

Requirements include commanding, ordering, instructing, demanding, arranging, dictating, and directing (Bach and Harnish, in Ibrahim 1993). The researcher found 34 data in the form of Commanding.

Sample 1 Datum 1

1. People, be mindful of your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship: God is always watching over you.

The first verse of Surah An-Nisa', which in bold format is a kind of commanding. The sentence above, Allah intends to command people to obey Him. The existence of obedience to Allah is cause by the fact that Allah is God that created humans. Allah created humans (men and women) from Adam and Eve so that they realize that they was born from the same father (Adam). Which it intends them to each other. Because

of it, Allah also commands people to keep the good relationship with others to strengthen this problem. This verse gives the effect to Muslims, in order to always obey Allah and always keep the good relationship to others.

Sample 2 Datum 59

59. You who believe, obey God and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to God and the Messenger, if you truly believe in God and the Last Day: that is better and fairer in the end.

In the verse above, Allah commands to people who believe to obey Him. It can be doing with practicing the contents of Qur'an and implementing the laws that have been settled by Allah. Because Allah's commands contain advantages and his prohibitions contain disadvantages. Allah also commands to obey His Messenger and implement the teachings of the prophet brought. And Allah also command to obey *ulil amri* with the condition, they do not command to do bad things. *Ulil Amri* include mufti and leader. Obedience to *Ulil Amri* should be called to goodness and prevent the denial. Because Muslims do not allow to obedient *Ulil Amri* who do the wickedness. This verse gives the effects to the people that obey the government. With it, the situation of the country will peaceful, because all of the people obey the government, it means obey adjustment too.

Sample 3 Datum 71

71. You who believe, be on your guard. March [to battle] in small groups or as one body.

The verse above include the category of commanding. Allah commanded the believers to always be alert. It can be prepared with weaponry and equipment, including making a small team or group to fight the infidels, and weaken their strength. Here can be prepared in any way such as training, making of defense, weapons, trenches, archery or practicing to ride a horse and exercising military.

Sample 4 Datum 84

84. So [Prophet] fight in God's way. You are accountable only for yourself. Urge the believers on. God may well curb the power of the disbelievers, for He is stronger in might and more terrible in punishment.

The sentence which typed bold is a command. It addressed to the Prophet Muhammad and His servants (Muslims). It commands the Prophet Muhammad sallallaahu 'alaihi wa sallam and Muslims to fight in the way of Allah and rekindle the spirit of war to other. But sometimes there are servants who do not want to do it and there is no enforcement for them, whether jihad or others. This verse gives the impact to Muslims in this era that do jihad on the God's way, such as doing goodness,

maintaining the truth, because in this era there is no warfare like in the previous era.

It is in Prophet's era.

4.1.1.2 Questions

According to Bach and Harnish (in Ibrahim, 1993), questions consist of asking, investigating, and interrogating. On the source of the data, the researcher found questions which is to ask a question.

Sample 1 Datum 21

21 How could you take it when this is unjust and a blatant sin? How could you take it when you have lain with each other and they have taken a solemn pledge from you?

The verse above contains an asking of a question. The asking which contains that is "what with the way?". It means what with the way someone to take back whereas some of you (man) have been associated with the other (women) as the husband and wife. This verse above gives the impact to the Muslims, so that the husbands will not take back the dowry that they had given to their wives.

4.1.1.3 Prohibitions

In prohibitions category, there are two kinds of directive speech act, they are forbidding and limiting. There are 24 data that having a form of forbidding. Forbidding means order (someone) not to do something.

Sample 1 Datum 6-II

وَٱبْنَالُواْٱلْيَنَمَى حَقَى إِذَا بَلَغُواْ ٱلذِكَاحَ فَإِنْ ءَانَسَتُم مِّنَهُمُ رُشُدًا فَادُفَعُواْ إِلَيْهِمْ أَمُوَلَهُمٌ وَلَا تَأْكُلُوهَا إِسْرَافَا وَبِدَارًا أَن يَكْبُرُواْ وَمَن كَانَ غَنِيًّا فَلْيَسَتَعْفِفٌ وَهَن كَانَ فَقِيرًا فَلْيَأَ كُلُ بِٱلْمَعْمُ وِفَ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ فَلْيَسَتَعْفِفٌ وَمَن كَانَ فَقِيرًا فَلْيَأْ كُلُ بِٱلْمَعْمُ وِفَ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمُولَكُمْ فَأَشَّهِدُواْ عَلَيْهِمٌ وَكَفَى بِأَللّهِ حَسِيبًا

1. Test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their property to them. **Do not consume it hastily before they come of age:** if the guardian is well off he should abstain from the orphan's property, and if he is poor he should use only what is fair. When you give them their property, call witnesses in; but God takes full account of everything you do.

The sentence which typed bold above, Allah forbids to consume their property when they was a child, where they cannot take it from you and cannot prevent you to consume it. They in this context are orphans. Based on the directive speech act, it can be considered as forbidding. This verse gives the effect to the Muslims, so that they will not eat the orphans' property. Because this action can makes you get sin.

Sample 2 Datum 20 وَإِنْ أَرَدَتُكُمُ اُسْتِبَدَالَ زَوْجٍ مَّكَاكَ زَوْجٍ وَءَاتَيْتُمُ إِحْدَىٰهُنَّ وَالْمَا فَلَا تَأْخُذُواْمِنْهُ شَيْعًا أَتَأْخُذُونَهُ بُهُ تَكْنَا وَإِثْمًا

مُبِينًا ١٠٠٠

20. If you wish to replace one wife with another, **do not take any of her bride-gift back**, even if you have given her a great amount of gold.

In the sentence above which typed bold is the prohibition of a husband to take back the treasure that he had given to his wife. Although the husband tried to find a way to legalize it. It was forbidden for the wife before the marriage ceremony was haram for her husband, and the wife does not justify itself except with the pleasure of

the dowry. In granting this dowry required to provide perfectly and do not delay. The word *not* became a lingual sign of directive speech act in the form of forbidding. The verse gives the impact in order to the husband will not take back the dowry that he had given for his wife in any way.

