A SPEECH ACT ANALYSIS OF DIRECTIVE IN SURAH ABASA

A THESIS

Intended to Fulfill one of Requirements for Award of Sarjana Degree in English Language Teaching and Education

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PEKANBARU

2022

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1.	01/12/2020	Acc Title	
2.	13/01/2021	Revised Chapter I	
3.	08/02/2021	Revised Chapter II	
4.	27/04/2021	Approved to Join Seminar Proposal	
5.	24/06/2021	Join the Seminar	
6.	28/06/2021	Revised Chapter I & II	
7.	12/07/2021	Revised Chapter III	
8.	15/11/2021	Check and Re-check to Chapter III and IV	
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I declare that this thesis is the result of my own work, to the best of my knowledge. This thesis does not contain material written by other people except for certain section which I adopted as a references by following the usual procedures and ethics of writing scientific paper.

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ACKNOWLEDMENT

BISMILLAHIRROHMANIRROHIM

Alhamdulillah, I would like to thanks Allah SWT for his blessings and guidance in the process of completing this thesis. I am grateful for all the valuable thing and learning that I got of this thesis. Furthermore, there are many people that would like to thank to family, lecturer, friends and all institutions because their contribution in helped me to completed this thesis.

In this memorable moment, I would like to express my deepest gratitude to the very adorable:

1. The Dean and all the staff members of Teaching Training and Education Faculty who have given their assistance for the complication this thesis.
2. Muhammad Ilyas, S.Pd., M.Pd as the Head of English Language Education who gave support, guidance, and permission to write the thesis.
3. Rugaiyah, M.Pd as an advisor in my thesis, I would like to say a big thanks for the support, criticism, advice, and convenience in the guidance period in my thesis. I will never forget the kindness that you gave me. Hopefully, Allah Subhanawata'ala will repay all your kindness. Thank you very much.

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4. Dr. Miranti Eka Putri, S.Pd., M.Ed and Yulianto, S.Pd., M.Pd as my examiner. I would like to thank for the suggestion and correction of my thesis to make it become better.
5. All lecturers in English Language Education Teacher Training and Education Faculty Universitas Islam Riau who gave contributed their knowledge to me during the course.
6. My beloved father and mother, Bapak Ahmad Tori and Ibu Warti, also my brothers Muhammad Anton Rianto and Khoirul Anam, my sister Ayunda Sari. Thank a lot for greatly supporting me throughout my college till my thesis, either materially and spiritually.
7. My friends, class A team, especially to my beloved friends Karina Vaherni, Miftahul Hijraini, Annisa ul Azizah, Nora jaspadriantii, Tri Kurnia Devi and Siti Khotijah thank a lot for all supporting and experience during on campus or off campus and helping me from the beginning until the end of my study.

Pekanbaru, 31st January 2022

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Dokumen ini adalah Arsip Milik :

TABLE OF CONTENT

THESIS APPROVAL ii

LETTER OF NOTICE iii

THESIS GUIDANCE AGENDA iv

DECLARATION v

ACKNOWLEDGEMENT vi

TABLE OF CONTENTS vii

LIST OF TABLE viii

LIST OF APPENDIX ix

ABSTRACT x

CHAPTER I INTRODUCTION

1.1 Background of the Problem 1

1.2 Identification of the Problem 3

1.3 Focus of the Problem 3

1.4 Formulation of the Problem 3

1.5 Objective of the Problem 3

1.6 Assumption 4

1.7 Significance of the Research 4

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

1.8 Definition of the Key Term 5
1.9 Grand Theories 5
1.10 Research Method 6
1.10.1 Research Design 6
1.10.2 Source of the Research 6
1.10.3 Instrument of the Research 6
1.10.4 Data Collection Technique 7
1.10.5 Data Analysis Technique 7

CHAPTER II REVIEW OF RELATED LITERATURE

2.1 Relevance Theory 9
2.1.1 Pragmatic 9
2.1.2 Speech Act 11
2.1.3 Types of Speech Act 12
2.1.4 Illocutionary Act 13
2.1.5 Types of Illocutionary Act 15
2.1.6 Directives 19
2.2 Conceptual Framework 24
2.3 Relevance Study 25

CHAPTER III RESEARCH FINDING

3.1 Data Description 28
3.2 Data Analysis 29

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

3.2.1 Ordering 29

3.2.2 Asking 35

3.2.3. Giving Advice 39

CHAPTER IV CONCLUSION AND SUGGESTION

4.1 Conclusion 60

4.2 Suggestion 61

REFERENCES 62

APPENDICES 66

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

LIST OF TABLE

Table 3.1 Indicators of the Research..... 31

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

LIST OF APPENDICES

Table 1 Surah Abasa 69

Table 2 Ordering 80

Table 3 Asking 82

Table 4 Giving Advice 83

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Dokumen ini adalah Arsip Milik :

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ABSTRACT

Ainul Mardiyah. 2022. ***A Speech Act Analysis of Directive in Surah Abasa.*** **Thesis. Pekanbaru: English Study Program, Faculty Teacher training and Education, Universitas Islam Riau.**

This research is aim to describe kinds and meaning of directive. The method of this research is descriptive qualitative research. The object of this research is surah Abasa in Al-Qur'an. The researcher analyzes about kinds of directive and meaning of the verse in surah Abasa. According to Searle, there are five of directive speech act: ordering, asking, requesting, recommending and giving advice. In this research, the researcher as an analyzing of directive, classify kind and meaning in surah Abasa. The researcher found 3 kinds of directive in surah Abasa, 40 verses from 42 verses that include to directive, those are: 3 asking, 9 ordering and 28 giving advice.

Keyword: Pragmatic, Speech Act, Directive

CHAPTER I

INTRODUCTION

1.1 Background of the Problem

Language can not be separated from our daily life. Language is one of a tool for human communication to each other. In communication, there are verbal communication and non-verbal communication. Verbal communication is used oral and written, and non-verbal is not used directly language but from our body movement such as give direction by the finger. The science of language is linguistics. Linguistic is talking about meaning of the language, analysis form of the language, and analyzing of the language from cultural, social, history, and political. Someone who studied about linguistic is linguist and linguistics can explain various language symptoms and predict.

Generally, linguistics has two branches; there are micro linguistics and macro linguistics. Micro linguistics is scientific study about the structure and unit of language such as phonetic, phonology, morphology, syntax, semantics, pragmatic and discourse analysis. In micro linguistics is scientific study about external factor of language, such as Psycholinguistics, Neurolinguistics, Historical Linguistics, Sociolinguistics, Comparative Linguistics, Ethnolinguistics, Dialectology, Stylistic Linguistic and Applied.

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This research is related to one of branch of micro linguistics that is Pragmatic. Pragmatic is an utterance that doing something and there are the meaning, intended from someone that hooking to the interlocutors, place, how to talk, and intent of someone utterance with the context. It's more talking about the mean of utterance.

Besides that, there are six of various speech acts such as Representative, Commisive, Directive, Declarations, Expressives, and Verdictives. In the several of various speech acts, the case that recently in daily life is directive, especially at reading book or reading Al-Qur'an. Directive is utterance that makes someone doing something. Many of people misunderstand even do not understand about directive speech act in daily life or when reading book or reading Al-Qur'an.

There are types of speech acts, a philosopher of language and the developer of the speech act theory, there are three types' acts in every utterance, given the right circumstances or context. There are: Locutionary, Illocutionary, Perlocutionary.

Furthermore directives speech acts that of illocutionary because in directives that intended to get the addressee to carry out an action: commands, requests, challenges, invitations, entreaties, dares. There are many kinds of directives speech act.

Based on the explanation above, to differentiate and more understand between direct and indirect speech act the researcher is interested to conduct a research with the title **"A SPEECH ACT ANALYSIS OF DIRECTIVE AND INDIRECT UTTERANCES ON SURAH AL-AHZAB".**

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1.2 Identification of the Problem

Based on the background of the research above the problem is generally about kind of directive speech act and the mean of the verse in surah Abasa. There are several case such as does not know kinds of directive speech act in surah Abasa, less of reading the mean of the verse, and lack of understanding of the verse on surah Abasa.

