Study of Speech Acts of Directive Verses of Command in Qur'an Surah *al-Mulk*

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Abstract

The background of this article departs from the high popularity of Surat al-Mulk. The study of most vital directive speech acts in this study, namely commanding verses and what are the directive speech acts of commands to the verses contained in Surah al-Mulk. Mulk. The research method used is the method of critical discourse analysis of the verses of Q.S. al-Mulk. Data collection techniques used are documents or documentation. The data analysis technique in this article uses Creswell's qualitative data analysis model. The approach used in this study is pragmatic. The results of this study indicate that there are eight directive speech acts in Surah al-Mulk with different functions. Among them is the form of orders to do or not do something, the form of direct orders, and the forms of indirect orders, namely the command of Allah to His servants through the intermediary of the Prophet Muhammad S.A.W.

Keywords: Speech Acts, Surah Al-Mulk, Command Verses.

Abstrak

Latar belakang artikel ini berangkat dari tinginya popularitas surat *al-Mulk*, kemudian di dalam kajian tindak tutur direktif yang paling utama dalam penelitian ini yaitu tentang ayat-ayat perintah, dan apa sajakah tindak tutur direktif perintah terhadap ayat-ayat yang terdapat pada surah *al-Mulk*. Metode penelitian yang digunakan adalah metode analisis wacana kritis terhadap ayat-ayat Q.S. al-Mulk. Teknik pengumpulan data yang digunakan adalah dokumen atau dokumentasi. Teknik analisis data pada artikel ini menggunakan analisa data kualitatif model Creswell. Adapun pendeketan yang digunakan dalam penelitian ini adalah pendeketan pragmatik. Hasil penelitian ini menunjukkan bahwa terdapat delapan tindak tutur direktif perintah dalam Surah *al-Mulk* yang memiliki fungsi yang berbeda. Di antaranya bentuk perintah untuk melakukan atau tidak melakukan sesuatu, bentuk perintah langsung, bentuk perintah tidak langsung yaitu perintah Allah kepada hamba-hamba-Nya melalui perantara Rasulullah Muhammad S.A.W.

Kata Kunci: Tindak Tutur, Surah *Al-Mulk*, Ayat-Ayat Perintah.

A. Introduction

Al-Qur'an is the word of Allah which was revealed to Prophet Muhammad (peace be upon him), starting with Surah *al-Fatiha* and ending with Surah An-Nas. Al-Qur'an is a

Muslim guide with instructions for life and understandings that we can analyze broadly and deeply through various disciplines. The verses contained in the al-Qur'an are in the form of a speech from Allah to humankind or what is commonly called the word.[1]

There are several content points in the al-Qur'an, such as stories, threats, laws, and promises. Moreover, the verses of the al-Qur'an contain many things. Understanding and accepting the al-Qur'an is a must for Muslims. However, understanding the al-Qur'an is not enough. Just reading it, and it needs to be explained. Without the interpretation of the al-Qur'an, all aspects contained in the al-Qur'an are challenging to obtain. This interpretation is the meaning of the Qur'anic text. For this reason, the science of interpretation emerged, which uses reason as a medium to interpret the al-Qur'an, which is also known as al-ijtihad interpretation.[2]

The uniqueness and privilege of the al-Qur'an in terms of language is a major miracle and the first shown to the Arab community hundreds of years ago. Their magic at that time was not in scientific instructions and magical sermons because these two aspects were beyond their imagination. One letter in the al-Qur'an can be used as a sentence to create a beautiful atmosphere. A collection of words will form a harmonious rhythm in a series of sentences and a series of sentences to compose a harmonious rhythm in verse. This is one of the miracles of the al-Qur'an. from *lafadz* and *uslub*. The al-Qur'an has unchangeable certainty. However, its interpretation and understanding tend to differ from the humanities dimension. This shows that the al-Qur'an can always be dissected, studied, "analyzed, felt, interpreted" at any time through "the use of various "tools, methods and approaches" to express and "understand the meaning that is poured in the Qur'an.[3]

The al-Qur'an is always open to many interpretations based on the context.[4] Therefore, many linguists use their knowledge to study and interpret the al-Qur'an. As contemporary critics do, they 'use linguistic theories in the study of the al-Qur'an in a functional' especially pragmatic' way.[5]

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[1] Ulfiana. Kurniasih, "'Tindak Tutur Komisif dalam Surah Al-Baqarah Dan Implementasinya Sebagai Bahan Teks Ceramah Siswa SMA Kelas Xi'. ," *Jalabahasa* 16, no.2 (n.d.).

