

**DIRECTIVE UTTERANCES IN HOLY KÖRAN:
A PRAGMATICS PERSPECTIVE**



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APPROVAL

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ABSTRAK

Penelitian ini ditujukan untuk 1) menjelaskan tipe-tipe kalimat pada ungkapan perintah yang digunakan dalam Kitab Suci Al-Quran Surah *An-Nisaa'* dalam terjemahan Bahasa Inggris, 2) menjelaskan makna illokusi yang terdapat pada ungkapan perintah dalam Kitab Suci Al-Quran Surah *An-Nisaa'*. Jenis penelitian ini adalah deskripsi kualitatif. Sumber data penelitian ini adalah ungkapan perintah dalam Kitab Suci Al-Quran Surah *An-Nisaa'* dalam terjemahan Bahasa Inggris. Penulis menggunakan dokumentasi dalam pengumpulan data kemudian menandai ungkapan perintah yang terdapat dalam Kitab Suci Al-Quran Surat *A-Nisaa'*. Teknik analisis data adalah menjelaskan jenis kalimat ungkapan perintah dalam Surat *An-Nisaa'* yang mengacu pada teori Yule (1996) berdasarkan teori klasifikasi kalimat dari Frank (1972) dan menjelaskan arti illokusi ungkapan perintah dalam Surat *An-Nisaa'* yang mengacu pada teori Levinson (1983) kemudian menjelaskan makna yang terdapat pada illokusi ungkapan perintah yang mengacu pada teori Kreidler (1996) berdasarkan konteks bicara yang mengacu pada teori Hymes (1972).

Hasil penelitian ini menunjukkan bahwa 1) terdapat dua jenis kalimat yang digunakan dalam Surat *An-Nisaa'* yang bernama: kalimat pernyataan dan kalimat perintah. Sebenarnya terdapat 3 jenis kalimat berdasarkan teori Yule dan penulis tidak menemukan kalimat tanya. Terdapat 6 jenis kalimat pernyataan (11, 32%) dan 47 jenis kalimat perintah (88, 6%). Terdapat tiga makna ungkapan perintah yang digunakan dalam Surat *An-Nisaa'* yang bernama: perintah, larangan, dan permintaan. Sebenarnya terdapat lima makna berdasarkan teori Kreidler dan penulis tidak menemukan permohonan dan saran. Terdapat 27 makna perintah (50, 94%), 21 larangan (39, 62%), dan 5 permintaan (9, 43%).

Kata kunci: ungkapan perintah, Kitab Suci Al-Quran, tipe kalimat, illokusi, makna

ABSTRACT

This research is aiming on 1) describing the sentence types of directive utterances used in English translation of Holy Köran Chapter An-Nisaa' and 2) describing the intentions of the illocution contained in directive utterances in English translation of Holy Köran Chapter An-Nisaa'.

In this research, the researcher uses a descriptive qualitative as the type of the research. The object of the study is directive utterances contained in Holy Köran Chapter An-Nisaa'. The data of the study is English translation of Holy Köran Chapter An-Nisaa'. The researcher uses documentation to collect the data then coding the directive utterances contained in Holy Köran Chapter An-Nisaa'. The techniques of analyzing the data are describing the sentence types contained the directive utterances in Holy Köran Scripture on Chapter An-Nisaa' by referring to the theory of Yule (1996) based on the theory of classification of sentences by type of Frank (1972) and describing the illocution meaning of directive utterances in Holy Köran Scripture on Chapter An-Nisaa' by referring to the theory of Levinson (1983) then describing the intention contained in the illocution meaning of directive utterances by referring to the theory of Kreidler (1996) which is based on the speech context by referring to the theory of Hymes (1972).

The result of this study shows that 1) there are two sentence types of directive utterances used in Holy Koran Chapter An-Nisaa' namely: declarative sentence and imperative sentence. There are actually three sentence types of directive utterances based on theory Yule's theory. However the writer does not find interrogative sentences. The sentence type of declarative has 6 data (11, 32%) and imperative has 47 data (88, 67%). 2). There are three categories of intention of directive utterance used in Holy Koran Chapter An-Nisaa' namely: commanding, prohibiting, and ordering. However the writer does not find requesting and suggesting. There are actually five intentions of directive utterances based on

the Kreidler's theory. The intention of commanding has 27 data (50, 94%), prohibiting has 21 (39, 62%), and ordering has 5 data (9, 43%).