1.3 Focus of the Research

Based on the explanation above, the researcher will focus this study in analyzing directives speech act in surah Al-Ahzab

1.4 Formulation of the Problem

Based on the focus of the problem above, the problem of this research can be as the following question.

1. What are the directives speech acts found in surah Abasa?
2. What are the meanings of directive speech act in surah Abasa?

1.5 Objective of the Problem

Based on the formulation of the problem above, the objective of this research are:

1. To find out the directives speech acts found in surah Al-Abasa
2. To find out the meaning of directive speech act in surah Al-Ahzab

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1.6 Assumption

Based on the formulation of the study above, the researcher assumes that there are some kinds of directive speech act in surah Abasa

1.7 Significance of the Research

In this study, the researcher hopes will be useful for the following parts:

1. The researcher

This research is useful for the researcher since the study is concerned with linguistics especially pragmatic. This study is expected to improve writer's knowledge in understanding speech act, especially about directive speech act.

2. The teacher

The researcher hopes this research can help the teachers in improving student's knowledge about linguistics in pragmatics especially in directive speech act and easily to understand about directive in surah Abasa.

3. The students

For the students the researcher hopes this research can improve students' knowledge and that help easily to understand about directive speech act.

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4. The next researcher

For the next researcher this research useful who read and learn about directive speech act and how the next researcher easily to know about kinds of directive speech act, this research can be used as a reference, can add the missing part in this research.

1.8 Definition of the Key Terms

Based on title in this research, the researcher would give the definition of the key term for the students or the reader to understanding the title, they are:

1. Pragmatics: Pragmatics is the study of language, related to the mean of the language and situation.
2. Speech act: Speech act is an action that to do trough the language. It is not given or got the information only, but also do an action in that information.
3. Directive of speech act: Directive is utterances from the speaker to the listener or allocator for doing something.
4. Al-Qur'an: Al-Qur'an is Kitabullah which contains words of Allah passed down to Prophet Muhammad Sallallahu alaihi wasallam trough angel Jibril to be the way of life by human,

1.9 Grand Theories

The researcher uses some experts' theory to support this research, such as: Yule (1996:53-54) then lists five types of general functions performed by speech acts: 1)

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declarations; 2) representatives; 3) expressive; 4) directives; and 5) commisives. Then in Searle (1969) is told about directives it is an attempt by speaker to get hearer to do something. The examples of directives are asking, begging, commanding, ordering, requesting, and so on.

1.10 Research Method

1.10.1 Research Design

This research is domain to descriptive qualitative research; Futhermore Hancock (2002:2) states that the qualitative method is concerned with developing explanation of a social phenomenon. Then, according to Alex mucchielli frames the content analysis as quasi-qualitative research, as it focuses on measuring objectives, whilst qualitative methods focus on "reading" objectives, understood as "discourse comprehension" (Mucchielli, 2002).

1.10.2 Source of the Research

The data in research relate to directive speech act in Al-Qur'an surah Abasa.

1.10.3 Instrument of the Research

The instrument of this research is used in collecting the data. Then the researcher as the instrument in analyzing the directive speech act in Al-Qur'an surah Abasa. Then make documentation after analyze because documentation is the way of collecting the data.

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Documentation: Documents consist of public and private records that qualitative researchers obtain about a site or participants in a study, and they can include newspapers, minutes of meetings, personal journals, and letters. Creswell, J. W. (2012:223).

1.10.4 Data Collection Technique

In data collection, the researcher used collecting the data, there are four data collecting technique. Those are:

1. The researcher will find out the name of surah in Al-Qur'an
2. The researcher look at the utterances of directive speech act in Al-Qur'an
3. The researcher will read the meaning of surah in Al-Qur'an
4. The researcher will identify the directive speech act in surah in Al-Qur'an
5. The researcher will analyze directive speech act in surah Al-Qur'an
6. The researcher report/present the data that has analyzed

1.10.5 Data Analysis Technique

After getting the data, the researcher will analyze utterances directives and indirect speech act in surah Abasa, by doing some following steps.

1. The researcher is going to list the words in surah Abasa in Al-Qur'an
2. The researcher is going to find out the sentences of directive in surah Abasa

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3. The researcher is going to describe the sentences of directive in surah Abasa

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CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Relevance Theory

2.1.1 Pragmatic

Pragmatic is a study that related to form and used in communication and written. In pragmatic, needed someone as herself to know about context that given by the speaker to listener. This study involves the mean of other people about specific context and how listener influences of the context. It's going hand because there were communication between speakers' utterance and listeners' utterance. Ali Sidiqui (2018). In addition, pragmatic is defined as something to do by the words. That connected to a meaning between the source of the word or the speaker and allocator or listener, which is usually marked with the object. If the speech act are there through verbal, such as radio, television, hand phone then its linguistic structure. Mey (2009:702) pragmatic as a study of meaning context that related to speakers' utterance meaning and the utterance that containing of speakers' purpose, objectives, idea, feeling and other. The listener as interlocutor must be able to know the purpose of speakers' utterance. It's one of the aspects that influence to the quality of translation. Yoana (2019).

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In addition, pragmatics is study about the meaning. The meaning that usual has been said by the speaker. In other word, how we know about what is meant of speaker without the speaker does not say and does not write. But the hearer is doing. Pragmatics is the study of 'invisible' meaning or how we recognize what is meant even when it is not actually said (or written) Yule (1996:127). In other words, Pragmatics is the study of language according to contexts. Meanwhile, according to Abraham (2016) about pragmatic first appear in linguistics at 1930 and it focuses on language symbols, then developing to symbol science or the study of decision meaning. From all that indicated to language symbol is came from of them or philosophers. The second, pragmatic at the 20th years develop to be forms of language, the last the main studies of pragmatic such as the symbol that has the meaning and will be happen, also about the same speech acts that are had by the speaker and allocator.

Based on theory above, pragmatics is one of study about language. In pragmatics is more inclined to the context. Context in language is specific to the meant. The meant of the language is not only in written context, but also in listening context. The meant of using the language in society is one of on listening pragmatic context. How the speaker expresses the feeling, idea, and some message to the hearer and that can understand with hearer and that can to do. Pragmatic also mention about language development they are; language symbol, forms of language and the meaning of language symbol and meaning language forms.

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2.1.2 Speech Act

Speech act is utterances that looking to the action that to do by the speaker to express about action in language and communication of the context. Furthermore, according to Misbah and Arazoo (2017) a speech act in linguistics is an utterance with per-formative funcstion in language and communication. It refers to the moment in which statements occur in a communicative act within a given context. In addition, speech act is an action from speaker that has meaning in utterance, its mean the action that to do by the hearer if the speaker intends to utterances. Furthermore, According to Fingky et al (2018) an action of the language to change the condition of the place where the action takes place it called speech act. In addition, according to Zulfa Tutuarima et al (2018) speech act is study about meaning of the utterance, that has the purpose and the allocator knows about the utterance meaning. The destination to learn speech act is to choose the good utterance that we use to other people and didn't give any misunderstanding in providing information.

Based on theory above, speech act is utterance that looking to performativity functions in language and communication. It refers to the moment in which statements occur in a communicative act within a given context. Speech act in action that has meaning, it's the action that to do by interlocutor. Speech act is not in communication and everything that can to do, that can finding in short story, novel, movie, and song.

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2.2 Types of Speech Act

Kinds of speech into three forms, they are locutionary acts, illocutionary acts, and perlocutionary acts (J.L Austin, 1962: 108). Locutionary act is about utter certain utterances by certain meaning, action represent the actual condition. Illocutionary act is about the actions that do something and by something utterance, such as; promising, apologizing and offering. Perlocutionary is about the action which is conducted by speakers that get the effect to the speaker, its referring to the action or mind from other people. In addition, that cited on Winni Harianti (2018), according to Searle (1979) there are three types of differences classification of speech act, 1. Locutionary, 2. Illocutionary, 3. Perlocutionary. In Locutionary is utterance that from the speaker, in illocutionary is doing for something, in perlocutionary is the utterance that will give the effect to the listener or allocator and usually the utterance is no effect to the listener.