[2] Rochmat Budi Santosa, "Kajian Pragmatik Tindak Tutur Direktif pada 'Ayat-Ayat Kisah' dalam AlQur'an," *UNS (Sebelas Maret University)* (2017), https://digilib.uns.ac.id/dokumen/74483/Kajian-Pragmatik-Tindak-Tutur-Direktif-Pada-Ayat-Ayat-Kisah-Dalam-AlQur'an.

[3] Abdullah Zaky, "Kalimat Deklaratif dalam Al-Qur'an Surat Al-Ra'd Tinjauan Pragmatik [Masters, Universitas Islam Negeri Sunan Kalijaga" (Universitas Islam Negeri Sunan Kalijaga, 2014), 1https://digilib.uin-suka.ac.id/id/eprint/14716/.

[4] Moh Mukhlas, "Fenomena Pragmatis Dalam Al-Qur'an (Kajian Atas Bentuk Imperatif Pada Surah Al-Nur)," *At-Ta'dib* 9, no. 1 (n.d.), https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/309.

[5] Santosa, "Kajian Pragmatik Tindak Tutur Direktif Pada 'Ayat-Ayat Kisah' Dalam AlQur'an.", 2.

Among the three speech acts, illocutionary acts are dominant in pragmatic research. The nature of speech acts proposed by Austin, as well as the study of performative speech, divides the illocutionary acts contained in illocutionary acts into five categories, namely: verdictive, executives, commissive, behavioural, and expositive. His student, Searle, developed Austin's taxonomy, later arguing that "it is based solely on the lexicon and the boundaries between the five taxonomies" are unclear and overlapping. The boundaries must also be clear so people can more easily identify the illocutionary act. Searle then made a new categorization which also numbered five; assertive, directive, commissive, expressive, and declarative.[6]

In this study, the speech act that will be studied is a directive speech act. To connect the speaker with the action to be taken, of course, a speech act is needed.[7] These speech acts can express whatever the speaker means, which is in the form of actions according to speech, for example, ordering, ordering, begging, advising, and recommending.[8] Commissive speech acts have various uses and can be used as a "media to "express contextually different meanings".[9] Context in pragmatic is the intended destination of the speaker and the interlocutor so that the interlocutor can "interpret the speech intended by the speaker".[10] The context referred to in this study does not come from direct speech, but rather the speech acts written in the al-Qur'an, especially the commandments found in Surah *al-Mulk*. Surah *al-Mulk* is one of the most popular surahs. Surah *al-Mulk* is the word of Allah, which has the meaning and message contained in it. The directive speech act of command is the most critical element because it has an essential role in expressing the necessary commands contained in Surah *al-Mulk*.

Research on the source of the study of the al-Qur'an has been carried out by Rochmat Budi Santosa (2017) in his dissertation. The results showed nine sub-command questions, what to ask, why, asking permission, who, where, which, maybe, and offering. For sub-command needs, there are 61 variants of command.[11] The similarity with this research lies in the use of directive speech acts to "examine the verses of al-Qur'an. However, the research that is owned," the object of the study is "the verses of the story in al-Qur'an, while this study focuses on the Surah *al-Mulk* as the object of study.

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[6] J. L. Austin, *How to Do Things with Words*, 2d ed. (Oxford [Eng.]: Clarendon Press, 1975), 150.
[7] George Yule, *Pragmatik* (Yogyakarta: Pustaka Pelajar, 2006), 94.
[8] Henry Guntur Tarigan, *Pengajaran Pragmatik* (Bandung: Angkasa, 1990), 44.
[9] Ardina Kentary, "Tindak Tutur Direktif Dan Komisif Pada Layanan Bimbingan Konseling Di SMP Negeri 2 Colomadu Kabupaten Karanganyar" (Universitas Muhammadiyah Surakarta, 2012), http://eprints.ums.ac.id/20907/.
[10] Geoffrey N Leech and M. D. D Oka, *Prinsip-Prinsip Pragmatik* (Jakarta: Universitas Indonesia, 1993).
[11] Santosa, "Kajian Pragmatik Tindak Tutur Direktif pada 'Ayat-Ayat Kisah' dalam AlQur'an."

