

**AN ANALYSIS OF DIRECTIVE SPEECH ACTS  
USED ON FRIDAY SERMON AT AL-FITRAH  
MOSQUE OF WALISONGO STATE ISLAMIC  
UNIVERSITY SEMARANG**

**THESIS**

Submitted in partial fulfillment of the requirement  
for the degree of Bachelor of Education  
in English Language Education



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*Assalamu'alaikum Wr.Wb.*

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*Wassalamu'alaikum Wr. Wb.*

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## MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

“(5) So, verily, with every difficulty, there is relief,  
(6) Verily, with every difficulty there is relief.”<sup>1</sup>

“what lies behind us and what lies a head of us are tiny matters to  
what lies within us.” (Ralph Waldo Emerson)<sup>2</sup>

“Just be more patient to get the best.”

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<sup>1</sup> A Yusuf Ali, *The Holy Qur'an, text, translation and commentary*,  
(Lahore: Goodword Books, 1934), p. 320.

<sup>2</sup> [http://english live.ef.com/](http://english.live.ef.com/) retrieved on 6 june 2017



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*Bismillahirrahmanirrahim,*

*Alhamdulillahirobbil 'alamin,* all praises due to Allah SWT, the Most Gracious and the Most Merciful. None of the best word to express my gratitude until this thesis could be completely finished. Then, Sholawat and salutation are always delivered to the prophet Muhammad, the last messenger and the most beloved prophet of Allah.

I realize that I cannot complete this final project without the help of others. Many people have helped me during the writing this final project and it would be impossible to mention all of them. I wish, however, to give my sincerest gratitude and appreciation to:

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11. All side that cannot be mentioned one by one the writer who have helped in finishing in this thesis.

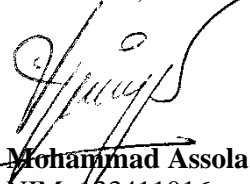
By expecting pray, may the goodness be charity and get reward from Allah swt.

The writer realizes that this thesis is still far from completeness. So that, the writer so expects constructive suggestion from all side for the advantages of this research.

Finally, the writer hopes in order to this research paper to be able to be useful for the readers who want to develop the English knowledge.

Semarang, 13<sup>th</sup> June 2017

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## ABSTRACT

**MOHAMMAD ASSOLA** “*AN ANALYSIS OF DIRECTIVE SPEECH ACTS USED ON FRIDAY SERMON AT AL-FITRAH MOSQUE OF WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG*”, A Final Project, Semarang: Bachelor Program of English Language Education of Education and Teacher Training Faculty (FITK), Walisongo State Islamic University Semarang, 2017.

**Keywords:** Directive and Friday Sermon.

This study is aimed to find out classifications and to describe functions of directive speech acts in Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University of Semarang. This research was descriptive qualitative which the writer interprets of utterances that contain the types and functions of directive speech acts. In this research, the writer used the credibility type to check the research validity. To test credibility the writer applied increasing perseverance and triangulation ways. The result of this study showed that 33 utterances of directive speech acts were successfully identified. There are command (7 data or 21,2%), request (1 data or 3.0%) and suggestion (25 data or 75,8%). So it can be concluded that the dominant directive is suggestion. It means that the speaker gives suggestion to the hearers to do something in the straight ways so that the hearers can be good moslem.





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# CHAPTER I

## INTRODUCTION

In this chapter, the writer discusses the introduction of the study. This chapter consists of five parts. They are background of the study, questions of the research, objectives of the research, significances of the research, limitations of the research.

### A. Background of the Study

Language is one of the tools of communications. In many forms of communications, people need language to deliver their message and also to express them. When people express themselves, they do not only produce utterances containing grammatical structures and words, they also perform actions via those utterances. For example, when someone said “can you stop by in a minute?”, he or she performed a request although the sentence he or she produced is in the form of a question. This kind of action performed via utterances is called a speech act.

Speech act is a basis for analysis in pragmatics area. Pragmatics is the study of speaker meaning.<sup>1</sup> It explains that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). The concepts are related to the action that uses language. Speech act is proposed by two languages philosopher

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<sup>1</sup> George Yule, *Pragmatics*, (New York: Oxford University, 1996), p.3

named John Austin and John Searle. Speech acts are found in many works such as film, play, novel, speech and short story. Speech act is an utterance which serves as functional unit in communication. In uttering the speech, one can do other things besides purely saying something.

