AN ANALYSIS ON DIRECTIVE SPEECH ACT IN ENGLISH TRANSLATION OF AL-QUR'AN SURAH LUQMAN

THESIS

Presented to
State Islamic Institute of Kediri
in Partial Fulfillment of the Requirements
for the Degree of *Sarjana* in English Language Education

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I hereby declare that the thesis and the work presented in it are my own and it has been generated by me as the result of my own original research. It does not incorporate any materials previously written or published by another person except those indicated in quotations and references. No portion of this work has been submitted in support of an application for another degree or qualification of this or any other university or institution of higher education. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

This thesis is to fulfill the requirement for the degree of *Sarjana (S1)* in Department of English Language Education, Faculty of Tarbiyah, State Islamic Institute of Kediri (IAIN).

Kediri, 20 May, 2019

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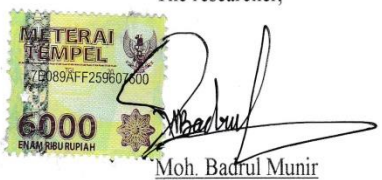

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Bersama ini terlampir satu berkas naskah skripsinya, dengan harapan dalam waktu yang telah ditentukan dapat diajukan dalam Sidang Munaqosah.

Demikian agar maklum dan atas kesediaan Bapak, kami ucapkan banyak terima kasih.

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Setelah diperbaiki materi dan susunannya, sesuai dengan beberapa petunjuk dan tuntutan yang diberikan dalam Sidang Munaqosah yang dilaksanakan pada tanggal 20 Mei 2019, kami berpendapat bahwa skripsinya telah memenuhi syarat untuk disahkan sebagai kelengkapan syarat memperoleh gelar Sarjana Strata Satu (S-1) Fakultas Tarbiyah dan Ilmu Keguruan Jurusan Pendidikan Bahasa Inggris.

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Wassalamu'alaikum Wr. Wb.

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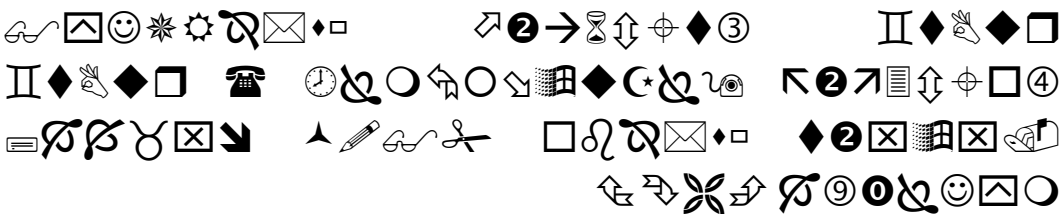
MOTTO

Run to be Good

Train to be Better

Practice to be The Best

(*NUHA Quotes*)



any who is (so) grateful does so to the profit of His own soul: but if any is ungrateful, Verily Allah is free of all wants, worthy of all praise. (31:12)

(Surah Luqman Ayah 12)

DEDICATION

This Thesis is dedicated to:

My Beloved Parents and Family

My hororable father Moh. Tarsis, my beloved mother Sholihah, my older brother M. Yunus Jamhuri,S.Hum. and my little sister Nailul Lutfi Lailiya, you are my spirit, thank you very much for your endless support, love, suggestions, and prayers.

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All of members of C class OF English Department 2015 in IAIN Kediri (Luki, Aji, Toni, Nanda, Atiq, Ila, Atin, Ani, Galuh, Irma, Sofi,Uswa, and others)

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Thanks to my beloved friends, all the members of students of Al-Amin, especially for the member of R 8 room: Kang Rival, Barok, Zuhri, Irul, Doni, Adib, Tasik, Rizki, Dalul, Faisal, and others. And All members of Kamar M6, M2, than R1 :

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In finishing this thesis entitled AN ANALYSIS ON DIRECTIVE SPEECH ACT IN ENGLISH TRANSLATION OF AL-QUR'AN SURAH LUQMAN, the researcher has gotten a lot of helps and advice that involve many people. Therefore, the researcher would like to give appreciation to:

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Finally, the writer hopes this thesis will be useful for all readers. The writer realizes that this thesis is not perfectly enough yet, it is caused on limitation of capability and knowledge that the writer has owned. Therefore, the writer is excited to receive constructive criticism and suggestion to make this thesis better. Comments, suggestions, and questions are always welcome.

Kediri, 20 May 2019

The Writer

MOH. BADRUL MUNIR

ABSTRACT

Munir, Moh. Badrul. 2019. *An Analysis on Directive Speech Act in English Translation of Al-Qur'an Surah Luqman.* English Department, Faculty of Tarbiyah, State Islamic Institute of Kediri (IAIN Kediri). Advisors : (I) Dr. Toyyibah, SS., M.Pd. (II) H. Burhanudin Syaifulloh, M.Ed.

Key words : Directive Speech Act, *Al-Qur'an Surah Luqman.*

This study focuses on analysing directive speech acts are used in English translation of *Al-Qur'an Surah Luqman*. Directive is utterance of addresser to make addressee doing or not doing something. *Al-Qur'an* contains the most beautiful and greatest literary elements, otherwise also in *Surah Luqman.* This *surah* tells about Luqman's advices and wise teaching to his son, the statement of the greatness and importance of the *Holy Qur'an* concerning the guidance of humankind, the division of human beings into the benevolent and the tyrant, and the statement of their fate, than the reasons for the Faith in Origin and Resurrection, the statement of Allah's particular knowledge, such as: the time of every one's death and the time of the occurrence of Resurrection.

This study is intended to find out kinds of directive speech act in the English translation of Al-Qur'an *Surah Luqman,* and the directive speech acts are mostly appeared in this object of study.

The design of this study is descriptive qualitative. The data source of the study is English translation of *Al-Qur'an Surah Luqman*. The writer analyzed kind of directive speech act based on Jucker's theory. *Tafsir Jalalain* is used to know the interpretation of the analyzed verses.

It has been found that, there are six kinds of directive speech act in English translation of *Al-Qur'an Surah Luqman* , they are: commanding, ordering, suggesting, prohibiting, question, and apprise. All of these consist of 42 utterances, they are: 11 utterances of commanding, 3 utterances of ordering, 3 utterances of suggesting, 7 utterances of prohibiting, 4 utterances of question, and 14 utterances of apprise.