Research related to directive speech acts has also been carried out by Ayub Purnawan (2009) in his thesis. The results of the study indicate that the directive speech of the Verses of Law uses the direct directive mode of speech and the "indirect directive" speech mode. The use of direct directive speech includes (1) Imperative Mode, (2) Conditional Imperative Mode, and (3) Imperative Mode with Warning. Meanwhile, the use of the indirect directive consists of (1) Unsigned Declarative Speeches, (2) Must Statements Statements, 3) Permissibility Statements, and 4) Appeals utterances. Each utterance involves aspects of the speech context and different speech intentions. In turn, these two aspects can also affect the function of using directive speech.

From the aspect of its usage function, the directive utterances of the Paragraphs Law consist of (1) a commanding function, (2) a forbidding function, (3) an obligatory function, (4) a forbidding function, (5) a permitting function, and finally (7) the function shows the "way." The similarity with this research lies in the use of directive speech acts "to examine the verses of the al-Qur'an. However, Ayup Purnawan's research object is the legal verses in the al-Qur'an, while this study focuses on Surah *al-Mulk* as the object of study.

From previous research examples, there has been no directive speech act research that specifically discusses Surah *al-Mulk* in the al-Qur'an. In the example of previous research, there have been many discussions about the verses in the al-Qur'an, but no one has explicitly researched Surah *al-Mulk* in the Qur'an. Therefore, the researcher intends to present speech acts specifically in Surah *al-Mulk*. This study aims to explain the types of directive speech acts and their functions in the verses of the al-Qur'an. This research is motivated "by the messages, orders and advice of Allah in *Al*, namely in Surah *al-Mulk* ".

The object of this research is Surah *al-Mulk*. Surah *al-Mulk* was chosen as the object of study because it is a famous surah and is often read. Apart from that, Surah *al-Mulk* has beautiful and harmonious verses, so there are messages, orders and advice in the verses in the surah. Surah *al-Mulk* is in the order of the sixty-seventh juz twenty-ninth and has thirty verses in the Qur'an. Surah *al-Mulk* "has a privilege. The surah consists of thirty verses that can "intercede" to the reader so that forgiveness is given to him, "Surah *al-Mulk* has the meaning of the kingdom. Surah *al-Mulk* was revealed in Mecca, "and therefore Surah *al-Mulk* is categorized as a makiyah surah".[12] This article aims to reveal the directive verses of the command. That is contained in surah *al-Mulk*.

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[12] Muḥammad Nasīb ar- Rifāʿī and Ismāʿīl Ibn-ʿUmar Ibn-Katīr, *Ringkasan Tafsir Ibnu Katsir. Jilid 3: Surah Al-Israaʾ s/d Surah Yaasiin*, Edisi revi. (Jakarta: Gema Insani, 1439), 235.

B. Research Method

This research includes library research, namely research that obtains data and information about the object of research through books or other tools.[13] The data that comes from the library sources are then sorted into clusters according to the purpose of the study. The data is then analyzed "by reducing, displaying data, (analyzing and interpreting data) and drawing conclusions".

The research method used in this study is the method of content analysis, which is in the form of latent content, namely, the content contained in documents and manuscripts. This analysis will produce meaning, as the primary qualitative method of implementing the method of this content analysis is interpretation.[14]

The data collection technique used in this research is by collecting documents or documentation. Document studies are complementary to observation and interview methods in qualitative research. Research results will be more credible/trustworthy if supported by documentation.[15] The stage of providing data using the library method and recording technique.

The research instrument is the researcher himself. The qualitative data analysis technique uses the Creswell model, providing raw data in the form of transcripts, the researchers' views; organizing and storing data to be analyzed, reading "all data, compiling themes and data descriptions, constructing between themes, "interpreting and giving meaning to the themes that have been arranged".[16] The researcher collected data by carefully reading the Surah *al-Mulk* and looking for the form of the directive command in the surah. After getting the data, data management is carried out by classifying the form of the directive obtained and categorizing the data according to research needs. The analyzed data is presented in the form of a report description of the research results that were analyzed and obtained.

