Types of Directive Speech Acts in the Translation of Surah An-nisa'

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Abstract

The objective of this study was to classify the type of directive speech in Surah An-Nisa translation. The definition and meaning of the directive speech act by Searle (1979) was applied in this study to identify the directive speech in Surah An-Nisa' translation. The data source was the text of Al-Quran Mushaf Utsmani with its translation in Bahasa Indonesia from the Ministry of Religion of Indonesia. The qualitative method was applied in this study. The data of this research were utterances originating from the text of the Al-Quran and their translation. The directive speech acts in Surah An-Nisa' consists of 176 verses as the object of study. The data collection technique used was document study. The data were analyzed by using Miles Huberman data analysis. The study results showed that there were six types of directive speech acts in Surah An-Nisa'. They were (1) directive speech acts of commanding, (2) prohibiting, (3) advises, (4) asking, (5) persuading, and (6) allowing.

I. Introduction

Humans in their lives need communication to be able to interact with other people in their community. This communication can be done using language. (Chaer, 2003: 14) states that language is a system of arbitrary sound symbols that humans use to communicate in interacting. When someone interacts with other people, language acts or speech acts occur. These activities lead to conversations and the exchange of information between speakers and speech partners. Thus, speech acts are language activities between speakers and speech partners in conveying a particular idea.

A speech act is one of the linguistic phenomena related to pragmatics. In this case, several figures have different views in defining speech acts. Searle (1979: 22) states that speech acts are intended to influence speech partners through a speech. Yule (1996: 47) says a speech act is an action that is pronounced through a speech. Meanwhile, Ibrahim (1993: 109) defines speech as an expression of psychological situations and social acts to influence others. Rustono (1999: 33) also states that the speech act is an entity that is central in pragmatics, so that it is essential. Different views of experts in defining speech acts show how vital understanding the meaning of a speech is.

Speech acts as a form of communication, not an event that happens by itself but has a specific function and purpose that can persuade the speech partner to take action. However, sometimes the delivered speech can lead to various perceptions of understanding in the speech partner, while the speaker's intention only wants the speech partner to take a particular action. Therefore, Lubis (2015: 89) says that knowing the speaker's intent is the same as the interest in knowing the speech partner; to whom the speech is delivered will clarify the meaning of the utterance because different recipients of the speech will have different

meanings obtained. Thus it can be concluded that the meaning of a speech is not only determined by the only speech act as it is in the sentence being spoken. Ibrahim (1993: 4) states that it is possible in every speech act, speakers speak a unique sentence because they try to adapt the speech to the context.

The Al-Quran as the source of all knowledge can be studied through a pragmatic approach using speech act theory because the expressions in the Al-Quran are noble utterances that are conveyed to humans. The speech conveyed is interpreted based not only on what is being said but also on the context of the speech's situation. In connection with the context of the speech, Nadar (2009: 6) says that context is crucial in pragmatic studies because the background of understanding possessed by speakers and speech partners can make interpretations of what the speakers mean when making speeches. Furthermore, Nadar, (2009: 51) also states that the communication carried out by speakers and speech partners can run smoothly if both of them can understand the context of the conversation being carried out. By understanding the context of a speech, the meaning of a speech is easier to understand. The speech acts that will be examined in this research are the utterances contained in the translation of the Al-Quran of the Indonesian Ministry of Religion by selecting the Surah An-Nisa as the focus of the study.

Research related to the Koran using a pragmatic approach has previously been carried out by Munir (2019), who discussed An analysis on directive speech act in the English translation of Al-Quran Surah Luqman. The researcher uses Jucker's theory and uses the Jalalain interpretation to determine the meaning of the speech. The study found that the types of directive speech were ordering, ordering, suggesting, prohibiting, asking and notifying. The same research was also carried out by Meilantina & Siritman (2020), which discussed the English Speech Act of Directive In Class Interaction using the Spradley theory. Then using the ethnographic method of communication based on social phenomena in terms of directive illocutionary speech acts. The findings showed that the realization of directive speech acts is more dominant. These findings prove that directive illocutionary speech acts have a higher status in interaction and are closely related to the situational context and the speaker's culture.

As a medium of communication between Allah Ta'ala and his servant, the Al-Quran is, of course, believed to contain various speech acts. However, speech acts found in the Al-Quran have advantages that are different from other utterances. One of the utterances in the Al-Quran is directive speech acts. Ibrahim (1993: 27) says that directive speech acts can express the speaker's intent (wishes and hopes) so that the speech or attitude expressed is used as a reason for acting by the speech partner. This speech aims to make the speech partner take action according to the wishes of the speaker. The use of directive speech acts in the translation of the Al-Quran can be seen in the following sample data:

Data 1

(1a) O people, fear your Lord who created you from alone, and from him, Allah created his wife; and from both of them, Allah gave birth to a large number of men and women.

