

## THE DIRECTIVE ILLOCUTIONARY FORCE AND THE INTERPRETATION ON HOLY QURAN VERSES IN MECCA PERIOD

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### ABSTRACT

*This research is made based on the point of view where the research using scriptures as the object of the study has an important role, especially in linguistics. Utterances written in the scriptures are able to lead their followers to have their lifestyle based on the scriptures. Therefore, it can be seen that Muslims' lifestyle is affected by Holy Quran, a scripture of Islam, as well as Christians' lifestyle is based on Bible. It also applies to other religious people having lifestyle based on their own scriptures. This study reveals that (1) based on the types of illocutionary acts, there are 1686 directive illocutionary acts found on Holy Quran verses in Mecca period; (2) based on the uses, the directive illocutionary acts are linked to the way they are delivered; (3) the implication of the illocutionary force, either dominant or non-dominant directive illocutionary acts, on the verses in Mecca period shows the power in changing Jahiliyyah people (people who are considered as being ignorant during pre-Islamic period) in Mecca into the better community; and (4) to understand instructions applied in directive illocutionary acts on Holy Quran verses in Mecca period, contexts such as a background of the particular verses' emergence, stories supporting the existence of these verses, etc; are included.*

Keywords: Illocutionary Force, Directive, Holy Quran

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### INTRODUCTION

Holy Quran is a scripture given by Allah Subhanahu Wataala and becomes phenomenal. There is no doubt that Holy Quran becomes a book which is widely discussed. Besides that, there are no books that have been written with a lot of messages, comments and interpretations; except Holy Quran (Yudhi R. Haryono, 2002:15). Holy Quran, as a life guidance and a revelation, is important for Muslims' life. Based on that, the interpretation of Holy Quran text is needed to be thoroughly analyzed. It aims to understand comprehensively on the meaning of the text.

In pragmatics, Holy Quran is a text that can be interpreted dynamically. According to Huang (2007), pragmatics is a study that learns the use of language by considering the contexts dynamically. Some experts strengthen Huang's statements by stating that pragmatics is a linguistic field that studies about the use of language for communication (Levinson, 1983: 5, Leech 1993: 1). Based on these statements, this study focus on a language used in Holy Quran verses in Mecca period, during the occurrence of the verses. The context will make texts more alive and dynamic, not static. Holy Quran verses can be compatible with the context and the current time, depending on the interpretation of verses.

The concept of illocutionary acts firstly appears from Austin in his book *How to Do Thing with Words* (1962). In his book, Austin explains that when a person is talking, that person not only say something, but also does something. Directive illocutionary acts are important to be analyzed due to Allah SWT's choice to use directive illocutionary acts in verses given to Prophet Muhammad during his early days of prophet hood. Why do directive illocutionary acts stand out more than other illocutionary acts? It can be seen that directive illocutionary acts have an important role among others. In this research, the significances of directive illocutionary acts during the beginning of Allah's revelation to Prophet Muhammad are explained.

### RESEARCH METHODOLOGY

This research applies the descriptive qualitative research. It means the research provides and explores directive illocutionary actson Holy Quran verses during Mecca period in detail. A qualitative research is chosen because this study aims to find why and how directive illocutionary acts are expressed in verses.

The object of this research is directive illocutionary acts, while the dataare Holy Quran's verses in Mecca period, consisting directive illocutionary acts. A written text is used as the main data in pragmatics research. That is why, the data sources of this study are verses of Holy Quran in Mecca period. The verses were given when Prophet Muhammad was in Mecca (before his migration).

The primary data of this study are all utterances in the form of Holy Quran verses in Mecca period. These utterances consist of directive illocutionary acts and their subs. On the other side, contexts participating in the emergence of Holy Quran verses in Mecca period are also included as the data. Meanwhile, the secondary data of this research are information received from

competent Holy Quran interpreters. The informants participate in some discussions in which the results can complete the information contained in verses.

Data of this research are collected by using observation and writing technique. Besides that, in-depth interview (Sutopo, 2006:68) is also applied as the technique of collecting data in this research. This study uses this technique to obtain data from informants by giving open questions leading to the depth of information. These questions are useful for finding the further, complete and deep information. To strengthen the data, this research also uses focus group discussion (FGD) as the technique. FGD technique is applied by holding a team discussion. This discussion is participated by some informants who discuss any aspects related to the research's problem statements and purposes.