Austin divides speech act into three aspects; 1) Locutionary act is the physical act of producing an utterance, 2) Illocutionary act is the act which is committed by producing an utterance, it shows what the speaker intends to do by uttering a sentence, and 3) Perlocutionary act is the effect of locution and illocution, this is the description of what the speaker says, for instance, I say 'I am hungry', the effect is the hearer will understand and give me some food. Among those speech acts, it is illocutionary act which has a focal role in communication. Illocutionary act can be identified using illocutionary force.

According to Searle, the most basic category of illocutionary consist of five different types; 1) Declaratives, the speech act that "changes the world" as a result of having been performed, 2) Assertives, it is speech act that enables the speaker to express feelings, beliefs, assertions, illustrations, and the like, 3) Expressive, it expresses psychological states of the speaker or the hearer, 4) Directives, it is speech act that enables speaker to impose some action on the hearer, 5) Commissive, it is speech act that enables the speaker to commit themselves to future actions.<sup>2</sup>

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<sup>2</sup> George Yule, *Pragmatics*, p.53

In speech act study, the action performed by producing an utterance will consist of three related acts, they are locutionary, illocutionary, and perlocutionary act. The most obvious device for indicating the illocutionary force (the Illocutionary Force Indicating Device, or IFID) are word order, stress, intonation contour, and performative verbs.<sup>3</sup>

The use of language in communication will be more significant, if it can stir the hearer do something. Especially in directive speech act, directive are those kinds of speech acts that speaker use to get someone to do something and they express what the speaker wants. Directive is not just sentence meaning but also utterance meaning, in communication sometimes hearers do not really understand the intended meaning of the utterance that speaker utters. So, by studying directive, the hearer will get the message from the speaker in doing communication and people will understand the intended meaning of the utterance.

There are three types of directive, namely: command, request, and suggestion.<sup>4</sup> For example:

*Move out from my room!*

The basic function of the utterance above is a command which the speaker wants the hearer do not to stay in the speaker's room. And the intended meaning is directly stated. The example

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<sup>3</sup> George Yule, *Pragmatics*, p.48

<sup>4</sup> Charles W Kreidler, *Introducing English Semantics*, (London: Taylor and Francis e-Library, 2002), p.190

above is the expression of directive utterances.<sup>5</sup>

The study of directive speech act is always interesting to do. Directive speech act is a kind of speech act that is often used by speakers in speech. Directive shows a strong relationship between speaker and hearer. Directive speech acts are used to get greatest attention from listener in communication. Through directive speech act the speaker utterances make hearer do something. In speech, directive is often used by speaker but they say in different way. The speaker has to concern about situation and context to make the hearer do as they want. Situation in speech can be seen in some aspects, such as who is the hearer, what things speaker wants to say, and time of speech. The most prominent context in directive speech act is about the hearer, and the relationship between speaker and hearer. Relationship between speaker and hearer can be an indicator that makes speaker use different way to ask hearer do something for them. This is the logically reason why directive speech act is divided into three specific aspects. They are: commands, requests, and suggestions. In speech, it can be used for hearer.

After the explanation above, the writer is interested in analyzing the directive utterance that can be found in the speech. According to Oxford Advanced Learner's Dictionary, speech is a

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<sup>5</sup> George Yule, *Pragmatics*, p.54

formal talk given to an audience.<sup>6</sup> It means that speech is communication by one person in front of many people called audiences. There are types of speeches, to inform, to instruct, to entertain, and to persuade. To reach the understanding between the orators or speakers and listeners, people have to know what the meaning of speeches is. In speech, there is just one person talk and many another people hear about his utterance. Person who speak is called speaker and the audiences is called hearer. So, speech is a way to transfer a message from speaker to listener in order to give information, to influence, or to attract listener based on what listener needed.