Based on Austin (1962:107) cited on Nurul Fitriania, Tri Pujiati (2018), in speech act theory, the utterances are split into three aspects: 1) locutionary act (performing an act of saying something); 2) illocutionary act (performing an act in saying something); and 3) perlocutionary act (performing an act by saying something). Furthermore, according to Austin (2009) indicates that three acts can occur simultaneously while performing a statement. One of these is the locutionary act. This describes only the action of saying something. Illocutionary act, on the other

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hand, is to do something by saying something. Perlocutionary act is related to the conclusion of something said. It tells the effect left on the hearer.

Based on theory above, kinds of speech act divided into three aspects, they are: Locutionary, Illocutionary, and Perlocutionary. Locutionary act is about utter certain utterances by certain meaning, action represent the actual condition. Illocutionary act, on the other hand, is to do something by saying something. Perlocutionary is about the action which is conducted by speakers that get the effect to the speaker, its referring to the action or mind from other people.

2.3 Illocutionary Act

Illocutionary is the speech act that does not focus on the meant of context, but focus on conversation context so that the speaker get the point and give the response. Furthermore, according to Croddy (2002) cited on Bambang Prastio (2020) stated illocutionary speech acts are speech acts that intend to have a response from the interlocutor after uttering the speech that is expressed indirectly. In addition, illocutionary that often connected to speech act. When the speaker says some utterance to the listener or allocator, it means they are performing illocutionary act. For example saying "open the door" the speaker may say that because the speaker tries to ask for help to the listener or allocator. From it utterance, there are particular utterance to the idea of illocutionary act. Sri & Luthfiyatun (2017). In addition, an action that given the meaning and can be expressed by expression. The illocutionary

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act is performed via the communicative force of an utterance, such as promising, apologizing, offering (Yule, 1996:48). This act is also called the act of doing something in saying something. Cited on Nur Aini Syah; Djatmika; Sumarlam (2017).

Based on the theory above, illocutionary acts is branch of speech act. Illocutionary is an action that given the meaning. But here does not focus on meaning context, but also in conversation context, and to get the response from the allocator. The conversation context is conducted through promising, apologizing and offering. Promising is an action that to do by the speaker. Apologizing is one of expression, someone expresses to other people. Offering is when someone gives the choice to other.

Example:

1. *I'll see* you letter
2. *I'm grateful* for what you have done for me
3. *Would* you like a cup of tea?

From those examples, that showing to illocutionary act divided to promising, apologizing and offering. The first example is showing to promising *"I'll see you letter"* an action that will do by the speaker in the future. He will see the allocator letter or in the next meeting. The second example is showing an apologizing *"I'm grateful for what you have done for me"* is one of expression. In this sentence *I'm*

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grateful is showing to expression. The third example is showing to offering *"would you like a cup of tea?"* when speaker give the choice to the allocator.

2.4 Types of Illucutionary Act

Illocutionary commonly there are four types; 1) constantives, 2) directives, 3) acknowledgements, 4) commisives. 1) constantives, an utterance from certain expressions. 2) Directives, asking the hearer to do something from the speaker. 3) Acknowledgements, recognition about expression in daily life. 4) commisives, binding the speaker's action in the future. In summarize, there are four types of illucotionary acts; 1) constantives, 2) directives, 3) acknowledgements, 4) commisives. Austin (1962) theory that cited on Kharisma Puspua Sari (2018)

In addition, Illocutionary speech act is divided into five sections according to the division of illocutionary acts as quoted by Searle (1985:52) those are assertive, directive, commissive, expressive and declarative. Assertive; the speaker express the real expression, example: stating, expressed opinion, and reporting. Directive, aimed at producing an effect in the form of the action taken by the hearer. Expressive, the function to express about the psychology condition that done. Declarative, that used for ensure and adjust between preposition content and reality, such as; baptizing, shooting, naming, revocation, and law. Furthermore, Searle (1969) cited on Murad & Hallen (2019) classifies illocutionary act into expressives (criticism, apology, etc.),

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directives (requests, orders, etc.), commissives (promise, refuse, etc.) representative (concluding) and declaratives (announcement).

Based on theory above, there are four till five types of illocutionary acts. Those are; assertive, directive, commissive, expressive and declarative. But some author mentions there are four types of illocutionary, such as; constantives, directives, acknowledgements, commisives. Same function between them, but in Austin (1962) there are acknowledgment. It's to recognition about expression in daily life.

Example:

No	Types of illocutionary	Example
1.	Assertive	*Jakarta* is the capital city of Indonesia
2.	Commisive	I *will be* there for you
3.	Directive	*Sit down* please!
4.	Expressive	*Congratulation* on your graduated
5.	Declarative	*I marry* of my daughter to you

From the examples above those are showing to types of illocutionary speech act. The first example is *"Jakarta is the capital city of Indonesia"* in this example that including an assertive, because Jakarta is a statement of capital city. The second example is "*I will be there for you"* it showing to commisive of promising, because the sentence of *"I will"* is include to promising. The third example is *"Sit down*

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please" it showing to directive. There are two kinds of directive: request and order and the sentence of *"sit down"* that include to the order. The fourth example is *"congratulation on your graduated"* it showing to the expressive of illocutionary speech act, the word which show to the expression is "*congratulation".* The last example of part illocutionary is *"I marry of my daughter to you"* that shows the declarative, because the sentence of *"I marry"* that include to declarative.

In this discussion, Austin defines "performatives" as follows:

(1) Performative utterances are not true or false, that is, not truth-evaluable; instead when something is wrong with them then they are "unhappy", while if nothing is wrong they are "happy".

(2) The uttering of a performative is, or is part of, the doing of a certain kind of action (Austin later deals with them under the name illocutionary acts), the performance of which, again, would not normally be described as just "saying" or "describing" something (cf. Austin 1962, 5).

The initial examples of performative sentences Austin gives are these:

'I do (sc. take this woman to be my lawful wedded wife)' – as uttered in the course of the marriage ceremony.

'I name this ship the "Queen Elizabeth"'

'I give and bequeath my watch to my brother' – as occurring in a will

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Dokumen ini adalah Arsip Milik :

'I bet you sixpence it will rain tomorrow' (Austin 1962, 5)

Examples (mainly of explicit performative utterances)

"I now pronounce you man and wife"– used in the course of a marriage ceremony

"I order you to go", "Go—that's an order"

"Yes" – answering the question "Do you promise to do the dishes?"

"You are under arrest" – used in putting someone under arrest

"I christen you"

"I accept your apology"

"I sentence you to death"

"I divorce you, I divorce you, I divorce you"

"I swear to do that", "I promise to be there"

"I apologize"

"I dedicate this..."

"This meeting is now adjourned", "The court is now in session"

"This church is hereby de-sanctified"

"War is declared"

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

"I resign" – employment, or chess

"You're [hereby] fired."

"Let there be light" – when said by a deity

2.5 Directive

Directive is how the hearer understands about utterances' speaker for to do something. Then, the speaker allows the hearer to take opinion for the response. This speech act includes some suggestion, advice, warnings, or invitations. Meanwhile according to Searle (1985:52) cited on Nur Aini Syah ; Djatmika ; Sumarlam (2017) about directive is aimed to produce an effect in the form of the action taken by the hearer, such as ordering, asking, requesting, recommending, and giving advice. Besides that, directive is speakers' utterance to hearer for doing and giving the response that the meaning and the response have match between both. Meanwhile, according to Gordon, Mattias & Tom (2017) in their journal: Direct speech act that has the literal meaning and has a meaning in accordance with the speaker meant in utterance.

Furthermore, according to Siprianus Nahak et all (2021) about directive there were in school in teaching and learning process. Teacher as the speaker and students as the listener or allocator and when they are make interaction it's come of directive speech act, because there was the speaker to get response from listener or allocator. The utterance that include the directive utterance are forcing, inviting, asking,

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

ordering, demanding fulfillment, urging, begging, suggesting, reigning, giving cues, or challenging.

