

CHAPTER IV

FINDINGS AND ANALYSIS

This chapter presents about the research findings and the analysis of the data by using the selected theory in the chapter II. The data are related with the objective of the research question about; (1) the types of assertive acts found in the English translation of Surah Luqman by Dr. Mustafa Khattab, and (2) the types of directive acts found in the English translation of Surah Luqman by Dr. Mustafa Khattab.

A. Findings

In this research, the researcher used descriptive qualitative research method. Before analyze the data, the researcher collected some utterances that contain of assertive and directive acts found in the English translation of Surah Luqman by Dr, Mustafa Khattab. Then the selected data will be analyzed and interpreted by the researcher. The researcher analyzed the data by using Searle and Vandervaken's theory (1985).

1. Types of Assertive Acts Found in the English Translation of Surah Luqman by Dr. Mustafa Khattab.

According to Searle (1979:12) the point or purpose of the member of the assertive class is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition. Assertive illocutionary forces have the words to world direction of fit. The point of an assertive

illocution is to represent how world is. The simple test of an assertive is that can it be literally characterized as true or false. Here, the researcher found 27 data of assertive acts which categorized in each type they are assure, inform, state, claim, remind, disclaim, criticize, and affirm. The data are shown in the table as follows:

NO	ASSERTIVE ILLOCUTIONARY TYPE	FREQUENCY
1	Assure	8
2	Inform	5
3	State	4
4	Claim	4
5	Remind	2
6	Disclaim	1
7	Criticize	1
8	Affirm	1
TOTAL		27

a. Assure

Searle and Vanderveken (1985:182) say that assuring is done when one assures one tries to make the hearer feel sure, normally because he already has some doubts. To assure is the assertive act with the perlocutionary intention of

convincing the hearer of the truth of the propositional content in the world of the utterance. The researcher found total 8 data of assure.

Datum 1 verse 8-9

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ (٨) خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ (٩)

Surely those who believe and do good will have the Gardens of Bliss, staying there forever. Allah's promise is true. And He is the Almighty, All-Wise.

The sentence which bold typed is categorized as assertive illocution assure type because it tries to tell the truth and there is word 'surely' which make it categorized as assure type. This sentence may also give the effect of the hearer do good deeds. In that case, that sentence may be categorized as directive, but this analysis is focused on the illocution rather than on the perlocution as the effect of the utterance is called perlocution, in addition, the type of illocution and perlocution of a sentence is not always the same. The illocution may be categorized as assertive acts yet the perlocution may be categorized as directive acts, and so on.

Datum 2 verse 16

يَبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦)

‘Luqmân added,’ “O my dear son! ‘Even’ if a deed were the weight of a mustard seed—be it ‘hidden’ in a rock or in the heavens or the earth—Allah will bring it forth. **Surely Allah is Most Subtle, All-Aware.**

The sentence which bold typed is categorized as assertive illocution assure type because it has a truth value by the existing of word ‘is’ and the word ‘surely’ in the beginning of it make it considered as assure type.

Datum 3 verse 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)

And do not turn your nose up to people, nor walk pridefully upon the earth.

Surely Allah does not like whoever is arrogant, boastful.”

The sentence which bold typed is categorized as assertive illocution assure type because it has a truth value and the word ‘surely’ in the beginning of the sentence make it considered as assure type.

Datum 4 verse 23

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٣)

But whoever disbelieves, do not let their disbelief grieve you ‘O Prophet’. To Us is their return, and We will inform them of all they did. **Surely Allah knows best what is ‘hidden’ in the heart.**

The sentence which bold typed is categorized as assertive illocution assure type because it has a truth value by the existing of the word ‘surely’ in the beginning of the sentence in which also make it considered as assure type.

Datum 5 verse 27

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٧)

If all the trees on earth were pens and the ocean ‘were ink’, refilled by seven other oceans, the Words of Allah would not be exhausted. **Surely Allah is Almighty, All-Wise.**

The sentence which bold typed is categorized as assertive illocution assure type because the existing of the word ‘surely’ in which makes it having a truth value and considered as assure type.

Datum 6 verse 28

مَا خَلَقُكُمْ وَلَا يَعْتُكُمُ إِلَّا كَتَفَسٍ وَأَجِدُهُ إِنَّا اللَّهُ سَمِيعٌ بَصِيرٌ (٢٨)

The creation and resurrection of you ‘all’ is as simple ‘for Him’ as that of a single soul. **Surely Allah is All-Hearing, All-Seeing.**

The sentence which bold typed is categorized as assertive illocution assure type because the existing of the word ‘surely’ in which makes it having a truth value and considered as assure type.