It can be concluded that the dominant directives used in English Translation of *Al-Quran Surah Luqman* is apprise that have role to give such kind information to the listener. Then all utterances are uttered by Allah SWT to Muhammad SAW, and the dominant people who was be addressee is *Luqman Al-Hakim.*

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CHAPTER I
INTRODUCTION

This chapter consists of background of the study, statement of the problems, objectives of the study, significance of the study, scope and limitation of the study, and the definition of key terms.

A. The Background of the Study

The *Qur'an* was revealed in Arabic-speaking state, as well as a medium of interaction between the Creator with His creature. Muslims believe that "through the angel Gabriel (*Jibril*) the *Al-Qur'an* was orally revealed by God Allah SWT to Muhammad" (Lambert, 2013: 287). For about 23 years, beginning on December 22, in year 609 M, when Muhammad was 40 years old, and came back to Allah SWT in year 632 M, *Al-Qur'an* goes down gradually over those period . "the *Al-Qur'an* as the biggest miracle (*mu'jizat*) from prophet Muhammad to proof his most important prophetic,those are Muslims respect" (Peter, 2003: 12-13), and the top of a series of Godly messages beginning with a message told up to Adam and ending with Muhammad. As usual human we can not understand the messsage stated in the holy *Qur'an* directly. We need some experts explanation like *mufassiriin* in giving more definitions in *Qur'an* means and translate it in the nearest meaningfull content.

Through 23 years *Al-Qur'an* revealed to prophet Muhammad that those contains of stories, ordering, prohibiting and such kinds of *Islamic* rules that always available in each time and whole of our lifes. Most over of *Al-*

Qur'an contain of stories till those name of surah implies the content like in *surah baqoroh* tell female cow, *an-naml* tell about ant, than luqman tell the wise of *Luqman* and anothers. The *Al-Qur'an* as the source of data from this study because the *Al-Qur'an* contains the most beautiful and greatest literary elements. In addition, "the *Al-Qur'an* is the greatest wonder among the wonders of the world" (Jauharin, 2014: 4). Therefore, the author wants to study the communications that have been documented in the *Al-Qur'an* especially in the *Suroh Luqman* which has been translated into the English language, because in the *Suroh Luqman* there are many very important communications occurred among the important people at historical moments in order to get the good education and moral value especially value of worship. The types of directive speech act in *Surah Luqman* are interested the writer to find out those because many utterances of this *Surah* seem to consist of directive speech act.

Moreover, researcher chooses directive speech act from part of illocutionary speech act to conduct this study, because he wants to know what Luqman's son doing or not doing from his father utterances (Luqman the wise). Another reason is seeking for God direct message for his people in this verses. The listener do or not do something by the speaker utterance is the means of directive speech act, same as stated by Yule (1996: 54) that "directive speech act is a type of speech act that the listener or someone do something in accordance with what the speaker wants resulted by the speaker say". In addition, Directives have different purposes according to the speaker's

intent, such as requesting, ordering, advising, suggesting, banning, and anothers. (Yule, 1996: 54) stated that “directive is kind of speech acts that speaker use to get someone to do something and they express what the speaker wants”. As the example of the directive of the command is *"please, give me a glass of water"* This is a directive of command that serves to get someone else to do something in command by the speaker, in *surah Luqman* verses 13 says : Behold, Luqman said to His son by way of instruction: ***"O My son! join not In worship (others) with Allah. for false worship is indeed the highest wrong-doing."*** The bold words in that verse shows the directive speech act of prohibiting state for his son not to worship another Allah.

Translation is one way to understand the target language into its own language. (Newmark, 1988: 5) mentions “Translation is interpreting the meaning of a text into another language in the way that the author aimed the text”. The translation than supported by expert explanation of *Qur’an* called *mufassirin* by *tafsir Jalalain* for wider meaning and explanation related *Surah Luqman.* Those *mufassirin* explanation help researcher to decide and find out the directive speech acts state there.

There three previous studies related to this study: the first study is from Khaqiqotul Jauharin from University of Muria Kudus, the title is “Directive in English Translation of Qur’an *Surah Albaqarah* by Abdullah Yusuf Ali”. The second is from Fitriani from University of Muhammadiyah Surakarta with the title “A Pragmatics Analysis on The Directive Utterances in New Testament” and the third from Yazid Anshori from State Islamic Institute of Kediri (IAIN

Kediri) with the title "Pragmatics Analysis on Directive Speech Act in English Translation of *Al-Qur'an Surah Yusuf* by Abdullah Yusuf Ali".

Therefore, the writer is interested in analyzing the directive speech act in Al-Qur'an *Surah Luqman*. Because those *surah* implies many kinds of suggestion from the parent (*Luqman*) to his son that we can learn from it. Through the conversation happened in this verse between Luqman and his son, wherever those state pedagogical message we can take as moral value to improve our believe and worship to Allah Almighty. Those surah also states many kind of directive speech act which is make researcher interest to find out that. That is why the writer states his research under the title "An Analysis on Directive Speech Act in English Translation of *Al-Qur'an Surah Luqman*".

B. The Statement of the Problems

Based on the background above, the statement of the problem are :

1. What kinds of directive speech act are found in the English translation of Al-Qur'an *Surah Luqman* ?
2. What is the most dominant type of directive speect act found in the English translation of Al-Qur'an *Surah Luqman* ?

C. The Objectives of the Study

The objectives of this study is to find kinds of directive speech act in the English translation of Al-Qur'an *Surah Luqman* and to identify what kinds of directive speech act are mostly appeared in the English translation of Al-Qur'an *Surah Luqman.*

D. The Significance of he Study

The writer expect this study will give some benefits, such as giving the benefits to the writer and readers, give academical benefit, practical benefit.

1. The benefits for the writer and readers

From the result of this research, the writer expect this research will offer useful knowledge to writer or readers, in particular the writer and readers will understand the types of directive speech acts in the English translation of *Al-Qur'an* in particular kinds of directive speech acts in *Surah Luqman.*

After the reader knew each kind of directive speech acts in *surah Luqman*, the writer expects to get the benefit from this study and get the usefull of knowledges and also to get the good education of life. And the last the writer wants to get moral value, expecially worship value which is caused by reading *Surah Luqman* and understanding the kinds and functions in each kind of directive speech act of *Surah Luqman*.

2. Academic benefit

   a. This study will give the representation in developing of pragmatics studies mainly on speech act theory and the analysis theory.
   b. This research will be used as an additional reference for the next research especially on analysing kinds and functions of directive speech act and it will give the contribution for English Department Students particularly in learning about pragmatic in the branch of discourse study.