Keywords: directive utterances, Holy Köran, An-Nisaa', sentence types, illocution, intention

1. INTRODUCTION

Allah commands people to fulfill their duties as Moslems such as, saying two sentences of confession of faith, praying to Allah 5 times every single day, fasting and self-control during the blessed month of *Ramadhan*, *zakah* by giving 2.5% of one's savings to the poor and needy, doing Hajj, prohibition of approaching fornication, and etc. One of the ways to understand the commands of Allah is inspecting meaning intended by Holy Köran in every verse. In inspecting the meaning, people must inspect the meaning in each verse carefully, because there are some people that are wrong in translating the intention, so they have more one meaning or intention in one verse. They must see the context of the verses.

From Allah through Jibril, Holy Köran can be given and sent down to our prophet, Muhammad *sallallahu'alaihiwassalam*. Holy Köran is the last holy book unification from Taurat and Injil. It is consist of history and story of our 25 prophets and Rasul (Adam as, Idris as, Nuh as, Hud as, Sholeh as, Ibrahim as, Luth as, Ismail as, Ishaq as, Yakub as, Yusuf as, Ayub as, Su'aib as, Harun as, Musa as, Dhulkifli as, Daud as, Sulaiman as, Ilyasa as, Yunus as, Zakaria as, Isa as, Muhammad saw), Aqidah and Akhlak, religion, Islam laws prohibition, and command that are related to our daily life as great guidance of our life for all Moslems in this world.

As a Moslem, people must not misunderstanding and have no wrong on interpreting the content of each verse, so that they people must really know the context that refers to the real meaning, because the intention may be delivered directly or indirectly. People must be careful in interpreting utterances, so that the intention of the speaker is completely implied. So, people must be careful in interpreting utterances, especially on directive utterances of Holy Koran Scripture, so people know what Allah's intention given to Moslems. The true meaning of directive utterance in Holy Köran is very important to know by all Moslems, because it influences to Moslems' act in daily life as their duty. So, people will not be false in doing the duties as a Moslems. There are many directive utterances that can be found in chapter of Holy Köran, including *An-Nisaa'*.

2. RESEARCH METHOD

The type of the research is descriptive qualitative. According to Seliger and Shohamy (1989: 118) qualitative research is methods originally developed from the methodologies of field anthropologist and sociologist concerned with studying human behavior within the context in which that behavior would occur naturally and in which the role of the researcher would not affect the normal behavior of the subject. It is concerned primarily with describing observable behaviors and activities within their natural context and describing entirely all phenomena from beginning to end.

It is qualitative research because the researcher analyzed the data in the form of word. The researcher used descriptive method because he analyzed the data and then describe the finding to answer the research question. The data are directive utterances in Holy Köran Chapter *An-Nisaa'*. There are 53 data of directive utterances in Holy Köran Chapter *An-Nisaa'*.

Related to the focus of the study in the first chapter, it suggests two steps how the researcher describes the technique of analyzing the data:

Step 1 focusing on the sentence types of directive utterances:

1. Describe the sentence types contained the directive utterance in Holy Köran Scripture on the chapter *An-Nisaa'* by referring to the theory of sentence types of directive utterances by theory of Yule (1996) based on the theory of classification of sentences by type of Frank (1972).

Based on the table about the types of sentences, the researcher found two types of three types of sentence in Holy Köran Chapter *An-Nisaa'* namely: declarative that has 6 data (11, 32%) and imperative that has 47 data (88, 67%). The amount of data found in Holy Köran Chapter *An-Nisaa'* is 53. The majority of sentence types used in Holy Köran Chapter *An-Nisaa'* is imperative which has 47 (88, 67%) out of 53.

Step 2 focusing on the intentions of illocution contained in directive utterances:

1. Describe the illocution meaning of directive utterances in Holy Köran Scripture Chapter *An-Nisaa'* verses 1-176 by referring to the theory of the kind of speech acts of Levinson (1983).
2. Describe the intention contained in the illocution meaning of directive utterances in Holy Köran Scripture Chapter *An-Nisaa'* verses 1-176 by referring to the theory of the kind of speech acts of Kreidler (1998) which is based on the speech context by referring to the theory of speech act of Hymes (1972)

The researcher found 3 intentions of the illocution contained in directive utterances in Holy Köran Scripture Chapter *An-Nisaa*’ namely: commanding that has 27 data (88, 6%), prohibiting that has 21 (9, 54%), and ordering that has 5 data (9, 43%).