Datum 7 verse 31

أَلَمْ تَرَ أَنَّ الْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (٣١)

Do you not see that the ships sail 'smoothly' through the sea by the grace of Allah so that He may show you some of His signs? **Surely in this are signs for whoever is steadfast, grateful.**

The sentence which bold typed is categorized as assertive illocution assure type because the existing of the word 'surely' in which makes it having a truth value and as in the previous sentence it seems like the hearer is having doubts, then in the bold typed sentence, it is for assuring them hence considered as assure type.

Datum 8 verse 33

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ (٣٣)

O humanity! Be mindful of your Lord, and beware of a Day when no parent will be of any benefit to their child, nor will a child be of any benefit to their parent. Surely Allah's promise is true. So do not let the life of this world deceive you, nor let the Chief Deceiver deceive you about Allah.

The sentence which bold typed is categorized as assertive illocution assure type because the existing of the word 'surely' in which makes it having a truth value and considered as assure type.

Datum 9 verse 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

Indeed, Allah 'alone' has the knowledge of the Hour. He sends down the rain, and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die. **Surely Allah is All-Knowing, All-Aware.**

The sentence which bold typed is categorized as assertive illocution assure type because the existing of the word 'surely' in which makes it having a truth value and considered as assure type.

b. Inform

Searle and Vanderveken (1985:182) state that to inform is to assert to a hearer with the additional preparatory condition that the hearer does not already know what he is being informed of. The researcher found total 5 data of inform.

Datum 10 verse 6

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
(٦)

But there are some who employ theatrics, only to lead others away from Allah's Way—without any knowledge—and to make a mockery of it. **They will suffer a humiliating punishment.**

The sentence which bold typed is categorized as assertive illocution inform type because it tries to tell the hearer about the truth. In addition the sentence patterns is future tense, it means that the aim of that sentence is to inform mankind something has never been happened before, that is whoever do bad deeds such as employ theatrics that lead others away from Allah's Way and make a mockery of it will suffer a humiliating punishment. The fact that the patterns of the sentence is future tense may be commonly identified as commissive acts but in that sentence it is not the speaker themselves who commit future action but the third person as the subject of the sentence.

Datum 11 verse 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ
الْمَصِيرُ (١٤)

And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. **To Me is the final return.**

The sentence which bold typed is assertive illocution inform type because it shows words-to-world fit and has a truth value. In addition, from the previous sentence, can be seen that the bold typed sentence is asserting to the hearer with the additional preparatory does not know what they are being informed of.

Datum 12 verse 28

مَا خَلَقَكُمْ وَلَا يَعْزُبُ عَنْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٢٨)

The creation and resurrection of you 'all' is as simple 'for Him' as that of a single soul. Surely Allah is All-Hearing, All-Seeing.

The sentence which bold typed is assertive illocution inform type because it tries to tell the truth in which the hearer seems to not know it yet, that is also why it is considered as inform type.

Datum 13 verse 30

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٣٠)

That is because Allah 'alone' is the Truth and what they invoke besides Him is falsehood, and 'because' Allah 'alone' is the Most High, All-Great.

The sentence which bold typed is assertive illocution inform type because it tries to reveal the truth by the word 'because' in which makes it considered as inform type because it shows that the hearer seems to not know what they are being informed of.

Datum 14 verse 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

Indeed, Allah 'alone' has the knowledge of the Hour. **He sends down the rain, and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die.** Surely Allah is All-Knowing, All-Aware.

The sentence which bold typed is assertive illocution inform type because it tries to tell the truth in which it also makes it considered as inform type because in those sentence, it shows that the hearer does not know yet what they are being informed of.

c. State

Searle and Vanderveken (1985:182) point that stating something is connected to the notion of setting something forth or representing something normally for the benefit or edification of the hearer. The researcher found total 4 data of state.

Datum 15 verse 2

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (٢)

These are the verses of the Book, rich in wisdom.

The sentence which bold typed is categorized as assertive illocution state type because, it tries to convince the hearer to believe what the truth that has been stated that is 'the Quran is containing wisdom lessons in it verses'. In addition, the sentence is ended in a period make it considered as state type.

