

**Directive Speech Acts and Wisdom Values in Q.S. Al Mu'min (A Pragmatics Study)****Sholichatul Bisriyah***Pondok Pesantren Pancasila Salatiga*[\*sholicabisriyah@gmail.com\*](mailto:sholicabisriyah@gmail.com)**Submission Track:**

Received : 2022-01-13

Final Revision : 2022-06-27

Available Online : 2022-06-27

**Abstract**

This paper aims to examine the directive speech acts form and the wisdom values in Q.S. Al Mu'min. This is qualitative research applying library research design. Using the Qur'an published by PT Surya Prisma Sinergi in 2012, the research data is in the form of sentence structure of directive speech acts. The results found as many as 75 forms of directive speech acts, with the classification of 25 types of directive speech acts of command, 9 types of directive speech acts of prohibition, 6 types of directive speech acts of request, 4 types of directive speech acts of the question, and 31 types of directive speech acts of advice. Furthermore, it was found that the types of directive speech acts of request with the function of begging and asking; the question with the function of asking; command with the function of commanding, requiring, and ordering; prohibition with the function of prohibiting; and advice with the function of advising, calling, warning, and reminding. In addition, there are found wisdom values, in 13 verses over 85 verses, including courage, firmness of faith, non-abusive power, empathy, and *tawakkal*.

**Keywords:** *Wisdom Values, Directive Speech Acts, Q.S. Al-Mu'min*

**Abstrak**

Artikel ini bertujuan untuk mengkaji bentuk tindak tutur direktif dalam surat Al-Mu'min dan nilai-nilai hikmah yang terkandung di dalam surat tersebut. Jenis penelitian yang digunakan bersifat kualitatif dengan menggunakan desain penelitian pustaka. Sumber data penelitian kitab al-Qur'an yang diterbitkan oleh PT Surya Prisma Sinergi tahun 2012, dengan data berupa susunan kalimat tindak tutur direktif dalam surat Al-Mu'min. Hasilnya ditemukan sebanyak 75 bentuk tindak tutur direktif, dengan klasifikasi 25 jenis tindak tutur direktif perintah, 9 jenis tindak tutur direktif larangan, 6 jenis tindak tutur direktif permintaan, 4 jenis tindak tutur direktif pertanyaan, dan 31 jenis tindak tutur direktif nasihat. Lebih lanjut ditemukan, jenis tindak tutur direktif permintaan dengan fungsi memohon dan meminta; pertanyaan dengan fungsi bertanya; perintah dengan fungsi memerintah, mengharuskan, dan menyuruh; larangan dengan fungsi melarang; dan nasihat dengan fungsi menasehati, menyerukan, memperingatkan, dan mengingatkan. Sedangkan nilai-nilai hikmah yang terdapat dalam surat Al-Mu'min dari 85 ayat yang tersebar di 13 ayat, ditemukan 30 macam nilai-nilai hikmah, di antaranya: keberanian, keteguhan iman, tidak menyalahgunakan kekuasaan, berempati dan tawakkal.

**Kata kunci:** *nilai hikmah, tindak tutur direktif, surat al-Mu'min*

## INTRODUCTION

Language is a means of communication between humans that can be used either orally or in writing. Through the use of language, humans can express all kinds of information to other humans. Thus, language plays an important role in human life. Furthermore, language is not only a means of communication between humans but also a means of communication between God and His servants. As contained in the Quran, Allah conveys various kinds of messages to mankind.

In expressing themselves, a person not only produces speech containing words and grammatical structures but also must show actions through the speech.<sup>1</sup> Therefore, in every communication, there will definitely be speech activity events or speech acts. So, the utterances spoken by the speaker (Allah) to the addressee (His servant) in the Qur'an are not just functioned to state something but also intended to do something. In other words, the words of Allah in the Qur'an are also intended for His servants to do something. Therefore, the continuity of every language interaction will always involve two parties, namely the speaker and addressee. The speaker is the one who speaks, while the addressee is the one who is invited to speak.