3. RESULT AND DISCUSSION

This subchapter discusses the result of the research and discussion. The results of the research are as follows:

1. The Types of the Sentence

Table 4. 1
Types of Sentence

No.	Type of Sentences	Example	Amount (Σ)	Percentage (%)
1	Declarative	c. <i>“And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, <u>this is a great sin.</u>”</i> d. <i>“<u>whoever amongst guardians is rich, he should take no wages</u>”.</i>	6	11, 32%
2	Interrogative	-	0	0%
3	Imperative	a. <i>“<u>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</u>”</i> b. <i>“<u>And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.</u>”</i>	47	88, 67%
	Total		53	100,00%

Based on the table about the types of the sentence, the researcher found two types of sentence in Islamic Holy Scripture Chapter *An-Nisaa'* namely: declarative sentence and imperative sentence. There are actually three types of sentence based on Yule's theory. However the researcher does not interrogative sentence. The sentence types mentioned above have 6 data or 11, 32 % of declarative sentences, 47 data or 88, 67 % of imperative sentence. The amount of data found in Robert Frost's poems is 53. The majority of sentence types in Holy Köran Chapter *An-Nisaa'* is imperative sentences which has 47 out of 53 or 88, 67 %.

The previous research related to this study was conducted by Fitriani from Muhammadiyah University of Surakarta (2006). The result of her research of the sentence types in New Testament Chapter Matthew are as follows : declarative sentence, interrogative sentence, and imperative sentence. Her research has some differences with this research. Even though using the same theory, the result of the research by Fitriani has 3 complete types of sentence, whilst this research has 2 types of directive utterance in Islamic Holy Scripture Chapter *An-Nisaa'*.

The second researcher is Anwar from Muhammadiyah University of Surakarta (2012). The result of his research is the implicature of the directive utterance in Donald Ducks Comocs Manuscript. The implicature are: commanding/ ordering, requesting, and suggesting. Whereas, this research found the intention of directive utterances in Holy Köran Chapter *An-Nisaa'*. The intentions are commanding, prohibiting, requesting, suggesting, and ordering. These two researches have some differences of kinds of the utterance. The research conducted by Anwar has some differences with this research. He used implicature theory to get intention and found 4 intentions, whilst this research uses illocution meaning and finds 5 intentions.

The third researcher is Farda from University of Muria Kudus (2014). She reviewed. She found function of command, order, request, and suggestion, whereas this research tries to find the intention of directive utterances based on the sentence types and the writer found command, prohibition, request, suggest, and orders. These two researches have same objectives and approach, but different theory used.

The fourth researcher is Suparno from Sebelas Maret University (2013). In his research he found the variety of directive utterance and the implementation of politeness in directive utterance using linguistic forms. He implemented this research into English class orally, whereas this research describes the intention of directive

utterance based on the linguistic forms and the illocutionary force. It has same approach, but different implementation. This research describes the written directive utterances found in Holy Köran Chapter *An-Nisaa*’.

The fifth researcher is Ningsih from Muhammadiyah University of Surakarta (2014). The result of her research is founding the intention of directive utterances based on the types of sentence used in Holy *Al-Qurân* on the verse of five pillars of Islam. It has similar objectives and approach, but different source of the data.

The researcher comes from international journal conducted by Hernandez and Medoza, Ministry of Education and Culture, Spain (1998). They conducted a research about identifying the illocutionary force intended in indirect directives using speech acts theory of Pragmatics, whilst this research conducts the indirect also the direct speech acts using Pragmatics approach.

The next journal is written by Skewis from University of Queensland (2003). The result of his research is to individual speech act to examine the correlation between indirectness and illocutionary, then it is correlated to the role discourse structure and management play to examine the politeness. So, this his research focused on the correlation between indirectness and the politeness, whilst this research focuses on the illocutionary intended in the indirect speech also the direct.

The next journal is written by Ad-Darraj, Foo, Ismail, and Abdulah. The result of their research is commissives and directives using speech acts and modern Linguistics theory. Whereas this result just focus on the directives, but same approach using speech acts and modern Linguistics theory.