The approach used in this research is pragmatic and gives immediate attention to the reader's role. The purpose of the "pragmatic approach is to provide benefits to the reader through its functions, development and dissemination".[17] This study will explain the

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[13] Riant Nugroho Dwijowijoto, *Gender Dan Strategi Pengarus-Utamaannya Di Indonesia*, Cet. 1. (Yogyakarta: Pustaka Pelajar, 2008), 72–73.

[14] Nyoman Kutha Ratna, *Teori, Metode, Dan Teknik Penelitian Sastra*, Cet. 4. (Yogyakarta: Pustaka Pelajar, 2008), 48.

[15] Sugiyono, *Metode Penelitian Kualitatif*, Cet. 4. (Bandung: Alfabeta, 2021), 124–125.

[16] Sugiyono, *Metode Penelitian* , 160–161..

[17] Ratna, *Teori, Metode, Dan Teknik Penelitian Sastra*, 71–72.

form and function of the directive speech act "command in the verses of the al-Qur'an contained in Surah *al-Mulk*."

C. Finding Research

This section will introduce the forms and functions of the classified directive speech acts in Surah *al-Mulk*. In Surat *al-Mulk*, there are several forms of directive speech acts.

Forms and Functions of Command Directive Speech Acts

Directive speech acts in the command category are words or utterances that mean to tell the speech partner to do something. Data containing the category directive speech act (command).[18] found eight data. Below is the sample data that the researcher shows. See the following sample data (1):

Data (1)

وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖۗ اِنَّهٗ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ (١٣)

It means:
Furthermore, keep your words secret or reveal them. Indeed, He is All-Knowing all the heart's contents (QS 67:14).

The form of command speech is found in sentences and keeps your words secret or 'state it. You are meant they are those who fear their god, namely Allah S.W.T. Thus, Allah commands humans to keep the 'words or statements of the greatness of Allah S.W.T secret through Surah *al-Mulk* 'verse 13. The command in verse is intended for people whose 'god is Allah'.

Context:

Meanwhile, the ulama mentioned that when the previous verses were revealed, the polytheists advised each other that if they spoke, they would whisper so Lord Muhammad would not hear. The Qur'an responded to their suggestions with a challenge: "Do something openly or secretly and keep your words secret so that no one hears them or produce them with a loud voice, both are equal to Allah, Even what is in your mind or hidden in your chest, He knows because He is All-Knowing of all the contents of the heart and the beats of the second that comes to mind.[19]

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[18] Aziz Fauzi and Rona Gokma Aulida, "Memahami Macam-Macam Tuturan Direktif Dalam Gambar Imbauan Pada Krl Jabodetabek: Tinjauan Pragmatik" (2020): 11.
[19] Muhammad Quraish Shihab, *Tafsîr Al-Mishbâḫ. 14*, ED. rev. (Tangerang: Lentera Hati, 2006).

Data 2

هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖۗ وَاِلَيْهِ النُّشُوْرُ (١٥)

It means:
He made the earth for you easy to explore, so explore in all its directions and eat some of His sustenance. Furthermore, to Him alone, you (return after) resurrected (QS 67:16).

The form of command speech is found in sentences, so explore in all directions and eat some of His sustenance. The command is "the nature of Allah's generosity to His servants as outlined in "Surah *al-Mulk* verse 15".

Context:

Through the above verse, He again emphasizes His power and Lutf, namely "Nyz's most gentleness in managing creatures, including humans, " so they are grateful for His favours. Allah says: It is He who has made your life comfortable on this earth that you inhabit so that it becomes elementary to carry out various activities, whether walking, farming, doing business, etc., the mountains and eat some of His sustenance because you cannot spend it because His sustenance is abundant beyond your needs, and serve Him as a sign of gratitude for the abundance of His gifts. And "only to Him is the Resurrection of each of you to account for "your deeds".[20]

Data 3

قُلْ هُوَ الَّذِيْٓ اَنْشَاَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَۗ قَلِيْلًا مَّا تَشْكُرُوْنَ(٢٣)

It means:
Say, "It is He who created you and made hearing, sight and conscience for you. (But) you are very little grateful". (QS 67:23)

The form of the command utterance is in the sentence, then say, "It is He who created you and made hearing, sight and conscience for you. This command is an attribute of the greatness of Allah S.W.T through the intermediary of the Prophet Muhammad S.A.W to his people so that they are always grateful that is poured through Surah *al-Mulk* verse 23.