3. Practical benefit

    a. The writer will give more understanding to the reader about the types of directive speech acts in English translation of Al-Qur'an *Surah Luqman*.

    b. This research will give more information to the other researcher who wants to discuss the related study.

E. The Scope and Limitation of the Research

The scope of the reseach is analys directive speech act stated on English translation of *surah Luqman.* The writer uses Jucker's theory to find out his reseach related directive speech act. According to (Jucker, 2008) stated that "directive speech acts is an utterance of the speaker to make the hearer do something for the speaker and there are some kinds of directive speech act, they are: asking, challenging, daring, demanding, dismissing, excusing, forbidding, instructing, inviting, ordering, permitting, recommending, requesting, requiring, suggesting, urging warning, and the writer add question, rejecting, apprise". With Abdullah Yusuf Ali's English translation create the analysing. Abdullah Yusuf Ali born on April 14, 1872 and died on December 10, 1953 at the age of 81 years, he is a Muslim scholar who translates the Qur'an in English. The translation of the Qur'an by Yusuf Ali together with the translation by Marmaduke Pickthall is the most widely used English translation today. Ali was born in Bombay, India from a wealthy merchant family. In his childhood, he received religious education and finally was able to memorize the Qur'an (become *Hafiz*). He can speak both Arabic and

English. He studied some English literature and visited several European countries as a student.

The writer limits the study by analysing the kinds of directive speech act that find out in English translation of *Al-Qur'an Surah Luqman* that concern in the part of *Luqman's* advise to his son verses 12-19 and the mostly appearanced from kinds of directive speech act in English translation of *Al-Qur'an Surah Luqman*.

F. The Definition of Key Terms

It is necessary to define the key term in order to avoid misunderstanding of this study, and the writer gives the definition of the terms. They include directive, speech act, English translation of *Al-Qur'an*, and *Surah Luqman.*

1. Directive

"Directive is kind of speech act which is the speakers use to get someone else to do something" (Yule, 1996: 54). In directive the listener sould know what the speaker means in his/her directive utterances.

2. Speech Act

Speech is speaker's utterance and act is the action of utterance, same as what researcher states that "speech act is action performed by via utterances" (Yule, 1996: 47).

3. English translation of Al-Qur’an

Translation is one way to understand the target language into its own language. (Newmark, 1988: 5) mentions “Translation is rendering the meaning of a text into another language in the way that the author intended the text”.

4. Surah Luqman

Surah Luqman (Arabic: **لقمان** , " Luqman The Wise") is the 31th surah in the Qur'an. This chapter consists of 34 verses and belongs to the Makkiyah surah. This surah is called surah Luqman because of 12th verses tell story about Luqman that he has been given many kinds of knowledge and favor by our God Allah Almighty. Therefore he was grateful for the blessings that were given, and in verses 13 to 19 there is Luqman’s advice to his son. This is a gesture from God, adding that every parents applies to their children as Luqman has done.

CHAPTER II

LITERATURE REVIEW

This chapter deals with the main theory and related theories that the writer needs in order to guide the analysis of the data.

A. Speech Act

In this part the writer will explain two points, they are definition of speech act and Theree Elements of Speech Act.

1. Definition of Speech Act

Speech act is one of the pragmatics studies and teory of speech act was first developed by Austin in 1962 to explain an utterance with a natural language to get a feedback. In addition, Speech act is a phrase that consists of two words. “Speech act is utterance that can be classified into three aspects, they are locutionary act, illocutionary act, and perlocutionary act” (Saeed, 2009: 233). Speech act can change the social reality not only describing a given reality. “Speech act is usually used for making statements, giving commands, asking questions, or making promises” (Muhartoyo, 2010: 949-966).

Simply explanation, from (Yule, 1996: 47) stated that “a meaning of speech act is an action showed via utterances”. In addition, The contemporary use of the term goes back to J. L. Austin's development of performative utterances and his theory of locutionary, illocutionary, and perlocutionary acts. Therefore, “speech acts are commonly taken to include such acts as

promising, ordering, greeting, warning, inviting and congratulating" (Saeed, 2009: 239).

2. Three Elements of Speech Act

According to Austin in Levinson, in uttering sentences is one of act that sould be clear, we must first clarify in what ways in uttering a sentences. "One might be said be perform actions" (Levinson, 1983: 236). Austin isolated three basic senses in which in saying something is doing something, and hence three kinds of acts that are simultaneously performed. In addition, the contemporary use of the term goes back to J. L. Austin's development of performative utterances and his theory of "locutionary, illocutionary, and perlocutionary act" (Austin, 1962).

a. Locutionary Act

Generally, locutionary act is what was said by the speaker in the performance of an utterance, and hence of a speech act. The term equally refers to the surface meaning of an utterance, because according to J. L. Austin's posthumous "How To Do Things With Words" (Saeed, 2009: 233), a speech act should be analysed as a locutionary act (*i.e.* the actual utterance and its ostensible meaning, comprising phonetic, phatic and rhetic acts corresponding to the verbal, syntactic and semantic aspects of any meaningful utterances. In addition, "Locutionary act is the meant act of saying something that makes sense in a language" (Saeed, 2009: 239).

"Locutionary act is the basic act of utterance, or producing a meaningful linguistic expression" (Yule, 1996). In other words, locutionay act can be defined as the act of making a meaningful utterance and using a referring expression. The speaker usually uses the identifiable expression to produce a meaningful expression to the hearer. In other words, locutionary act is an act to produce meaningful and understandable utterances. Every utterances expresssed is meaningful and understandable, so the utterance will be identified further to decide if it is illocutionary act or perlocutionary act. "The speaker who tounges tied cannot speak properly, so he or she failed in making locutionary act because the language is not understandable" (Muhartoyo: 949-966). In conclusion, Locutionary act is uttering a sentence with a non-ambiguous meaning (determinate sense).