Datum 16 verse 9

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ (٩)

staying there forever. **Allah's promise is true. And He is the Almighty, All-Wise.**

The sentences which bold typed is categorized as assertive illocution state type because it has truth value by the existing of the word 'is' in both sentence and it also shows words-to-world fit. In addition, the sentences are ended in period make it considered as state type.

Datum 17 verse 11

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ (١١)

This is Allah's creation. Now show Me what those 'gods' other than Him have created. **In fact, the wrongdoers are clearly astray.**

The sentence which bold typed is categorized as assertive illocution state type because it shows a truth value by the words 'in fact' in the beginning of the sentence in which it also make it considered as state type.

Datum 18 verse 27

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٧)

If all the trees on earth were pens and the ocean 'were ink', refilled by seven other oceans, the Words of Allah would not be exhausted. Surely Allah is Almighty, All-Wise.

The sentence which bold typed is categorized as assertive illocution state type because it expresses that the speaker believes the utterance that has been uttered, and it is ended in a period hence it is considered as state type.

d. Claim

Searle and Vanderveken (1985:182) says that claiming is the same as the asserting if it is seen to the notion that is the notion of speaker right which means claiming is asserting something based on the speaker claim. The researcher found total 4 data of claim.

Datum 19 verse 3-5

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ (٣) الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) أُولَٰئِكَ
عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٥)

'It is' a guide and mercy for the good-doers—those who establish prayer, pay alms-tax, and have sure faith in the Hereafter. It is they who are 'truly' guided by their Lord, and it is they who will be successful.

The whole sentences which bold type are categorized as assertive illocution claim type because in the beginning of sentence it tries to tell the truth in which makes it categorized as assertive illocution, in addition there is also word 'for' in the beginning of the sentence, hence it is considered as claim type. As for the

rest is explaining the claim that the Quran is for them who do good deeds, those are who establish prayer, pay alms-tax, have sure faith in the Hereafter, and truly guided by Allah.

Datum 20 verse 10-11

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَقَالَ فِي الْأَرْضِ رَوَّاسِي أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا
 مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ (١٠) هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ
 الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ (١١)

He created the heavens without pillars—as you can see—and placed firm mountains upon the earth so it does not shake with you, and scattered throughout it all types of creatures. And We send down rain from the sky, causing every type of fine plant to grow on earth. This is Allah’s creation. Now show Me what those ‘gods’ other than Him have created. In fact, the wrongdoers are clearly astray.

The whole sentences which bold typed is categorized as assertive illocution claim type because it tries to tell the truth by claiming ownerships of something as it mentioned that heavens are created by Allah without pillars and it is also Him who send down rain from the sky so that all type of fine plants grow on earth.

Data 21 verse 26

بِاللَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٦)

To Allah belongs whatever is in the heavens and the earth. Allah is truly the Self-Sufficient, Praiseworthy.

The sentence which bold typed is assertive illocution claim type because it containing truth values telling that Allah is truly the Self-Sufficient and Praiseworthy so whatever is in heavens and the earth belongs to Him, and the word ‘belongs’ itself marked it as claim type.

Datum 22 verse 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

Indeed, Allah ‘alone’ has the knowledge of the Hour. He sends down the rain, and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die. Surely Allah is All-Knowing, All-Aware.

The sentence which bold typed is categorized as assertive illocution claim type because the existing of the word ‘indeed’ in the beginning of the sentence which is for telling the truth and the word ‘has’ makes it considered as claim type.

e. Remind

Searle and Vanderveken (1985:182) state that reminding is to assert to a hearer with the additional preparatory condition that the hearer once knew and might have forgotten the proportional content. The researcher found total 2 data of remind.

Datum 23 verse 15

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ
مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥)

“But if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me ‘in devotion’. **Then to Me you will ‘all’ return,** and then I will inform you of what you used to do.”

The sentence which bold typed is categorized as assertive illocution remind type because it similar to the sentence in the fourteenth verse, thus it considered as remind because it has already stated before.

Datum 24 verse 23

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٣)

But whoever disbelieves, do not let their disbelief grieve you ‘O Prophet’. **To Us is their return,** and We will inform them of all they did. Surely Allah knows best what is ‘hidden’ in the heart.

The sentence which bold typed is categorized as assertive illocution remind type because it similar to the fourteenth and fifteenth verse, thus it is considered as reminding type.

f. Disclaim

Searle and Vanderveken (1985:182) state that disclaiming is the illocutionary denegation of claiming. The researcher found just one datum of disclaim.

