

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



**RESEARCH PAPER**

**Submitted as a Partial Fulfillment of the Requirements  
for Getting Bachelor Degree of Education  
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**by:**

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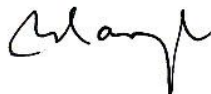
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Here, the writer testifies that in this research paper there is no plagiarism of the research that has been made before to complete bachelor degree in a university and as long as the writer knows that there is also no work or opinion which ever been published or composed by the other, except those which the writing are referred in the manuscript and mentioned in the bibliography. Therefore, if it proves that there are some untrue statements here, the writer will be fully responsible.

Surakarta, 1 November 2016

The writer



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## **MOTTO**

If you cannot be intelligent, be a good person (my self)

## **DEDICATION**

**This research paper is dedicated to:**

- ♥ My dearest parents (Mr. Rajimin and Mrs. Maesaroh), my dearest sister (Ika Azizah), and my dearest brothers (Hafid and Daffa).
- ♥ My beloved cousin (Nurul Hidayati)
- ♥ My beloved roommate (Ervina Esti)
- ♥ My buddies in Muhammadiyah University of Surakarta (Kharisma Indah Purbasari, Annisa Syarafina, Ita Auliya, Nur Azizah, and Yullinda Kurniawati).
- ♥ My Twin and also supporter (Intan Dwi Gabetta Siahaan)
- ♥ My supporter (Rudy Tri Pambudi)
- ♥ My future husband.

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*Sholawat* and *salam* are also given to our great prophet Muhammad SAW who brought the mankind from the darkness into the lightness. In finishing this research paper, the writer find some problems and obstacles. so that this research paper cannot be finished without help from the others who give support, guidance, suggestion, and constructive criticism. Finally the writer would like to express her thanks for those who helped him.

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The writer realizes that this research paper is still far from being perfect. The writer hopes and needs the constructive criticism and suggestion to make this research papaer better. To progress the next study, he invites the readers to give comments, criticism, and suggestion. The writer expects that this research paper can be useful and give contribution to the other researcher.

*Wassalamu'alaikum Warahmatullahi Wabarakatuh.*

Surakarta,, 1 November 2016

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## ABSTRACT

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## ABSTRAK

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

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

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

## ABSTRACT

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

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

*The result of this study shows that 1) there are two sentence types of directive utterances used in Holy Koran Chapter An-Nisaa' namely: declarative sentence and imperative sentence. There are actually three sentence types of directive utterances based on theory Yule's theory. However the writer does not find interrogative sentences. The sentence type of declarative has 6 data (11, 32%) and imperative has 47 data (88, 67%). 2). There are three categories of intention of directive utterance used in Holy Koran Chapter An-Nisaa' namely: commanding, prohibiting, and ordering. However the writer does not find requesting and suggesting. There are actually five intentions of directive utterances based on the Kreidler's theory. The intention of commanding has 27 data (50, 94%), prohibiting has 21 (39, 62%), and ordering has 5 data (9, 43%).*

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

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