Sample 3 Datum 140

140. As He has already revealed to you [believers] in the Scripture, if you hear people denying and ridiculing God's revelation, do not sit with them unless they start to talk of other things, or else you yourselves will become like them: God will gather all the hypocrites and disbelievers together into Hell.

In this verse, Allah forbids the Muslims to be with the unbelievers and those who mock the verses of Allah. Because as a Muslim must believe in the revelations of Allah, glorify, honor and respect it (revelations of Allah). In the case of sin, he showed you the pleasure of their disbelief and their attitude pleasure to make fun of Allah, while pleased with the immoral people like him who did it. This verse also contains a prohibition attend the vices and wickedness event. Thus whoever is attending that there do evil, then the Muslims should go out from the event.

Sample 4 Datum 144

144. You who believe, **do not take the disbelievers as allies and protectors instead of the believers:** do you want to offer God clear proof against you?

The statement above, intends that Allah forbids the Muslim to make the disbelievers as a protector, helper or friends, because such actions are the same as the characteristics of the hypocrites. This verse gives the impact to the Muslims so that do not make disbeliever as a protector or leader. Moreover as a role guide where they do bad things Muslims will do it. It is not true.

4.1.1.4 Permissions

Bach and Harnish (in Ibrahim, 1993) states that permissions consist of permitting, dismissing, allowing, forgiving and granting. On the source of data, there are 9 data that having a form of permitting. Permitting means allow (someone) to do something. There are 9 data of permitting directive speech acts.

3. If you fear that you will not deal fairly with orphan girls, you may marry whichever [other] women seem good to you, two, three, or four. If you fear that you cannot be equitable [to them], then marry only one, or your slave(s): that is more likely to make you avoid bias.

In this verse, Islam allows polygamy with certain conditions. The husband has to be fair to his wife. Fair here is fair of treatment and fulfill the needs of the wives, the needs include livelihood, clothing, place, the turn (the division of the time overnight) and others that are physical. If he cannot do it, then he is married with a woman only. Before this verse falls, polygamy already existed and had also run by

Prophet before Prophet Muhammad. This verse restricts polygamy to four women. Polygamy is a *rukhshah* (dispensation) that conditional, the husband is able to do justice. If he was afraid of not being able to justice, just have one wife.

The reasons of Islam allow this *rukhshah*, because Islam is a religion that always view the realities and the needs of society. And it always maintain the moral and the good of society. Polygamy is the situation of a problem society, such as sexual acts outside of marriage and so on. This verse is a kind of women protection which can prevent the men to be arbitrary for the women.

Sample 2 Datum 24-II

﴿ وَٱلْمُحْصَنَاتُ مِنَ ٱلنِّسَآءِ إِلَّا مَامَلَكَتَ أَيْمَنَكُمْ أَكُمْ كَنْبَ ٱللَّهِ عَلَيْكُمْ أُوالِكُمْ مُحْصِنِينَ عَلَيْكُمْ وَأُجِلَكُمْ مُعْصِنِينَ عَلَيْكُمْ وَأُجِلَكُمْ مَعْصِنِينَ عَيْرُ مُسَافِحِينَ فَمَا السَّتَمْتَعْنُم بِدِعِمِنْهُنَ فَعَاثُوهُنَّ أُجُورَهُنَ عَلَيْكُمْ فِيمَا تَرَضَيْتُم بِدِع مِنْ بَعْدِ ٱلْفَرِيضَةَ فَرِيضَةً وَلاجُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُم بِدِع مِنْ بَعْدِ ٱلْفَرِيضَةَ إِنَّ اللَّهُ كَانَ عَلِيمًا حَكِيمًا الْمَالُكُونَ الْمَالُونُ عَلَيْكُمُ فِيمَا تَرَضَيْتُم بِدِع مِنْ بَعْدِ ٱلْفَرِيضَةَ إِنَّ اللَّهُ كَانَ عَلِيمًا حَكِيمًا الْمَالُكُونَ الْمُعَلِيمُ الْمَالُكُونَ عَلِيمًا حَكِيمًا الْمَالُكُونَ اللَّهُ كَانَ عَلِيمًا حَكِيمًا الْمَالُكُونَ اللَّهُ كَانَ عَلِيمًا حَكِيمًا الْمَالُكُونَ اللَّهُ كُونُ عَلَيْكُمْ فِيمَا تَرَاضَيْتُ مِيدِي مِنْ بَعْدِ ٱلْفَرِيضَةَ إِلَيْ اللّهُ كَانَ عَلِيمًا حَكِيمًا الْمَالُكُونَ عَلَيْكُمْ فِيمَا تُرَاضَيْتُ مِيمًا وَاللّهُ عَلَيْكُمْ فِيمَا تَرَاضَيْتُ مَا اللّهُ عَلَيْكُمْ فِيمَا تُرَاضَاتُ عَلَيْكُمْ فِيمَا تُرَاضَيْتُ مِيمًا وَيَعْمَلُونُ عَلَيْكُمْ فِيمَا لَوْلَاكُمُ اللّهُ عَلَيْكُمْ فِيمَا لَوْلَاكُمُ اللّهُ اللّهُ عَلَيْكُمْ فِيمَا لَهُ إِلَيْكُمْ فِيمَا لَوْلِيمُ اللّهُ عَلَيْكُمُ فَي مَا تُولِيمُ اللّهُ عَلَيْكُمُ فَيْكُونُ عَلَيْكُمُ فِيمَا لَوْلَاكُمْ عَلَيْكُمُ فَيْكُونُ عَلَيْكُمُ وَلِيمُ الْمُعَلِيمُ الْمُؤْمِنَا لَعَلَيْكُمُ فِيمَا لَوْلَاكُمُ عَلِيمًا لَا عَلَيْكُمُ فِيمَا لَوْلَاكُمُ الْمُؤْمِنَا فَعَلَيْكُمُ الْمُؤْمِنَا لِلْمُؤْمِنَا الْعَلَيْمُ عَلَيْكُونُ عَلَيْكُمُ الْمُؤْمِنَا الْعُلِيمُ الْعُلْمِيمُ الْمُؤْمِنِيمُ الْعُلِيمُ الْمُؤْمِنِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلْمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعِلْمُ الْعُلِيمُ الْعِلَيْلُونُ الْعُلِيمُ اللّهُ الْعُلْمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلْمُ الْعُلِيمُ الْعُلْمُ الْعُلْمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلِيمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلِيمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلِمُ الْعُلْمُ اللّهُ الْعُلْم

24. women already married, other than your slaves. God has ordained all this for you. **Other women are lawful to you**, so long as you seek them in marriage, with gifts from your property, looking for wedlock rather than fornication. If you wish to enjoy women through marriage, give them their bride-gift- this is obligatory- though if you should choose mutually, after fulfilling this obligation, to do otherwise [with the bride-gift], you will not be blamed: God is all knowing and all wise.