The discussion of speech acts is included in the realm of pragmatics, which is a field of linguistics that studies the relationship between the external language and the purpose of the speech. Pragmatics is the study of contextual meaning.<sup>2</sup> This means that we must pay attention to the context. There needs to be an interpretation of what someone means in a particular context and how that context affects what someone says. Therefore, the speaker needs to consider what they want to say because it must be adjusted to the person they are talking to (addressee), where, when, and under what circumstances so that there is no misunderstanding.

Searle, in his book entitled "Speech Acts: An Essay in the Philosophy of Language" states that speech acts are actions displayed through speech (the performance of speech acts).<sup>3</sup> According to Searle, speech acts consist of five types, namely representative, directive, expressive, commissive, and declarative acts. In the study of speech acts, directive speech acts become one of the discussions in it. A directive speech act is a form of speech used by the

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<sup>1</sup> George Yule, *Pragmatik*, terj. Indah fajar Wahyudi dan Rombe Mustajab (Yogyakarta: Pustaka Pelajar, 2006), 81.

<sup>2</sup> *Ibid.*, 3

<sup>3</sup> John Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge University Press, 1969), 37.

speaker so that the addressee is influenced to perform an action.<sup>4</sup> Directive speech acts can be delivered directly or indirectly using imperative, interrogative, and declarative sentences. The sentence functions directly if it functions conventionally; declarative sentences to convey news, imperative sentences to command, and interrogative sentences to ask questions. The sentence functions indirectly if it does not function conventionally, such as a declarative sentence's function other than to convey news, an interrogative sentence's function other than to ask questions. Meanwhile, imperative sentences can only be used conventionally, and not function non-conventionally. In terms of types, directive speech acts consist of directive speech acts of command, prohibition, request, question, and advice. Each type has important functions such as asking, commanding, directing, prohibiting, asking, and advising.<sup>5</sup>

As a medium of communication between God and His servants, the Qur'an contains a lot of directive speech because the main function of the Qur'an is as a guide to educate humans to become pious people. As a daily guide for Muslims, the Qur'an must be able to be digested properly by its adherents so as not to cause personal meaning that leads to misinterpretation. The ability to understand the teachings contained in the Qur'an cannot be separated from linguistic competence because the message in the Qur'an is a message built by strands of linguistic construction. Therefore, directive speech acts become one of the appropriate linguistic constructions to study the expressions of commands and prohibitions in the Qur'an. This speech act's type is a unit of linguistic construction that is widely found in the Qur'an which is used to tell Muslims to do something. Therefore, by studying speech acts, the teachings contained in the Qur'an can be understood properly by Muslims, including Q.S. al-Mu'min.

According to the researcher, while studying Surah al-Mu'min, the Surah contains a lot of directive speech in the form of a command, prohibition, request, question, or advice. In addition, there are also wisdom values that are relevant to current conditions. This is because there are many historical figures that spark inspiration if studied in detail, such as the story of Prophet Moses and a believing man among the followers of Pharaoh. Therefore, studying the utterances in Surah al-Mu'min that contain directive meanings is very interesting and important to do in order to reveal the intentions contained.

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<sup>4</sup> Veni Nurpadillah, "Tindak Tutur Direktif Mahasiswa Milenial Dan Dosen Dalam Grup Whatsapp", *Disastra: Jurnal Bahasa dan Sastra Indonesia*, Vol.1, No. 2, (Juli 2019): 72-73.

<sup>5</sup> *Ibid.*,

## METHODOLOGY

This research is a qualitative research type with a pragmatic analysis approach. The research design used in this study is library research. The researchers conducted research in libraries or work rooms to obtain their research data through books or other library sources.<sup>6</sup> The primary data source used in this research is Q.S. al-Mu'min. The data consisted of 10 pages of 85 verses. The data of this research is in the form of directive speech acts and wisdom values contained in Q.S. al-Mu'min. Moreover, the secondary data sources that the author uses as a tool to analyze the problems such as Pragmatics books, Tafsir Ibn Kasir, Asbābun Nuzul and several other relevant books.

