# A PRAGMATIC ANALYSIS OF DIRECTIVE UTTERANCES IN THE TRANSLATION OF HOLY AL-QUR'AN PARTICULARLY ON THE VERSES OF FIVE PILLARS OF ISLAM



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ABSTRACT

**DESY NUR WAHYU NINGSIH. A 320100073. A PRAGMATIC ANALYSIS OF DIRECTIVE UTTERANCES IN THE TRANSLATION OF HOLY AL-QUR'AN PARTICULARLY ON THE VERSES OF FIVE PILLARS OF ISLAM. MUHAMMADIYAH UNIVERSITY OF SURAKARTA.2014**


*This research is aimed of describing the intention and describing the form of directive utterance. The object is directive utterances. The data are sentences containing directive intention in the English translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam. In collecting the data, the writer uses documentation method by selecting the directive utterance in the English translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam. To describe the illocution, the writer uses pragmatic approach especially speech acts of Kreidler's theory. While to describe the form the writer refers to Frank's theory. The result of the study shows that (1) there are three types of intention that found in the data; they are intention of commanding (71%), the intention of prohibiting (26%), and the intention of requesting (3%). (2) There are two types of sentence that can be found in the data the first is imperative sentence (83%) and the second is declarative sentence (17%).*

Keyword: Directive utterance, Intention, Form, Al-Quran.

## A. INTRODUCTION

In daily life people often use directive utterances to communicate with the others. It is used by the speaker to get someone to do or not to do something. The directives utterances are also have different meaning or speaker's intentions. They may request, order, suggest, advice, forbid, etc by using directives utterances. The speaker's intention can be seen directly or indirectly. It can be seen directly in imperative form, whereas indirectly can

be seen in the other forms. Al-Qur'an is the holy book of moeslem that contains the guidance of human life. Al-Qur'an contains many kind of directive utterences from Allah addressed to human beings. The directive utterences mean to perform some acts or refains from performing some acts such as praying to Allah and doing good acts. Allah commands people to fulfill their duties as moeslem such as, saying two sentences of confession of faith, praying to Allah, fasting and self-control during the blessed month of Ramadan, zakah by giving 2.5% of one's savings to the poor and needy, and doing Hajj.

There are some previous studies that have conducted by some researchers. Muliawan (2006) studied warning utterences in Al-Qur'an English translation of Ibn Kathir interpretation. The data source of his research is from Al-Qur'an English Translation of ibn Kathir interpretation chapter al-Mulk. He found four types of utterances meaning they are: earning by threat, warning by information, warning by motivation and warning by reflection. There are also other researchers who have done the research about directive utterance such as wafda (2011), Fathur and Evynurul, ni Putu Tiya Andari, Umi Rosidah (2010), Eunice Mukonde (2009), Ami Istinah (2011), Anisa Supriyeni (2013), and Basuki Okto Gunanto (2013). No one has studied pragmatic analysis of directive utterances in the Holy Al-Qur'an particularly on the verses of five pillars of Islam.

The objective of the study at this research include: (1)  To describe the illocution meaning of the directive in holy Al-Qur'an particulary on the verses of five pillars of islam. (2) To describe the linguistics forms of the directive utterance in holy Al-Qur'an particularly on the verses of five pillars of Islam.

While the problem statements of this research are: (1) What are the illocution meaning of the message contained in the directive utterances in holy Al-Qur'an particulary on the verses of five pillars of islam? (2) What are the

linguistics forms of the directive utterance in holy Al-Qur'an particularly on the verses of five pillars of Islam?

## B. RESEARCH METHOD

In doing this research the writer uses descriptive qualitative research. By using a descriptive method, the writer aims to determining the object of the research, determining the data source, determining the technique of collecting data, and determining the technique of analyzing data. The object in this reseach is directive utterance in holy Al-Qur'an particulary on the verses of five pilars of islam. The data of the research sentences containing directive utterances. The data source is the English Translation of Al-Qur'an particularly on the verses of five pillars of Islam by Mehmed Mahmudoglu, M. Jafar Nankar, Rinat, and Khajavi in some surahs. The method that the writer used to collect the data is documentation. The writer observes the data in form utterances that contain directive utterance in holy Al-Qur'an particulary on the verses of five pilars of islam. While steps of analyzing data in this reserch are describing the meaning of the message (intention) contained in the directive utterances by referring to the theory of speech act of Kreidler's theory and describing the linguistics form referring to the Frank's theory. (direct or indirect).

## C. RESEARCH FINDINGS AND DISCUSSION

### 1. The Research Findings

In this research, the writer has collected 35 data is categorized and analyzed based on the problem statement of illocution and the linguistics form in the translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam. The whole data have been analyzed in the previous section.