Datum 25 verse 6

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِعَثْرٍ أَعْيُنُهُمْ أَغْمُورًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٦)

But there are some who employ theatrics, only to lead others away from Allah’s Way—without any knowledge—and to make a mockery of it. They will suffer a humiliating punishment.

The sentence which bold typed is categorized as assertive illocution disclaim type because it tries to convince the hearer and there is word ‘employ’ it the beginning of the sentence in which it explain that it disclaiming the theatrics is committed by some wrong-doers which lead people away from Allah’s Way without any knowledge and making a mockery of it. This sentence is the opposite of the previous verse.

g. Criticize

Searle and Vanderveken (1985:182) say that to criticize someone or something is to assert that a certain state of affairs that has to do with him or it is bad while expressing disapproval of him or it. The researcher just found one datum of criticize.

Datum 26 verse 7

وَإِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا وَلِيَٰ مُسْتَكْبِرًا كَانَ لَّمْ يَسْمَعْهَا كَأَنَّ فِيْ أُذُنَيْهِ وَقْرًا فَبَسَّرَهُ بَعْدَآبِ أَلْيَمٍ (٧)

Whenever Our revelations are recited to them, they turn away in arrogance as if they did not hear them, as if there is deafness in their ears.

So give them good news 'O Prophet' of a painful punishment.

The sentence which bold typed is categorized as assertive illocution criticize type because it tries to tell the truth which criticizing who turn away in arrogance by saying as if they are deaf when the Quran is recited to them.

h. Affirm

Searle and Vanderveken (1985:182) state that affirming is carrying the positive assertion as opposed to negative assertion. The researcher just found one datum of affirm.

Datum 27 verse 12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

Indeed, We blessed Luqmân with wisdom, 'saying', "Be grateful to Allah, for whoever is grateful, it is only for their own good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy."

The sentence which bold typed is assertive illocution affirm type because it is telling the truth and in the beginning of the sentence, there is word ‘indeed’ which is to affirm the hearer that Allah has given Luqman “wisdom”.

2. Types of Directive Acts Found in the English Translation of Surah Luqman by Dr. Mustafa Khattab.

Directive act is an illocutionary act that makes the addressee doing something. Directive act helps the addresser to change the situation. Searle (1969) stated that directives are intended to produce some effect through action by the hearer: ordering, commanding, requesting, advising, and recommending are examples. Here, the researcher found 18 data of directive acts which categorized in each type they are order, forbid, ask, advise, warn, tell, urge, and command. The data are shown in the table as follows:

NO	DIRECTIVE ILLOCUTIONARY TYPE	FREQUENCY
1	Order	4
2	Forbid	3
3	Ask	3
4	Advise	2
5	Warn	2
6	Tell	2
7	Urge	1
8	Command	1

TOTAL	18
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a. Order

Searle and Vanderveken (1985:182) say that to order is to demand of the hearer that he does something while invoking a position of authority or of power over him. The researcher found 4 data of order.

Datum 1 verse 7

وَإِذَا تُلِّيٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِيٓ أُذُنَيْهِ وَقْرًا فَبَسَّرَهُ بَعْدَآبِ أَلْيَمِ (٧)

Whenever Our revelations are recited to them, they turn away in arrogance as if they did not hear them, as if there is deafness in their ears. **So give them good news 'O Prophet' of a painful punishment.**

The sentence which bold typed is categorized as directive illocution order type because the speaker wants the hearer to do something. In this case, the speaker is Allah SWT and the hearer is Prophet Muhammad (PBUH) so the type of it is ordering because the degree of the speaker is higher than the the hearer. The sentence explain about Allah orders the Prophet Muhammad to give the people who refuse the Quran good news of a painful punishment. The good news here is the allusion as how arrogant they are who refuse the Quran.

Datum 2 verse 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ
الْمَصِيرُ (١٤)

And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. **So be grateful to Me and your parents.** To Me is the final return.

The sentence which bold typed is categorized as directive illocution order type because the speaker, in this case is Allah wants the hearer that is human, to do something that is to be grateful to Him and our parents. Clearly it is included in order type because the degree of the speaker in this sentence is greater than the hearer.

Datum 3 verse 15

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ
مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥)

But if they pressure you to associate with Me what you have no knowledge of, do not obey them. **Still keep their company in this world courteously, and follow the way of those who turn to Me 'in devotion'**. Then to Me you will 'all' return, and then I will inform you of what you used to do.