Context:

The disbelievers described in the previous verse do not use the potential that Allah has given them. The above verse commands the Prophet Muhammad S.A.W. to remind them and all humankind that "Say, O Prophet Muhammad: 'He alone is *ar-Rahman*, the

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[20] Shihab, 352.

Outpouring of love for all creatures Who created you, namely creating you step by step starting with the sperm and its meeting with the ovary, then becoming '*alaqah*, then mudhgah and so on until the physical creation is complete and the spirit is exhaled and then born on the earth and makes for you hearing, visions and different hearts so that you use them well as a sign of gratitude to Him. But very little you are grateful.[21]

Data 4

<div dir="rtl">

قُلْ هُوَ الَّذِيْ ذَرَاَكُمْ فِى الْاَرْضِ وَاِلَيْهِ تُحْشَرُوْنَ (٢٤)

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It means:
Say, "It is He who made you multiply in the earth, and only 'to Him you will be gathered". (QS 67:24)

The form of the command utterance is in the sentence, then say, "It is He who made you breed on earth, the command is an attribute of the greatness of Allah S.W.T through the intermediary of the Prophet Muhammad S.A.W. proliferate on earth which is poured through Surah *al-Mulk* verse 24.

Context:

Verse 24 continues that also say that: "He - alone - there is none but Him Who reproduced and spread you on the earth, and only to Him you on the Day of Resurrection will be killed by Allah and then "gathered in the desert". Mahsyar to be held accountable and then rewarded "according to your deeds".[22]

Data 5

<div dir="rtl">

قُلْ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِۖوَاِنَّمَآ اَنَا۠ نَذِيْرٌ مُّبِيْنٌ (٢٦)

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It means:
ay (Muhammad), "Verily knowledge (about the Day of Resurrection) is only in Allah. And I am just a warner explaining." (QS 67:26)

The form of the command utterance is in the sentence Say (Muhammad), "Indeed the knowledge (about the Day of Judgment) is only in Allah, a commandment is a form of power and promise of Allah S.W.T about the Day of Judgment "through the intermediary of the Prophet Muhammad S.A.W to his people that Verily, it is Allah who created the

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[21] Shihab., 363.
[22] Ibid., 365.

universe and everything in it and who created life and death (the Day of Resurrection) as outlined in surah *al-Mulk* verse 26.

Context:

Say, O Prophet: 'Verily knowledge of the timing and details of the coming Day of Judgment belongs only to Allah. And I am nothing but a clear warner".[23]

Data 6

قُلْ اَرَءَيْتُمْ اِنْ اَهْلَكَنِيَ اللّٰهُ وَمَنْ مَّعِيَ اَوْ رَحِمَنَا فَمَنْ يُّجِيْرُ الْكٰفِرِيْنَ مِنْ عَذَابٍ اَلِيْمٍ (٢٨)

It means:
Say (Muhammad), "Do you know if Allah kills me and those who are with me or has mercy on us, (then we will enter Paradise), then who can protect the disbelievers from a painful punishment?" (QS 67:28)
Context:

The polytheists repeatedly rebuked their beliefs based on various persuasive, logical arguments. We cannot defend with similar arguments and thus had no way of defending except by trying to harm the Prophet. Alternatively, at least hope that he will die soon. The verse above denounces them by ordering the Messenger of Allah. that: Say, O Prophet Muhammad, to those who wish for your death: "Explain to me with a clear explanation as seen by the eye if Allah kills me in any way and also kills those who are with me - that is, together in belief - as you expect or bless us by extending.[24]

The word (أهلكني) is taken from the word (هلك) which, among other things, means death. The verse above commands the Prophet S.A.W. to appoint himself first before appointing who is with him (if Allah kills me and those who are with me), but when it comes to mercy, Allah does not separate the grace, let alone put him first, but declare: or have mercy on us. This gives a lesson that a leader must first appear to bear a new burden, including his followers, while when success has been achieved, then the leader must enjoy the success together, not only he who feels the sweetness of success or takes it as much as possible.[25]

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[23] Shihab, 367.
[24] Shihab, 368.
[25] Shihab, 369.