Example : "*my father is a teacher"* or "*she is a teacher*" what stated here is clear that she is a teacher and there are no other meanings behind it. The utterances above have a literal meaning based on the locutionary act theory.

b. Illocutionary Act

Illocutionary act is what was meant by the speaker in performing an act by uttering a sentence. meanwhile, Yule says that the act of illocutionary is done through the communicative power of speech. We may want to make statements, offers, explanations, or some other communicative purposes, therefore what we say sould consist of values that are appropriate to our purpose. Because what we mean in our speech is not necessarily same as

what our hearers mean, whereas literally, the writings or utterances that were we expend are the same as supposed by listeners. Yet, it has differences between meaning and purpose. Therefore, the speaker must use a clear utterance in order to make the same means both of speaker and listener, such as: there is student who studied in university and his mother was very supportive to him and when it was 5 years, his mother hopes that he soon graduated from his study, but he still did not want to finish the study, then his mother told him "*my son please finish your study and go home*" but he did not want to finish later in the sixth year of his birthday, then, his mother said again *"please, do not finish your study and just go home"*. From this second speech, it indicates that his mother uses satire language with aim, that his son immediately to finish his study.

c. Perlocutionary Act

Perlocutionary act is something happend after the conversation as a result of the utterance and the effect the utterance by the speaker and it might be had by listnener. Moreover, a perlocutionary act (or perlocutionary effect) is a speech act, as viewed at the level of its consequences, such as persuading, convincing, scaring, enlightening, inspiring, or otherwise affecting the listener. “This is contrasted with locutionary and illocutionary acts (which are provides description, rother than classifications of speech acts)” (Austin, 1962: 101).

Unlike the notion of illocutionary act, which describes the linguistic function of an utterance. A perlocutionary effect is in some external sense to

the performance. It may be thought of, in a sense, as the effect of the illocutionary act via the locutionary act. Therefore, when examining perlocutionary acts, the effect on the hearer or reader is emphasized.

As an example, consider the following utterance: "*By the way, I have a CD of Debussy; would you like to borrow it*?" the illocutionary function is an offer, while its intended perlocutionary effect might be to impress the listener, or to show a friendly attitude, or to encourage an interest part in a particular type of music.

B. The Categories Of Speech Act

Searle states the first study of speech acts is the seminal work in natural language processing that begins a new mind about dialogue and conversational communication. Searle in huang's book states: "There are five basic categories of speech acts that one can perform on speaking as shown in the following" (Huang, 2007: 107):

1. Declaratives

One of catagories of speech act is declarative. The description of declarative is stated by Searle in huang's book. She describes declarative as act that effect immediate changes in some current states of affair. For example: communicating, declaring war, christening, firing from employment. The examples of the declarative act is: Priest "*I know pronounce you husband and wife*" and referee "*you're out*" (Yule, 1996: 53).

2. Representatives

According to Searle in huang's book, this type of speech act commits the speaker to something's being the case, to the truth of the expressed proposition. Morever, Yulie states that representatives are those kind that state what the speaker believes to be the case or not. For examples : "*The earth is flat*" and "*chomsky didn't write about peanuts*" (Yule, 1996: 53). So, it represents the speaker's belief of something that can be evaluated to be true or false.

3. Expressives

"Searle also describes expressive as a kind of speech act which has function to express the speaker's psychological attitude or state in the speaker, such as joy, sorrow, like or dislike" (Huang, 2007: 107). In other sources, In psychology, expressive suppression is an aspect of emotion regulation. It is a concept *"based on individuals'* emotion knowledge, which includes knowledge about the causes of emotion, about their bodily sensations and expressive behavior, and about the possible means of modifying them" (Niedenthal and Gruber, 2006: 155-194). For examples : to express gratitude for help from the readers ("*I really appreciate the suggestions*").

4. Directives

Directive speech act is attempted by the speaker to get the listener or writer to do something such as: advise, command, order, question, and

request. (Alston, 2000: 97) also supports that “directive is typically intended to direct and influent the behavior of the addressee”.

So, directive speech act occurs when a speaker or writer expects the listener or reader to do something in response to what is being spoken or what the speaker has to say. For example, the speaker may ask the question, "*who can answer number 2*?" from the question the speaker expects one of his students to answer the number 2. Or in the request *"is there anyone can make me a coffee?"* here the speaker asks for coffee.

5. Commissives

In the Huang’s book, “Searle difined commissives is kind of speech acts that commit the speaker to some future course of action” (Huang, 2007: 107). Therefore, a commissive action occurs when the speaker takes action to be performed in the future. In a conversation, the actions of such commissives are common in promises and thereats. These types of commissives are found in many places of discourse, either education or non-education. Many examples of commissive statements that can be sampled in which the main purpose is to confirm to the reader that the author will take some actions in the future.

For example, shopkeeper writes a commissive text addressed to all of the customers "*I will close Raharja’s store tomorrow for a week*" or "*I will reopen Raharja's store on 20/11/2018*". It is clear that Raharja's shop will be closed and reopened on the date already written on the doorstep, so the author has succeeded in giving commissive action to his customers.

But this kind of commisives also found in many promises and thereats if in the letter of agreement written the word agreement "*I promise to resign from my job in this shop tomorrow on Monday 20/11/2018*". or a thereatening word "*if you dare to come out from this store, then your salary for a month will be not be given*".

C. Directive Speech Act

(Yule, 1996: 54) states that “directive is the kind of speech acts that speakers use to get someone to do something”. This definition is also supported by Searly in Huang’s book and clarify that “directive is a kind of speech act that represents attempts by the speaker to get the addressee to do something” (Huang, 2007: 107). Furthermore, Lailiyah states when using directives, the speaker is trying to fit the word to the words. It means that “the speaker tries to make the addressee as what the words he/she utters”(Lailiyah: 63). In addition, Allan in his book *Linguistic Meaning* classifies four kinds of directives, they are: requestives, questions, requirements, prohibitives.

There are 3 experts who gives the explanations about kind of directive speech act, they are:

The first expert is Keith Allan, in his book (*Linguistic Meaning)* he also gives explanation about “kinds of directive speech act, they are: Requestives, Question and Requirements, prohibitives” (Allan, 1986: 199). In addition, how to analyze and determine the type of directive speech act in the *Surah Luqman*, the author uses a theory that has been introduced by Bach and

Harnish in 1979 in the semantic book third edition by John I. Saeed, “the formula like: Where the speaker (S), hearer (H), linguistic expression (E), proposition expressed in the speech act (P) the future action (A)” (Saeed, 2009: 255).

a) Requestives

The speaker requests the hearer/addressee to do an act (something). Requestives include: ask, beg, implore, insist, invite, petition, plead, pray, solicit, summon, tell, urge.

To determine each directive that included in this section is using this formula: in uttering (E), (S) requests (H) to (A) if (S) expresses: The desire that H do A and the intention that H do A because (at last partly) of speaker’s desire.

b) Questions

It means that the speaker ask the hearer/addressee as proposition. Questions include: ask, inquire, interrogate, query, question, quiz.