Based on theory above, Directive is one of types of illocutionary acts. Directive act is how to understand the meant of utterances through the speaker so as the hearer do according to the utterances. Besides, also to get the response from the hearer, it's usual occur on ordering, asking, requesting, recommending, and giving advice. It can be seen from the dialogue below:

a. Ordering

Waiter: Good evening sir, may I get you anything to drink?

John: Yes, please. May I have a glass of ice tea?

Waiter: Sure. Would you like an appetizer?

John: Well, I think a chicken soup will be great.

Waiter: Got it. Is there anything else?

John: That will be all for now. Thank you.

Waiter: Alright, let me know if you want something else. I'll be back with your food soon.

From the example above, it shows the ordering of directive speech act, the sentence is *"May I have a glass of ice tea?"* there is waiter which he offers some

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

drink to John, and john orders a glass of ice tea. When John orders a glass of tea it shows to ordering of indirect speech act. The sentence that include the ordering *"may I have"*

b. Asking

Lisa: Hi Karina. I called you three times but you didn't pick it up. So I come here to see you

Karina: I'm so sorry, look at this, there are so many cake that I have to finish today.

Lisa: You do this all by yourself?

Karina: Yeah, my mother is still at work. If you are free, would you like to help me?

Lisa: Of course, I have nothing to do for today. I will help you.

Karina: You are really my best friend.

Lisa: Yes I am.

From the example above, it shows the asking of directive speech act. There is the sentence of *"You do this all by yourself?"* and the sentence "*by yourself"* is showing to ask, in dialogue Lisa ask Karina because there so many cake, is that do by Karina or other people.

c. Requesting

Andri: Can you turn on the fun, please?

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Dokumen ini adalah Arsip Milik :

Devi: All right

From the example above, it shows the requesting of directive speech act, there is the sentence of "*can you turn on the fun please"* and the sentence "*can you"* is showing to requesting, there are Andri request to Devi to turn on the fun. The sentence "*can you"* is one of requesting.

d. Recommending

Waiter: This is the menu. Are you ready to order?

Customer: What's this place special? Can you recommend some for us?

Waiter: We have seafood party platter with three dips: spicy tomato salsa, refreshing lemon, and creamy avocado cheese

Customer: We will have that.

What about drinks? Please recommend this restaurant's best drinks

Waiter: We have our signature drinks, Pineapple Margarita and Tropical Sangria.

Customer: of course! Please make two of them each

From the example above, it shows the recommending of directive speech act, there was the waiter recommends to customer some food and drink, the sentence is "*We have seafood party platter with three dips: spicy tomato salsa, refreshing lemon, and creamy avocado cheese"* and *"We have our signature drinks, Pineapple*

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

Margarita and Tropical Sangria". When the customer asks recommendation to waiter, and the waiter says about their special menu, they said "*we have"*, this sentence shows the recommended menu from their restaurant.

e. Giving Advice

Vino: Mommy, look at my right elbow

Mommy: What's wrong with you?

Vino: I have fallen down from my bike, it is so hard.

Mommy: You should be more careful when you ride the bike

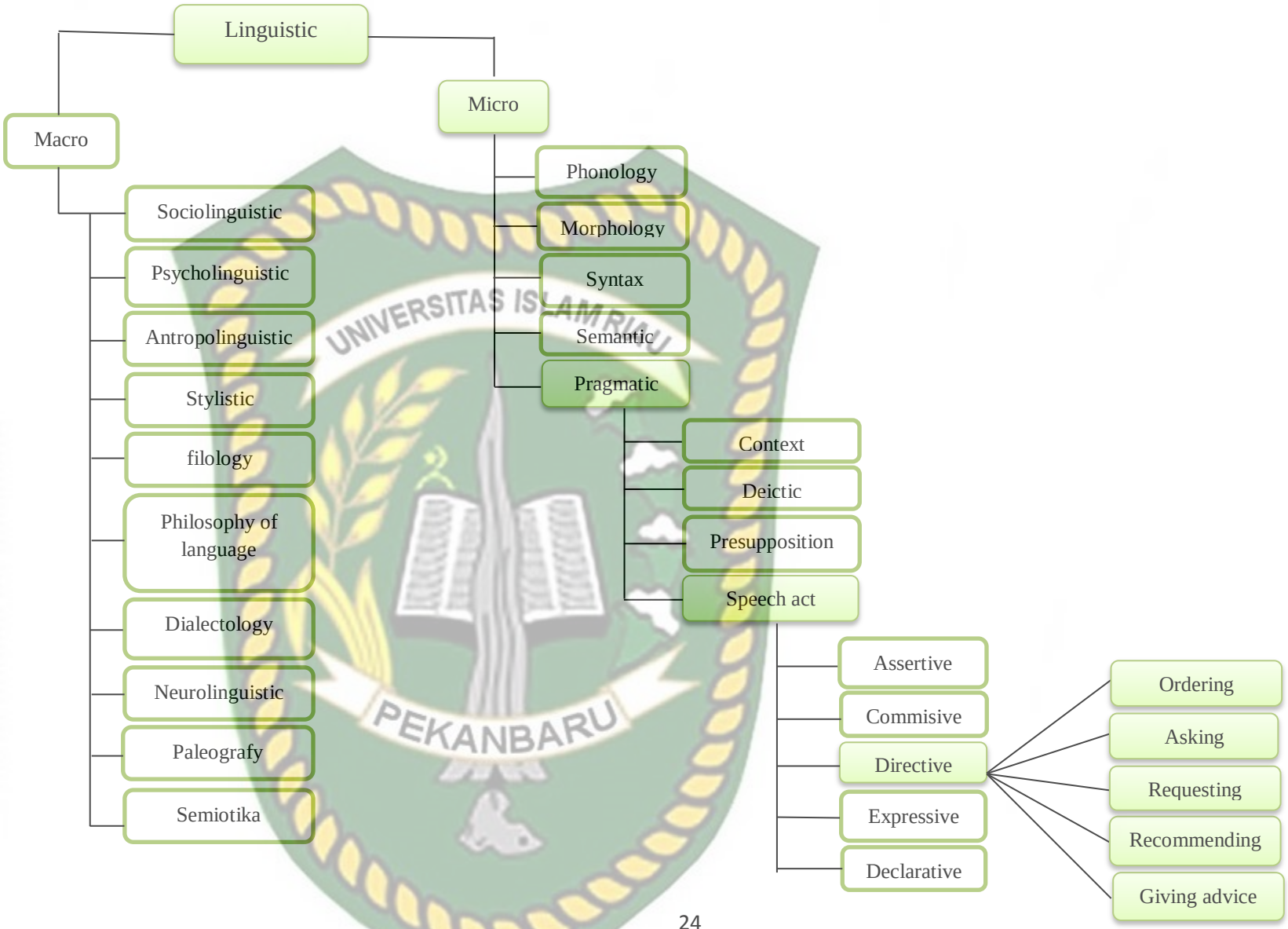
Vino: When I pass the stall, suddenly there was a cat which ran in front of me

Mommy: don't be sad, everything is okay

From the example above, it shows the giving advice of directive speech act, there was mommy give the advice to Vino more careful when ride the bike, the sentence is "You should be more careful when you ride the bike*"* and the sentence that more shows the giving advice is "*should be more careful".*

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

2.7 The conceptual Framework



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Note:

The position of research

Based on conceptual of framework above, the researcher will focus on the micro linguistics branch; the name is pragmatics especially in speech act. The researcher focuses to the scope of directive speech act, directive speech act they are including: ordering, asking, requesting, recommending and giving advice.

2.8 Relevance Study

In this section will discuss about related studies which has been conducted by some researchers.