The method is divided into several techniques that are elaborated further as follows.

### 1. Collecting data

In this stage, the data were analyzed using the theory of directive speech acts proposed by Searle. Data were collected using the following methods:

- a. Reading Q.S. al-Mu'min repeatedly until finding the data in the form of directive speech acts and wisdom values;
- b. Recording all data found in the data recapitulation table and continued with data grouping.

### 2. Analyzing data

This research was qualitative descriptive research. Therefore, the researcher used the commensurate analysis method in this research. The determining tool used by the researcher was the reference or the reality designated by the language.<sup>7</sup> In the implementation of this method, basic techniques and advanced techniques were used. The basic technique was the determining element sorting technique (PUP), which was a mental sorting tool owned by the researcher. Through this technique, the researcher started by reading the data carefully and thoroughly and recording it in the data recapitulation table. Furthermore, the researcher analyzed and identified the data to find the types of directive speech acts and wisdom values contained in the sentences.

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<sup>6</sup> M. Zaim, *Metode Penelitian Bahasa: Pendekatan Struktural* (Padang: Sukalbana Press, 2014), 18.

<sup>7</sup> *Ibid*, 99.

After that, a further technique was carried out, namely the comparative equating technique (HBS). The directive speech acts one by one were analyzed by using the theory proposed by Searle. The correctness was done by referring to the theoretical study of the types of directive speech acts. After obtaining all types of directive speech acts, then the researcher recorded the variations of the types of directive speech acts in the data and analyzed the data related to the values of wisdom in Surah al-Mu'min.

### 3. Reporting data

The final stage in this research was reporting data. The author presented the results of the research in the form of a written report.

## DISCUSSION

### *Directive Speech Acts*

Searle divides directive speech acts into five types, namely: command, request, question, prohibition, and advice.<sup>8</sup> The following is the data frequency table of directive speech act types found in Surah al-Mu'min:

**Table 1. Directive Speech Act Frequency**

No.	Directive Speech Act	Frequency
1.	Command	25
2.	Request	6
3.	Question	4
4.	Prohibition	9
5.	Advice	31
Total		75

Based on table 1, there are some data of directive speech act types in Surah al-Mu'min, including directive speech acts of command 6 occurrences; directive speech acts of request 25 occurrences; directive speech acts of question 9 occurrences; directive speech acts of prohibition 31 occurrences; and directive speech acts of advice 4 occurrences. The following is the description of the table above:

### *Command*

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<sup>8</sup> Veni Nurpadillah, "Tindak Tutur Direktif Mahasiswa Millennial Dan Dosen Dalam Grup Whatsapp", 72-73.

According to Searle, this command directive speech act is a speech act used by the speaker to tell the addressee to do something. The functions of command directive speech acts include ordering, wanting, demanding, ordering, requiring, and forcing.<sup>9</sup> In Surah al-Mu'min, the researcher found all types of command directive speech acts. Furthermore, the types of command directive speech acts can be delivered in the form of declarative and interrogative sentences, as in table 2.

**Table 2. Command Directive Speech Act Frequency**

No.	Sentence Mode	Frequency
1.	Command Imperative Sentence	13
2.	Command Declarative Sentence	9
3.	Command Interrogative Sentence	3
Total		25

a. Command Imperative Sentence

Data 13, verse 56

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ ۖ فَاسْتَغِذُّ  
بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Surely those who dispute Allah's signs—with no proof given to them—have nothing in their hearts but greed for dominance, which they will never attain. So seek refuge in Allah. Indeed, He alone is the All-Hearing, All-Seeing.