In the sentence which typed bold above, has the intention of permitting that permits a person to marry the slaves held captive whose husband did not come with him, then you may marital relationship to them even though they are married, but with reservations after *idda* (emptying the uterus, either with childbirth if pregnant or

with a previously menstruating if not pregnant). If slaves were sold or granted married although be ravished by the purchaser or grantee, but the marriage remained canceled because the owners are second only position the first owner. This verse give the effect to the Muslims that they marry the widow after *idda*. In fact, the women that have been left by their husband, they will not marry again at least until their *idda* has finished.

Sample 3 Datum 25

وَمَن لَمْ يَسْتَطِعْ مِنكُمْ طُولًا أَن يَنكِحُ الْمُحْصَنَتِ

الْمُؤْمِنَتِ فَمِن مَّا مَلَكَتُ أَيْمَنْكُم مِّن فَلْيَاتِكُمُ الْمُؤْمِنَتِ

وَاللّهُ أَعْلَمُ بِإِيمَنِكُمْ بَعْضُكُم مِّن بَعْضٍ فَانكِحُوهُنَ بِإِذْنِ

وَاللّهُ أَعْلَمُ بِإِيمَنِكُمْ بَعْضُكُم مِّن بَعْضِ فَانكِحُوهُنَ بِإِذْنِ

اَهْلِهِنَ وَءَاثُوهُ كُ أَجُورَهُنَ بِالْمَعْمُ فِي عُصْنَتِ غَيْرَ

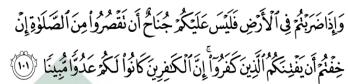
مُسَافِحَتٍ وَلَا مُتَ خِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنْ أَتَيْنَ فَمُسَافِحَتُ وَلَا مُتَعْمِن نِصْفُ مَا عَلَى المُحْصَنَتِ مِن الْعَذَابِ فَانتَ مِن الْعَذَابِ فَانتَ مِن الْعَذَابِ فَانتَ مِن الْمَحْصَنَتِ مِن الْعَذَابِ فَانتَ مِن اللّهُ عَفُورٌ وَاللّهُ عَفُورٌ اللّهُ عَمُورٌ اللّهُ عَنْ اللّهُ عَفُورٌ اللّهُ عَفُورٌ اللّهُ عَنْ اللّهُ عَفُورٌ اللّهُ عَلَيْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَفُورٌ اللّهُ عَنْ اللّهُ عَفُورٌ اللّهُ عَلْمُ اللّهُ عَنْ اللّهُ عَلْمُ اللّهُ عَنْ اللّهُ عَفُورٌ اللّهُ عَلَيْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلْمُ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَنْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْهُ اللّهُ عَلَيْ اللّهُ عَنْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلْمِ اللّهُ عَلَيْ اللّهُ عَاللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلْمُ اللّهُ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ الللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ الللّهُ الللهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ الللهُ الللهُ الللّهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ ا

25. If any of you does not have the means to marry a believing free woman, then marry a believing slave- God knows best [the depth of] your faith: you are [all] part of the same family- so marry them with their people's consent and their proper bride-gifts. [Make them] married women, not adulteresses or lovers. If they commit adultery when they are married, their punishment will be half that of free women. This is for those of you who fear that you will sin; it is better for you to practise selfrestraint. God is most forgiving and merciful,

In a sentence which typed bold, contains if Muslims cannot marry a woman of faith who do not have freedom because of cost, the cost in this context is *Mahr* to marry Muslim women independence. In this situation, they permitted to marry

women of the believers of the slaves that you have. The word of *may* is a lingual sign of directive speech act as form Permitting.

Sample 4 Datum 101



101. When you [believers] are travelling in the land, you will not be blamed for shortening your prayers, if you fear the disbelievers may harm you: they are your sworn enemies.

In this verse, Allah permits his servants to shorten his prayers an. The words "not sin" to get rid of anxiety shorten the prayer because it is not commonly performed. *Qashar* means shorten the prayer, could sum up the number, with the prayer that four *rakaat* into two *rakaat* (*essential unit of prayer ritual*). Doing two *rakaat* of prayer which is performed for four *rakaat* in the course. According to Imam Shafi'i, *qashar* is *rukhshah* (easiness) so it is not mandatory. However, that does not deny preferential *qashar*. Doing *qashar* even more important for several reasons: First, the Prophet sallallaahu 'alaihi wa sallam always shorten his prayers when he was traveling. Second, shorten the kind of flexibility and grace (mercy) of Allah to His servants. In fact, this verse gives the effect to the Muslims that always do the prayer wherever they is, although they are in the journey. Because of this verse that permits do *Qashar*.

4.1.1.4 Advices

There are some kinds of advices, they are suggesting, advising, admonishing, recommending, urging, and counseling (Bach and Harnish (in Ibrahim, 1993)). But

the writer found one kind of advices, it is suggesting. Suggesting is the utterances or statement to other persons to give our opinions as to what they should or should not do. According to Wulan (2005: 25) there are three characteristic of suggestion: delivered speakers as if it is a best solution offered to the hearer, on any disclosure of which always contains a marker linguistic such as the use of the word "should, accordingly, be better and should and the last is indicating to the hearer if disclosed the speaker is just an opinion of the speaker. There are 9 data of suggesting directive speech act.

Sample 1 Datum 9



9. Let those who would fear for the future of their own helpless children, if they were to die, show the same concern [for orphans]; let them be mindful of God and speak out for justice.