The sentence which bold typed is directive illocution order type because the speaker get the hearer to do something by the words 'keep' and 'follow'. In the

sentence, Allah orders us to keep our parents company in the world courteously and just follow the way of those who turn to Allah in devotion. Despite that our parents pressure us to worship in others, Allah still wants us to accompany them with appropriate kindness. Due to the fact that the speaker here is Allah and the hearer is us, human, then it is included in order type because the speaker's degree is greater than the speaker.

Datum 4 verse 33

يَأْتِيهَا النَّاسُ أَتَقُؤْا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْرِي وَالِدٌ عَنِ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ (٣٣)

O humanity! Be mindful of your Lord, and beware of a Day when no parent will be of any benefit to their child, nor will a child be of any benefit to their parent. Surely Allah's promise is true. So do not let the life of this world deceive you, nor let the Chief Deceiver deceive you about Allah.

The sentences which bold typed are categorized as directive illocution order type because in the beginning of the verse there is imperative sentence which directs the hearer, in this case is human, to do something which is stated in the next sentence.

b. Forbid

Searle and Vanderveken (1985:182) state that forbidding is the propositional negation of ordering. The researcher found 3 data of forbid.

Datum 5 verse 15

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ
مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٥)

But if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me 'in devotion'. Then to Me you will 'all' return, and then I will inform you of what you used to do.

The sentence which bold typed is categorized as directive illocution forbid type because it is clearly said 'do not obey' meaning the speaker wants the hearer to not obey. In that sentence, Allah forbid us to obey our parents if they pressure us to associate with others than Allah in which we do not know anything about it.

Datum 6 verse 23

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٣)

But whoever disbelieves, **do not let their disbelief grieve you 'O Prophet'**. To Us is their return, and We will inform them of all they did. Surely Allah knows best what is 'hidden' in the heart.

The sentence which bold typed is categorized as directive illocution forbid type because it direct the hearer to not do something by the words 'do not'. In that

sentence the speaker is Allah then the hearer is Prophet Muhammad (PBUH), thus it is considered as forbid type since forbid is the proportional negation of ordering type in which the speaker's degree is greater than the hearer.

Datum 7 verse 33

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ (٣٣)

O humanity! Be mindful of your Lord, and beware of a Day when no parent will be of any benefit to their child, nor will a child be of any benefit to their parent. Surely Allah's promise is true. **So do not let the life of this world deceive you, nor let the Chief Deceiver deceive you about Allah.**

The sentence which bold typed is categorized as directive illocution forbid type because there are words 'do not' in the beginning of the sentence that indicates the speaker directly forbids the hearer to do something false that is letting the world and Chief Deceiver deceive us about Allah.

c. Ask

Searle and Vanderveken (1985:182) say that "ask" has two quite distinct uses. One is in the notion of asking a question and the second is the notion of asking someone to do something. Questions are always directives, for they are attempts to get the hearer to perform a speech act.

Datum 8 verse 20

لَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَهُ وَبَاطِنَهُ وَمِنَ النَّاسِ
مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ (٢٠)

Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favours upon you, both seen and unseen? ‘Still’ there are some who dispute about Allah without knowledge, or guidance, or an enlightening scripture.

The sentence which bold typed is categorized as directive illocution ask type because from the pattern of the sentence, it indicates that the speaker directly asks the hearer to do affirmation or denying towards the question.

Datum 9 verse 21

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانُوا لَشَيْطَانٍ يَدْعُوهُمْ إِلَى
عَذَابِ السَّعِيرِ (٢١)

When it is said to them, “Follow what Allah has revealed,” they reply, “No! We ‘only’ follow what we found our forefathers practicing.” **‘Would they still do so’ even if Satan is inviting them to the torment of the Blaze?**

The sentence which bold typed is categorized as directive illocution ask type because there are words ‘would they still do so’ that is considered as a question which ask the hearer to stop his/her false action.

Datum 10 verse 29

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي إِلَىٰ أَجَلٍ
مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٩)

Do you not see that Allah causes the night to merge into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term, and that Allah is All-Aware of what you do?

The whole sentence which bold typed is categorized as directive illocution ask type because it direct the hearer to do something by asking some questions. The hearer here is asked to see that it is Allah the Almighty who makes night to merge into the day and the day into the night and so on.

d. Advise

Searle and Vanderveken (1985:182) state that advise is simply the speaker advises the hearer to do something. The researcher found 2 data of advse.

