

Directive Speech Act Employed In The English Translation Of The Noble Al-Qur'an

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Abstract.

The study aims at identifying (1) types of directive acts are employed in the English translation of the Noble Qur'an (2) the function of directive act are in an English translation of the Noble Al- Qur'an. This study employed a critical descriptive research to find the types of directives speech act and uncover the function of directive speech act. This research data is in the form of speech in Al-Qur'an containing the act of directive speech. Data collection is done by careful and critical reading techniques (critical reading) to obtain speeches that contain the meaning of directives both command and prohibition, either delivered directly or indirectly. The collected data is then selected and classified based on the type of speech nature (commands, prohibitions) and the way it is delivered (direct vs. indirect). The next step is to analyse the data found from each verse in the Al-Quran. This analysis is done with a content analysis approach to uncover the functions of speechless directives found in the nature of the Al-Quran. The use of indirect speech in the Al-Qur'an is intended to glorify speech partners with polite language. Indirect speech is one indicator of language modesty because it is considered more polite than direct speech. Indirect speech in the Al-Qur'an indicates that the Al-Qur'an is a holy book with a very polite language, the most beautiful language that cannot be matched by anyone from the ancients until the end of time. Based on the data analysis it is found that most of verse uttered by Allah SWT are in the form of command.

Keywords: *Speech Act, Directive Speech, Command, Prohibition*

I. INTRODUCTION

Pragmatics is defined as the study of the relationship between signs and interpreters (Zoltan Gendler, 2005: 12). The speech act is a major aspect or subject of context analysis in pragmatics. Speech act is one of the pragmatics studies, and Austin's theory of speech act was initially created in 1962 to describe an utterance in natural language in order to obtain feedback. Moreover, the act of speech is a two-word phrase. The act of speech is the utterance which may be divided into three elements: locution, illusion and perlocution (Saeed, 2009: 233) that the speech act may not just describe a given reality but may transform the social reality. Whereas, (Geoffrey N Leech. 1983 , Muhartoyo, 2010, and Prayitno, 2017) claimed Speech act categories referred to by such terms as assertion, question and command. Since speech act is pragmatic, Yule (1996) indicated that someone who is explicit not only produces words that contain structure and language, but also acts in accordance with their statements. Further, Yule (1996) argued that there are four sorts of speech act that are

representative, directive and expressive. There are, however, other research claims that speech act conserves more than four types. In other words, speech acts are fundamental or minimum language communication units (John R. Searle, 2011: 12). Extensive research in the Holy Al-Qur'an nowadays is an important issue, especially in the standpoint of pragmatics (for this context, speech acts). This is because the Al-Qur'an contains not only future kinds of information and historical histories or information that can be scientifically confirmed, but also characteristics of language. This paper focuses exclusively on Directive Speech Act, found in Al-Quran. While Directive Speech Act study is different, most of the studies focus on Directive speech Act in the education and learning of classrooms (T&L). The Directive Speech Act in T&L is designed to ensure that the planned learning activities function well and govern the behaviour of the students in the T&L classroom (Oliveira, 2009; Ibrahim, Yusof, & Harun, 2018).

The definition of Directive Speech Act or Saito instruction (2009) of Lyons (1977) relates to the words or phrases that govern and indicate action or attitude requiring another to do so. The instruction includes orders, requests, warnings, prohibitions, recommendations, wants, hopes, truths and obligations according to previous scholars (Saito, 2009). In addition, the directive speech act speaker is expressed by Bach and Harnish (1979) and Jucker and Taavitsainen (2008) to act or do anything. Directive Speech Act is classified as an illocutionary speech act because it contains a specific aim of the speaker's intention expressed through his or her words/phrases in an attempt to reach the listener. An illocutionary speech act is related to doing something in addition to stating something and is highly context sensitive. Furthermore, Yule (1996) argued that illocutionary speech act occurs through the communicative force of a speech. The illocutionary act is equivalent with the act of stating anything.