This verse contains advice to people who attended the one who will die. This verse applies to a person who will die, and the people present to hear the dying person will stipulates that wrong, then Allah commanded those who hear it to remind him; enjoins justice in the intestate, if you want to give alms to him under a third of the property, leaving to heirs and leaves no heir in poor condition. That was what the saying is true (see the end of the verse) There are also saying that this verse is addressed to the trustees of the fools either a madman, children and people who are poor so that they address the people feeble as their attitudes toward their own

children. When managing others, suggested a way to take care of in line with devotion to God, not degrade them, not let them and told them to be cautious.

Sample 2 Datum 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَآءِ بِمَا فَضَّكَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضِ وَبِمَا أَنفَ قُواْ مِنْ أَمُولِهِمْ فَالصَّدلِحَثُ قَدنِنَاتُ حَنفِظَ تَّكُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّنِي تَخَافُونَ نُشُورُهُرَ فَعِظُوهُ ﴾ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلا نَبْغُواْ عَلَيْهِنَ سَكِيدِ لِلَّ إِنَّ اللَّهَ كَاسَ عَلِيًا كَبِيرًا اللَّهَ كَاسَ عَلِيًا

34. women already married, other than your slaves. God has ordained all this for you. Other women are lawful to you, so long as you seek them in marriage, with gifts from your property, looking for wedlock rather than fornication. If you wish to enjoy women through marriage, give them their bride-gift- this is obligatory- though if you should choose mutually, after fulfilling this obligation, to do otherwise [with the bride-gift], you will not be blamed: God is all knowing and all wise.

In this sentence, Allah intends to suggest to husband so that explain to their wives about law of waiting for her husbands, give the urge to obey him, scare them with the punishment of God if disobedient to her husband. This verse gives the impact to the husbands that always remind their wives do the goodness.

Sample 3 Datum 74

﴿ فَلْمُقَاتِلْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوْةَ ٱلدُّنْكَ الْحَيَوْةَ ٱلدُّنْكَ بِالْآخِرَةِ وَمَن يُقَاتِلُ فِي سَبِيلِ ٱللَّهِ فَيُقْتَلُ أَوْ يَغْلِبُ فَسَوْفَ فَوْتِيهِ أَكْرَاعَظِمًا ﴿ ﴾ فَاللَّهِ فَيُقْتَلُ أَوْ يَغْلِبُ فَسَوْفَ فَوْتِيهِ أَجْرًا عَظِمًا ﴿ ﴾

74. Let those of you who are willing to trade the life of this world for the life to come, fight in God's way. To anyone who fights in God's way, whether killed or victorious, We shall give a great reward.

In this sentence which typed in bold, Allah suggests to Muslims to prioritize the hereafter life than the world life. Possibly, they fight to maintain the truth in God's way and will obtain the goodness. If they were death in war, they will get reward as *syahid* (martyr or warrior killed while fighting for Islam principles) in the God's way. And if they are win, they will get advantages in the world. In that conditions, Allah will give them the rewards that are sublime in the hereafter. This verse gives the effect to the Muslims in order to always prioritize the hereafter with the manner doing the goodness and avoiding the badness.

Sample 4 Datum 102

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّكَاوَةَ فَلْنَقُمْ طَآ بِفَ قُمْهُمْ مَعَكَ وَلْيَا خُذُوا مِن مَعَكَ وَلْيَا خُذُوا أَسْلِحَتُهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآيِكُمْ وَلْتَأْتِ طَآيِفَةٌ أُخْرَى لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتُهُمْ وَدَّ ٱلَّذِينَ كَفَرُوا لَوَ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتُهُمْ وَدَّ ٱلَّذِينَ كَفَرُوا لَوَ تَغَفُّلُونَ عَلَيْكُم مَّيْلَةً وَحَدَةً وَلَاجُنَاحَ عَلَيْحَمُ مَ إِن كَانَ بِكُمْ أَذَى مِن مَطَرٍ أَوَ وَحَدَةً وَلَاجُنَاحَ عَلَيْحَمُ مَ إِن كَانَ بِكُمْ أَذَى مِن مَطَرٍ أَوْ كُنتُم مَّرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْ رَكُمْ إِنَ اللّهَ كُنتُم مَّرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ أَوْخُذُواْ حِذْ رَكُمْ إِنَ اللّهَ لَكُنتُم مَّرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْ رَكُمْ إِنَّ اللّهَ لَا عَدَلِهُ مَا مَنْ مَا اللّهُ لِحَتَكُمْ وَخُذُواْ حِذْ رَكُمْ إِنَّ اللّهُ لَا كُنتُ مَ مَرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْ رَكُمْ إِنَ اللّهُ لَمَتَ كُمْ أَذَى مِن مَطِيرًا وَلَا اللّهُ لِحَتَكُمْ أَوَخُذُواْ حِذْ رَكُمْ إِنَّ اللّهُ لَا كُنتُ مَ مَرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ أَو خُذُواْ حِذْ رَكُمْ إِنَ اللّهُ لَا اللّهُ اللّهُ اللّهُ لَا كُنو مِنْ عَذَا المَامُهُ اللّهُ الْوَلِي الْمُؤْلِولِ الْمُعْلِي اللّهُ اللّهُ اللّهُ اللّهُ الْكُولُ الْمُ الْعُلْولُ الْمُؤْلُ اللّهُ الْعُلْسُلُولُ الْمُؤْلُولُولُ الْمُؤْلُولُ الْعُولُ الْمُؤْلُولُ الْمُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللّهُ اللّهُ الْمُؤْلُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْلُولُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ الللهُ الللهُ الللهُ اللهُ اللّهُ اللّهُ اللهُ الل

102. When you [Prophet] are with the believers, leading them in prayer, let a group of them stand up in prayer with you, taking their weapons with them, and when they have finished their prostration, let them take up their positions at the back. Then let the other group, who have not yet prayed, pray with you, also on their guard and armed with their weapons: the disbelievers would dearly like you to be heedless of your weapons and baggage, in order for them to take you in a single assault. You will not be blamed if you lay aside your arms when you are overtaken by heavy rain or illness, but be on your guard. Indeed, God has prepared a humiliating punishment for the disbelievers.

In this sentence which types in bold, God gives advice on how to do prayer while in a state of war in which when the war they faced serious big benefits that are merge between prayer, jihad and be on the alert against the enemies who are trying to find a gap time when Muslims off guard, even in a state of war, prayer should be done. This proves that prayer is an obligation that should not be abandoned.