Datum 11 verse 12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

Indeed, We blessed Luqmân with wisdom, 'saying', **“Be grateful to Allah, for whoever is grateful, it is only for their own good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy.”**

The sentences which bold typed are categorized as directive illocution advise type because there is word ‘be’ in which the speaker wants the hearer being what he said that is to grateful towards Allah, then the rest explains why the hearer has to be what the speaker wants, meaning the speaker gets the hearer to take some appropriate actions in which it is considered as advise type.

Datum 12 verse 19

وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys.”

The whole sentences which bold typed are categorized as directive illocution advise type because the speaker wants the hearer to do something by the words ‘be’ and ‘lower’, in which it also means the speaker gets the hearer to take some appropriate actions in which it is considered as advise type. In this case, the speaker is Luqman, he advises his son to be the moderate one rather than being an arrogant person that Allah dislike. Luqman also give an advice towards his son to lower his voice as the ugliest of all voices is donkeys’ voice.

e. Warn

Searle and Vanderveken (1985:182) say that warn is the state of affairs that something is bad to do. The researcher found 2 data of warn.

Datum 13 verse 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

And ‘remember’ when Luqmân said to his son, while advising him, “O my dear son! **Never associate ‘anything’ with Allah ‘in worship’, for associating ‘others with Him’ is truly the worst of all wrongs.”**

The sentence which bold typed is categorized as directive illocution warn type because the speaker attempts to do something and there is a word ‘never’ that indicates it is a warning to not do false thing. In that sentence, Luqman warns his son to not associate anything with Allah in worship, because Allah already said in the Quran that He create human to worship Him, not others. It is the most important lesson that we have to learn because the purpose of our life is to worship Allah. It is like the key for us to survive from this life. If we do not obey it, we will be punished.

Datum 14 verse 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)

“And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful.

The sentence which bold typed is categorized as directive illocution warn type because there are words ‘do not’ indicates that it is warn type, meaning the speaker directs the hearer to not do something. It is not confused with the forbid type because the speaker here is Luqman and the hearer is his son. The degree’s gap of them is likely not as great as the degree’s gap of Allah towards human.

f. Tell

Searle and Vanderveken (1985:182) state that to tell the hearer to do something is to direct him in a manner (or mode) which does not give him the option of refusal. The researcher found 2 data of tell.

Datum 15 verse 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ
الْمَصِيرُ (١٤)

And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.

The sentences which bold typed are categorized as directive illocution tell type because in the beginning of the verse the speaker says 'We have commanded' that is considered as tell type in which also the speaker do not give the speaker a chance to the hearer to refuse what has been said, then the next words the speaker wants the hearer to do something that is to honour he/she parents, make it considered as directive illocution.

Datum 16 verse 22

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (٢٢)

Whoever fully submits themselves to Allah and is a good-doer, they have certainly grasped the firmest hand-hold. And with Allah rests the outcome of 'all' affairs.

The sentence which bold typed is categorized as directive illocution tell type because it directly tells the hearer to do something that is submitting themselves to Allah so that they are included as good-doers.

g. Urge

Searle and Vanderveken (1985:182) say that to urge is simply to advocate a course of action. Urging has the additional preparatory condition that the speaker has reasons for the course of action urged. The researcher just found one datum of urge.

Datum 17 verse 11

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ (١١)

This is Allah's creation. **Now show Me what those 'gods' other than Him have created.** In fact, the wrongdoers are clearly astray.

The sentence which bold typed is directive illocution urge type because there is words 'show me' indicates that the speaker wants the hearer to do something. In addition, in the previous verse it mentioned Allah's creations, urging type itself has additional preparatory that speaker has reasons the course of urged, then in that sentence, Allah urges them who worships others besides Him to show Him what their 'gods' have created since Allah has shown them His creations.

h. Command

Searle and Vanderveken (1985:182) say that a command requires authority or at least pretended institutionalized power. It is to give an order from a position of authority. The researcher just found one datum of command.

Datum 18 verse 17

يَبْنِيْ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْتَهٗ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر

(١٧)

“O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.”