Muslims believe that the Qur'an was spoken directly by Allah to the Prophet Muhammad through the Angel Gabriel, gradually for 22 years, 2 months and 22 days or an average of 23 years, starting from the 17th Ramadan, when the Prophet Muhammad was 40 years old until his death in 632. Muslims respect the Qur'an as the greatest miracle of the Prophet Muhammad, as one of the signs of prophethood, and is the culmination of all the holy messages (revelations) sent down by God since the Prophet Adam and ended with the Prophet Muhammad. The word "Quran" is mentioned 70 times in the Qur'an itself. When discussing the Qur'an, it will cover four (four) vital topics: reading the Qur'an, understanding its meaning, practicing the contents of the commands, and sharing the truth. If these four things become our Quran's habit, then both minor (self) and a big (society) modifications will certainly take place that are essentially for a better change. It is realized that Al-Qur'an has a special function for the universality of the people, which is a guide for those who are pious (*hudan li al-muttaqin*) and also a guide for humans (*hudan li al-nas*).

Both of the functions of the Qur'an are just about the meaning that he (the Qur'an) is as a guide if we carry out the four important things as mentioned above. Without that, we only remember the existence of the Qur'an as a clue in the symbolic sense and only become historical nostalgia. Whereas the presence of the Qur'an with its instructions is expected to bring a change from the ignorant to the Islamic (the process to the good) So that when we say "We and the Qur'an" as the title of the text above, then it means how we treat Al -Qur'an in our lives. Or in another sense is: how can we change ourselves and society in accordance with the instructions in the Qur'an. Awareness of these meanings becomes very important for us in order to capture the direction or purpose of the change desired by the Qur'an and the guidance of the Prophet (s) only makes changing a new situation for the better. Because of our attitude towards the Qur'an "Sami'na and Waatha'na" (listen and obey) so that it can create change for good. Human being and the Qur'an are a united package for humanitarian programs in a theological framework that cannot be separated to achieve a better future.

So that the integration and internalization of Qur'anic guidance values in our personalities become important benchmarks for getting a better and more meaningful life. This is why, when we separate ourselves from the Qur'an, let alone ignore the instructions of the teachings, it is certain that our lives will experience serious damage in an unfavourable position. And this is a lot of social facts that show how the destruction and humiliation that occur in this life only because of leaving the Qur'an as a guide and guide our lives. We as the Caliph certainly realize it all and do not intend to re-buried ourselves in the same hole for the second time. Human being and the Qur'an are like a spirit and a body that unites and gives meaning to each other. Then the glory of the Qur'an is because we glorify it and our glory for following the call of the Qur'an. So we and the Qur'an have a reciprocal relationship to the confrontation of universal humanity in a theological frame. So reading it is not enough, but we destroy the Qur'an which is to take lessons on what we can do in this life. To destroying the Qur'an we read the Qur'an, understand the contents of the instructions or the lessons and practice the contents. Note the word of God: "Thus we repeat our verses, so that (believers get guidance) and cause the polytheists to say: We have studied those verses (from the scribes) and so we explain al- the Qur'an to those who know "(QS: Al-An'am: 105)

So we and the Qur'an need to get priority on how to educate ourselves with lessons in the Qur'an. Hopefully the Qur'an as a guide to life provides complete guidance on the rules of human life that can create a comfortable, happy and prosperous life. The most basic rule is the obligation for each individual to maintain the safety of religion, Allah's religion, soul (life), intellect, descent, and property. However, to understand the Qur'an becomes a way of life for us Muslims, it is not enough to master the science of fiqh. Because, so many things that we must live in our lives that require knowledge. For example how to make our children become good

children, we must teach our children good things. But how do we teach children who continue to develop from 0-3 years, 4-6 years and so on we must have the science of developmental psychology. We must have the right psychology and teaching methodology according to the child's development, etc. If not, it will have abnormal results in the future.

II. METHODS

This research is a critical descriptive research to find the types of directives speech act and uncover the function of directive speech act. This research data is in the form of speech in Al-Qur'an containing the act of directive speech. Data collection is done by careful and critical reading techniques (critical reading) to obtain speeches that contain the meaning of directives both command and prohibition, either delivered directly or indirectly. The collected data is then selected and classified based on the type of speech nature (commands, prohibitions) and the way it is delivered (direct vs. indirect) (Sudaryanto, 2015 and Rugaiyah, 2016) The next step is to analyse the data found from each verse in the Al-Quran. This analysis is done with a content analysis approach to uncover the functions of speechless directives found in the nature of the Quran. These functions can be obtained by interpreting the content contained in each data (verses) by referring to several other sources (cross-text) such as the translation of the Al-Qur'an written by (Ministry of Religious Affairs, 2010, pp. 718-728), and the context of the situation (asbabun-nuzul) the revelation of the letter.