From all the explanation above, the researcher found out the translated text of surah An-Nisa' performed the types of directives speech acts Requirements includes commanding, Questions includes asking, Prohibitions includes forbidding, Permissions includes permitting, and Advices includes suggesting.

4.1.2 The Functions of Directives

Every type of directive speech act has function to influence the hearer to do something what the speaker want, in terms of emotion, feeling and behavior.

The functions of directive	Frequency	Percentage
Command	37	49%
Ask	1	1%
Permit	5	7%
Forbid	24	31%
Suggest	9	12%
Total	76	100%

Table 1 Function of Directive Percentage

Based on the table above, the researcher found 76 data from 176 verse of translated text. The function of directive speech act that most frequently number is command with 37 data. After command, forbid with 24 data. Then suggest with 9 data. Followed permit with 5 data. And the last function of directive that less frequently number is ask with 1 data.

4.1.2.1 Command

Command is order someone to do something (Oxford Learner's Pocket Dictionary, 2011). There are 37 data found type of commanding directive speech act that have command function.

Sample 1 Datum 4



4. Give women their bridal gift upon marriage, though if they are happy to give up some of it for you, you may enjoy it with a clear conscience.

The verse above has a command function, which Allah commands the men to give a dowry to his wife, and not be allowed to delay or reduce them. The size of the dowry in this case is set by agreement of both parties, because it must be done with sincerity. The wife has the right to uses the dowry that has been given by her husband. If the wife give some or all of the dowry to her husband sincerely, so the husband allowed to use or enjoy it and hope that it will bring a goodness.

Sample 2 Datum 19

يَّاَ يُنُهَا الَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ النِّسَآءَ كَرَهَا ۖ وَلَا تَعْضُلُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَحِسَةِ تَعْضُلُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَحِسَةِ مُّبَيِّنَةً وَعَاشِرُوهُنَّ بِاللَّمَعُرُوفِ فَإِن كَرِهَ تُمُوهُنَّ فَعَسَى آن تَكُرهُواْ شَيْعًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَيْ اللَّهُ فِيهِ خَيْرًا كَيْ اللَّهُ فِيهِ خَيْرًا كَنْ اللَّهُ فِيهِ خَيْرًا كَنْ اللَّهُ فَيهِ خَيْرًا كَنْ اللَّهُ فَيْ اللَّهُ فَيهِ فَيْرًا كَنْ اللَّهُ فَيْ اللَّهُ اللَّهُ فَيْ اللَّهُ اللَّهُ اللَّهُ فَيْ اللَّهُ الْعُلْ اللَّهُ الْعَالَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَامُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّ

19. You who believe, it is not lawful for you to inherit women against their will, nor should you treat your wives harshly, hoping to take back some of the bride-gift you gave them, unless they are guilty of something clearly outrageous. Live with them in accordance with what is fair and kind: if you dislike

This verse has the function as a command, which is the husband have to be good to his wife that in speaking and action. This verse has fallen to eliminated *Jahiliah* (age of pagan ignorance preceding the Islam era) tradition. The tradition is being a woman like thing that can be heir when her husband was death. Husband's son and his family have a right on the woman who has been left death by her husband.

Sample 3 Datum 36

﴿ وَاعْبُدُوا اللّهَ وَلا تُشْرِكُوا بِهِ عَشَيْعًا وَبِالْوَلِدَ يْنِ إِحْسَنَا وَبِذِى الْقُرْبَى وَالْمَسَكِينِ وَالْجَارِ ذِى الْقُرْبَى وَالْجَارِ فَى الْقُرْبَى وَالْجَارِ فَى الْقُرْبَى وَالْجَارِ الْقَارِ فِى الْقُرْبَى وَالْجَارِ الْقَارِ فِى الْقُرْبَى وَالْجَارِ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ الللللللّهُ اللللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ اللللللللّهُ الللّهُ اللّهُ

36. Worship God; join nothing with Him. **Be good to your parents, to relatives, to orphans, to the needy, to neighbors near and far, to travelers in need, and to your slaves.** God does not like arrogant, boastful people,

The verse above contains the function of directive command. The function of directive command be found at the bold sentence. Through this speech Allah commands to worship Allah and do not consider as an ally with anything. This verse also contains that Allah commands to be kind with others both in communication and action. Others means parents, family, orphans, and poor men, neighbor both far or near, travelers in need and the slaves.

Sample 4 Datum 135

﴿ يَكَأَيُّهَا ٱلَّذِينَ ءَامَنُوا كُونُواْ قَوَّمِينَ بِٱلْقِسْطِ شُهَدَآءَ بِلَهِ وَلَوَ عَلَى آَنَهُ اللَّهِ وَلَوَ عَلَى أَنفُسِكُمُ أَوِ ٱلْوَلِدَيْنِ وَٱلْأَقْرِينَ ۚ إِن يَكُنُ غَنِيًّا أَوْ فَقِيرًا فَأَلَّهُ أَوْلَى بَهِمَا فَلَا تَتَبِعُواْ ٱلْمُوكَى آن تَعْدِلُوا فَإِنْ تَلُورُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿ وَإِن تَلُورُ اللَّهُ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿ وَإِن تَلُورُ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿ وَاللَّهُ اللَّهُ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿ وَاللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللل

135. You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly- if you distort or neglect justice, God is fully aware of what you do.

The sentence which typed bold is a directive speech act that has a function command. The verse above Allah commands to believers so that conduct a fair and construct the justice rightly. Although there are dangers that will befall you. Do not be afraid, in spite of the evidence is aimed to your parents or family. Because the truth has to upheld, whoever them.

4.1.2.2 Ask

Ask is a one of function directive speech act which mean put a question to someone in order to get information (Oxford Learner's Pocket Dictionary. 2011). The researcher just found 1 data of ask function.

Sample 1 Datum 21

21. How could you take it when this is unjust and a blatant sin? How could you take it when you have lain with each other and they have taken a solemn pledge from you?

The function of directive in the verse above is ask. The verse consist of asking to denouncing and go back, with asking what with the way?

4.1.2.3 Permit

According to Oxford Learner's Pocket Dictionary (2011), permit is allow someone to do something. For permit function, he researcher found 6 data.

