

Direct-Indirect Directive Illocutionary Act in Makkiyyah Verses

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Abstract— This research is motivated by the point of view where the research using scriptures as the object of the study has an important role, especially in Linguistics. Utterances written in the scriptures are able to lead their followers to have their lifestyle based on the scriptures. Therefore, it can be seen that Muslims' lifestyle is affected by Holy Quran, a scripture of Islam. It also applies to Christians' lifestyle based on Bible and other religious people's lifestyle following their own scriptures. The study aims to find out how each type of directive illocutionary acts are delivered, either directly or indirectly in Makkiyyah verses. This research applies descriptive qualitative research. It means the research provides and explores direct-indirect directive illocutionary acts in Makkiyyah verses. The object of the study consists of direct-indirect directive illocutionary acts and marks in Makkiyyah verses. Meanwhile, this research uses Holy Quran, the Islamic scripture given by Allah to Prophet Muhammad, as the data source. The data consist of lingual units, which are direct-indirect directive illocutionary acts and their marks, found in Makkiyyah verses. Meanwhile, this research applies observation and writing technique to collect the data. This technique was done by observing each verse of Makkiyyah thoroughly (involving 86 chapters/surah), giving particular marks on those verses, carefully taking notes of the verses, and classifying the data based on direct-indirect directive illocutionary acts found on verses. This study uses the relation between texts in Makkiyyah verses and their contexts to analyze data. The research finding tells about the use of direct-indirect directive illocutionary acts based on how directive illocutionary acts are delivered. There are 1686 direct-indirect directive illocutionary acts expressed in Makkiyyah verses. They are (1) direct directive illocutionary acts, appearing 1496 times, and (2) indirect directive illocutionary acts, appearing 190 times. Based on how commands are delivered in the verses, it can be seen that direct directive illocutionary acts are used more than directive illocutionary acts. In conclusion, applying instructions containing direct directive illocutionary acts are necessary to change Jahiliyyah society. Indonesian people, some of whom are still within the Jahiliyyah society, need to apply to them clear, straightforward, direct rules so that those who understand and are aware that they are in the wrong position.

Keywords — *directive illocutionary acts; direct-indirect; Makkiyyah verses; society change*

I. INTRODUCTION

Holy Quran is a scripture given by Allah Subhanahu Wataala and becomes phenomenal. Holy Quran, a scripture believed by Muslims as commandments of Allah, contains rules of life that Muslims must obey. The rules include all aspects of human life, such as how to pray, to civilize, to make a family, etc.

There is no doubt that Holy Quran becomes a book which is widely discussed. Besides, there are no books that has been written with a lot of messages, comments and interpretations; except Holy Quran (Yudhie R. Haryono, 2002:15). Therefore, it is interesting to observe and investigate Holy Quran based on Pragmatics. The aspect of Pragmatics for this research is a study of language uses involving contexts. In pragmatics, Holy Quran is a text that can be interpreted dynamically. Huang (2007) states that Pragmatics is a study that learns the use of language by considering the contexts dynamically.

Directive illocutionary acts are important to be analyzed due to Allah SWT's choice to use directive illocutionary acts in verses given to Prophet Muhammad during his early days of prophethood. Why do directive illocutionary acts stand out more than other illocutionary acts? It can be seen that directive illocutionary acts have an important role among others. In this research, the significances of directive illocutionary acts in Makkiyyah verses are explained.

The research attempts to answer these questions: How are directive illocutionary acts executed directly and indirectly, and why do they happen? Practically, this study can provide the information of directive illocutionary acts both directly and indirectly in Makkiyyah verses. The research hopefully can give clear and thorough explanations about meanings of direct and indirect illocutionary acts in Makkiyyah verses.

Direct illocutionary acts are related to congruence between a sentence's modes and conventional functions. On the other hand, the incongruity between the sentence's modes and its functions indicates the appearance of indirect illocutionary acts. The example of this act can be found within questions used to give orders. According to Huang (2007:110):

"If there is a direct match between a sentence type and an illocutionary force, we have a direct speech act. On the other hand, if there is no direct relationship between a sentence type and an illocutionary force, we are faced with an indirect speech act."