Based on the data analysis, the writer concludes the result of the research finding as follows:

a.  Category of Directive Utterance Based on Illocution

The writer finds result 25 data or 71%as the directive commanding strategy, 9 data or 26% as the directive prohibiting category, 1 datum or 3% as directive. The most percentage of the category of directive utterance in all of the data that found in the translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam is directive utterance commanding strategy. The second that mostly used is prohibiting and there is only one requesting intention.

b.  Linguistics Form

The writer analyzes the linguistic forms that are used in the data. The writer takes 35 data of directive utterances in the English translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam. Here the writer finds two types of sentence they are imperative and declarative sentence. The writer finds result 29 data or 83% are included imperative sentence. The declarative sentences are found 6 or 17 % most of the sentence type that is used in the data that have analyzed is imperative sentence.

2.  **The Discussion of The Finding**
a.  Illocution

Kreidler (1998:189) states that the utterance which has the intention that the speaker tries to get the addressee to perform some acts is called directive utterances. Directive utterance is one kind of speech act. It is used by the speaker to get someone to do or not to do something. They may command, request, order, suggestion, advice, forbid or prohibit. Based on the data the writer finds three intentions that are included in directive utterance they are commanding, prohibiting and requesting. The mostly intention that are used in the English translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam is commanding.

1) Commanding

A command is effectively only if the speaker has some degree of control over the actions of the addressee. (Kreidler, 1989:190). Such in the verse

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

*And Establish prayer and given zakah and obey*
*the Messenger – that you may receive mercy.*
*(An-Nur: 56)*

The underlined utterance above is included directive utterance. The utterance has intention of commanding because the utterance is uttered by Allah to His creature. Allah asks His creature to do their duties as moslem such as establish obligation prayer, give zakah to the other people who need, and obey the messenger as their guidance. People must imitate their messenger so that everyone who does that may receive mercy from Allah. Allah is the creature of the universe and its content. He has the highest degree among people and everything in the world.

2) Prohibiting

Prohibiting is an utterance of what the speaker wants the receiver not to do something. (Kreidler, 1989:191) such in the verse follow:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ

*(Recall) when We took the covenant from the*
*Children of Israel, (enjoining upon them), "Do*
*not worship expect Allah: and to parents do*

*good and to relatives, orphans, and the needy.*
*And speak to people good (words) and establish*
*prayer and give zakah." Then you turned away,*
*except a few of you, and you were refusing. (Al-*
*Baqarah: 83)*

The underlined utterance above is included directive utterance. The utterance above has intention of prohibiting. Through the utterance above Allah prohibits his creature to worship except only to Allah. Whoever do worship to the other it means they do shirk. Allah wants his creatures not to do shirk.

3) Requesting

A request is an expression of what the speaker wants the addressee to do or refrain from doing. A request does not assume the speaker's control over the person addressee. (Kreidler, 1989:190-191). Such as *i*n the following verse:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

*My Lord, make me an establisher of prayer, and*
*(many) from my descendants. Our Lords, and*
*accept my supplication. (Ibrahim: 40)*

The underlined utterance above is included directive utterance. It is categorized as request utterance. The utterance above is uttered by Ibrahim to Allah. Ibrahim requests to Allah to make him as an establisher prayer and from his descendants. He also requests to accept his supplication. Through the utterance above Ibrahim wants Allah to bless his whishes.

The writer finds some differences from the previous study. the first previous study was conducted by Muliawan about warning utterances in Al-Quran English translation of Ibn Kathir interpretation

chapter Al-Mulk. His analysis focus on the warning utterances in Al-Qur'an English translation of Ibn Kathir interpretation chapter Al-Mulk. While in this research the writer focuses in directive utterance that found in English translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam.

The second research was conducted by Fathur Rachman Machmud and Evynurul Layli Zen about oath utterance in English translation of the Noble Qur'an in chapter 30. In this research they analyzed about the illocutionary act. Their finding showed that the objects of the oat utterances are mostly abstract noun. While in this research the writer finds three intention of directive they are commanding, prohibiting and requesting.

The third research was conducted by Umi Rosidah about directive utterances in English translation of Koran (the sacred text of moslem). The result from her research found the patterns of form of the directive utterances are negative imperative, positive imperative, interrogative, and declarative. The second she found about the speaker's intentions are commanding/ordering, requesting, suggesting, warning, and invitation.

Five pillars of Islam is the duty of moeslem that must be completed if people able to do that. It consists of , saying two sentences of confession of faith, praying to Allah, fasting and self-control during the blessed month of Ramadan, zakah by giving 2.5% of one's savings to the poor and needy, and doing Hajj. This is clear why commanding mostly used, because through five pillars of Islam Allah commands to His creatures to do their duties as moslems. Allah is the creature of the universe and its content so mostly in the verses of five pillars of islam the intention which is mostly used is commanding. Allah is a superior. Allah has highest degree among the others. So that Allah uses

commanding intention to command his creatures to do their duties as muslim.