Sample 1 Datum 4-II



5. Give women their bridal gift upon marriage, though if they are happy to give up some of it for you, **you may enjoy it with a clear conscience**.

This verse has a function permits. The intention of the verse is allow the husband to take or use the dowry that he has given to her wife, on the condition that the wife gives her husband a part of the dowry willingly and gladly.

Sample 2 Datum 25

وَمَن لَمْ يَسْتَطِعْ مِنكُمْ طُولًا أَن يَنكِحُ الْمُحْصَنَتِ
الْمُؤْمِنَاتِ فَمِن مَّا مَلَكَتُ أَيْمَنْكُمْ مِّن فَلْيَاتِكُمُ الْمُؤْمِنَاتِ
وَاللّهُ أَعْلَمُ بِإِيمَنِكُمْ بَعْضُكُم مِّن ابَعْضِ فَانكِحُوهُنَّ بِإِذْنِ
وَاللّهُ أَعْلَمُ بِإِيمَنِكُمْ بَعْضُكُم مِّن ابَعْضِ فَانكِحُوهُنَّ بِإِذْنِ
الْهَلِهِنَّ وَءَاتُوهُ مِنَ أَجُورُهُنَّ بِالْمَعْمُ وَن فَانكِحُوهُنَّ بِإِذْنِ
الْهَلِهِنَّ وَءَاتُوهُ مُنَ أَجُورُهُنَّ بِالْمَعْمُ وَلَى مُعْصَنَتِ عَيْرَ
مُسَلِفِحَتِ وَلا مُتَخْصَنَتِ مِن الْمُحْصَنَتِ مِن الْعَذَابِ فَإِذَا أَحْصَنَتِ مِن الْعَذَابِ فَإِن اللهَ لِمَنْ خَشِى الْعَنَاتِ مِن الْمُحْصَنِي فَإِنْ الْمُحْصَنِي مِن الْعَذَابِ فَاللهُ عَفُورٌ وَلَا لَمُحْصَنَتِ مِن الْعَذَابِ فَالِكَ لِمَنْ خَشِى الْعَنَاتَ مِن كُمُّ وَأَن تَصَيرُواْ خَيْرٌ لِكُمُّ وَاللّهُ عَفُورٌ وَاللّهُ عَفُورٌ وَاللّهُ عَفُورٌ الْمَنْ خَشِى الْعَنَاتَ مِن كُمُّ وَأَن تَصَيرُواْ خَيْرٌ لَكُمُ وَاللّهُ عَفُورٌ وَاللّهُ عَفُورٌ وَاللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَنْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ الْمُنْ خَشِى الْعَنَاتَ مِن كُمُّ وَأَن تَصَيرُواْ خَيْرٌ لَكُمْ وَاللّهُ عَفُورٌ وَاللّهُ عَلَيْ الْعَلَادِ مَنْ مِن اللّهُ الْمَالَعُلُمُ الْعَلَى الْمَالَعُلُ الْمُعْرَالُ فَلْ اللّهُ الْمَالَعُ الْمَالِقُولُ اللّهُ الْمُورُ الْمَالِولُ الْمَالِقُولُ اللّهُ الْمَالِقُولُ اللّهُ الْمَالِقُولُ اللّهُ الْمَالِقُولُ اللّهُ الْمُلْمُ الْعَلَى الْمَالَعُلُ اللّهُ الْمُعْمِلُولُ اللّهُ الْمَالَةُ الْمُعْمَاعِلُ اللّهُ الْمِنْ الْمَالِقُولُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُعْمَلُ اللّهُ اللّهُ اللّهُ الْمُعْمَلُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُنْ الْمُعْمَاعِلُ اللّهُ الْمُعْمَلُ اللّهُ الْمِنْ الْمُلْكُولُ اللّهُ الْمُعْمَاعِلَى اللّهُ الْمُقْولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ ال

25. If any of you does not have the means to marry a believing free woman, then marry a believing slave- God knows best [the depth of] your faith: you are [all] part of the same family- so marry them with their people's consent and their proper bride-gifts. [Make them] married women, not adulteresses or lovers. If they commit adultery when they are married, their punishment will be half that of free women. This is for those of you who fear that you will sin; it is better for you to practice selfrestraint. God is most forgiving and merciful,

The function of directive speech act in the verse above is permit function, which is for men who do not have many possessions, allowed to marry woman of slave if he likes her or slave woman of religious person. Then marry her with the permission of her master.

4.1.2.4 Forbid

Forbid is a kind of directive speech act which is mean order someone do not something. The researcher found 9 data.

Sample 1 Datum 19

يَّاأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهَا ۗ وَلَا تَعْضُلُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَحِثَةِ تَعْضُلُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَحِثَةِ مُّبَيِّنَةً وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ فَإِن كَرِهْ تَمُوهُنَّ فَعَسَى آن تَكْرَهُواْ شَيْعًا وَحَعْمَلَ ٱللَّهُ فِيهِ خَيْرًا كَرِهْ تَمُوهُنَّ فَعَسَى آن تَكْرَهُواْ شَيْعًا وَحَعْمَلَ ٱللَّهُ فِيهِ خَيْرًا كَ شِيرًا اللهُ اللهُ عَلَيْهِ خَيْرًا كَ شِيرًا اللهُ الله

19. You who believe, it is not lawful for you to inherit women against their will, nor should you treat your wives harshly, hoping to take back some of the bride-gift you gave them, unless they are guilty of something clearly outrageous. Live with them in accordance with what is fair and kind: if you dislike them, it may well be that you dislike something in which God has put much good.

In this verse Allah forbids to inherit women by force. In that era, if there is a man who is death, their guardian comes to his wife and throws the cloth to her or her tent. After that, they are be the person who have the most right of her. They can marry her without the dowry, besides the dowry from the husband before. Or they can also marry her with other man, then take her dowry. Or they can make difficult with arrest her in the home without marry her, up to her able to redeem herself with the property that she get from her husband. Or until the woman is death, so they can inherit her property. Nevertheless, if the woman goes before thrown the cloth, so she have a right to herself. This tradition occurs as far as the death of Abu Qays bin al-Aslat who left his wife (Kabisyah binti Ma'n).