The first study is talking about pragmatic by Faiz Mubarok on his research is "A Pragmatics Analysis of Speech Act in Interrogative Utterances of Surah Al-Mulk" at 2016. In this research is explained about the mean of verses, because everyone does not understand the meaning. He has explained about types of istifham, those are hamzah. Hamzah is more dominant than the other. This research is to know the part of interrogative utterance of the verse that including of locutionary, illocutionary or perlocutionary. Also explain about Allah is greatest and Dominion. Also he mention the verses about when we do not believe Him, Allah will gives the punishment in the hereafter.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

The second study is talking about pragmatic by Khoqiqutul Jauharin on his research is "Directive in English Translation of Qur'an Surah Al-Baqarah by Abdullah Yusuf Ali" at 2014. The researcher is analyzing English translation of Qur'an surah Al-Baqarah and has found 66 types of directive, those are: 52 command, 1 order, and 3 suggestion. Also, the researcher found 66 functions of directives and also from English translation of Qur'an surah Al-Baqarah those are: 52 functions of command, 1 function of order, 10 function of request, and 3 function of suggestion.

The third study is talking about pragmatic by Adhitya Ayu Pertiwi on her research is "The Directive Illocutionary Act Analysis of The character Utterances in 13 Reason Why" at 2019. The researcher is analyzing 13 Reasons Why web TV series. In her analyzing she found four of kinds directives they are: commanding, requesting, prohibition and suggestion. Those utterances are 7 commanding, 8 requests, 2 prohibitions, and 7 suggestions. In her researcher is also found 2 indirect utterances. She explain directive and indirect utterances has relationship, if there is directive speech act that also have indirect speech act. Based on the utterances of the character in the movie, she said it can be seen that all utterances can produce the performed action. In 13 Reason Why web TV that have a connection of phenomena of social issue of the series. It is happens because the actions of a speaker who carries the interlocutor have social problem. The effect of it, there is relationship between speaker and interlocutor grows more intimate, then the speaker which led to suicide.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

The fourth study is discussed about pragmatic by M. Rizal Al Farisi with the title "Directive Illucutionary Act Used in Al-Qur'an Surah Ali-Imran" at 2018. The researcher is analyzing of directive and was found the types, directive frequently used, and the meaning of directive that used in Al-Qur'an surah Ali Imran by using theory by Keith Allan. In the translated Al- Qur'an surah Ali Imran which consists of 200 verses, the writer found 61 data of directive illocutionary act which categorize in each type they are request, question, requirement, prohibitive, permission, and advice.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

CHAPTER III

RESEARCH FINDING

3.1 Data Description

This research, the researcher presenting analytical data about kinds of directive speech act in surah *Abasa*. There are kinds of directive speech act which are: ordering, asking, requesting, recommending and giving advice.

Table 3.1 Indicators of the research

No	Types Of Speech Act	Total	Percentage
1.	Ordering	9	22,5%
2.	Asking	3	7,5%
3.	Giving Advice	28	70%
4.	Recommending	0	0
5.	Requesting	0	0
Total		40	100%

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Dokumen ini adalah Arsip Milik :

3.2 Data Analysis

In analyzing the data, the researcher engaged Al-Qur'an translation and commentary book to find explanation about directive speech act and meaning of the verses in surah *Abasa*.

3.2.1 Ordering

1. Data 24

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ

"Then let mankind look at his food"

From the verse above shows that ordering of directive speech act. It is about Allah commanded mankind look at his food. The word from this verse that shows the ordering is فَلْيَنْظُرِ *"then let look"*. That word means Allah commanded humans to pay attention where is the food from? The foods who has eaten or will be eaten, how preparing the nutritional food which contain protein, carbohydrate and else. Human tastes delicious food and drinks which be a booster of the body growth that can do all the activities.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

2. Data 25

اَنَّا صَبَبْنَا الْمَاۤءَ صَبًّا ۙ

"How we poured down water in torrents"

From the verse above shows that ordering of directive speech act. It is also Allah commands people to see how Allah sends rain or water from the sky through which come from water vapor that forms clouds and stacked on each other. The sentence that shows about it صَبَبْنَا الْمَاۤءَ صَبًّا by the mean "*we poured down water in torrents"* the word of صَبًّا *"torrents"* that Allah sends the water so much from the sky to the world for the human, animals and plants till water enters the ground to grow seed plants. It all for fulfill the needed human, animals and plants. So that, as the human must be thankful to Allah because has sends rain.

3. Data 26

ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ۙ

"Then we broke open the earth, splitting (it with sprouts)"

From the verse above shows that ordering of directive speech act. This verse is still continuing from the verse before. After Allah sends rain of water, then from it there is multiple process of tree and plants growth. Beside that Allah has commanded

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

to his human that Allah created the world and split it. The sentence from this verse that shows about it is ثُمَّ شَقَقْنَا الْاَرْضَ *"we broke open the earth"* meaning of it is like the description in Surah *Fussilat* 41:39 by the mean of the verse *"and of His signs is that you see the earth stilled, but when we send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of life to the dead. Indeed, He is over all things competent"* from the explanation there are 3 stages of the earth if raining on dry land, first is moving ground, second is expanding the land, and third is germination stage. The word of "moving" that identify of the effect water on soil particle, then the word of "expanding" refers to thicken the soil particle because the water between the layers which was shaping the land and germination stages there is growth stage will root, then will grow leaves, will grow a little tree and keep growing that will give the result for human and animals. The land is grown by seed at first the growth. Allah also opens the earth's surface for air and sunlight into part the world and become to fertile tree and plants.

4. Data 27

فَاَنْۢبَتْنَا فِيْهَا حَبًّا ۙ

"And caused to grow within it grain"

From the verse above shows that ordering of directive speech act. This verse is still continuing from the verse before which Allah commands to his human to look

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

at the grain that Allah has created. In this verse and the next verse Allah mentions about several kinds of plants. The first plant that Allah mentions from this verse is the grain and the sentence that shows about it is فَأَنۢبَتۡنَا فِيهَا حَبّٗا by the meaning *"And caused to grow within it grain"* Allah opens the earth to grow within it grain which is the staple food on earth such as wheat, paddy, nuts and others. The word that more show about the grain is حَبّٗا by the meaning is *"grain"*. The grain is first of plants that Allah said in this verse because it one of staple food for humans.

5. Data 28

وَعِنَبٗا وَقَضۡبٗا ۝

"And grapes and herbage"

From the verse above shows that ordering of directive speech act. This verse is also still continuing from the verse before which Allah commands the human to look at his plants that have been created. In this verse Allah mentions grapes and herbage and the word that shows about it is وَعِنَبٗا وَقَضۡبٗا. The word of وّ "and" it shows has a connection or conjunction from the previous verse, it is mean Allah also created others plants besides grains, that is grapes and herbage the word that shows about it is عِنَبٗا وَقَضۡبٗا"*grapes and herbage"* it is mean Allah also grows various

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kinds of herbage that can not be mention all can be eaten directly or not and it all needs for the creatures on the earth.

6. Data 29

وَّزَيْتُوْنًا وَّنَخْلًا ۙ

"And olive and palm trees"

From the verse above shows that ordering of directive speech act. This verse is still continuing from the verse before which the word of وّ *"and"* is a conjunction from the sentence or verse before. In this verse Allah commands the human to attention about his creation beside grape and herbage, which was mentioned by Allah who created olive and palm tree too. The word that shows about it is وَّزَيْتُوْنًا وَّنَخْلًا *"And olive and palm trees".* Olive and palm is other food that can be eaten which is the olive oil can be drunk also the palm have much benefit, it very useful for human on the earth.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

7. Data 30

وَّحَدَآئِقَ غُلْبًا

"And gardens of dense shrubbery"

From the verse above shows that ordering of directive speech act. This verse is still continuing from the verse before which the word of وّ *"and"* is a conjunction from the sentence or verse before. Allah also commands the human to attention others creation of Allah through the rain that has sent down one of them in this verse is gardens of dense shrubbery. The word that show about it is وَّحَدَآئِقَ غُلْبًا *"And gardens of dense shrubbery"*. Beside olive and palm trees which has been created by Allah also gardens of dense shrubbery too. The mean of dense shrubbery is big and tall shady tree which is not only use the fruit but also the wood from a tree that useful to make house or household appliance. Besides that, gardens of dense shrubbery many benefit for human and animals such as give a nice view, can be a home for animals and can produce the oxygen well.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

8. Data 31

وَفَاكِهَةً وَّاَبًّا

"And food and grass"

From the verse above shows that ordering of directive speech act. This verse is still continuing from the verse before which the word of وّ *"and"* is a conjunction from the sentence or verse before. In this verse Allah also commands human to attention others creation that has been created by Allah. In this verse Allah has mention about food and grass. The word that shows about it is وَفَاكِهَةً وَّاَبًّا *"And food and grass.* From the rain that has been sent down by Allah also grow the food and grass, which food from the tree produce fruits such as apple, orange, strawberry and others or foods that can be eaten that have much benefit and also the grass that useful as a food for animals.