Data 7

قُلْ هُوَ الرَّحْمنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَآ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٍ مُّبِيْنٍ (٢٩)

It means:
Say, "He is the Most Merciful, we believe in Him, and in Him, we put our trust.
Then, one day, you will know who is in the "real error". (QS 67:29)

Context:

Those who were asked were silent because there was no answer except 'hoping for Allah's mercy, and because of that, Allah ordered the Prophet Muhammad S.A.W to answer the question himself: Say: "The one who can protect you and us is He alone. Namely, *ar-Rahman* God Abundant of love. We, the Prophet Muhammad, and his followers believe in Him and only in Him and no other than Him. We put our trust, that is, surrender after trying our best. We only hope in Him and do not fear other than Him. Later you will know when you witness the coming of punishment, which is — My group or your group — who is in real error"[26].

One of the greatest blessings of Allah is a long life in obedience to Him, as implied by the meaning of the sentence have mercy on us. On the other hand, one of the greatest disasters is a long life accompanied by disobedience to Him. Verse 29 confirms the faith of the Prophet and the Muslims in Allah, who is *ar-Rahman*. This implies that the Muslims always hope to get His mercy not only for themselves but for all of Allah's creatures. Isn't *ar-Rahman* the bestower of love for all creatures on this earth, believers and non-believers, and other creatures.[27]

Data 8

قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَّأْتِيْكُمْ بِمَاءٍ مَّعِيْنٍ (30)

It means:
Say (Muhammad), "Explain to me when your water source becomes dry; then who will give you running water?" (QS 67:29)

Context:

This surah opens with the word tabaraka, which means the abundance of Allah's grace, and describes how harmonious the universe is. One of the greatest gifts of Allah is that it is even the source of life for creatures and from which everything can live in water. The verse that closes this surah orders the Prophet Muhammad. to remind them about the

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[26] Shihab, 369.
[27] Shihab, 370.

pleasures of water. Allah said: Say, O Prophet Muhammad, to those who forget the various blessings of Allah that: 'Explain to me if your water source recedes into the earth so that it disappears from the surface, wells dry up, and other sources of water you cannot reach; then who will bring for you "water that flows or springs up and is visible to your eyes?" Indeed there is none except Rabb al-'Alamin, the Preserver of all the worlds.[28]

The word (غورا) originally meant the lowest place on the earth. This word associated with water means that the water has been in an intense position under the ground. The word (معين) is taken, and the word (معين الماء) is water abundant. Some understand that it comes from the word *'ain*, which is the eye, so that it means what is seen by sight.[29]

Although in the minds of the Arabs, this verse they understand in the sense that their wells become dry and the water contained in them can no longer be reached by their buckets for any length of time, however, this verse can contain meanings that go beyond this understanding. . You should not imagine that it may be reached by a drill or other sophisticated tool. Nowadays, there is a crisis of water, clean water. Experts say that one of the biggest crises of this century is water. War- can arise because of disputes over ownership of water sources. This is what is happening nowadays. It is natural for Allah to remind humans of the source of water which is one of His greatest gifts. Thus the final description of this surah meets the beginning of its description. Almighty Allah is in all His words and in harmony with the verses of His holy book.[30]

D. Conclusion

Based on the discussion, it is concluded that there are eight directive speech acts in Surah *al-Mulk*. The form of the directive speech act of the command found in Surah *al-Mulk* has a different function. Among the functions of directive speech acts in Surah *al-Mulk* are the form of an order to do or not to do something, a direct command form, an indirect command form, namely God's command to his servants through the intermediary of the Prophet Muhammad S.A.W. the directive speech about the proof of the greatness of Allah S.W.T, in data two it is found the directive speech act of the commandment about business and trying to make a living, in the third data it is found the speech act of the commanding directive about the suggestion of being grateful for a gift from Allah S.W.T.

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[28] Shihab, 370.
[29] Shihab, 370.
[30] Shihab, 371.

In data four, it is found that the directive speech act is to regenerate or "continue the descent. In data five, it is found that the directive speech act is to "believe in the existence of the Day of Judgment" and that only Allah knows "when that day will come. to the Prophet, Muhammad S.A.W to give a warning that Allah turns on and turns off and for those who believe in him heaven is his place to return, in data seven found the directive speech act of the commandment about the promise of Allah S.W.T to people who are pious or not through the Prophet Muhammad S.A.W, in the eight data found directive speech acts command to the Prophet Muhammad to convey about the proof of the greatness of life from Allah S.W.T

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