In this analysis, the data are taken from speech by the *Khatib* (preacher) of Friday sermon. *Khutbah*, one of the specific religious obligation to the Muslim man is observing a Friday sermon. *Khutbah* in Islam is very important because it is a potential mass communication medium for a *Khatib* (Preacher) to propagate the divine truth and to inform the rights and responsibilities of Moslems. This statement is supported by Al-Qur'an. Allah states in the glorious Al-Qur'an.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نُودِيَ لِلصَّلٰوةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا اِلَىٰ ذِكْرِ

اللّٰهِ وَذَرُوْا الْبَيْعَ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٩١﴾

“ O, ye who believe, when the call is proclaimed to prayer

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<sup>6</sup>A S Hornby, *Oxford Advanced Learner's Dictionary*, 8<sup>th</sup> Ed, (Great Britain: Oxford University Press, 2010), p. 1431

on Friday (the day of Assembly), hasten earnestly to the remembrance of Allah, and leave of business (and traffic) : that is best for you if you but knew.” (Al-Jumu’ah : 9)<sup>7</sup>

This verse contains an order to hasten unto the remembrance, which implies that it is obligatory, and interpret the remembrance of Allah to include the khutbah. *Khutbah* is an act of worship practiced by the messenger of Allah and ever since the practice is followed by Muslim. They are mass communication because the target audience is big. It involves all the mosques in a country that preaches Jumaa.

*Khutbah* is included in one of Friday prayer rituals. A man must make ablution and then hears and pays attention to the *khutbah*. *Khutbah* requires *jamaah* (attendees) keep silence and only the preacher can speak during the sermon; anyone else who speaks during *khutbah*, or even asks another person not to speak, is violating prayer ritual, consequently their Friday prayer is useless.

The Friday sermon is very important for Moslems, because Friday sermon could fulfill their religious obligation and learn more about their religion. Friday sermon can also give a good inspiration for our lives in the future. Friday sermons need to be studied in term of information organization in order to help preacher deliver the message effectively. So, from the text above,

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<sup>7</sup> A Yusuf Ali, *The Holy Qur’an, text, translation and commentary*, (Lahore: Goodword Books, 1934), p. 286.



the writer's intention in order to find out classification and function of directive acts are used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang in their speech process.

Based on the description above, so the study takes a title "An Analysis of Directive Speech Acts Used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang.

## **B. Questions of the Research**

Based on the background above, this study aims at answering the following research question.

1. What are classifications of directive speech acts used on Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University of Semarang?
2. What are the functions of directive utterances in Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University of Semarang?

## **C. Objectives of the Research**

Based on the research questions, the objective of the study are:

1. To find out about the classification of directive speech acts are used on Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang in this speech.

2. To describe the function of directive are found in Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang.

#### **D. Significances of the Research**

1. For the Students

The result of this study is expected to be useful for English students to comprehend speech acts especially directive speech acts. The students can use this study as a reference to understand the relevance of pragmatics and how it is applied in the dialy life.

2. For the English Teacher

English teachers can make the result of this research as the source for teaching materials about speech acts especially directive speech acts.

3. For the Next Researcher

The researcher really expects the result of this study can give valuable contribution to the future researchers who are interested in speech acts. The next researchers are suggested to develop this study to get more understanding about the pragmatics and how it is applied in the life.

4. For General Readers

The finding of this research is expected to be useful for the readers to enrich their knowledge about pragmatics especially the theory of speech acts in order they can communicate in a better way.

## **E. Limitation of the Research**

To limit the study, the writer needed to decide the scope of the research, here the writer only analyzed directive utterances. The writer limited the study by analyzing types of directive and the function of directive found in Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang.

This study referred to a sermon as a Friday sermon delivered in English prepared by the preachers of Al-Fitrah mosque. These research will be accomplished from 9<sup>th</sup> December 2016 until 9<sup>th</sup> April 2017.

The writer analyzed directive acts are used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang in their speech process.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the writer discusses the relevant theories related to the study and the previous research related to the study. This chapter divided into two parts: previous study and theoretical review.

#### **A. Previous Study**

This research is not the first research. The writer found some research related to this research. Then, the writer chooses some literatures as references and comparisons of the research authenticity.

The first research conducted by Destra Wibowo Kusumo 2015.<sup>1</sup> In this study, the analysed object is illocutionary acts in English teaching-learning process at SMAN 1 Wates Kulon Progo. The aim of this study are (1) to seek out the types of illocutionary acts, (2) to investigate the types of illocutionary functions used by the English teachers of SMAN 1 Wates Kulon Progo. This research is qualitative. The conclusion of this study is there are four types of illocutionary performed by the English teachers in classroom communication. They are representative, expressive, directive, and commissive. But, the dominant use of illocutionary acts in English teaching-learning process at SMAN 1

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<sup>1</sup> Destra Wibowo Kusumo (10202244026), “*A Pragmatic Analysis of Illocutionary Acts in English Teaching-Learning Process at SMAN 1 Wates Kulon Progo*”, from English Education Study Program Faculty of Language and Arts Yogyakarta State University, 2015.