9. Data 32

مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ

"(As) enjoyment (provision) for you and your grazing livestock"

From the verse above shows that ordering of directive speech act. This verse is a piece of advice about Allah has created the rain, fruit, grapes, olive, and other

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

plants for human and animals used. The sentence that shows about this is مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ *"(As) enjoyment (provision) for you and your grazing livestock"*. The mean of the verse sentence is Allah has created all the food that can be eaten by human and animals to make them prosperous and happy. Humans live easily without having to bother that can utilize all the plants that have created by Allah. As gratitude to Allah, human must to keep the preservation without trouble it. From the explanation above that shows about ordering, because Allah commands human to useful all the plants for human and animals.

3.2.2 Asking

1. Data 3

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰٓ

"But what would make you know that he might purify himself"

From the verse above shows that asking of directive speech act. It's about Abdullah bin Ummu Maktum who ever came to Muhammad at the time was talking to ruler of Quraysh so that they convert to Islam, and at this time Abdullah bin Ummu Maktum asks while pressing, that he might purify himself. In this verse Allah has gave the advice while asked to Muhammad about Abdullah bin Ummu Maktum, the sentence of وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ by the meaning "*what would make you know* that

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

he might purify himself?*"* and the sentence مَا *"what would"* is showing to asking.

The revelation of this verse because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum who wanted get the useful teaching for his self. At the time also Muhammad was talking to ruler of Quraysh. Abdullah bin Ummu Maktum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim).

2. Data 4

اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى

"Or be reminded and the remembrance would benefit him?"

From the verse above shows that asking of directive speech act. It is about the verse that continuing from the verse before, which Allah asked to Muhammad about Abdullah bin Ummu Maktum by the sentence of اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى by the meaning "*or be reminded and the remembrance would benefit him?".* In this verse Allah asked to Muhammad also because perhaps Abdullah bin Ummu Maktum wanted get the reminder from Muhammad, but Muhammad turned away from him. The revelation of this verse because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum who wanted get the useful teaching for his self. At the time also Muhammad was talking to ruler of Quraysh. Abdullah bin Ummu Maktum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim). From the explained above that shows about the asking because this verse still continued

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

from the verse before that is مَا *"what would"* and in this verse have the conjunction from the verse before that is اَوْ *"or"*. So this verse is about asking of directive speech act.

3. Data 18

مِنْ اَيِّ شَيْءٍ خَلَقَهٗ

"From what thing He created him?"

From the verse above shows that asking of directive speech act. It's about how Allah to human created, and then Allah have explained to Muhammad, how Allah to human created from despicable thing and Allah is able to back it again. Therefore Allah said مِنْ اَيِّ شَيْءٍ خَلَقَهٗ the meaning "*From what thing He created him?"* The verse that shows asking is مِنْ اَيِّ by the meaning *"from what"*. In this verse Allah also gives a warning to thinking about human created but this verse is in the form of a question, it was meant to be an afterthought for the human.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

3.2.3 Giving Advice

1. Data 5

اَمَّا مَنِ اسْتَغْنٰىۙ

"As for (him) who thinks himself without need or free from need"

From the verse above shows that giving advice of directive speech act. It's about people who feel free need; does't needed guidance through Muhammad as preacher. There is the sentence اَمَّا مَنِ اسْتَغْنٰىۙ by the meaning *"As for (him) who considers himself, free from need".* Allah has given this advice to Muhammad to remind that ruler of Quraysh who not need the attention. The revelation of this verse because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum that wanted get the useful teaching for his self. At the time also Muhammad was talking to ruler of Quraysh. Abdullah bin Ummu Maktum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim).

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

2. Data 6

فَاَنْتَ لَهٗ تَصَدّٰىۗ

"So you to him give attention"

From the verse above shows that giving advice of directive speech act. It's about the advice that was given to Muhammad because he only gives the attention to the rich people (people who feel themselves enough feel does't needed guidance) Muhammad give attention. There is the sentence لَهٗ تَصَدّٰىۗ by the meaning *"to him (to people who does't needed guidance) give attention"*. This sentence is shows to giving advice. That Allah gave the advice to Muhammad because Muhammad only give attention to people who not need the attention, then there is Abdullah bin Ummu Maktum enthusiastic came to Muhammad to get the instruction. The revelation of this verse because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum that wants get the useful teaching for his self. At the time also Muhammad talks to ruler of Quraysh. Abdullah bin Ummu Maktum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim).

3. Data 7

وَمَا عَلَيْكَ اَلَّا يَزَّكّٰىۗ

"And not upon you that not he purifies himself"

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

From the verse above shows that giving advice of directive speech act. It's about the advice for Muhammad when he gives attention to people who are free need (guidance) that not upon of Muhammad about the guidance to himself (people who are free need). There is the sentence وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى by the meaning *"and not upon you (Muhammad) that not he purifies himself"*. In this sentence is shows to giving advice, that Allah giving advice to Muhammad. The revelation of this verse because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum that wants get the useful teaching for his self. At the time also Muhammad talks to ruler of Quraysh. Andullah bin Ummu Mkatum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim).

4. Data 8

وَاَمَّا مَنْ جَاۤءَكَ يَسْعٰى

"But as for (he) who came to you striving"

From the verse above shows that giving advice of directive speech act. It's about the advice for Muhammad because Abdullah bin Ummu Maktum enthusiastically who came to Muhammad to get the teaching or instruction. There is the sentence مَنْ جَاۤءَكَ يَسْعٰى by the meaning *"who came to you striving",* that it shows to giving advice. The revelation of this verse because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum that wants get the

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

useful teaching for his self. At the time also Muhammad talks to ruler of Quraysh. Andullah bin Ummu Mkatum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim). From the explained that shows about giving advice because Allah has given a warning to Muhammad because he has neglected Abdullah bin Ummu Maktum.

5. Data 9

وَهُوَ يَخْشٰىۙ

"While he fears"

From the verse above shows that giving advice of directive speech act. It is about the advice of Abdullah binUmmu Maktum fears to Allah and want to the advice from Muhammad. This verse is still continued from the verse before.There is the sentence يَخْشٰى by the meaning *"he fears"* in this word mentioned fears is one of the characteristic of student. That word is shows the giving advice. The revelation of this verse because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum that wants get the useful teaching for his self. At the time also Muhammad talks to ruler of Quraysh. Abdullah bin Ummu Maktum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim). From the explanation that shows about giving advice that Allah has reminded to Muhammad about

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

Abdullah bin Ummu Maktum came to Muhammad while he fears to Allah if he falls into disobedience.

6. Data 10

فَأَنْتَ عَنْهُ تَلَهَّىٰ

"From him (are) distracted"

From the verse above shows that giving advice of directive speech act. It is about the advice because Muhammad distracted from people who came to Muhammad to get the instruction or guidance but Muhammad focused on people who do not need it. There is the sentence فَأَنْتَ عَنْهُ تَلَهَّىٰ by the meaning "*from him (are) (people who came to Muhammad to get instruction) distracted*. This verse shows to giving advice. The verse is revelation because the attitude of Muhammad who turned away from Abdullah bin Ummu Maktum which one he wants to get the useful teaching for his self. At the time also Muhammad was talking to ruler of Quraysh. Abdullah bin Ummu Maktum said: "Hi Muhammad, give me the advice" (H.R Tirmidzi and Hakim). From the explanation that shows about giving advice because Muhammad ignored Abdullah bin Ummu Maktum which one he wants get the useful teaching from Muhammad.