In some particular occasions, some verses are directly used to tell something bluntly. However, there are also some cases in which verses or sentences are applied in indirect ways. Those forms have their own directive implications in general. Based on the numbers of direct-indirect illocutionary acts, the patterns of directive illocutionary acts applied by Allah on Holy Quran verses (especially *Makkiyyah* verses) can be investigated. Furthermore, these patterns can lead to certain assumptions on why Allah uses those kinds of directive illocutionary acts. The assumption is linked to the purpose of this study which is a need of applying directive illocutionary acts on Holy Quran early verses for *jahiliyyah* people in Mecca.

II. LITERATURE REVIEW

Based on previous researches related to the study, Santosa's research (2017) entitled "Tindak Tutur Direktif pada 'Ayat-ayat Kisah' dalam Alquran" chooses Bach and Harnis' theory to divide directive illocutionary acts into 6 subs, i.e. *question, requirement, prohibitive, permissives, advisories, and requestives*. The study entitled "Instances of Quranic Analysis Using Arabic Linguistic Textual Standards" by Muritala (2013), shows some examples of Holy Quran analysis referring to a modern textual linguistic standard, and discusses cohesions of Holy Quran text analysis.

Shekarbigi (2012), a writer of "Review the Dialogue in the Holy Quran Stories", shows that one of Allah's ways to deliver some messages to humans is by using stories. On the other hand, Isfahani's study (2010), "The Methodology of Legal Interpretation of the Quran", investigates the legal interpretation's methodology on Holy Quran. The legal interpretation of Holy Quran is one of interpreting studies on Holy Quran. Meanwhile, Hidayat's investigation (2009) in his research entitled "*Qashash Alquran dalam Sudut Pandang Prinsip-prinsip Strukturalisme dan Narasi*" focuses on Holy Quran stories based on structuralisms and narrative theories. In comparison, the novelty and gap of this study is compatible. It is because this is the first research to study illocutionary acts in *Makkiyyah* verses. Baidan (2011: 131) states that some Holy Quran verses are delivered with and without reasons. Holy Quran verses which are delivered because of certain reasons show both clear and unclear explanations.

Arabic is a language coming from and used by Arabians. Therefore, there is only one method to understand Arabic, which is a transmission (Abdurrahman, 2004:124). Holy Quran is delivered in both Mecca and Medina. That is why chapters (or Surah) of Holy Quran have Mecca and Medina's characteristics (Al-Faruqi, 2001:136). According to the first until last revelation, each revelation was remembered by Prophet, then he delivered each word toward his family or friends. After that, he memorized and read them. At the end, he wrote those in texts.

This research is a part of Pragmatics study. Pragmatics is a study of language uses for communication. Some experts strengthen the statement by defining Pragmatics as a linguistic field that studies about the use of language for communication (Levinson, 1983: 5, Leech 1993: 1).

Subroto (2011) states that both Semantics and Pragmatics examine "meanings" but in different perspectives. Semantics studies on a lingual meaning without a context, while Pragmatics studies "a meaning" called "the speaker's meaning" or, according to an executor's interpretation, "intention". The meaning or intention, based on the executor's interpretation, is really related to a context. So, Pragmatics studies the relation between the language and context. This relation is basic for understanding communication through language. Pragmatics involves some aspects such as forms, meanings, and contexts (or triads).

In order to reveal someone's identity, a person not only executes utterances containing grammatical words and structures, but also shows some acts based on those utterances (Yule, 2006:81). The acts are usually called illocutionary acts. The examples of these acts are apologizing, complaining, praising on something, inviting, promising, or requesting.

III. METHOD

The target of this research is a text of Holy Quran verses in Mecca period, including two-thirds of Holy Quran, which are 68 of 114 chapters. It is known that there are 4613 *Makkiyyah* verses which contain 1686 directive illocutionary acts. This study uses the descriptive qualitative research. It means that this research provides directive illocutionary acts in *Makkiyyah* verses in detail. Besides, the research applies content analysis method which gives the researcher a discretion to explore the information in *Makkiyyah* verses.