Wates Kulon Progo is directive. The dominant use of directive acts implies that the teachers dominate the conversation.

However this research is different with the previous research above. The object of research above is English teaching-learning process at SMAN 1 wates Kulon Progo. Whereas, the object of this research is Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang. The similarity between the research above and the writer's is on the case which is focused on speech act. But, the research above limit their case only in illocutionary acts. Menwhile, this research only concerned on directive speech act.

The second research conducted by Saddhono 2012.<sup>2</sup> The aim of this study is to explain the Friday sermon by analysing the structure of its discourse, the selection and composition of its topics, the form and functions of its codes and code switching, the form its speech acts, and the characteristics of its language and specific terms. The study used descriptive and qualitative. The author concludes that the Friday sermon contains oral discourse which has regular and typical structure, the strategies of the composition of the topics include quotation, story telling, and use of popular expressions, the forms of the codes and code switching involve Arabic, Indonesian, Javaness and English language. The

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<sup>2</sup> Kundharu Saddhono, *The Discourse of Friday Sermon in Surakarta A socio-Pragmatic Study*. *Journal Gadjah Mada University*. (Vol: 4.No: 1. April/2012)

utterances of the sermon contain all forms of speech acts. Various terms appear in the sermons indicating that the Friday sermon functions as register or usage of language in a particular field.

This similarity to the research above, the researcher uses qualitative research and both of them, the object of this research is Friday sermon.

Another previous research related with this research conducted by Farchan Ismail 2013.<sup>3</sup> This study attempts to analyze political campaign speech of Jokowi for Jakarta gubernatorial election. The objective of this study is to reveal which Jokowi's intention and purpose in his campaign speech. This study applies qualitative research method approach. The author uses youtube as media to collect the data. The conclusion of this research is the author found that Jokowi mostly use representatives speech act in his campaign speech. Since the representatives speech act deals with the speaker's belief, Jokowi believes there must be some improvements for Jakarta by using representatives act in his campaign speech.

The similarity is clear up that the case focuses on speech act. But, this research limited the discussion only in illocutionary acts. The differences both of the researches are the object of each research. The object of research above is Jokowi's campaign

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<sup>3</sup> Farchan Ismail, *The Study of Illocutionary Act: Jokowi's Campaign Speech On "Mewujudkan Jakarta Baru"* . *Journal* (Vol:2.No:1. February/2013)

speech on “Mewujudkan Jakarta Baru”. Whereas, the object of this research is Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang.

The previous research above are similar to the research that the writer conducts in speech act aspect. The difference of this research from previous researches is in the focus and object of the research. This research focuses on analyzing the use of speech acts, including directive speech act in Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang.

## **B. Review to Related Literature**

This part deals with the main theory and related theories that the writer needs in order to guide in analyze the data.

### **1. Speech Acts**

#### **a. The Concept of Speech Acts**

Speech acts are one of five the main topics in the study of pragmatics. According to Yule, speech acts can be defined as the acts of communication or actions performed via utterances.<sup>4</sup> Then, Mey viewed that speech act are actions happening in the world, that is, they bring about a change in the existing state of affairs.<sup>5</sup> In general terms, it can usually recognize the type of action

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<sup>4</sup> George Yule, *Pragmatics*, (Oxford: Oxford University Press, 1996), p.47

<sup>5</sup> L.Mey, Jacob, *Pragmatics An Introduction*, (Oxford/Malden. MA: Blackwell Publishers, 1993), p. 111

performed by a speaker with the utterance. The term speech act to describe actions such as requesting, commanding, questioning or informing. It can define a speech act as the action performed by a speaker with an utterance. Actions performed via utterances are generally is called speech acts and in English, are commonly given more specific labels, such as apology, complain, compliment, invitation, promise and request.<sup>6</sup>

The study of speech act is very importance for us. The one importance of studying speech act is to make us comprehend what message that discovered in every utterance. Speech act also decided by the language ability of speaker to convey the message in communication. If we can understand about the meaning of speech act with clearly. So, when we speak with other people in the communication or conversation, the speaker not only speak source (the utterance have not intention and goal), but the speaker must be interpret of the speaker's meaning to the hearer. And the speaker can make hearer to understand the meaning of that utterance by speaker said. Speech act just perform in conversation or dialogue which performed by speaker and hearer.