However, In this research, there are several steps in collecting data. The steps are:

1. Reading the Holy Al-Qur'an.
2. While reading the translation of Holy Al-Quran, she also took some notes to construct the analysis based on the data obtained.
3. Collecting data by finding utterances in the Holy Al-Qur'an.
4. Selecting utterances found in Holy Al-Qur'an in the type of directive.

III. RESULT AND DISCUSSION

In order to maintain the safety of these matters, their explanations are detailed in various verses. This is indeed explained by the Qur'anic verses themselves. "The month of Ramadan, the month in which the Qur'an was revealed as a guide, for humans and explanations about the instructions as well as the difference between the right and the vanity." (Surat al-Baqarah: 185) The explanation of these verses is almost every thing needed by human instructions. For example how humans live in families. This is arranged starting from the wife's husband's relationship, life with her children, starting from the obligation to educate to the inheritance. How do humans to live in dignity, in addition to having good morals, the Koran also commands that humans learn to improve their quality of life (Surah Al-Qalam: 1-5 and Al-Mujadalah: 11). Learning is also not limited to learning about how to worship only mahzah, but all matters relating to the improvement of human life in this world. Regarding this, God

asks that humans pay attention to various natural phenomena so that they can be used for their daily needs. Therefore we find repeatedly the Al Qur'an appreciates people who like to think (research). Likewise the Qur'an repeatedly questions those who do not want to think. Then, there must also be a serious awareness of us to return to the movement back to the Qur'an and (al-sunnah). Awareness of this movement becomes very important to reorganize the failures of life that we have ever had. And to then arrange new steps, new roles and functions with concrete work towards the creation of a better life.

Data 1 Al-Araf 119

"Be forgiving, and command the righteous, and turn away from the ignorant."

Data [2] is a *command* speech: *Be forgiving, and command the righteous, and turn away from the ignorant.*" It uttered directly by Allah to all muslim to do the right thing. This verse gathers good morals with people and what to do in associating with them. The thing that should be used as a guide in associating with people is to apologize, which is a stamp that is favored by themselves. and it is an easy act and moral over them. Do not burden them with what is not in accordance with their habits, but thank everyone for what he has gained from them in the form of good deeds and sayings, understand negligence and forgive their shortcomings. He does not boast of the lesser because of his smallness, or to the foolish for his ignorance, or to the poor because of his poverty, but he associates with all things meekly and in accordance with the conditions, with a spacious chest. "And enjoin the righteous to do all good deeds and good deeds, and the best manners. ...At this gathers good morals with men and what to do in associating with them. The thing that should be used as a guide in associating with people is to apologize, which is a stamp that is favoured by themselves. and it is an easy act and moral over them. Do not burden them with what is not in accordance with their habits, but thank everyone for what he has gained from them in the form of good deeds and sayings, understand negligence and forgive their shortcomings. He does not boast of the lesser because of his smallness, or to the foolish for his ignorance, or to the poor because of his poverty, but he associates with all things meekly and in accordance with the conditions, with a spacious chest. "And send him to do good deeds" ...

Data 2 Albaqarah 170

"And when it is said to them, "Follow what Allah has sent down," they say, "But we follow only what we found from our forefathers." Even though their forefathers knew nothing, and were not guided"

According to the data presented above, the verse comprised directed speech acts. The preceding verse refers to the *command*. The utterance is uttered by Allah indirectly, as seen from the sentences "And when it is said to them and "Follow what Allah has sent down," that is God's commend to the polytheists.And when it is said to them, namely the polytheists, "Follow what Allah has revealed to the prophets, namely guidance regarding the truth, they reject this advice and they say, No! We do

not want to follow that advice, because it is enough for us to follow what we found in our ancestors. They say this because they want to preserve the traditions carried out by their ancestors, including worshipping idols, drinking liquor, and other disgraceful behaviour. In fact, their ancestors did not know anything about the tradition that was carried out other than following their previous ancestors, and they did not get any instructions on the basic truth of the tradition.