To determine each directive that included in this section is using this formula: in uttering (E), (S) questions (H) as to whether or not (p) if (S) expresses: the desire that (H) tell (S) whether or not (p), and the intention that (H) tell (S) whether or not (P) because of (H)’s desire.

c) Requirements

It means that the speaker requires the hearer/addressee to do an act. Requiring performatives include: big, charge, command, demand, dictate, instruct, order, prescribe, require.

To determine each directive that included in this section is using this formula: in uttering (E), (S) requires (H) to (A) if (S) expresses: the belief that his utterance, in virtue of his authority over (H), constitutes sufficient reason for (H) to (A), and the intention that (H) do (A) because of (S)'s utterance.

d) Prohibitions

The speaker prohibits the hearer/addressee from doing an act. Prohibitions include: enjoin, forbid, prohibit, proscribe, restrict.

And to determine each directive that included in this section is using this formula: in uttering (E), (S) prohibits (H) in doing (A) if (S) expresses: The desire that (H) do not (A) and the intention that (H) do not (A) because (at last partly) of speaker's desire.

The second expert is Jucker, he stated that "directive speech acts is an utterance of the speaker to make the hearer do something for the speaker and there are some kinds of directive speech act, they are: asking, challenging, daring, demanding, dismissing, excusing, forbidding, instructing, inviting, ordering, permitting, recommending, requesting, requiring, suggesting, urging warning, and the writer add question, rejecting, apprise" (Jucker, 2008).

And the writer tries to give explanation of these kinds of directive speech act by Jucker, they are:

a) Asking

Asking is kind of directive speech act that used by the speaker, that the speaker want to make listener do or give something for speaker. For example: *"I asked them to close the window"* (Dictionary, 2008: 21).

b) Prohibiting

Prohibiting formally use to forbid (something or someone) by law, rule, or othern authority like prohibiting that based on the speaker's anxiety until the listener does something. For example: *"Do not get out of this house now".* The speaker said it because the she is worried to the listener if something dangerous happens outside the home.

c) Commanding

Quirk explained that commanding is sentence which normally has no overt grammatical subject, and whose verb is in the imperative mood. In addition, commands are also used to instruct someone to do something. For example: "*write that short story about islam in your book*" (Quirk, 1972: 386).

d) Question

Question is also kind of directive utterance such as Searle classification that question is kind of directive speech act since it is attempted by speaker to get hearer can answer the question. According to (Quirk, 1972: 386) "the main thing in question is used to express the lack

of inquiries about the unknown information and at a certain point the asker usually asks the listener to inform this information verbally".

e) Inviting

Inviting is to make polite, formal, or friendly request to (someone) to go somewhere or to do something. For example: *"we invite you to join the tasyakuran event at our house on the next Monday"*. Here the speaker wants the listener or reader to be present at his house in the hope that the listener can follow the event that has been prepared.

f) Ordering

Ordering is to give an authoritative direction or instruction to do something, and in other definition ordering is request (something) to be made, supplied, or served. For example she or he ordered me to leave this school, "*please, give me some drinks*".

g) Requesting

According to Kreidler in Fitriani, requesting is an expression of what the speaker wants the addressee to do or refrain from doing something. "A request does not assume the speaker's control over the person addressed" (Fitriyani, 2010).

Requesting is the way of ordering something from the hearer, and request is not like command and it is generally less demanding and more politely. For example: "*could you lend me a pen, please*" (Yule, 1996: 54).

h) Suggesting

Suggesting is kind of directive which often used by speakers to give good advice to listeners and they hope to put forward the consideration. For example when the speaker wants to do something better and suggested the listener about what he was expecting: "*I suggest, that we wait for a day or two*".

i) Permitting

Permiting or allowing is included into the type of directive speech act that is usually used by the utterance to give authorization or consent to (someone) to do something. For example: *"go to school to continue your study".*

j) Urging

"Urging is utterance of the speaker that he try hard to persuade the listener to do something" (Dictionary, 2008: 488). For example: *"they urged her to came back soon."*

k) Rejecting

"Rejecting is kind of speech act that used by the speaker to refuse or accept somebody or something" (Yule, 1996: 371). for example: *"no coffee for you"* in answering the requesting *"give me coffee please".*

l) Apprise

Apprise belongs to a kind of directive utterances in speech act when it is spoken by the speaker and has no other purpose. But only has the function of inform to the listener about unknown something to the

listener. For example: "*really that heaven is the most beautiful place to return*".

m) Challenging

Challenging is utterance has function to invite somebody to take part in game, fight and others (Dictionary, 2008: 66).

n) Daring

Daring is utterance to show the brave or willing to take risks from the speaker to the hearer (Dictionary, 2008: 112).

o) Demanding

Demanding is kind of directive speech act that mean to ask for something very firmly (Dictionary, 2008: 118).

p) Dismissing

Dismissing include in directive speech act which is has aim to decide that somebody or something is not important and not worth thinking about (Dictionary, 2008: 128).

q) Excusing

Excusing is utterance that has function to forgive somebody for something they have done (Dictionary, 2008: 153).

r) Recommending

Recommending is kind of directive speech act that purpose is advise somebody to do something (Dictionary, 2008: 368). For example : *I recommend you to leave early*.

s) Requiring

Requiring is utterance has function to make somebody do something, especially because it is necessary according to a law or set of rules (Dictionary, 2008: 375). For example: *You are required to pay the fine*.

t) Warning

Warning is kind of directives peech act that goal to tell somebody in advace about a possible danger or difficulty (Dictionary, 2008: 499).

The third expert is Allan, he also states that "in directive acts there are two kind of interpersonal authoritatives" (Allan, 1986: 199):

a. Permissive

It means that the speaker permits the hearer/addressee to do an act. Permissive performatives include: agree to, allow, authorize, bless, consent to, dismiss, excuse, exempt, forgive, grant leave or permission, license, pardon, permit, release, sanction.

b. Advisories

It means that the speaker advises the hearer/addressee to do an act. The speaker intends the utterance to be taken as sufficient reason for the hearer to do an act. Advisory performatives include: admonish, advise, caution, counsel, propose, recommend, suggest, urge, warn.

D. Al-Qur’an

The Al-Qur'an in Arabic is “ **القرآن** ”, and the literally meaning is “the recitation” and Al-Qur'an is the central religious text of Islam, which Muslims believe to be a revelation (*wahyu*) from God Allah SWT. “It is widely regarded as the finest work in classical Arabic literature” (Ali & Rahman, 2010: 24). The Al-Qur’an is divided into chapters (*surah* in Arabic), which are then divided into verses (*ayah*).