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

7. Data 11

كَلَّآ اِنَّهَا تَذْكِرَةٌ ۚ

"No! Indeed, it (distracted), is a reminder"

From the verse above shows that giving advice of directive speech act. It is about Allah has rebukes Muhammad not to ignored Abdullah bin Ummu Maktum that ever came to Muhammad to got the advice. The sentence is كَلَّآ by the meaning "*No (don't distracted)"*, it is verse that included to ordering, which is as a reminder not to do it for second time. Actually, from this teaching is reminded to people who ignored and forgot. From it that shows about giving advice because Muhammad ignored Abdullah bin Ummu Maktum.

8. Data 12

فَمَنْ شَاۤءَ ذَكَرَهٗ

"So whoever wills may remember it"

From the verse above shows that giving advice of directive speech act. It is about God's warning to whoever studies earnestly, so he will notice and practice. This verse is still continuing from the verse before. No one obstruct to get the warning. The sentence of this verse is فَمَنْ شَاۤءَ ذَكَرَهٗ"so *wills may remember it".*

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The mean of that verse is whoever willed notice the favor that sent down, and then have got the lesson and whoever to does not got the lesson. The people who get the guidance are who have given by Allah. From it that shows about giving advice because Allah reminded the human who have forgotten or for them who not look at to the signs of Allah's power.

9. Data 13

فِيْ صُحُفٍ مُّكَرَّمَةٍۙ

"(It is recorded) in honored sheets"

From the verse above shows that giving advice of directive speech act. It is about the sheets that sent down to the prophet through the angle. This verse is still continuing from the verse before. The containing of these sheets is about all the honored advice of Allah. The sentence that shows about the honored sheets is صُحُفٍ مُّكَرَّمَةٍۙ by the meaning "*honored sheets"*. The mean of *"honored sheets"* that Al-Qur'an there are the honored sheets, high position, purified from the stain of ugliness, the addition and the subtraction and there in the hands of the angel, the writers who are noble in their morals and deeds.

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10. Data 14

مَّرْفُوْعَةٍ مُّطَهَّرَةٍ

"Exalted and purified"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. It is about the sheets of Al-Qur'an are exalted and purified. In this verse also Allah reminded that the sheet of Al-Qur'an is high position because that contains are the words of Allah. مَّرْفُوْعَةٍ مُّطَهَّرَةٍ this word of Allah about the sheet of Al-Qur'an are exalted and purified. The mean of this verse is Al-Qur'an is the words of Allah that respected and has high position and must be believed all contain in Al-Qur'an. The exaltation of Al-Qur'an that has been taken care of the angels nothing can get dirty and no opposition between the verses in Al-Qur'an.

11. Data 15

بِاَيْدِيْ سَفَرَةٍ

"(Carried) by the hands of messenger-angles"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. It is about Al-Qur'an that has been sent down to Muhammad through the angels. That has written by the hands of angles

Perpustakaan Universitas Islam Riau
Dokumen ini adalah Arsip Milik :

from lauh mahfuzh. The sentence of بِأَيْدِيْ سَفَرَةٍ by the meaning is *"(Carried) by the hands of messenger-angles".* Meaning form "*by the hands of messenger-angle"* the angels as a middleman to give the revelation to Muhammad. Allah chose the angels because the angel is a noble creature who devoted to Allah and never deny.

12. Data 16

كِرَامٍ بَرَرَةٍ

"Noble and dutiful"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. It is about the angels which Allah has made them the middleman, a noble creature and devoted to Allah who never deny. The sentence of كِرَامٍ بَرَرَةٍ is shows the characteristics of angel, by the meaning *"Noble and dutiful***.** Morals and actions of the angel are pure and perfect. All of it to keeps up the sheets of Al-Qur'an by sending the noble, strong and pious angels. So that the devil no ways to approach it.

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13. Data 17

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ

"Destroyed (cursed) is man how disbelieving is he"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. It is about disbelief human to Allah's favor. In this verse Allah has reminded human will be harmed because disbelief to Allah. The sentence that shows it is قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ by the meaning *"Destroyed (cursed) is man how disbelieving is he"*, then the word that more shows to the warning is قُتِلَ *"destroyed"*, it the mean what a great disbelief human to Allah's favor that has forgotten by human from he was born till he dead. Allah has given the details kinds of favor there are 3 times: beginning, middle and end. This verse was revealed because Utbah bin Abu Lahab has denied to Allah, as Ikrimah was narrated that this verse lowered to Utbah bin Abu Lahab has said: "I have been denying to God that has created the stars". (H.R Ibnu Mundzir)

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14. Data 19

مِنْ نُّطْفَةٍ خَلَقَهٗ فَقَدَّرَهٗ ۗ

"From a sperm-drop He created him and destined for him"

From the verse above shows that giving advice of directive speech act. It is about Allah has created human from a sperm-drop so that, inappropriate to be arrogant people. In this verse also Allah mentions to his human about the stages of a sperm-drop to be a baby then Allah also destined his death, sustenance as long as in the world. The sentence of verse that shows about it is مِنْ نُّطْفَةٍ خَلَقَهٗ فَقَدَّرَهٗ ۗ *"From a sperm-drop He created him and destined for him"*. The mean of the sentence is Allah has created human from a despicable of sperm-drop by the stages, from the stage of a clot of blood sticking to the uterine wall, then changed become to lump of meat, then stage of bone formation, then stage of wrapped the bone with meat, then Allah destined the existence in perfect appearance and equipped with two hands, two foots, the five senses, mind and others. Allah also destined the act, fate of happiness or misery that faced in the world. From the explanation this verse is shows to giving advice that as a human not feasible to be arrogant people because human created from a sperm-drop of man and woman.

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15. Data 20

ثُمَّ السَّبِيْلَ يَسَّرَهٗ

"Then He eased the way for him"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before that Allah has created human from a sperm-drop then Allah determine their destiny. After Allah determine from the stage of fetus to baby, then Allah makes the easy way starting from bring forth, then Allah give a chance for human to differentiate bad and good action that to do. The sentence that shows about it is ثُمَّ السَّبِيْلَ يَسَّرَهٗ *"Then He eased the way for him"*. The mean of it sentence of eased way is human get the easier to get out of mother's belly and Allah makes it easy as long as doing the activity in the world. From the explanation is show about giving advice.

16. Data 21

ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ

"Then He causes his death and provides a graves for him"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before that Allah advising or waning to human that Allah created human and makes the easy way as long as in the world. In this

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Dokumen ini adalah Arsip Milik :

verse Allah mention that only Allah cans death and bury the human. The sentence that shows about it is ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ *"Then He causes his death and provides a grave for him.* The mean is after human live the life in the world, then Allah take human life (death) then bury the human as the last place so that the carcasses are not scattered on the ground. From the explanation above it shows about giving advice because Allah has warned to human.

17. Data 22

ثُمَّ اِذَا شَاۤءَ اَنْشَرَهٗ

"Then when He will resurrect him"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before that Allah has warned to human about human creation then Allah makes the easy way. In this verse Allah mention that Allah will resurrect the people who have death if Allah permits. The sentence that shows about it is ثُمَّ اِذَا شَاۤءَ اَنْشَرَهٗ *"Then when He will resurrect him"*. The mean of the sentence is Allah will resurrect the people who have death in the day of resurrection to ask the accountability all human action as long as in the world depend on Allah's will and decree. From the explanation it shows about giving advice that Allah has warned to human.

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18. Data 23

كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗۗ

"No! He has not accomplished what He commanded him"

From the verse above shows that giving advice of directive speech act. It is about a reminder that Allah repeats the warning of human infidelity to Allah's favor. They should believe and glorify to Allah and after felt the favor that was given to them, but they deny as if it was just a result of their own efforts. In this verse Allah said كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗۗ by the meaning is *"No! He has not accomplished what He commanded him"* the word that shows the giving advice of directive is كَلَّا by the mean is "No". The word of *"No"* here as the reminder or warning that Allah will not to revive the dead people cause was denying except till the time and decree expires.