Speech can be studied in communicative event. With we learning about it, we can understand about

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<sup>6</sup> George Yule, *Pragmatics*, p.47



speech event in utterances which speaker said or the received message by hearer in dialogue in the movie. To analyze the speech events it is clearly another way of studying how more gets communicated than is said. So, we can do with words and identifying some of the conventional utterance forms we use to perform specific actions and we do need to look at more extended interaction to understand how those actions are carried out and interpreted within speech event of utterance.

#### **b. The Classification of Speech Acts**

In the beginning, speech acts is used by Austin. For him, by saying something, we do something.<sup>7</sup> Austin distinguishes a group of things we do in saying something, which together we sum up:<sup>8</sup>by saying we perform a locutionary acts, which is roughly equivalent to uttering a certain sentence with a certain sense and reference, which again is roughly equivalent to ‘meaning’ in the traditional sense. Second, we say that we also perform illocutionary acts such as informing, ordering, warning, undertaking. utterances which have a certain (conventional) force. Thirdly, we may also perform perlocutionary acts: what we bring about or achieve by

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<sup>7</sup> J.L. Austin, *How to Do Things with Words*, (Great Britain: Oxford University Press, 1962), p. 94.

<sup>8</sup> J.L. Austin, *How to Do Things with Words*, p. 108.

saying something, such as convincing, persuading, deterring, and even, saying, surprising or misleading.

Austin divides three basic senses in which when someone says something, he or she is also doing something in the same time. For this reason, he or she proposes three kinds of acts are locutionary act, perlocutionary act, illocutionary act.<sup>9</sup>

Locutionary act is the simple act of saying something and meaning the things that people say. According to Yule's theory, the locutionary act is the basic act of an utterance in producing a meaningful linguistic expression. For example, in the utterance "I've just made some coffee", the locutionary act of this utterance is that the speaker has just made some coffee.

Perlocutionary act is According to Yule, a perlocutionary act is the effect of an utterance. It deals with the effect on the hearer by means of uttering the sentences. The example of a perlocutionary act can be seen clearly in the utterance "I've just made some coffee", which has the effect on the hearer. This utterance means that the speaker wants the hearer to drink the coffee that he or she has made.

Illocutionary act is An illocutionary act can also be called as an implied level. It is an act of doing

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<sup>9</sup> George Yule, *Pragmatics*, p.48

something. Yule writes that “the illocutionary act is performed via the communicative face of an utterance” and it is an intended meaning of a speaker. For example, in the utterance “I’ve just made some coffee”, it is an imperative statement that a speaker might utter it to make a request or an order to someone else.

After knowing the definition of each speech act components, the writer concerns on the study of illocutionary speech act which deals with the utterances itself. There are many theories about illocutionary act classifications and the writer takes Searle’s theory of illocutionary act classifications for his study.

## **2. Illocutionary Acts**

### **a. The Concept of Illocutionary Acts**

As stated in the previous section, illocutionary acts are one of the three types of speech acts proposed by Austin which deal with the purpose, function, or force of utterances. This type of speech acts is generally said to be the central of speech acts and even said as the speech acts themselves.<sup>10</sup>

The criteria of illocutionary acts are based on the contexts which determine the forces or functions of the

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<sup>10</sup> George Yule, *Pragmatics*, p.49

utterances.<sup>11</sup> Same utterances can be categorized as different illocutionary because of different forces or functions which are greatly influenced by context of use. According to Nunan forces are the characteristics that differentiate speech acts from one another. Forces are mainly about the different ways the content propositions are involved in speech acts. Some examples of forces are pronouncing, stating, commanding, thanking, and promising. Those forces are the functional intentions of speaker when performing an utterance.<sup>12</sup> To determine the illocutionary functions, Yule proposes two important points: illocutionary function indicating device and felicity condition.<sup>13</sup>

Illocutionary function indicating device (IFID) is a formal, literal expression which explicitly indicates the illocutionary function of utterance.<sup>14</sup> The clearest example is the use of specific verb in an utterance. This verb is usually called as speech act verbs or performative verbs. It is in line with the concept of performative hypothesis.