Muslims believe that “the Al-Qur'an was orally revealed by God Allah SWT to Muhammad through the angel Gabriel (*Jibril*)” (Lambert, 2013: 287). gradually over a period of about 23 years, beginning on December 22, in year 609 M, when Muhammad was 40 years old, and came back to Allah SWT in year 632 M, the year of his death. “Muslims regard the Al-Quran as Muhammad's most important and the biggest miracle (*mu’jizat*) as proof of his prophetic” (Peter, 2003: 12-13), and the culmination of a series of divine messages beginning with a message revealed to Adam and ending with Muhammad.

According to traditional narratives, some of Muhammad's companions served as scribes and were responsible for writing the revelation, and shortly after Muhammad's death, the Quran was composed by his friends who wrote and memorized some of it. Al-Qur’an has the distinction that “motivated Uthman Khalifah to create a standard version now known as Uthman's Al-Qur’an, which is generally regarded as the archetype of the Qur'an known today” (Donner, 2006: 31-33).

E. Surah Luqman

Surah Luqman (Arabic: لقمان , " Luqman The Wise") is the 31th surah in the Qur'an. This chapter consists of 34 verses and belongs to the *Makkiyah* surah. This surah is called surah Luqman because of 12th verses tell story about Luqman that he has been given many kinds of knowledge and favor by our God Allah Almighty. Therefore he was grateful for the blessings that were given, and in verses 13 to 19 there is Luqman's advice to his son. This is a gesture from God, adding that every parents applies to their children as Luqman has done.

This is one of Meccan Suras, and it is called Luqman because of the existence of Luqman's name in this Surah. It is among the sixth Suras which begin with abbreviated letters: A.L.M.

The content of Surah Luqman can be summarized briefly in the following instances:

1. The statement of the greatness and importance of the Holy Qur'an concerning the guidance of humankind.
2. The division of human beings into the benevolent and the tyrant, and the statement of their fate.
3. The advice and wise teachings of Luqman to his son.
4. The reasons for the Faith in Origin and Resurrection.
5. The statement of Allah's particular knowledge, such as: the time of every one's death and the time of the occurrence of Resurrection.

The Virtue of the Surah

We recite in a tradition narrated from Imam Muhammad Baqir (as) that he said:

"Whoever recites Surah Luqman at night Allah ordains thirty angels to protect him during the night until morning from Satan and his army, and if he recites it in daytime these angels protect him from Satan and his army until evening."

We have repeatedly said, and now we emphatically say again, that the recitation of a Surah as the cause of these many virtues, divine rewards, and honour is for the sake that recitation is a preliminary for contemplation, and a thinking which in turn is a preliminary for action. Therefore, "we must not expect those abundant virtues for a mere recitation" (www.al.islam.org, 2018).

F. Previous Studies

There are some previous studies related to this study: the first study is from Khaqiqotul Jauharin from University of Muria Kudus in year 2014 with the title "Directive In English Translation Of Qur'an Surah Albaqarah By Abdullah Yusuf Ali", The similarity with this research is the data is taken from the Al-Qur'an. The difference is this study focus on surat Albaqarah. On the finding, the researcher found the results of the research are: (1) the types of directive are found in English Translation of Quran Surah Albaqarah are: 50 command, 1 order, 10 request, 3 suggestions. So, it can be concluded that the dominant directives used in English

Translation of Quran Surah Albaqarah is command and the minor directive is order.

The second study is from Fitriani (2010) from Muhammadiyah University of Surakarta with the title "A Pragmatics Analysis On The Directive Utterances In New Testament". The similarity with this research are the data, but the data sources is different. On the finding, the researcher found the 101 forms of directive utterances those are: 17 declaratives, 7 interrogatives, 77 imperatives. And also 101 intentions of directive utterances, those are: 34 command, 20 requests, 27 suggestions, 11 invitations, 9 warning.

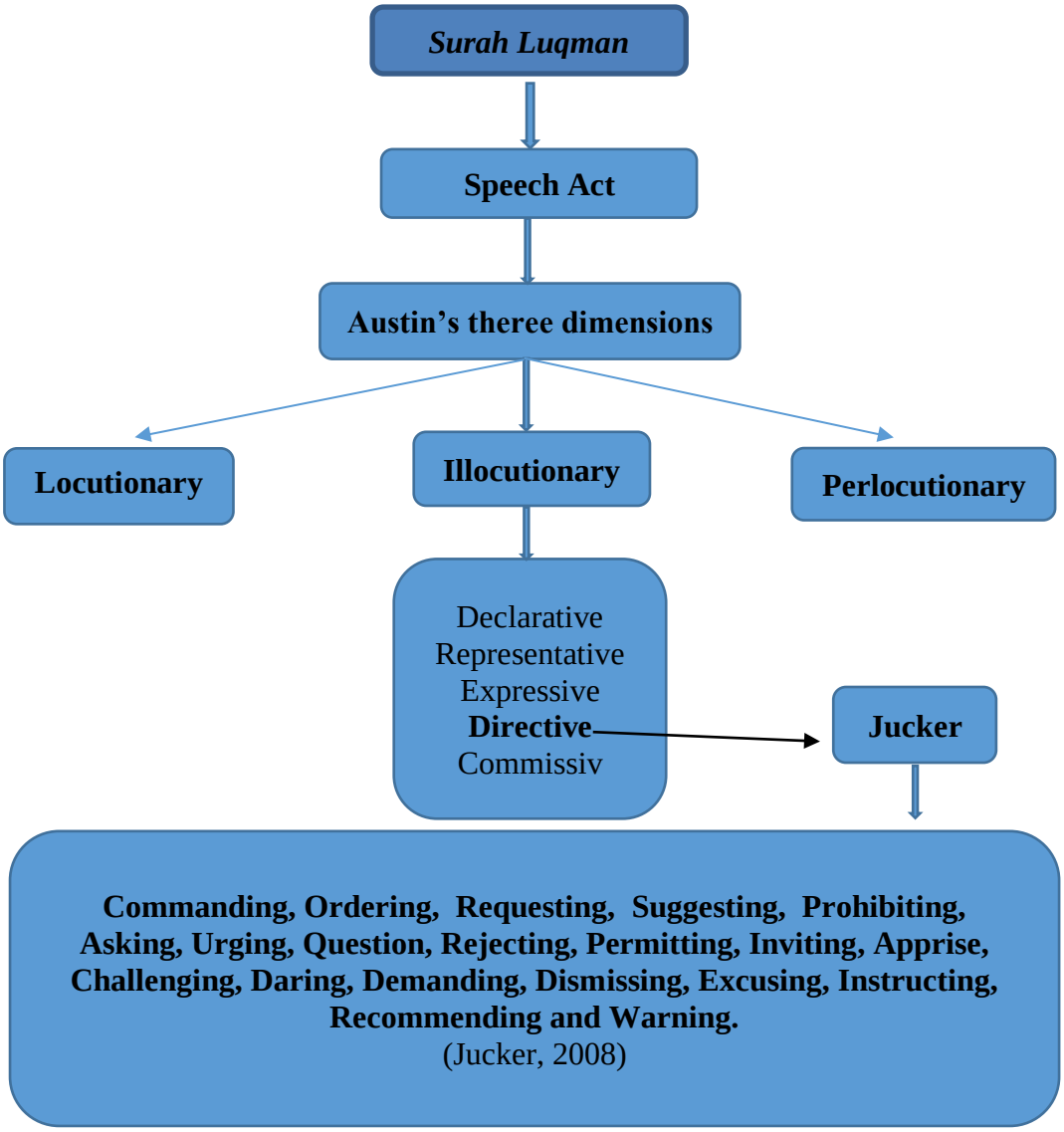
The third study is from Yazid Anshori (2018) from State Islamic Institute Of Kediri (IAIN Kediri) under the title "Pragmatics Analysis On Directive Speech Act In English Translation Of *Al-Qur'an Surah Yusuf* By Abdullah Yusuf Ali". As the finding, there are 103 utterances of directive speech act in *Surah Yusuf*, they are: 11 utterances of commanding, 8 utterances of ordering, 11 utterances of requesting, 8 utterances of suggesting, 3 utterances of prohibiting, 2 utterances of asking, 1 utterances of urging, 13 utterances of question, 3 utterances of rejecting, 43 utterances of Apprise. The similarity from this research is on the resource of study and discourse theory but in different objective variable, in this research writer choose the translation of *Surah Luqman* as the object of study through pragmatic analysis.