The form of speech act in data 13 is a direct speech act. The utterance has an imperative sentence mode (*al amr*). This is indicated by the command verb (*fi'il amr*) فاستغذ 'seek refuge' which acts as a predicate in the sentence. The imperative utterance is in فاستغذ بالله 'so seek refuge in Allah'. In this utterance, Allah SWT is the speaker, and prophet Muhammad is the addressee. The utterance is Allah's command to Prophet Muhammad to always seek refuge in Him (All-Hearing, All-Seeing).<sup>10</sup> Allah SWT commands the prophet Muhammad to always ask Him for protection from the evil of those who dispute

<sup>9</sup> *Ibid.*

<sup>10</sup> Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Kasir IV*, (Jakarta: Gema Insani Press, 2009), 172.

the truth with falsehood without evidence because what is in their chests is only greed that will never be achieved. Thus, the utterance in data 13 is a type of command directive speech act that functions to command.

b. Command Declarative Sentence

Data 01, verse 2

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

The revelation of this Book is from Allah—the Almighty, All-Knowing,

The form of speech act in data 01 is an indirect speech act. The sentence has a declarative sentence mode (*kalam al-khabar*). This is recognized by the informative nature of the utterance. However, the speech act is an imperative sentence mode (*al-Amr*) delivered in the form of a declarative sentence (*kalam al-khobar*). In the utterance, Allah SWT is the speaker and all His servants are the addressee. The utterance is about the news conveyed to all His servants, namely about the descent of the Qur'an from the side of Allah who has might and knowledge.<sup>11</sup> Allah SWT does not just inform about the position of the Qur'an to all His servants that the book of the Qur'an is a book revealed from the side of Allah who has might as well as knowledge, but it is also intended to command all His servants to believe in the truth of the Qur'an. Thus, the utterance in data 01 is a type of command directive speech act that functions to command.

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<sup>11</sup> *Ibid*, 143.

c. Command Interrogative Sentence

Data 20, verse 66

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسَلِّمَ لِلرَّبِّ  
الْعَالَمِينَ

Say, 'O Prophet,' "I have been forbidden to worship those 'idols' you worship besides Allah, since clear proofs have come to me from my Lord. And I have been commanded to 'fully' submit to the Lord of all worlds."

The form of speech act in data 20 is a direct speech act. The utterance has the mode of an imperative sentence (*al-Amr*). This is characterized by the command verb (*fi'il amr*) قُل 'say' which is the predicate in the sentence. The imperative sentence in the utterance is قُلْ 'I have been forbidden to worship those 'idols' you worship besides Allah". In this utterance, Allah SWT is the speaker and prophet Muhammad is the addressee. The utterance is about Allah SWT's command to Prophet Muhammad to tell his people that Allah has forbidden His servants to worship other than Him.<sup>12</sup> Allah SWT commands the prophet Muhammad to tell his people that He forbids all His servants to worship other than Him because no one is worthy of worship other than Him. Thus, the utterance in data 20 is a type of command directive speech act that functions to command.

*Request*

According to Searle, this command directive speech act is an utterance used by the speaker to request and expect something from the speech partner. The functions in the directive speech act of request include asking, giving a message, pleading, pressing, and encouraging.<sup>13</sup> Here are the types of directive speech acts of request found in the letter al-Mu'min:

<sup>12</sup> Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Kasir IV*, 178.

<sup>13</sup> Veni Nurpadillah, "Tindak Tutur Direktif Mahasiswa Millennial Dan Dosen Dalam Grup Whatsapp", 72



Table 3. Request Directive Speech Act Frequency

No.	Sentence Mode	Frequency
1.	Request Imperative Sentence	5
2.	Request Interrogative Sentence	1
Total		6

## a. Imperative Request Sentence

Data 35, verse 7

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا  
وَسِعَتْ كُلَّ شَيْءٍ رَّحْمَةٌ وَعِلْمٌ فَأَغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

Those 'angels' who carry the Throne and those around it glorify the praises of their Lord, have faith in Him, and seek forgiveness for the believers, 'praying:' "Our Lord! You encompass everything in 'Your' mercy and knowledge. So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire.