Based on the data the writer also finds directive utterance of prohibiting intention; it is used by Allah to prohibit His creature do everything that are banned by Allah in Holy Al-Qur'an such as leaving pray, drunk, polytheism and etc. People who do them may Allah give punishment in the hereafter.

Requesting intention is used by Ibrahim, when he prays to Allah. Allah is the creature of the universe and its content. He has the highest degree among the others. Ibrahim requests to Allah while praying, it is because Ibrahim is one of Allah's creature. He has degree lower than Allah.

b. Linguistics Form

According to Frank (1972:220) there are four kinds of sentences based on its type they are declarative sentence, imperative sentence, interrogative sentence, and exclamatory sentence. In this research the writer only finds two of them they are imperative sentence and declarative sentence. The writer does not find interrogative sentence and exclamatory sentence.

1) Imperative Sentence

According to Frank (1972:220) Imperative sentence or command tells someone to do something. The characteristic of imperative sentence is that it is ended by period. Such as in the following verse:

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

*So Give the relative his right, as well as the*

*needy and the traveler. That is best for those*

*who desire the countenance of Allah, and it is*

*they who will be the successful. (Ar-Room: 38)*

The underlined utterance above is included directive utterance. The form of the sentence above is imperative sentence. It can be seen by the position the verb Give in the beginning of the sentence. The function of the verb Give is as the predicate of the sentence. The sentence above also ended by period mark which indicates that the sentence above is included imperative sentence.

2) Declarative Sentence

According to Frank (1972:220) in declarative sentence the subject and predicate have the normal word order. Declarative sentence is ended by full stop in writing and a drop in pit in speech. Such in this following verse:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

*My Lord, make me an establisher of prayer*

*and (many) from my descendants. Our Lords,*

*and accept my supplication. (Ibrahim: 40)*

The underlined utterance above is included declarative sentence. Based on the sentence type the utterance above is included in declarative sentence. The sentence above has subject and predicate in the normal word order. The sentence above also marked by full stop. So it can be concluded that the sentence is categorized as declarative sentence.

In this research the writer finds differences with the other previous researches. The first is conducted by Wafda Hani Maria about commanding utterance in movie. She founds the variation of the form and implicatures of commanding utterances used in the Devil wears Prada movie manuscript. She founds three types of sentence they are declarative, imperative and interrogative. While in this research only finds two types of sentence they are imperative and declarative.

The second research was conducted by Anisa supriyeni about directive utterance in Adventure movie and its translation. In her research she analyses about linguistics form, the speaker intention of the utterance and the politeness strategy. The result of her research showed that the language forms of directive utterances in adventure movie and its subtitling is declarative sentences which are translated into declarative and imperative sentence, interrogative sentences which are translated into interrogative, imperative and declarative sentences, and imperative sentences which are translated into interrogative, imperative, and declarative sentence. Then the speaker intentions of directive utterances are commanding, requesting, suggesting, warning, and prohibiting utterance. Thr last the politeness pattern of directive utterances are bald on record, positive politeness, negative politeness and off record strategy. While in this research the writer focuses in directive utterance in Holy Al-Qur'an particularly on the verses of five pillars of Islam. The writer finds two types of sentence they are imperative sentence and declarative sentence.

The third research was conducted by Mulawarman about warning utterences in Al-Qur'an English translation of Ibn Kathir interpretation chapter al-Mulk. He found four type of utterances meaning in Al-Qur'an English translation of Ibn Kathir interpretation chapter Al-Mulk: they are; (a) warning by threat (26,20%), (b) warning

by information (26,20%), (c) warning by motivation (8,40%), (d) warning by reflection (39,20%). Related to the syntcatic form, he found two syntactic forms they are declarative sentence and interrogative sentence.

Based on the data that have analyzed the writer finds the type that is mostly used is imperative sentence because imperative is direct command. In the verses of five pillars of Islam there are many commanding utterances. Most of them are imperative sentence. It is because in five pillars of Islam contains duties of moslem that must be done. The verses contains about command from Allah to His creatures. So that most of the utterances are expressed directly through imperative sentences. It is also reducing the ambiguity of the utterances, because if the sentences are expressed indirectly it will appear some opinions and meaning from different people. So by using direct imperative the message of the verses can be understood easily.

Based on the data the writer only finds 6 declarative sentences from 35 data. In declarative sentence the message of the utterance are expressed in directly. It is implied. So it must be interpreted by the people who know more about Islam.

## D. CONCLUSION

In conclusion the intention of the utterances that found in the English translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam is divided into three. Commanding utterances are expressed by Allah to command His creatures. Prohibiting utterances are expressed by Allah to prohibit His creatures to not do the ban. The last is requesting utterance. Requesting is expressed by Allah's creature to Allah. It contains about prayer in order to Allah may bless their prayer. The form of the sentence is divided into two types. They are

imperative sentences and declarative sentences. The forms of imperative sentences are used to command action from addressee. It is used to command the addressee directly. While the form of declarative sentences are used to command the addressee in the form of statement.

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