The objectives of this research are Holy Quran verses in Mecca period, consisting of two-thirds of Holy Quran sections which are 86 surah of 114 surah. This study employs content analysis as the method. In this method, the research is able to explore the information of Makkiyah verses, to find and to obtain some important conclusions from the information. Specifically, the content analysis method can collect the maximum information about the use of directive illocutionary acts found in Holy Quran verses in Mecca period.

## DISCUSSION

In this research, directive illocutionary acts subs on Holy Quran verses in Mecca period are discussed. All verses are closely analyzed in order to find directive illocutionary acts. After that, directive illocutionary acts are categorized into subs. The identification of directive illocutionary acts such as literal-direct, non-literal-direct, literal-indirect and non-literal-indirect are shown in the discussion. Besides that, this study also examines as follow:

### Directive Illocutionary Acts on Makkiyah Verses

The data, which are the identifications of directive illocutionary acts found on Holy Quran verses in Mecca period, can be stated as a pragmatic phenomenon. Based on the discussion before, there are types of directive illocutionary acts found on Holy Quran verses in Mecca period. The types are: (1) command, which appears 1043 times (61,86 percent), (2) warn, which appears 287 times (17,02 percent), (3) ban, which appears 220 times (13,05 percent), (4) demand, which appears 106 times (6,29 percent), (5) request, which appears 17 times (1,01 percent), (6) suggestion, which appears 8 times (0,47 percent), and (7) Invitation, which appears 5 times (0,29 percent). This identification shows that the command type is the most dominant directive illocutionary acts found on Makkiyah verses. There are 1043 (61,86 percent) directive illocutionary acts in form of commands.

The example of the command type can be found in Surah An Nahl (chapter 16), verse 125. Here is the description of the verse:

اذع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن إن ربك هو أعلم بمن ضل عن سبيله وهو أعلم بالمهتدين (125)			
(125) Ud'u ilā sabīli rabbika bil-ḥikmati wal-mau'izatil-ḥasanati wa jādilhum bil-latī hiya aḥsan(u), inna rabbaka huwa a'lamu biman ḍalla'an sabīlihi wa huwa a'lamu bil-muhtadīn(a)			
اذع	إلى	سبيل	ربك
Invite	to	the Way	thy Lord
بالحكمة	والموعظة	الحسنة	وجادلهم
with wisdom	and preaching	fair	and argue with them
بالتى	هى	أحسن	إن
with that are	He	best	Truly
ربك	هو	أعلم	بمن
thy Lord	He	know the best	who have
ضل	عن	سبيله	وهو
strayed	from	His Path	and He
أعلم	بالمهتدين		
know the best	for who receive guidance		

(125) **Invite** (mankind) to the Way of thy Lord with wisdom and fair preaching; and argue with them in ways that are best; Truly, thy Lord know the best, who have strayed from His Path and who receive guidance.

Based on the text above, it can be seen that a command is used as the directive illocutionary act. It is shown from the word *ud'u*, which means "invite". The word *ud'u* is used for the first, second person, that is 'thy'. In this case, it can be concluded that every Muslims actually has an obligation to invite (preach) otherstoward Islam, either in form of speaking, writings, or any other media. This utterance shows that inviting people to learn Islamis Allah's command.

Commands on Holy Quran verses are the most important directive illocutionary acts among others. It implicates that "Jahiliyyah" community (which were found in Mecca during the prophet hood of Prophet Muhammad) are attempted to be better (obeying the rules, being soft-hearted, easily accepting the truths, being civilized and inhuman). To make it happen, the rules in the verses mostly use COMMANDING ILLOCUTIONARY ACTS. Besides that, WARNING and BANNING ILLOCUTIONARY ACTS can be also applied in the verses. Meanwhile, the least directive illocutionary acts used/applied for "Jahiliyyah" society are PERSUADING, SUGGESTING, and REQUESTING.