Data 3 Ali Imran 130

“O you who believe, do not eat usury multiply] and fear Allah so that you may have good luck.”

This sentence is an interspersed between the story of uhud's war. They are commanded to forsake usury and spend their wealth in the way of Allah and to prepare for the spread of Islam. And as it is known that the prohibition of usury applies under any circumstances, but it is mentioned here to remind what they used to do; And when the time has expired, they increase it again and again, until the one who takes usury will have many times as much as he owes it the first time. The verse above is a directive speech and categorised as a *prohibition* as seen from the phrase “*do not eat usury multiply*”. Invest their wealth in the way of Allah and prepare to spread Islam. And as it is known that the usury is forbidden applies under any circumstances, but it is mentioned here to remind what they used to do; Previously they did usury by giving a certain time limit and when the time limit was up they added it again and so on until it was repeated so that the person who took usury got many times the debt he gave the first time.

Data 4 Al-Imran 130

“O you who believe, do not eat usury multiply] and fear Allah so that you may have good luck.”

According to the data presented above, the verse comprised directed speech acts. The preceding verse refers to the prohibition. This sentence is an interspersed between the story of uhud's war. They are commanded to forsake usury and spend their wealth in the way of Allah and to prepare for the spread of Islam. And as it is known that the prohibition of usury applies under any circumstances, but it is mentioned here to remind what they used to do; And when the time has expired, they increase it again and again, until the one who takes usury will have many times as much as he owes it the first time. The verse above is a directive speech and categorised as a *prohibition* as seen from the phrase “*do not eat usury multiply*”. Invest their wealth in the way of Allah and prepare to spread Islam. And as it is known that the usury is forbidden applies under any circumstances, but it is mentioned here to remind what they used to do; Previously they did usury by giving a certain time limit and when the time limit was up they added it again and so on until it was repeated so that the person who took usury got many times the debt he gave the first time.

Data 5 Yusuf 87

“O my sons, go, then seek news of Joseph and his brother, and do not despair of the mercy of Allah. No one despairs of the mercy of Allah except the disbelieving people.”

Based on verse Yusuf 87, it can be seen that the utterance is in the form of *“and do not despair of the mercy of Allah”* is a directive speech categorised as a *Prohibition*. The utterance *“وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ”* means *“and do not despair of the mercy of Allah.”* It uttered by Proved Ya’qub to his sons when he lost his son (Yusuf). Ya’qub believes that Allah never forget his slave and will give them helps. To obtain God’s help and mercy, one must move and try not by sitting still in the house and waiting for the descent of divine grace. He said, "To find Joseph, you must move, and do not despair of God’s mercy. God always encourages people to remain hopeful of God’s mercy and help. But those who discourage others, as well as those who despair themselves, are far from religion.

IV. CONCLUSION

The researcher gathered information from words, phrases, and sentences in English translation of Al-Qur’an. The purpose of this research is to identify and characterize the types of directive speech actions contained in the English translation of Al-Qur’an, as well as the functions of directive speech acts discovered by the researcher based on the data. The researcher reported in the verse of Al- Qur'an on the basis of the discussion in the previous chapter of the forms and functions of the directing speech acts. The researcher attempts to disclose the types of guiding speeches present in English translation of Al-Qur’an. The results of the study can be studied in a general way in the English translation of Qur’an by the researcher's success disclosing the directing speech act.

This study could also express the Directive Act on Quran -English translation and establish its functions. The use of indirect speech in the Al-Qur'an is intended to glorify speech partners with polite language. Indirect speech is one indicator of language modesty because it is considered more polite than direct speech. Indirect speech in the Al-Quran indicates that the Al-Quran is a holy book with a very polite language, the most beautiful language that cannot be matched by anyone from the ancients until the end of time. Based on the data analysis it is found that there are 8 data in the form of command, 7 prohibition, 3 request and 1 question. It can be concluded that most of verse uttered by Allah SWT are in the form of command.

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