The research objective is directive illocutionary acts, while the research data are Holy Quran verses in Mecca period containing directive illocutionary acts with the subs. Thus, the data source in this study is Holy Quran verses in Mecca period. It means that these verses are delivered when Prophet Muhammad is in Mecca (before the migration). The data were collected by applying observation and writing technique. In this research, the use of language in directive illocutionary acts and the subs on the verses is observed. Meanwhile, the writing technique is done by writing on data cards, continued by classifying those data.

The data classification of the research is obtained by observing utterances in the text and context. This study uses three steps of analysis, i.e. (1) the initial analysis, (2) the cycle analysis, and (3) the interconnection analysis. These steps hopefully can give an accurate conclusion on the research purposes. There are some phases that were done in the research, namely (1) preparation, (2) data collection, (3) data analysis, and (4) report compilation.

IV. RESULTS AND DISCUSSION

Direct Illocutionary Acts

Direct illocutionary acts are the dominant directive illocutionary acts. There are 1496 of 1868 directive illocutionary acts mentioned. It shows that this type of directive illocutionary acts is important. Some examples of direct illocutionary acts analysis are presented below.

The datum is one of the direct illocutionary acts, taken from chapter Al Muzammil (73) verse 2. The description of the text is presented below.

قُمْ اللَّيْلَ إِلَّا قَلِيلًا			
(2) Qumil-laila illā qalīlā(n)			
قُمْ	اللَّيْلَ	إِلَّا	قَلِيلًا
Stay up	the night	Except	a little

(2) Stay up (to pray) all night, except a little.

The direct illocutionary act in this verse is directly addressed to Prophet Muhammad during his prophethood. The lingual mark of direct illocutionary act in the verse is the word: قُمْ "Qum" which means 'stay up (to pray)'. The mark of directive illocutionary act found on the word "qum" is in a form of command (fi'il amr). The verse shows that Allah is the one that gives a command, while Prophet Muhammad is the receiver. Although the command is for Prophet Muhammad, this command is also applied to all Muslims (as people who follow Prophet Muhammad). The root of the word قُمْ "qum" is قَامَ "qooma".

قَامَ	يَقُومُ	قَامَ
qooma	yaquumu	qooma

The word قَامَ "qooma" means: he, singular, has risen. The word يَقُومُ "yaquumu" means: he, singular, is rising. There are also a word قُمْ "qum" which means the form of command: rise up (for the second person, he, singular). The meaning of the word "rise up" is rising up to take prayer at night. The lingual mark in the word قُمْ "qum" grammatically appears on the last alphabet, which is "mim sukun" (م "m").

The process of directive illocutionary act in this verse explains that "qum" is a direct command from the first person to second person. In Arabic, the word "qum" can be translated into "stay up (to pray)". So, the meaning of the word "qum" is not a literal word from 'stay up' (like waking up from sleeping, or standing up from a chair).

This verse is one of the verses delivered by Prophet Muhammad during his approximately 23-year-prophet hood. It shows that the command to take prayer/to salat (at night, or can be called tahajud) is a significant matter in Islamic rules. In fact, salat is the second pillar of Islam (uttering two words of syahadat is the first). Thus, all Muslims must do salat. Specifically, this verse explains how important 'to wake up at night' (in order to pray/salat) is.

The verse also shows that the command is not only for Prophet Muhammad, but also for all Muslims who follow him. In other words, Muslims should feel a disclosure to do an activity, 'staying up at night', frequently. Another Holy Quran verse mentioning about Muslims who take prayer (doing salat) is in chapter Al-Isro' (17) verse 79. This verse states that Muslims who take prayer at night will be rewarded a noble maqam (place). In general, it can be concluded that chapter Al-Muzammil (73) verse 2 directly gives a literal command toward all Muslims to 'stay up at night' to pray (to do salat).

Indirect Illocutionary Acts

Indirect illocutionary acts appears 190 times. Based on thorough investigation, the directness is the most important. The indirectness occurs after the directness. The example of indirect illocutionary acts is presented below.