### Direct-Indirect and Literal-Non Literal Illocutionary Acts on Makiyyah Verses

The use of directive illocutionary acts can be identified into direct-indirect and literal-non literal. Based on Holy Quran verses in Mecca period, these variables can be categorized into four types, which are (1) literal-direct, (2) non literal-direct, (3) literal-indirect, and (4) non literal-indirect illocutionary acts. The literal-direct type is mostly used in the verses. This illocutionary act appears 1475 times (87,48 percent). It also shows that the directness and the literality are the main factors of the occurrence of directive illocutionary acts. These factors also make the directive illocutionary acts on Holy Quran verses in Mecca period to be more understandable.

In the further observation, the types of directive illocutionary act (indirect, non-literal, and non-literal-indirect) which use the word “NOT” are found in slight numbers. Different from LITERAL and DIRECT illocutionary acts, those types are not easy to understand and far from the significances.

One of the examples of the literal-direct illocutionary act data can be seen in Surah Al Muzammil (chapter 73) verse 2. Here is the text:

قُمْ اللَّيْلَ إِلَّا قَلِيلًا (2)			
(2) Qumil-laila illā qalīlā(n)			
قَلِيلًا	إِلَّا	اللَّيْلَ	قُمْ
a little	except	the night	Stay up
(2) Stay up (to pray) all night <sup>[1525]</sup> , except a little,			

The literal-direct directive illocutionary act in Surah Al-Muzammil (chapter 73) verse 2 is addressed directly to Prophet Muhammad during his early days of prophet hood. This illocutionary act can be seen in the word *Qum*, which means ‘stay up (to pray)’. In the verse, Allah is the commander while Prophet Muhammad is the receiver. Although this command is directly for Prophet Muhammad, it also applies for all Muslims (who follow Prophet Muhammad’s preaching).

That is why, it can be implicated that Allah mostly use literal and direct illocutionary acts because these illocutionary acts are able to make people, especially Jahiliyyah community, to understand Holy Quran verses in Mecca period in easy and quick ways. It is clear that LITERAL and DIRECT illocutionary acts have great and significant roles in changing Jahiliyyahs’ mentality.

### The Implication of Directive Illocutionary Force on Makiyyah Verses

The implication of illocutionary force has an “extraordinary” power that leads the receiver of utterances to follow the executor of utterances. The executor of utterances only uses particular statements or expressions which have various meanings. It happens because of the implication of the illocutionary force. Grice (1975) states that the implication appears when the utterances which have been executed consist of different meanings. Holy Quran verses in Mecca period show the mindset that rules stated in verses must be applied in Jahiliyyah community in order to build the better society. The illocutionary acts on Holy Quran verses in Mecca period can be seen as follow:

The Types of Directive Illocutionary Acts	Dominant	Medium	Minimal
Order	V		
Warn		V	
Ban		V	
Demand		V	
Request			V
Suggestion			V
Invitation			V
Literal-Direct	V		
Non Literal-Direct		V	
Literal-Indirect		V	
Non Literal-Indirect			V

All directive illocutionary acts on Holy Quran verses in Mecca period have their own implications. Each illocutionary act has a “special” role in building ‘the implication of illocutionary force’. To handle Jahiliyyah society, the types of illocutionary acts such as order, warn and ban; are dominantly used while demand, invitation and suggestions are minimally applied. Related to the directness and the literality, the use of literal-direct illocutionary acts are more dominant than the use of non-literal and indirect illocutionary acts.

### The Interpretation of Directive Illocutionary Acts on Makiyyah Verses

The purpose of the interpretation is to obtain messages from Holy Quran verses in Mecca period comprehensively. To achieve the purpose, the analysis of directive illocutionary acts on Holy Quran verses must involve the contexts of the verses. The contexts can be seen from the information found on before and after lines of verses (in some specific chapters). The contexts can be also discovered by finding the information of Holy Quran interpreted by the experts or the history related to the verses. In

other words, if Holy Quran reader wants to receive a comprehensive understanding on the meaning of the verses, he must analyze the verses' contexts.

It implicates that the contexts must be involved in understading Holy Quran texts. The meanings of the verses can be revealed thoroughly by understanding the text (the statement which can be seen directly) and the context (the statement which cannot be seen directly, but can determine the meaning of the text).

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