The sentences which bold typed are categorized as directive illocution command type because the speaker wants the hearer to do something by saying words ‘establish’, ‘encourage’, and ‘endure’. In addition, in the beginning of the verse there is imperative words saying ‘O my dear son’ indicates that the speaker here has an authority of the hearer that is the father of the hearer, thus it is included in command type. In that sentence, Luqman commands his son to establish prayer, do good deeds, avoid do bad deeds and be patient towards whatever befalls him

B. Discussion

After presenting and analyzing the data in the English translation text of Surah Luqman by Dr. Mustafa Khattab, the researcher found twenty seven utterances that contain of assertive acts and eighteen utterances belong to directive acts. Assertive acts are merely produced to tell the truth and false things, meanwhile directive acts are often produced in teaching and learning.

In the Surah Luqman, the researcher found 8 types of assertive acts, the most frequently used in the surah is assure (with 8 data), then inform (5 data), state (4 data), claim (4 data), remind (2 data), disclaim (1 datum), criticize (1 datum), and the last is affirm (1 datum). The assure type becomes the most frequently used in the surah, it is because the Quran contains truthfulness that sometimes still doubted by them who is wrong-doers, thus it assures the hearer many times. In addition, the researcher also found 8 types of directive acts in the surah, the most frequently used is order (with 4 data), then forbid (3 data), ask (3 data), advise (2 data), warn (2 data), tell (2 data), urge (only one datum), and the last is command (also just one datum). The most often appears is order type is clearly because of the Quran is Allah's sayings, thus it contains many orders.

Surah Luqman contains some moral values that nowadays needs to be learned by parents. As they concerning or exactly complaining about their children's bad attitude. It is actually not their children's fault yet completely their own fault as parents who do not teach their children properly since early stage. As we know that parents are the first place where kids learn since they were born. In

addition, in this surah, Allah shows how Luqman wisely advised his son. It was written in the 12th-19th verses.

In the 12th verse, Luqman advised his son by saying “Be grateful to Allah” then he said why his son has to be grateful. However afterwards he also gave explanation what if his son did not be grateful. It showed that he wanted his son to think and choose what he wants to do by himself after listened his advice. He gave him freedom so that once his son did the good one, he did it sincerely because it was his own choice. On the contrary, in the 21st Century, many parents give advices to their without any strong reason why they have to do this and why they should not do that. In addition, the same case going in the 19th verse when Luqman gave his son advice to be moderate in his pace and lower his voice. And again he also gave the reason for why his son to do that.

The next is 13th verse in which Luqman gave a warning to his son. He warned his son to never associate anything with Allah in worship, because it is truly the worst of all wrongs. Again, he always gave reason for whatever he said to his son which nowadays has often been forgotten by many parents. They frequently warn their children without telling reason or even the consequence of doing bad things. They just keep saying “don’t” then when they are asked why, they often do not even know the reason. Then rather than listened to their parents, the children would like to do otherwise.

In the 14th verse then Allah tells that He already commanded mankind as the children to honour their parents especially mothers who have carried them in more

than nine months and because of that He also orders to be grateful towards Him and their parents. However, then in the next verse Allah forbid them to obey their parents if they pressure them to associate with others in which they do not have knowledge of. It showed that as children, people also have to be careful in obeying their parents' orders. Since as the children sometimes people do not know what their parents already knew. That's why reason behind orders are important. However, Allah orders to keep their parents company in this world but follow the way of those who turn to Him in devotion.

Back to Luqman's advice in the 16th verse, he tells his son that however small things we do, Allah will bring it forth since Allah is Most-Subtle and All-Aware. Here, Luqman used a parable to tell it. He used a mustard seed to picture how small deeds he meant so that his son could imagine it. This kind of method could be apply when teaching children in the early age as it makes them easier to understand what their parents meant.

The next verses 17th and 18th in which Luqman representatively giving command and warning towards his son. Just like the previous verses, he also gave the reason behind his command and warning.

In the previous study which is the most similar with this study, written by Trisnawati (2017) that also studied about assertive and directive acts, but her subject is a movie "My Name is Khan" by Karan Johar, she found that the most frequent utterance that produced by the actors is asserting and requesting act for

each illocutionary points representatively. In her study she used Yule's theory to analyze her data, in other hand this study used Searle and Vanderveken's theory. Trisnawati concluded there are many utterances that are classified as assertive and directive acts in "My Name is Khan" movie. The illocutionary force of assertive acts are asserting, concluding, describing, assessing and complaining. Meanwhile, the illocutionary forces of directive act are advising, ordering, requesting, and suggesting. It means that assertive and directive acts are cannot be separated in communication. People used those acts to express their intention in daily conversation also in the movie.