The previous researchers above are similiar to the research that the writer conducts in directive speech act. The differences of this research from previous researches is in the data of the research. Therefore the writer want to find the kind of directive speech act in translation of *Surah Luqman* .

This study is about analysis pragmatics study and focused in analyzing the directive speech act in English translation of *Al-Qur'an Surah Luqman*. Because English translation of *Al-Qur'an* in *surah Luqman* there many kinds of good advices and motivations to improve our believe and worship for our God.

The writer use theory from Jucker in collecting kind of directive speech act, and the writer also use *Tafsir Jalalain* is used to know the interpretation of the analyzed verses. According to Jucker stated that "directive speech acts is an utterance of the speaker to make the hearer do something for the speaker and there are some kinds of directive speech act, they are: asking, challenging, daring, demanding, dismissing, excusing, forbidding, instructing, inviting, ordering, permitting, recommending, requesting, requiring, suggesting, urging warning, and the writer add question, rejecting, apprise" (Jucker, 2008).

Therefore the writer focus to find some kind of directives speech acts of *Al-Qur'an Surah Luqman* based on the Jucker's theory.



CHAPTER III

RESEARCH METHOD

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

A. Design of the Study

The design of this study is descriptive qualitative. Descriptive research is used to describe characteristics of a population or phenomenon being studied, in addition, descriptive is a category of science that involves descriptive research; that is, observing, recording, describing, and classifying phenomena. Descriptive research is sometimes contrasted with hypothesis-driven research, which is focused on testing a particular hypothesis by means of experimentation. So, "the purpose of descriptive research is to solve the problem by collecting data, classifying, analyzing, and describing the situation objectively using the using appropriate analytical methods" (Casadevall & Fang, 2008: 3835-3836).

This study is qualitative research because the writer analyzs the data in the form of word. The writer uses descriptive method because he analyzs the data and describe the finding to answer the research question.

B. Data Source

Data source is a concrete form of an object that can be made as a object of the study. Many data that can be obtained as a material analysis of

the studies, for example: “journal, research document, abstract, source, book, and magazine” (Arikunto, 2010: 172). The data source of this study is English translation of *Al-Qur’an Surah Luqman* . The writer tries to detect the words, phrases and sentences which used directive speech act in each verse of translation text *Al- Qur’an surah Luqman*.

C. Technique of Collecting Data

1. Reading the the Al-Qur’an *Surah Luqman* in the *Mushaf* (Arabic Language) to get the value of *ibadah.* Then reading the translation of Al-Qur’an *Surah Luqman* (www.streathammoque.org, 2018).
2. Identifying the directive speech acts in each *ayah* on the translation of Al-Qur’an *Surah Luqman.* In second step of this research the writer tries to detect the words, phrases and sentences are used directive speech act in each verse of translation text *Al- Qur’an surah Luqman*. During identifying the verses which contain directive speech act, the writer used a pen to underline the sentence or give different color of pen to make the next step easy. The writer make a code to make the finding easy. Directive speech acts categorization are given codes as follows: CO for Commanding, OR for Ordering, RQ for Request, SU for Suggestion, PR for Prohibiting, AS for Asking, UR for Urging, QW for Question, RJ for Rejecting, PT for Permitting, IN for Inviting, AP for Apprise, CL for Challenging, DR for Daring, DM for Demanding, DS for Dismissing, EX for Excusing, IT for Instructing, RC for Recommending and WR for Warning .

3. Categorizing directive speech act, the writer redetect of directive speech act in each verses of *surah Luqman* and the writer using a color pen to underline some directive speech act which found in *Al Qur'an surah Luqman* based on Jucker (2008) theory.

D. Technique of Analyzing Data

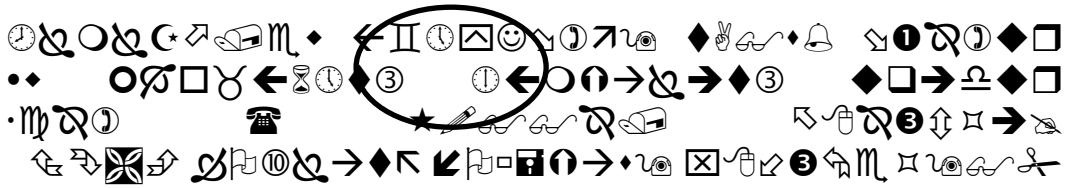
Data analysis, also known as analysis of data or data analytics, is a process of inspecting, cleansing, transforming, and modeling data with the goal of discovering useful information, suggesting conclusions, and supporting decision-making. In addition, data analysis is a process for obtaining raw data and converting it into useful information for decision-making by users. "The data is analyzed to answer questions, test hypotheses or disprove theories" (O'Neil & Schutt, 2013: 1-5). Data analysis is the next step of this research which is the writer identified, classified and described the data. Walcott cited in Maghfiroh (2016) states that it includes interpreting, categorizing, and finally drawing conclusions.