(1b) And fear Allah who by (using) His name you ask each other, and (maintain) good relationships. Indeed, Allah is always watching and watching over you.

Speech in data (1a) and (1b) is a directive commanding speech act. This is known based on the saying "fear your Lord". The word "fear" by using particles becomes a lingual marker of directive speech acts in a commanding form. Through this speech, the speaker wants to instruct the speech partner to be devoted to God who created all humans from Adam, and in his name, humans ask each other.

In general, directive speech acts in the Al-Quran mean orders, but they are conveyed with different strategies. There are several considerations why the directive speech act was

chosen as the object of research because the directive speech act in the Al-Quran is not only understood as an ordinary speech, but the utterance is an absolute command of the speaker to his speech partner to take any action; a directive speech act incident is not an event that happens by itself, but has a specific purpose that has a good influence on the speech partner; directive speech is delivered in polite and kind language and has perfect Arabic rules. Thus, directive speech acts in the Koran are orders for humans to take action against what is ordered.

Surah An-Nisa' is one of the letters in the Al-Quran that discusses life's phenomena such as human obligations towards Allah; family law; obligation to emigrate and pray; obligations are fair, and so on Katsir (2011: 205). Contents like this constitute educational value for humanity, but over time the value of education has begun to be neglected.

II. Review of Literature

2.1 Pragmatics

Pragmatics is a study that treats meaning as a relationship that involves three dimensions, and meaning is defined about language speakers or users (Leech, 1993: 8). Whereas Yule (1996: 3) put forward four definitions of pragmatics, namely the field that examines the meaning of the speaker; a field that examines meaning according to its context; a field that exceeds the study of the meaning uttered, examines the meaning communicated or communicated by the speaker; a field that examines forms of expression according to the social distance that limits participants to engage in specific conversations. The same thing was conveyed by Wijana (1996: 1) that pragmatics is a branch of linguistics that studies language structures externally, namely how linguistic units are used in communication. So the meaning that is studied in pragmatics is the meaning that is context-bound or examines the speaker's intention. This dichotomy of pragmalinguistics versus sociopragmatics is important as it looks at language use at two levels: how to use language grammatically correctly and how to use it socially appropriately (Ibrahim, 2020).

Verhaar (1996: 14) says that pragmatics is a branch of linguistics about the structure of language as a means of communication between speakers and listeners and as a reference to language signs on the "extralingual" things being discussed. Furthermore, Purwo (1990: 16) defines that pragmatics as an analysis of the meaning of speech using context-bound meanings while treating language pragmatically is treating language by considering its context when communication events occur. Pragmatics as one of the fields of linguistics, specializes in study of the relationship between language and speech context. As, Mey (in Rahardi, 2003: 12) defines pragmatics that "pragmatics is the study of the conditions of human language uses as there determined by the context of society".

One of the areas of pragmatics that stands out is speech acts. Pragmatics and speech acts have a close relationship. It can be seen in the field the study. Broadly speaking, speech acts and pragmatics discuss about the meaning of the utterance according to the context. It corresponds to, David R and Dowty (in (Rahardi, 2003: 12), briefly explained that In fact, pragmatics is the study of direct speech or indirectly, presupposition, implicature, entailment, and conversation or conversational activities between speakers and speech partners.

2.2 Directive Speech Art

Yule (1996:55) explains that directive speech acts are a type of speech act used by speakers to instruct speech partners to do something. The speech act in question is an activity to communicate between the speaker and the speech partner, resulting in a response or action from a speech. Ibrahim (1993:27) argues that "directive speech acts are an expression of the

speaker's attitude towards the actions that will be carried out by the speech partner." A directive's speech act is constative with limitations on the content and proposition (actions to be taken are shown to the speech partner). However, directive speech acts can also express the speaker's intentions (wishes, hopes) so that the utterance or attitude expressed is used as a reason for action by the speech partner. The same view is expressed by the linguist Austin (1962: 87) that directive speech acts are speech acts that have several effects through the listener's actions, for example, ordering, begging, asking, suggesting, requesting and ordering.