19. Data 33

فَاِذَا جَاۤءَتِ الصَّاۤخَّةُ ۖ

"But when there comes the deafening blast"

From the verse above shows that giving advice of directive speech act. It is about Allah's warning or an advice which when on judgment day comes there are the second trumpet blast which is human will resurrected from the grave. The trumpet blast will makes human can not hear. In this verse that shows about it is جَاۤءَتِ

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الصَّاۤخَّةُ *"comes the deafening blast"*. The mean of the sentence is with the sound of the second trumpet blast or the deafening blast, every people do not care to all around and every people just care to themselves and the entire situation will be destroyed. From the explanation above it shows about giving advice, because Allah warned to his human about the situation at judgment day.

20. Data 34

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِۙ

"One the day a man will flee from his brother"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before that Allah has given the advice or remind the human about the judgment day which they care about themself only. They are does not care them friends, work relative and them brothers also. The sentence of the verse that shows about it is يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِۙ *"One the day a man will flee from his brother"*. The mean of *"one the day"* is judgment day. So, at the judgment day is coming every people just care to themselves only. They are thinking about them fate only. They do not care about others people or their brothers. From the explanation above it shows about giving advice, because Allah warned to his human about the situation at judgment day.

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21. Data 35

وَاُمِّهٖ وَاَبِيْهِ

"And his mother and his father"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. In this verse Allah has reminded the human about the judgment day which they care about themself regardless his brothers, his mother and his father. The word of the verse that shows about it is وَاُمِّهٖ وَاَبِيْهِ *"And his mother and his father"*. The word of "and" it shows the conjunction which the verse is continued from the verse before. Then the mean of the word above is a child will leave from his mother and his regardless the fate of his parent. From the explanation above is show about giving advice which is a child does not care to his mother and his father also.

22. Data 36

وَصَاحِبَتِهٖ وَبَنِيْهِ

"And his wife and his children"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before that Allah also has reminded the human

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about the judgment day. When the trumpet blast is coming it is marked human will resurrection from the grave and every people is running way for save themselves so that they do not care about their family and other people. In this verse was mentioned that a husband leave from his sibling. The word of the verse that shows about it is وَصَاحِبَتِهٖ وَبَنِيْهِۗ *"And his wife and his children"*. From the meaning of the verse that show a husband who loves to his wife and his children also left from his sibling because busy about himself. From the explanation of this verse that shows about giving advice which from this explanation will happen one day in judgment day.

23. Data 37

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَىِٕذٍ شَأْنٌ يُّغْنِيْهِۗ

"For every man, that day, will be matter adequate for him"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. Allah still reminds the human about judgment day which is everyone is busy about their matter. In this verse Allah has mentioned about it لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَىِٕذٍ شَأْنٌ يُّغْنِيْهِۗ *"For every man, that day, will be matter adequate for him"*. The mean of the sentence is everyone is busy about their fate after the trumpet blast that so terrible and scare them so that, they run from their wife, their family, their brother and other. From the explanation of this verse that

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Dokumen ini adalah Arsip Milik :

shows about giving advice which from this explanation will happen one day in judgment day.

24. Data 38

وُجُوْهٌ يَّوْمَىِٕذٍ مُّسْفِرَةٌۙ

"(Some) faces, that day, will be right"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before that Allah still reminds the human if the judgment day happens. Allah also reminded the human that in judgment day there are two human group, those are happy people and poor people. In this verse Allah has mentioned about happy people there the face will be right. The sentence of the verse that was mentioned about it is وُجُوْهٌ يَّوْمَىِٕذٍ مُّسْفِرَةٌۙ *"(Some) faces, that day, will be right"*. The mean of the sentence is there were faces of believers and do good deeds which while their life in the world. They are happy on the rewards of the good deeds and they are not afraid about their fate. From the mean above it shows about giving advice which Allah remind the human about the judgment day.

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25. Data 39

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

"Laughing, rejoicing at good news"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. Allah still reminds the human about the judgment day there are two human groups. In this verse Allah also mentioned about the happy people besides their face will be right because of their good deeds, they are laughing with other believers. The sentence of the verse that shows about it is ضَاحِكَةٌ مُّسْتَبْشِرَةٌ *"Laughing, rejoicing at good news"*. The mean of the sentence is they are happy without thinking about their fate and without any burden that make they worried because they did good deeds while in the world, also they will get the reward on it. From the explanation of this verse that shows about giving advice because Allah has remind the human about human group at judgment day.

26. Data 40

وَوُجُوْهٌ يَّوْمَىِٕذٍ عَلَيْهَا غَبَرَةٌ ۙ

"And (other) faces, that day, will have upon them dust"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. Allah has reminded the human about

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Dokumen ini adalah Arsip Milik :

the judgment day and there are two human groups are happy people and poor people. In this verse Allah mentioned about poor people there are their gloomy faces. The sentence of the verse that shows about it is وَوُجُوْهٌ يَّوْمَىِٕذٍ عَلَيْهَا غَبَرَةٌ *"And (other) faces, that day, will have upon them dust"*. The mean of that sentence is disbelievers whose face is covered with dust full of regret and sadness. The people are not grateful of Allah's favor, disbelievers about Al-Qur'an or Allah's verses and do immoral their faces will cover with darkness because the humiliation and trouble. They are filled with anxiety and fear too. From the explanation above that shows about giving advice because Allah reminds the human about poor human group in judgment day.

27. Data 41

تَرْهَقُهَا قَتَرَةٌ ۗ

"Blackness will cover them"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. Allah still reminds the human about the poor people in judgment day, apart from their gloomy faces, they are insulted and get the trouble too. The sentence that shows about it is تَرْهَقُهَا قَتَرَةٌ *"Blackness will cover them"*. The mean of the verse sentence is their faces are pale, blackness, worried and fright, because they know they will accept the torment because they are not grateful for the favor that has been given by Allah. From the explanation above

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that shows about giving advice because Allah has reminded the human about poor human group in judgment day.

28. Data 42

أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ

"Those are disbelievers, the wicked one"

From the verse above shows that giving advice of directive speech act. This verse is still continuing from the verse before. Allah has given advice to human about two human groups in judgment day that has mentioned in the verse above. In this verse Allah mentioned that the previous verses are the poor people. أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ *"Those are disbelievers, the wicked one"*. The mean of it is disbelievers is not grateful of the favor that has been given by Allah, do not believe in Allah, do immoral and do not believe about the verse of Al-Qur'an. From the explanation of the verse that shows about giving advice, because Allah has mentioned about the poor people from the previous two verse those are: *"And (other)faces, that day, will have upon them dust"* and *"Blackness will cover them".*

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CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

As closing of this research, the researcher gives the conclusions the analysis that has done by researcher. Based on focus of the problem, there are two findings in this research. The first is related to directive speech act are found in surah *Abasa*. The second is the meaning of directives speech act in surah *Abasa.*

There are five kinds of directives speech act that has analyzed by researcher. There are ordering, asking, recommending, requesting and giving advices. The data of this research in surah *Abasa* there are consist to 42 verses. It has ordering 9 verses, asking 3 verses, and giving advice 28 verses. Then, not found of recommending and requesting in this research.

In this research, not only found about directives speech act. The researcher also analyzed the meaning of the verse. In Al-Qur'an of surah *Abasa,* there are the meaning of words and sentences which the means need explanation in order to get the accurate meaning such as the faces of bright and the faces of darkness in judgment day. The sentence needs more explanation of the verse.

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4.2 Suggestion

Based on the result of this research, the researcher would like to give some suggestion as follow:

1. The readers

   It would be useful for the reader to improve readers' knowledge and that easily to understand about pragmatic especially about kinds of directive speech act.

2. The other researchers

   It would be useful for the others researchers who read and learn about pragmatic especially about directives speech act. The researcher knows there are many problems in analyzed process. Beside that the researcher hope to other researcher can be better to making the research.

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