The next journal is written by He from United State of America (2001). The result of her research is patterns of teachers’ directives in Chinese Heritage Language School in USA. It examines the typology and the grammar of the directives. Her research is different with this research. Her research examines the grammar of the directive and it is conducted orally, whereas this research examines the intention of the directives and it is conducted in written.

The last journal is written by Georgalidou from Aegean University (2007). His research examines the function of directives speech acts uttered by Greek-speaking children drawn from speech acts theory, conversation analysis, and interactional sociolinguistics. It is conducted orally on the Greek children in a classroom, whereas this research is conducted in written on Holy Book Scripture of *Al-Qurân*, but same focus on the directive utterance by speech acts approach.

2. Intention of the Directive Utterances

Table 4. 2
Intention of Directive Utterances

No.	Intention of Directive Utterances	Example	Amount (Σ)	Percentage (%)
1	Commanding	a. <i>when you release their property to them, <u>take witness in their presence.</u></i> b. <i>As to those women on whose part you see ill-conduct, <u>admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful)</u></i>	27	50, 94%
2	Prohibiting	a. <i>“if they return to obedience, <u>seek not against them means (of annoyance)</u>”</i> b. <i>“<u>take not Auliya’ (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad)</u>”</i>	21	39, 62%
3	Ordering	a. <i>“<u>Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.</u>”</i> b. <i>“if they repent (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and <u>do righteous good deeds, leave them alone</u>”.</i>	5	9, 43%
4	Requesting	-	0	0%
5	Suggesting	-	0	0%
	Total		53	100,00%

Based on the table of intentions of directive utterances, the writer finds result that 27 data or 50, 94% as the directive commanding category, 21 data or 39, 62% as the prohibiting category, 5 data or 9,43% as the ordering category. The most percentage of the category of directive utterances in all of the data that found in

Islamic Holy Scripture chapter *An-Nisaa'* is commanding. The second that mostly used is prohibiting category of directive utterance. The third is ordering category of directive utterance.

Kreidler (1998: 189) states that the utterance which has the intention that the speaker tries to get the addressee to perform some acts is called directive utterances. Directive utterance is one kind of speech acts. It is used by the speaker to get someone to do or not do something. They may command, request, order, suggestion, advice, prohibit. Based on the data that the writer finds five intentions that are included in directive utterance, they are commanding, prohibiting, and ordering and the writer does not find the requesting and the suggesting ones. The mostly intention that are used in the Islamic Holy Scripture chapter *An-Nisaa'* is commanding that has 27 data (50, 94%).

4. CONCLUSION

Having discussed the finding, here the researcher would like to draw a conclusion of the analysis.

1. The Types of the Sentence

The kinds of the sentence type of the directive utterances found in the English translation of chapter *An-Nisaa'* are divided into three. Declarative sentences are expressed by Allah to declare the things as information. It is called declarative because it fulfills the structure of declarative sentence. Interrogative sentences are expressed by Allah to make a question to Moslems. It is called interrogative, because it fulfills the structure of interrogative sentence, but the writer does not find interrogative sentence that consists of illocution meaning in Chapter *An-Nisaa'*. Imperative sentences are expressed by Allah to Moslems to do or not to do something. It is called imperative, because it fulfills the structure of imperative sentences.

2. The Intention of the Directive Utterance

The intention of directive utterances that found in the English translation of chapter *An-Nisaa'* is divided into five. Commanding utterances are expressed by Allah to command His creature or by prophet to his people. Requesting is expressed by Allah to His creature to do something. Suggestion utterances are expressed by Allah or prophet to advice people. Prohibiting utterances are expressed by Allah to prohibit His creatures to not do the ban. The last is ordering utterance. Ordering is expressed by Allah as the power to His creature in doing orders or commands. These

intentions is determined by context along the utterances of the directive by the addressee that explains the real speaker, the addressor that indicates the object or the target of the utterances, the audiences that indicate anyone read or hear the utterances, the setting that indicates where the utterances take place, the topic that indicates the point meaning of the utterances, the channel is the device the utterance delivered, the code that indicates the implied device to deliver the intention, the message form that indicates how the speakers deliver their intention, and purpose of the event that become the main purpose to catch the real meaning. These elements of the context are connected to old characters that can establish the message, the purpose, and the real intention the directive utterance in Chapter *An-Nisaa*'.

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