Sample 2 Datum 23

حُرِّمَتُ عَلَيْكُمْ أَمُّهَا أُمَّهَا أَكُمْ وَبَنَا أَكُمْ وَأَخَوَ تُكُمُ وَأَخَوَ تُكُمُ وَعَمَّا كُمْ وَكَلَا تُكُمْ وَبِنَا ثُالْأَخْ وَبِنَا ثُالْأُخْتِ وَعَمَّا كُمْ وَكِلَا تُكُمْ وَبِنَا ثُالْأَخْ وَبِنَا ثُالْأَخْتِ وَأَمَّهَا تُكُمْ وَكَنْ مُ اللَّيْ فَا وَأَمَّهَا فَي اللَّهِ فَا فَوَ اللَّهُ عَنَكُمْ وَالْخَوْتُ مُ اللَّتِي فِي الرّضَعَةِ وَأَمّهَا يُسِكَا إِلَيْمُ اللَّهِ فَوَرَبَيْنِبُ كُمُ اللَّتِي وَخُلْتُم بِهِنَ فَإِن لَيْمَ وَكُنْ مِنْ فِسَا إِلْكُمُ اللَّهِ وَخُلُو مُن اللّهُ عَلَيْ مَن فِسَا إِلَيْمُ اللّهِ وَخُلْتُم بِهِنَ فَإِن لَيْمَ وَحُلَيْهِ لَيْ وَخُلُو وَكُنْ وَكُلُو وَالْ وَخُلُو وَالْ وَخُلُولُ اللّهُ وَحُلَيْهِ لَى اللّهُ وَحَلَيْهِ لَى اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَحُلَيْهِ لَيْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللللّهُ اللللّهُ ال

23. You are forbidden to take as wives your mothers, daughters, sisters, paternal and maternal aunts, the daughters of brothers and daughters of sisters, your milk-mothers and milk-sisters, your wives' mothers, the stepdaughters in your care- those born of women with whom you have consummated marriage, if you have not consummated the marriage, then you will not be blamedwives of your begotten sons, two sisters simultaneously- with the exception of what is past: God is most forgiving and merciful-

The function of directive in the verse above is forbid. Allah forbids the man to marry the women that have the same *nasab* (generation), and *mushaharah* (marriage). The women in this context such as the stepmother who had divorced father, biological mother, daughters, sisters, aunts of the path of the mother, the aunt of the path of the father, the daughter of a son (grandson), daughter of the daughter (granddaughter), mother suckling, suckling sisters, mother-in-law, stepson of women who have sex with his mother, wife biological children (son who is already divorced or lost a die), and combining the two sisters. This is the women who are not allowed

to marry under Islamic law. Because it has the impact to the baby that was born, the baby will be born defect. So that is why this kind of marriage rarely happen, not only the religion forbids it, but also the science of medicine forbids. Because it has the impacts.

Sample 3 Datum 105 إِنَّا أَنْزَلْنَا ٓ إِلَيْكَ ٱلْكِئْبَ بِٱلْحَقِّ لِتَحْكُمُ بَيْنَ ٱلنَّاسِ مِمَاۤ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِلْخُآ بِنِينَ خَصِيمًا ﴿ ﴿ ﴾ }

105. We have sent down the Scripture to you [Prophet] with the truth so that you can judge between people in accordance with what God has shown you. Do not be an advocate for those who betray trust.

This verse has forbid function. Allah forbids to defend on the people who you know their treachery, people who think a thing which was not theirs, people who deny the rights of their responsible, whether you know it or based on your estimation. This verse also forbid to defend the falseness and be lawyer of the false people.

Sample 4 Datum 129

وَلَن تَسْتَطِيعُوۤا أَن تَعۡدِلُوا بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمُ ۖ فَكَلَا

تَمِيلُواْ كُلُ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ وَإِن تُصَلِحُواْ

وَتَتَّقُواْ فَإِنَ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ ا

129. You will never be able to treat your wives with equal fairness, however much you may desire to do so, but **do not ignore one wife altogether**, leaving her suspended [between marriage and divorce]. If you make amends and remain conscious of God, He is most forgiving and merciful,

In this verse Allah forbids husband to tend for loving one of his wives. The husband has to be fair to his wives and completes his wives rights. So that, there is no

wife that fells her husband is unfair. The more important thing, the husband has to be fair in material.

4.1.2.5 Suggest

At the function of suggestion directive speech acts, the researcher found 9 data. Suggest is kinds of function directive that is give an idea for someone.



15. If two men commit a lewd act, punish them both; if they repent and mend their ways, leave them alone- God is always ready to accept repentance, He is full of mercy.

The word that give bold above has a suggest function. In this verse Allah suggests to bring four witnesses who saw the indecency that is done by women. Witnesses here is not less than four people. And when the witnesses have testified that they do it then allowed to punish them. The verse gives the effect to Muslims that punishes the woman who do the indecency.