The form of speech act in data 35 is a direct speech act. The sentence has the imperative mode of request (*al-Amr*). This is characterized by the command verb (*fi'il amr*) *فاغفر* so 'forgive' and *وقهم* which 'and protect' being the predicates in the sentence. The request imperative sentence in the speech is *فاغفرللذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم* 'So forgive those who repent and follow Your Way, and protect them from the torment of the Hellfire'. In this utterance, the angels are the speakers and Allah SWT is the interlocutor. The sentence in the speech is about the angels who ask for prayers for believers.<sup>14</sup> The angels ask Allah SWT that the people who have done wrong be given mercy if they repent, surrender and no longer commit sins, and follow what has been ordered and leave what has been forbidden. In addition, the angels also ask Allah SWT that the believers be turned away from the painful and painful punishment of hell. Thus, the utterance in data 35 is a type of request directive speech act that functions to request.

<sup>14</sup> Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Kasir IV*, 147-148.

b. Interrogative Request Sentence

Data 38, verse 11

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

They will plead, “Our Lord! You made us lifeless twice, and gave us life twice. Now we confess our sins. So is there any way out?”

The form of speech act in data 38 is an indirect speech act. The sentence has the mode of an interrogative sentence (*istifham*). It is characterized by the interrogative device هل 'is there' which is usually used to demand justification (*tashdiq*) only. The interrogative sentence in the utterance is فهل إلى خروج من سبيل 'So is there any way out?'. However, the *istifham* in the utterance does not function conventionally. The speaker does not require a 'yes' or 'no' answer from his interlocutor. Rather, it is a form of a pleading request from the interlocutor to be allowed to return to the world. In the utterance, the disbelievers are the speakers and the angels are the interlocutors. The utterance is about the pitiable request of the disbelievers who can no longer bear to feel His punishment after hearing the call of the angel.<sup>15</sup> The disbelievers begged the angels to give them a way out of hell. Thus, the utterance in data 38 is a type of request directive speech act that functions to request.

*Question*

According to Searle, this question directive speech act is an utterance used by the speaker to ask something to the speech partner. The question means that the speaker wants information from the speech partner. The functions in question directive speech acts include asking, interrogating, insulting, and persuading.<sup>16</sup> The following are the types of question directive speech acts found in the letter al-Mu'min:

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<sup>15</sup> *Ibid.*, 149-150.

<sup>16</sup> Veni Nurpadillah, “Tindak Tutar Direktif Mahasiswa Millennial Dan Dosen Dalam Grup Whatsapp”,

Table 4. Question Directive Speech Act Frequency

No.	Sentence Mode	Frequency
1.	Question Imperative Sentence	4
Total		4

Data 43, verse 50

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رَسُولُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا آلَهُمْ وَمَا دَعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

The keepers will reply, “Did your messengers not ‘constantly’ come to you with clear proofs?” They will say, “Yes ‘they did’.” The keepers will say, “Then pray! Though the prayer of the disbelievers is only in vain.”

The form of speech act in the utterance is a direct speech act. The sentence has the mode of an interrogative sentence (*istifham*). It is characterized by the interrogative device *أَوَلَمْ* which is usually used to find out something singular (*tashawwur*) or demand justification (*tashdiq*). The first form of speech act in data 43 is found in the sentence *“أَوَلَمْ تَكُ تَأْتِيكُمْ رَسُولُكُمْ بِالْبَيِّنَاتِ”*, “Did your messengers not ‘constantly’ come to you with clear proofs?”. The *Istifham* in the utterance functions conventionally. In the utterance, the guardian of Hell Jahannam, and the inmates of Hell are the interlocutors. The utterance is about the answer in the form of rejection of the inmates' request to the guardian of Hell Jahannam.<sup>17</sup> The guardian of Hell Jahannam asked the inmates of Hell about the arrival of the proofs presented by His messengers to them when in the world, to which they then answered with the answer “Yes ‘they did’”. Thus, the utterance in data 43 is a type of question directive speech act that functions to ask.