Indirect illocutionary act in chapter Al-Jatsiyah (45) verse 6 is written below.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ			
(6) Tilka āyātullāhi natlūhā 'alaika bil-ḥaqq(i), fabi'ayyi ḥadiṣim ba'dal-lāhi wa āyātihi yu'minūn(a)			
تِلْكَ	آيَاتُ	اللَّهِ	نَتْلُوهَا
these are	the verses	allah	we recite
عَلَيْكَ	بِالْحَقِّ	فَبِأَيِّ	حَدِيثٍ
to you	in truth	then in what	statement
يَعْبُدُ	اللَّهِ	وَآيَاتِهِ	يُؤْمِنُونَ
after	Allah	and His verses	they believe?

(6) these are the verses of Allah which We recite to you in truth; then in what statement after Allah and His verses will they believe?

The example of indirect illocutionary acts is on the second sentence in the verse, which is: *فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ* “*Fa biayyi hadiitsim ba’da llahi wa aayaatihi yu’minuun*”, that means *‘then in what statement after Allah and His verses will they believe’*. In the verse, Allah (by using the third person point of view) is the one that gives a command, while all humans are the receivers of the command. However, during the delivery of this verse, Jahiliyyah people in Mecca is the representation of this command’s receivers. Allah commands all human beings to have a faith on Him by not finding a reason. Humans are asked to believe in Allah sincerely. This verse explains that humans do not want to devout Allah, which is why Allah applies the statement *‘then in what statement after Allah and His verses will they believe’*.

This is an exact example of indirect illocutionary act. In the verse, Allah uses an indirect command by applying this utterance *‘then in what statement after Allah and His verses will they believe’*. If the command is changed into a direct one, it will be: *‘believe in Allah’*. However, Allah does not employ this. So, in the verse, Allah actually commands humans to believe in Him, but this command is in the form of indirect command.

All humans will go back to Allah, which means Allah is the one who knows why He uses the indirect command in the verse. Based on direct-indirect command in the verse, the command applies indirect illocutionary act. Allah delivers His order by employing the *‘indirect’* way.

The lesson in this verse is finding the command to immediately believe in Allah and execute the rules made for them. Humans do not need to postpone their faith on their God, Allah Swt. The habit that detains people to become Muslims will harm their own selves, although this issue depends on themselves.

The total number of direct-indirect illocutionary acts in *Makkiyyah* verses are 1.686. After observing the verses, there is an explanation that direct illocutionary act is more dominant than the indirect act. The numbers of directive illocutionary acts are explained below.

Firstly, direct illocutionary acts significantly dominate the rest of illocutionary acts. There are 1496 literal-direct illocutionary acts. These acts show that Allah SWT emphasizes to make Jahiliyyah people understand the Holy Quran verses, in order to become better like people in Medina (after Prophet Muhammad’s migration).

Based on direct illocutionary acts, the receivers (people in Mecca, when Prophet Muhammad delivered Islam for the first time) clearly understood the Holy Quran verses and did not need thorough interpretation. Because of those statements (which is caused by ‘direct’ command), there will be a small chance for wrong interpretation (as the messenger) on the verses.

The statement of ‘directness’ is significant in directive illocutionary acts in *Makkiyyah* verses. It is proven by the total number of ‘indirect’ illocutionary acts, which are 190. It assumes that ‘DIRECTNESS’ is important in directive illocutionary acts of *Makkiyyah* verses. In conclusion, ‘DIRECT’ illocutionary acts must be applied on early verses of Holy Quran (which were delivered to Prophet Muhammad) for Jahiliyyah people in Mecca.

V. CONCLUSION

Based on the data, there are two variables, i.e. (1) direct illocutionary acts, and (2) indirect illocutionary acts. Direct illocutionary acts are the dominant directive illocutionary acts found in the verses, which appear 1496 times. It shows that DIRECTNESS is the important factor of directive illocutionary acts existence in *Makkiyyah* verses.

On the other hand, there are only a small number of indirect illocutionary acts which are not easily and quickly understandable. The significance is also far from DIRECT illocutionary acts. Thus, the implication of these acts is that Allah often uses direct illocutionary acts because this type of act is easy and quick for people to understand Holy Quran verses in Mecca period, which firstly occurred when there were Jahiliyyah people in Mecca

So, to answer **why** direct forms dominate in *Makkiyyah* verses, it is because those forms are easy to be understood by Jahiliyyah people in Mecca. INDIRECT forms in the verses are relatively difficult for people to understand.

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