The speech act intended by the speaker influences the speech partner to perform specific actions, such as ordering, ordering, begging, advising, and recommending. Based on the description, it is concluded that directive speech acts are speech acts that express the speaker's desire for the speech partner to take action or action that the speaker desires. Based on the context of the action situation speech is divided into two, namely speech acts direct and speech act indirect. By formal based on the mode, sentence divided into news sentences (declarative), interrogative and interrogative sentences command (imperative). News sentence (declarative) is used to tell something (information); interrogative sentence to ask something, and sentence commands to express orders, invitations, request or beg (Wijana, 1996: 30).

A speech, in addition to functioning to say or inform something can also be used for do something called illocutionary speech act. An illocutionary act is a speech act that usually identified by the sentence explicit performative, this speech act usually related to giving permission, thank you, command, offer, and promise (Chaer, 2003: 53). In particular Searle (in Leech, 1993:163-166) describes illocutionary acts into five types of acts speech, namely: (1) assertive, (2) directive, (3) commissive , (4) expressive , and (5) declarative sentence.

2.3 Surah An-Nisa'

Al-Quran is the last holy book that was revealed by Allah to the Prophet Muhammad SAW to be used as a way of life for mankind Al-Quran is a religious document of Muslims. As a religious document, it is the word of God that contains the truth and is revealed in the truth as well. Therefore, the form of teaching that it carries is a universal teaching value, meaning that the overall religious values are from the time it was passed down until the end of the day.

One of the letters in Al-Quran is the Surah An-Nisa 'which consists of 176 verses known as the Madaniyah verse because it was revealed in Medina. In detail, An-Nisa's letter contains family law; man's obligation to God; the basics of government; tactics and warfare in Islam; obligation to emigrate and pray; obligation to be fair; offenses of the Jews; the ugliness of shirk and the ugliness of hypocrites and the views of the Al-Quran on Prophet Isa.

Surah an-Nisa ranks fourth in the Qur'an and is part of the Madaniyyah surah because it was revealed in Medina. Surah an-Nisā̈ is the longest surah after surah al-Baqarah. It is called an-Nisa because in this surah many things related to women are discussed and it is the letter that talks about it the most compared to other letters of the Qur'an. There are quite a number of verses that speak of the demands of Allah. concerning women and their rights and obligations to protect them and the weak. The main theme of Surah an-Nisā according to Shihab (2012: 165-166), is:
1. The demands of domestic life and the need to pay attention to the rights of women and the weak,
2. Introduction to the enemies of Islam and the demands of dealing with them,
3. Obedience to Allah, the Apostle, and Ulil Amri, namely those who have the authority to govern,

4. The need to emigrate to leave a place or condition that is not conducive to carrying out religious demands,
5. The story of the previous people to take lessons from their experiences.

The main goal is to create a harmonious sakinah family which in turn gives birth to a society that is physically and mentally prosperous.

III. Research Methods

The method of this study was a document study. The data were collected from the translation of Al-Quran Surah An-Nisa consist of 176 verses. The data were analyzed using Miles Huberman analysis by following the steps, namely data reduction, data display, and verification/draw conclusion. In data reduction, the first step was to select the data. The data were 176 verses of Surah An-Nisa translation. The next step was focusing on the directive speech of Surah An-Nisa translation by notifying the directive speech category. In abstracting step, the notified data as directive speech were completed by the function of each category. In the last step of data, the reduction was simplifying the directive speech and its function completed by the circumstance of the verse. In data display, the data were displayed in a table based on the types and their function. Finally, the data were concluded to inform the types of directive speech in the translation of Surah An-Nisa.

IV. Discussion

Based on the study result, there were six types of directive speech acts in the translation Surah An-Nisa'. The types can be seen as follows:

4.1 Directive Speech Acts of Commanding

The directive speech act of command was a speech act conveyed by the speaker to his speech partner to take any action by what the speaker expects. Detailed descriptions of the directive type of speech act can be seen in the following data:

Data 3 verse 3

(3) Then marry (other) women you like: two, three, or four. Then if you are afraid, you will not be able to do justice.

Speech in data (3) was a type of directive commanding speech act. This can be seen in the speech 'then marry'. The speech uses the particle-lah verb as a lingual marker of the directive speech act in a commanding form. Based on this speech, the speaker instructs the speech partner to marry a woman who is liked by a certain number to act fairly. However, if you are unable to act reasonably, it is sufficient to marry a woman. Another example can be seen as follows:

Data 4 verse 4

(4a) Give dowry (dowry) to the woman (whom you marry) as a voluntary gift.