Sample 3 Datum 102

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّكَاوَةَ فَلْنَقُمْ طَآ بِفَةُ مِّنْهُم مَعَكَ وَلْيَأْخُذُواْ أَسْلِحَتُهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآيِكُمُ وَلْيَأْخُذُواْ أَسْلِحَتُهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآيِكُمُ وَلَيَأْخُدُواْ خِذَرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَذِينَ كَفُرُواْ لَو مَعَكَ وَلْيَأْخُدُواْ خِذَرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ ٱلَذِينَ كَفُرُواْ لَو تَعْفُلُونَ عَلَيْكُمْ مَيْلَةً وَخَدُواْ خِذَرَهُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُناحَ عَلَيْحِكُمْ وَأَمْتِعَتِكُمْ أَوَخُدُواْ خِذَرَكُمْ إِنَّ اللّهَ وَاللّهُ مَرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُدُواْ خِذَرَكُمْ إِنَّ اللّهَ كَتُكُمْ وَخُذُواْ خِذَرَكُمْ إِنَّ اللّهَ وَخُدُواْ خِذَرَكُمْ إِنَّ اللّهَ وَعَذَلُواْ خِذَرَكُمْ إِنَّ اللّهَ وَخُذُواْ خِذَرَكُمْ إِنَّ اللّهَ وَعَذَلُوا خِذَرَكُمْ إِنَّ اللّهَ وَخُذُواْ خِذَرَكُمْ إِنَّ اللّهَ وَعَذَلُوا خَذَرَكُمْ إِنَّ اللّهَ وَعَذَلُوا خَذَرَكُمْ إِنَّ اللّهُ وَخُذُواْ خِذَرَكُمْ إِنَّ اللّهُ مَتَكُمْ وَخُذُواْ خِذَرَكُمْ إِنَّ اللّهُ مَتَكُمْ وَخُذُواْ خِذَرَكُمْ إِنَّ اللّهُ وَعُذَلُوا خَذَرَكُمْ أَنِ اللّهُ اللّهُ عَلَى اللّهُ مَن مَا اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْمِنَ وَاللّهُ اللّهُ اللّهُ الْمَعْونَ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْمِنَا اللّهُ الْمُؤْمِنَا الْمُعْمِونَا اللّهُ الْمُؤْمِنَا الْمَالِمُونَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْمِنَا الْمُعَلِي اللّهُ الْمُؤْمِنَا الْمُعْمِلُولُوا الْمَلْمُ وَالْمُؤْمِنَا الْمُعْمَلِهُ الْمُعْرِينَ عَذَا اللّهُ الْمُعُونَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمُ الْمُؤْمِلُونَا الْمُؤْمُونُ الْمُؤْمُ الْمُؤْمِنَا الْمُؤْمِلُولُوا الْمُؤْمِلُونَا الْمُؤْمِلُونَا الْمُؤْمِلُولُوا الْمُؤْمُ الْمُؤْمِلُولُ الْمُؤْمُ الْمُؤْمِلُولُ الْمُؤْمُ الْمُؤْمُ اللّهُ اللّهُ الْمُؤْمُ الْمُؤْمُ اللّهُ اللّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللّهُ الْمُؤْمُ اللّهُ اللّهُ الْمُؤْمُ الْمُؤْمُ اللّهُ الْمُؤْمُ اللّهُ الْمُؤْمُ الْمُؤْمُ اللّهُ الْمُؤْمُ اللّهُ الْمُؤْمُ اللّهُ الْمُؤْمُ اللّهُ الْمُؤْمُ الْمُؤْ

102. When you [Prophet] are with the believers, leading them in prayer, let a group of them stand up in prayer with you, taking their weapons with them, and when they have finished their prostration, let them take up their positions at the back. Then let the other group, who have not yet prayed, pray with you, also on their guard and armed with their weapons: the disbelievers would dearly like you to be heedless of your weapons and baggage, in order for them to take you in a single assault. You will not be blamed if you lay aside your arms when you are overtaken by heavy rain or illness, but be on your guard. Indeed, God has prepared a humiliating punishment for the disbelievers.

The function of the using directive in the verse above is suggest function. Allah suggests that Muslims establish prayer with in congregation even better in a safe and worrying condition, such in state of war. Because prayer congregation has reward twenty four level than prayer oneself.

Based on the explanation above, the translated text of Surah An-Nisa' performed the function of directives speech acts include, function of command, function of ask, function of permit, function of forbid and function of suggest.

4.2 Discussion

The researcher discussed the finding of data analysis. Directive is kind of speech act that often used by speaker in different way in daily conversation. Such as when we request or order someone to do something, and so on, all of them are not escaped from our daily conversation. Based on the finding, the researcher found that translated text of Surah An-Nisa' in Qur'an performed five directive speech act. From the five kinds of directive speech act, the most significant occurrences number is Requirements (37 time or 49%). It is followed by prohibitions (24 times or 31%), advices (9 times or 12%), permissions (5 times or 7%) and questions (1 times or 1%).

The researcher found 76 data the function of directive speech act from. The most frequently number performed is command (37 data or 49%). After command, forbid (24 data 31%), then suggest (9 data 12%), followed permit with 5 data and the last function of directive that less frequently number is ask (1 data or 1%).

In previous studies, Oktoberia (2012), she studied the directive speech act in two movie. In the fiction film she found the dominant type performed was command. And in the comedy film is request as the dominant type. This may occur because the object is movie. Movie is a representative of the daily life condition. Which is in daily communication people often used the directive, especially command and request. So the use of language is more friendly and common style. Whereas this study more dominant is commanding, it may occur because Qur'an is a guideline of Muslims which contains many things, such as, commanding and forbidding. So Muslims will not have a mistake if they use Qur'an as the guideline.

As the example of the commanding bellow.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.

In the verse above Allah commands people so that they obey Him and keep the good relationship with others. If they do not obey Him, Allah will put them (who not obey Him) in the hell. Therefore people have to use the Qur'an as the guideline, so that they will not make mistakes that caused them come in the hell.

As the verse bellow, it shows that Qur'an is the guideline of Muslims.

The meaning:

"ThaaSin. These are the verses of the Qur'an, and (it is) a book (that makes things) clear (1). A guide (to the right path) and glad tidings for the believers [who believe in the oneness of Allah (i.e. Islamic monotheism)].

From the verse above clearly explain that Qur'an is the guideline of people in the world. And who use Qur'an as the guideline, they will be in the right way which Allah has mercy. At the verse 185 of surah al-Baqarah also explains that Allah derived Qur'an as the guideline of Humans.

شَهْرُ رَمَضَانَ الَّذِى أُنْزِلَ فِيهِ الْقُرْآَنُ هُدًى لِّلنَّاسِ وَبَيِّنَتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ج فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيْضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ قلى يُرِيْدُ اللهُ بِكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيْضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ قلى يُرِيْدُ اللهُ بِكُمُ النُسْرَ وَلاَ يُرِيْدُ بِكُمُ العُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوْا اللهَ عَلَى مَا هَدَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ اللهُ عَلَى مَا هَدَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥)

The meaning:

"The month of Ramadhan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadhan i.e. is present at his home), he must observe saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar, Allah is the Most Great)] for having guided you so that you may be grateful of Him."

This verse explains that Qur'an derived as the guideline for humans and explanations about direction between right and wrong. Besides that the Qur'an has the function as the guideline and distinction between rights and wrong, it has functions as evidence about the story of the previous Prophet and the therapy of heart illness.