### Prohibition

According to Searle, the directive speech act of prohibition is a speech act used by speakers to prohibit speech partners from doing something. The functions in the directive speech acts of prohibition include prohibiting and preventing.<sup>18</sup> In al-Qur'an surah al-Mu'min, the author

<sup>17</sup> *Ibid.*,

<sup>18</sup> Veni Nurpadillah, “Tindak Tutur Direktif Mahasiswa Millenial Dan Dosen Dalam Grup Whatsapp”,

found all types of directive speech acts of prohibition in it. The types of directive speech acts of prohibition can be seen in table 5.

**Table 5. Prohibition Directive Speech Act Frequency**

No.	Sentence Mode	Frequency
1.	Prohibition Imperative Sentence	1
2.	Prohibition Declarative Sentence	6
3.	Prohibition Interrogative Sentence	2
Total		9

a. Prohibition Imperative Sentence

Data 27, verse 4

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

None disputes the signs of Allah except the disbelievers, so do not be deceived by their prosperity throughout the land.

The form of speech act in data 27 is a direct speech act. The sentence has the imperative mode of prohibition (*al-Nahyu*). This is recognised by the prohibition imperative verb (*fi'il nahy*) فَلَا يَغُرُّكَ 'do not be deceived' being the predicate in the sentence. The imperative sentence of prohibition in the utterance is فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ 'so do not be deceived by their prosperity throughout the land'. In the utterance, Allah SWT is the speaker and the prophet Muhammad is the interlocutor. The utterance is about the attitude of the disbelievers who opposed and debated the truth of Allah's verses (denying the verses of Allah) after the arrival of guidance.<sup>19</sup> Allah SWT forbids the prophet Muhammad to be deceived by the worldly success achieved by the disbelievers such as the treasures, pleasures, and luxuries they get, because the suspension against them is only *istidraj* and treason against them. Thus, the utterance in data 27 is a type of prohibition directive speech act that functions to prohibit.

<sup>19</sup> Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Kasir IV*, 145

b. Prohibition Declarative Sentence

Data 28, verse 19

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

Allah 'even' knows the sly glances of the eyes and whatever the hearts conceal.

The form of speech act in data 28 is an indirect speech act. The sentence has a declarative sentence mode (*kalam al-khabar*). This is indicated by the informative sentence. However, the utterance is an imperative sentence mode of prohibition (*al-Nahyu*) delivered in the form of a declarative sentence (*kalam al-khobar*). In the utterance, Allah SWT is the speaker and all His servants are the interlocutors. The utterance is about the news conveyed to all His servants, namely about His All-Knowing nature.<sup>20</sup> Allah SWT does not just tell all His servants that He knows the treacherous eyes and what is hidden in their hearts, but it is also intended to prohibit all His servants from betraying and stealing glances at things that are forbidden by Him, because He knows everything that is hidden in the heart, even though outwardly it shows a trusting eye. Thus, the utterance in data 28 is a type of prohibition directive speech act that functions to prohibit.

c. Prohibition Interrogative Sentence

Data 32, verse 62

ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ فَآَنَّى تُؤْفَكُونَ

That is Allah, your Lord, the Creator of all things. There is no god 'worthy of worship' except Him. How can you then be deluded 'from the truth'?

The form of speech act in data 32 is an indirect speech act. The utterance has the mode of an interrogative sentence (*istifham*). It is indicated by the interrogative device 'أَنَّى' 'how' which is usually used to ask about a situation. The interrogative sentence in the utterance

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<sup>20</sup> *Ibid.*,

is فَأَنَّى تُؤَفَّكُونَ “How can you then be deluded ‘from the truth’?”. However, the *istifham* in the utterance does not function conventionally. The speaker does not ask for an answer from his interlocutor about how it is possible that His state can be turned only by something that cannot create anything but instead is created and carved, but is intended to emphasize that only Allah SWT has the right to be worshipped. In this utterance, Allah SWT is the speaker and all His servants are the interlocutors. The utterance is about the disbelief of His servants who turn Him away.<sup>21</sup> Allah SWT forbids all His servants to serve a God other than Him (the Creator of all things). Thus, the utterance in data 32 is a type of prohibition speech act that functions to prohibit.