(4b) Then, if they give you part of the dowry with pleasure, then eat (take) the gift (as food) which is delicious again with good results.

Speech in the data (4a) and (4b) was a directive commanding speech act. This can be seen in the speech 'give dowry' and the speech 'eat.' Both utterances use particles as lingual markers of directive speech acts in the form of commands. Through speech (4a), the speaker instructs the speech partner (future husband) to give a dowry as an obligation and become harmonious in a marriage. Speech (4b) speakers instruct the speech partners to take the dowry given by their wives if they hand over part of the dowry with the amount agreed by their families.

4.2 Directive Speech Acts of Prohibiting

The directive speech acts of prohibiting were acts of speech that exist, so that speech partners do not take actions that speakers do not desire. Detailed descriptions of directive speech acts can be seen in the following data:

Data 47 verse 5

(5a) and do not give up to people who are not perfect in their minds, wealth (those who are in your power) which Allah made as to the principle of life.

Speech in data (5a) is a type of directive prohibiting speech act. This is known in the speech 'don't you? The speech is expressed by using the word 'do not as a lingual marker of the directive speech act in the form of prohibiting. Based on the speech, the speaker prohibits the speech partner from handing over the property to people with imperfect minds, which the speakers use to be empowered to their guardians. But it is their saints who guarantee their lives from the results of managing their assets, either by trading or by other means.

4.3 Directive Speech Acts of Advising

The speech act of the directive advising is a speech act intended so that the speech partner can be influenced by what is conveyed by the speaker so that the speech partner can be better. Detailed descriptions of the directive advising speech acts can be seen in the following data:

Verse 6

(6d) So let him refrain (from eating the orphan's treasure)

(6f) Then, when you hand over the property to them, then you must make witnesses (about the surrender) for them.

Speech on data (6d) and (6f) is a type of directive advising speech act. This is known based on the saying 'let him restrain himself. Both utterances are expressed using the word 'should' as a lingual marker of directive speech acts in the form of advising. Through utterance (6d), the speaker advises the speech partners to refrain from eating the orphan's wealth. The refrain is to take care of yourself from these assets and not eat anything because the assets of orphans for speech partners are the same as carcasses and blood (forbidden to eat). Speech (6f) the speaker advises the speech partners that it is best if, at the time of handing over the assets of the orphan, witnesses should be made about their orphan if their orphan has reached adulthood and their assets are handed over to him. This is intended so that some do not have denial and objections to what they have handed over.

4.4 Directive Speech Acts of Asking

The directive speech act of asking is a speech that is conveyed to the speech partner so that the speaker gets something, or the speech act that is put forward to ask the speech partner to convey a message to others. The detailed description of the directive type of speech act of asking can be seen in the following data:

Verse 75

(75b) "O Our Lord, get us out of this country (Mecca) whose people are wrongdoers

(75c) and give us protection from your side.

Speech on data (75b) and (75c) is a directive pleading speech act. It is known based on the saying "O our Lord, bring us out" and on the saying "give us." Both utterances are expressed using command words followed by particle-kan or lah as markers of directive speech acts in the form of pleading. Through utterance (75b), the speaker (Servant) pleads with the speech partner (Allah) to be saved from the city of Mecca, whose inhabitants are very wrongdoing they oppress weak people, both men, women and children. Speech acts (75c) the speaker begs the speech partner to be given protection and help in dealing with the

people of Mecca who act arbitrarily against other residents who cannot fight them because the population is stronger than the population of Muhammad.

4.5 Directive Speech Acts of Persuading

The directive speech act of persuading was a speech act intended by the speaker so that the speech partner provides information. The detailed description of the directive type of speech act can be seen in the following data:

Verse 41

(41) So how (will the disbelievers later), if We bring a witness (Rasul) from each people and We bring you (Muhammad) as a witness against them (as your people).

Speech in data (41) was a type of directive speech act of persuading. This was known based on the saying 'how will the disbelievers be?'. The speech is expressed by using the question sentence 'how' as a lingual marker of the directive speech act in a question. Through this speech, the speaker asks the speech partner about the condition of the disbelievers at the time of Judgment Day with a terrible life and a very harsh situation. So what will the state of the Day of Resurrection be when witnesses are brought from each community?

4.6 Directive Speech Acts of Allowing

The directive speech act of allowing was the speaker's speech act, which allows the speech partner to take action. Detailed descriptions of the allowing type directive speech acts can be seen in the following data:

Verse 6

(6e) And whoever is insufficient, he may eat according to what is proper.