In the analyzing data, the writer takes some steps that will be explained below:

1. Find and explain the types of directive spech act, which found in translated text of *Al – Qur'an surah Luqman* based on the codes given by the writer with interpretation of *Tafsir Jalalain*.

Example find the data on translation text of *Al-Qur'an surah Luqman* :

Surah Luqman Verse 13 :



13. Behold, Luqman said to His son by way of instruction: "O My son! join not In worship (others) with Allah. for false worship is indeed the highest wrong-doing."

PR Prohibiting

2. Calculating the total of each types of directive speech act, then finding the dominant directive speech act types in translation text of *Al- Quran surah Luqman*.

NO.	KIND OF DIRECTIVE SPEECH ACT	VERSES DISTRIBUTION	FREQUENCY
1	Commanding		
2	Ordering		
3	Requesting		
4	Suggesting		
5	Prohibiting		
6	Asking		
7	Urging		
8	Question		
9	Rejecting		
10	Permitting		
11	Inviting		
12	Apprise		
13	Challenging		
14	Daring		
15	Demanding		
16	Dismissing		

17	Excusing		
18	Instructing		
19	Recommending		
20	Warning		

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the writer would like to draw conclusion and suggestion after analyzing the kinds and functions of directives speech act in English translation of Al-Qur'an *Surah Luqman* by Abdullah Yusuf Ali**.**

A. Conclusion

Based on the result of data finding and discussion about the kinds and the functions of directives speech act in English translation of Al-Qur'an *Surah Luqman* by Abdullah Yusuf Ali, the writer would like to draw some conclusions as follow:

1. The writer found six kinds of directives speech act in English translation of Al-Qur'an *Surah Luqman* by Abdullah Yusuf Ali they are: : commanding, ordering, suggesting, prohibiting, question, and apprise. There are 6 kinds of directive speech act, those are: apprising with 14 utterances, commanding by 11 utterances, prohibiting by 7 utterances, questioning by 4 utterances, ordering by 3 utterances, suggesting by 3 utterances, which were found in English translation of Al-Qur'an *Surah Luqman* by Abdullah Yusuf Ali.
2. The dominant one of kinds of directive speech act which was used in English translation of Al-Qur'an *Surah Luqman* by Abdullah Yusuf Ali is apprising. It means that, *Surah Luqman* is the origin of Allah because the function of apprising is give information to people who did no know this information yet and influence the hearer or addressee to do or refrain what addresser has quested for them.

B. Suggestion

Based on the conclusions above, the writers would like to offer some suggestions:

1. Students

   The writer hopes, this study can give useful knowledge for the students of English Department faculty, in particular students of educations State Islamic Institute of Kediri (IAIN Kediri) studies.

2. Readers

In this study the writer write down the Arabic of *Surah Luqman* and hopes the reader of this study can get the value of *Ibadah*. The writer hopes, that readers have to pay attention to the directive theory and also kind and functions of directives. They have to understand the characteristic of the kinds and functions of directives speech act and better for them to use many kinds of text to improve their knowledge about directives speech act.

3. Further Researchers

For further researchers who are interested in investigation directives, they can use this research as reference to make them easier in conducting their research. They can continue to conduct the research about directives speech act, because there are many areas which are possible to be researched. It is also hoped for further researchers to investigate directives in *AL-Qur'an*, and use the analysis of this study as reference to find out the addressee and addreeser of the utterance, in particular utterances of *AL-Qur'an.* In the last, the writer would like to explain the the weaknesses of the study, they are : the study just consist six kinds of directive speech act, the study still need more theory and sources, in particular theory kind of directive speech act and need more sources to make clear in differentiating the kind beetwen one and others.

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Judul Skripsi : **AN ANALYSIS ON DIRECTIVE SPEECH ACT IN ENGLISH TRANSLATION OF AL-QUR'AN SURAH LUQMAN**

No	TANGGAL KONSULTASI	CATATAN DOSEN PEMBIMBING	TANGGAL KONSULTASI BERIKUTNYA	TANDA TANGAN
1	11 Maret 2019	Konsultasi Judul dan Chapter I, II,	21 Maret 2019	
2	21 Maret 2019	Revisi Chapter I, II,	26 Maret 2019	
3	26 Maret 2018	Konsultasi chapter III	4 April 2019	
4	4 April 2019	Revisi chapter III	9 April 2019	
5	9 April 2019	Konsultasi Chapter IV - V	11 April 2019	
6	11 April 2019	Revisi Chapter IV – V	16 April 2019	
7	16 April 2019	Mengumpulkan Chapter I - V	18 April 2019	
8	18 April 2019	Revisi Chapter I – V	23 April 2019	
9	23 April 2019	Revisi Chapter IV	30 April 2019	
10	30 April 2019	Mengumpulkan Revisi Chapter IV-V	2 Mei 2019	
11	2 Mei 2019	ACC	-	

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No	TANGGAL KONSULTASI	CATATAN DOSEN PEMBIMBING	TANGGAL KONSULTASI BERIKUTNYA	TANDA TANGAN
1	13 Maret 2019	Konsultasi Judul dan Chapter I, II,	18 Maret 2019	
2	18 Maret 2019	Revisi Chapter I, II,	20 Maret 2019	
3	20 Maret 2018	Konsultasi chapter III	25 April 2019	
4	25 April 2019	Revisi chapter III	27 April 2019	
5	27 April 2019	Konsultasi Chapter IV - V	8 April 2019	
6	8 April 2019	Revisi Chapter IV – V	10 April 2019	
7	10 April 2019	Mengumpulkan Chapter I - V	15 April 2019	
8	15 April 2019	Revisi Chapter I – V	22 April 2019	
9	22 April 2019	Mengumpulkan Chapter I-V Abstract	6 Mei 2019	
10	6 Mei 2019	ACC Chapter I-V & Abstract	-	

Kediri, 6 Mei 2019
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