### Advice

According to Searle, the directive speech act of advice is a speech act used by speakers to advise speech partners to be influenced to do something in accordance with what is conveyed by the speaker. The functions in the directive speech acts of advice include warning, directing, calling, and reminding.<sup>22</sup> In surah al-Mu’min the researcher found all types of directive speech acts of advice in it. The types of directive speech acts of advice can be seen in table 6.

**Table 6. Advice Directive Speech Act Frequency**

No.	Sentence Mode	Frequency
1.	Advice Declarative Sentence	28
2.	Advice Interrogative Sentence	3
Total		31

#### a. Advice Declarative Sentence

Data 45, verse 5

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَيَجادلُوا بِالْبَاطِلِ  
لِيُدْجِسُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

Before them, the people of Noah denied ‘the truth’, as did ‘other’ enemy forces afterwards. Every community plotted against its prophet to seize him, and argued in falsehood, ‘hoping’ to discredit the truth with it. So I seized them. And how ‘horrible’ was My punishment!

<sup>21</sup> *Ibid.*,

<sup>22</sup> Veni Nurpadillah, “Tindak Tutur Direktif Mahasiswa Millennial Dan Dosen Dalam Grup Whatsapp”, 73

The form of speech act in data 45 is an indirect speech act. The sentence has the mode of an interrogative sentence (*istifham*). It is indicated by the interrogative device كَيْفَ “how” which is usually used to ask about a situation. The interrogative sentence in the utterance is فَكَيْفَ كَانَ عِقَابِ “And how ‘horrible’ was My punishment?”. However, the *istifham* in the utterance does not function conventionally. The speaker does not ask for an answer from his interlocutor about how His punishment is, but it is intended to emphasize that His punishment is very harsh and painful. In the utterance, Allah SWT is the speaker and the prophet Muhammad is the interlocutor. The utterance is about the news delivered to prophet Muhammad about His punishment and doom that befell the previous nations.<sup>23</sup> Allah SWT advised the prophet Muhammad that His punishment and doom had been inflicted on the previous nations who opposed and denied His messengers, such as the people of 'Ad, Samud, and others. Thus, the utterance in data 45 is a type of directive speech act of advice that functions to advise.

b. Advice Interrogative Sentence

Data 50, verse 16

<p>يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ</p>
<p>the Day all will appear 'before Allah'. Nothing about them will be hidden from Him. 'He will ask, '“Who does all authority belong to this Day? To Allah—the One, the Supreme!</p>

The form of speech act in data 50 is an indirect speech act. The sentence has the mode of an interrogative sentence (*istifham*). This is indicated by the interrogative device مَنْ “who” which is usually used to ask about something intelligent. The interrogative sentence in the utterance is لِّمَنِ الْمُلْكُ الْيَوْمَ “Who does all authority belong to this Day?”. However, the *istifham* in the utterance does not function conventionally. The speaker does not ask for an answer from his interlocutor about the ownership of the kingdom, but it is intended to emphasize that the kingdom on that day belongs to Him, because the speaker has also included an answer in his speech. In the utterance, Allah SWT is the speaker and

<sup>23</sup> *Ibid*,

all His servants are the interlocutors. The utterance is about the strong warning given by Allah SWT to all His servants about the owner of the kingdom on the Day of Judgement.<sup>24</sup> Allah SWT gives a strong warning (calling out) to all His servants that He is the sole ruler who will judge all His servants. Thus, the utterance in data 50 is a type of advice directive speech act that functions to warn.

### *Wisdom Values*

In this study, the researcher focuses more on the wisdom values related to the story of Prophet Musa in Surah Al-Mumin.

#### *Q.S al-Mu'min: 25*

- a. Power can drive a person to be abusive and violent if it is not balanced with gratitude.
- b. Greed can make a ruler justify the barbarity of destroying humanity, in order to perpetuate his power.
- c. True victory will only be achieved by the truth holders because the real defeat will surely befall the holders of falsehood.