Speech in data (6e) is a type directive speech act of allowing. This is known based on the saying 'so it is permissible to eat. The speech is expressed by using the word 'may' as a lingual marker of the directive speech act to give permission. Through this speech, the speaker allows the speech partner to eat part of the assets of the orphan in his care if there is a very urgent need for the benefit of the speech partner.

The directive speech and its meaning is depend on a community speech indexicality and concept. Indexicality is able to analyze the meaning in the core of language activity entirely because it related to the understanding the concept and the acceptance in particular community (Lubis, 2017). In a speech that happens in a film, both physically intentionally or unintentionally there is a speech act commanding addressed to partners say to do something. For do this activity at least there are two parties involved, namely: speakers and interlocutors, and often parties third is also involved. Rahardi (2005: 79) defines command sentence as a sentence that contains the intent to rule or ask the interlocutor to do something as the speaker wants. The strategies used by speakers in submit a commanding speech can't regardless of the underlying context, the context of the place, the context of the situation, and time context. Orders submitted by the speaker relating to something what's on their mind at that time so the role of context is very support the success of the speech expressed by the speaker.

The way people perform the directive speech is able to marked from their language features. One of the delivery vehicles ideas, ideas, messages, thoughts, feelings, and personal desire is audio media visuals in the form formal or informal situation such as in daily conversation, poetry, film, and so forth. Supriyati and Tarmini (2014) found in their research show that there two types of speech act of command, that is, direct and indirect. The direct commands comprise (1) usual command indicated by basic verb; (2) request command indicated by coba, nak, mohon, suffix –kan, and –lah; (3) invitation command indicated by ayo, ayolah, dan yuk; (4) ordering commands marked by biar; (5) compelling command indicated by cepat dan harus; and (6) prohibition command marked by jangan, ndak usah, ndak boleh, ndak kurang and janganlah. By contrast, indirect commands consist of the

following modes (1) questioning, (2) asking, (3) rejecting, (4) advising, (5) expressing facts, (6) involving other people, (7) and praising. The types of context used are (1) temporal, (2) situational. (3) spatial, and (4) existence of surrounding people.

The directive speech in Al-Quran version Indonesia translation is influenced by the knowledge and experience from the translator. Setia (2007) stated that the translator not only must master the source language (SL) with good; but they also have to have comprehensive understanding of areas of knowledge covered by the SL text. That is, every social, cultural and emotions that need to be included in target language (TL) must be understood correctly. The same certain awareness needs to be presented for TL, so matters relating to the arrangement of certain words and phrases, taboo expressions, local expectations, and so on can be calculated carefully because translating is not just transfer or change BS to BT, however more than that.

On the other hand, there are many kinds of equivalence real, some of which can work on a certain level of practical function. The success of a translation process is very important depending on the purpose of the translation, whose results reflect people's needs who need it. A translation that flexible, rough and useful (rough-andready translation) of a letter can sufficient to provide the information accurate. A scientific text translation need super careful attention to meaning, but not to aesthetic forms. Literary works requires careful consideration sensitive to form and content. concerning religious texts, especially books holy must meet at least two criteria, which is always contradictory because of the criteria one looking back (background history) and the other looking to the future (the future) in front of his followers). First, the translation must be historically accurate, precisely represents the meaning which is at the original source, as long as this is can be identified, and incorporated into tradition separate religion. The second, the translation must be acceptable to the user the translation – which in practice understandable, aesthetically pleasing, and able to connect with current trends, especially in religious thought, social pressures, andlanguage change. Actually, nothing translations that meet the needs of the above-mentioned factors, and mostly in one certain factors are controversial.

To mark the directive speech in Al-Quran in Indonesia version is supported by notifying the words in language used in Indonesia language. the translation was made to deliver the message in Al-Quran for those who is not understand the origin language in Al-Quran. Then, the activities of communicating to speech partners in everyday life, resulting in actions or actions of an utterance will reach the goal of the speech. This is an achievement of good communication.

V. Conclusion

Based on the results of this research on directive speech in the translation of Surah An-Nisa ', there were six types of directive speech; (1) directive speech acts of commanding, (2) prohibiting, (3) advises, (4) asking, (5) persuading, and (6) allowing. The use of imperative sentences in the translation of the Surah An-Nisa 'is packaged or wrapped in various ways of delivery through the use of words/phrases and particles. In Bahasa Indonesia translation, suffixes 'lah' deals with emphasizing the reader to follow the order from the speaker. Besides, it builds the nuance of more persuasive and acceptable to the readers.

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