#### *Q.S al-Mu'min: 26-27*

- a. It should be hatred that we should eliminate, not care.
- b. Justice in a country will never be possible as long as the rulers are still devoted to wealth and power. This is because even innocent people will still be tortured as if they are defendants if they are deemed to be interfering with their power.
- c. Do not fear the threat of the enemy. Our lives do not depend on him, but on God, whose power is unrivaled.
- d. God will never let the heart that surrenders and the hands that look up to Him receive disappointment.
- e. One of the signs of success at the end of one's struggle is always surrendering to Allah from the beginning of one's struggle.

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<sup>24</sup> *Ibid.*,



***Q.S al-Mu'min:28***

- a. A person's faith will always strengthen him in the truth. This is because when the heart spaces of a person are filled with faith, he will be brave enough to voice his defense of the truth and deny the evil.
- b. In the midst of injustice, courage will glorify the defenders of truth and make a blessing for all nature.
- c. Do not raise your voice in the presence of an opponent, but raise the quality of your speech.

***Q.S al-Mu'min: 29***

- a. The gateway to destruction is standing under an authoritarian ruler.
- b. The hardest thing to admit is admitting one's own mistakes, and the leader who is empty of wisdom is the one who is unwilling to admit his own mistakes.
- c. The worst kind of person is one who always assumes he is right. There is nothing wrong with wanting to be right, smart, or clever, as long as you are never self-righteous

***Q.S al-Mu'min: 36-37***

- a. A defiled heart makes people unwilling to accept advice, while a pure heart, *Insha'Allah*, will always accept any advice that leads to goodness.
- b. Trying to master yourself, and always applying a sense of *Husnudzon* to others is the key to making a clean heart.
- c. Being prejudiced will only make our time and thoughts wasted.
- d. A person who is busy doing something useless will undoubtedly lose something useful.

***Q.S al-Mu'min: 45-46***

- a. Pride and arrogance can turn a person from being honored to being humiliated and placed in the lowest place.
- b. There is no need to desperately defend our position in this world because no matter how high our position in this world is, we will leave it when we return to God.
- c. The stronger we grasp power, the faster it will perish and eliminate us.

***Q.S al-Mu'min: 47-50***

- a. Do not rely on anything other than Allah if you do not want to face the consequences of disappointment.
- b. There is no regret for someone who has met death and witnessed the punishment on the Day of Judgement.
- c. Time cannot be turned back, if you want a good fate, never leave Allah in life.
- d. Man will definitely harvest what he planted because it is his deeds that determine the good and bad rewards he will receive.
- e. When trust has been broken, forgiveness is meaningless.

**CONCLUSION**

The form of directive speech acts contained in Surat Al-Mu'min is delivered directly or indirectly. The sentence is delivered by using imperative, interrogative, and declarative sentences. The types of directive speech acts found in Surat Al-Mu'min are 75 data. There are 25 types of command directive speech acts, 9 types of prohibition directive speech acts, 6 types of request directive speech acts, 4 types of question directive speech acts, and 31 types of advice directive speech acts.

The wisdom values that can be taken from Surah al-Mu'min in our lives today are found in the words of Allah QS. al-Mu'min verses 23, 24, 25, 26, 27, 28, 29, 36, 45, 46, 47, 48, 49, and 50 which describe the story of the preaching of Prophet Musa AS against the Egyptian version of the trias politics. The wisdom that can be taken from the story is that we must be wary of power because power can encourage someone to do injustice and arbitrary if not balanced with gratitude. There is nothing that can match the power of Allah. Even wealth, knowledge, position, or ancestors will not be able to help us when we are lying alone in the grave. There is nothing that we can excel before Allah because all will definitely return, and there is nothing that can be a witness except only our deeds that will be the footwear. Therefore, we must believe that one day there will be a day of reckoning where all our deeds will be rewarded because history will blacken those who deserve to be dropped and will exalt those who deserve to be glorified.

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