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<sup>11</sup> Jacob L. Mey, *Pragmatics: An Introduction*, 2<sup>nd</sup> Edition, (Maldon: Blackwell,2001), p.110-111

<sup>12</sup> David Nunan, *Intrducing Discourse Analysis*, (London: Penguin English, 1993), p.65

<sup>13</sup> George Yule, *Pragmatics*, p.49

<sup>14</sup> Horn,Laurence and Gragory Ward (Ed), *The Handbook of Pragmatics*, (Oxford: Blackwell, 2006), p.60

Some verbs such as “to order, to warn, and to promise” can be used to make the illocutionary function explicit, e.g. “I order you to leave now”.<sup>15</sup>

Nevertheless, this condition is somewhat difficult since in normal usage the utterances are expressed mostly without performative verbs. The speaker chooses using implicit performative, for instance “I’ll be back” can be interpreted as “I promise that I’ll be back” or “I warn you that I’ll be back”. Furthermore, some verbs are not normally used in full sentence, e.g. to thank “Thank you”, and to congratulate “Congratulation on your success”.<sup>16</sup>

Felicity conditions are defined as several conditions to be met in order that the illocutionary acts are successfully performed. Austin states that the speakers have to fulfill three conditions: that the participants must understand the roles and the context, that the participants must perform the acts completely, and that the participants have to have clear purposes.<sup>17</sup>

Elaborating Austin’s concept, Yule the felicity follows at least general condition is that the participants

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<sup>15</sup> Joan Cutting, *Pragmatics and Discourse: A Resource Book for Students*, (London and New York: Routledge, 2002), p.16

<sup>16</sup> Jacob L. Mey, *Pragmatics: An Introduction*, 2<sup>nd</sup> Edition, (Maldon: Blackwell,2001), p. 111

<sup>17</sup> Joan Cutting, *Pragmatics and Discourse: A Resource Book for Students*, p.18

have to understand the language and the speakers do not pretend. He also adds content condition, preparatory condition, sincerity condition, and essential condition, all of which deals with the characteristics of illocutionary acts itself.<sup>18</sup>

**b. Classifications of Illocutionary Acts**

To make clear about the meaning from the utterance, Searle categorizes the most basic category of illocutionary act. There are five basic kinds of actions that one can perform on speaking or utterance, by means of the following types: representative, directive, expressive, declarative, commissive.

Representative is a kind of speech act that states what the speaker believes to be the case or not, for example state, conclude, represent, deduce, etc. By using this utterance, his or her expresses belief that the propositional content is true. To describe, to call, to classify, to identify, to claim, to diagnose, to hypothesize, to insist, to predict, and to boast are some performative verbs indicating these types of acts.

Examples:

I call him a liar.

I diagnose his case as appendicitis.

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<sup>18</sup> George Yule, *Pragmatics*, p.50

I describe John as a Fascist.<sup>19</sup>

Yule states some functions of representatives such as statements of fact, assertions, conclusions, and descriptions.

Examples:

The earth is flat. (Stating a fact)

Chomsky didn't write about peanuts. (Stating an opinion)

It was a warm sunny day. (Describing)<sup>20</sup>

Furthermore, Cutting adds other forces beyond representative or assertive acts. They are claiming, hypothesizing, insisting, and predicting.<sup>21</sup>

Directive is one of speech act that embody an effort on the part of the speaker to the hearer to do something, to direct him or her towards some goal (of the speaker's mostly).the illocutionary point is the extreme end of this utterance, classical imperative. In this type of speech acts, the speaker wants to ask someone else to do something. Acts of commanding, ordering, requesting, inviting, are all the examples of how the speaker expressing his or her wants.

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<sup>19</sup> Jhon R Searle, *Expressing and Meaning Studies in the Theory of Speech Acts*, (Cambridge: Cambridge University Press,1979), p.21

<sup>20</sup>George Yule, *Pragmatics*, p.53

<sup>21</sup> Joan Cutting, *Pragmatics and Discourse: A Resource Book for Students*, p.17

This speech act expresses an inner state of the speaker. The expression is essentially subjective and tells us nothing about the world. For example, when we say 'I am sorry' when stepping on a person's toe, it does not change anything here, done is done. Both stepper and steppee will have to live with the change that a stepped on toe represents. Because of its subjective character, expressive speech act is also subject to limitations and changes according to different conceptualization of social guilt behaviour.

Performative verbs denoting to this category are to ask, order, command, request, beg, plead, pray, entreat, invite, permit, advise, dare, defy, and challenge.

Examples:

I order you to leave.

I command you to stand at attention.

I advise you to leave.<sup>22</sup>

Yule mentions some illocutionary functions in directive acts, namely commands, orders, requests, and suggestions.

Examples:

Gimme a cup of coffee. Make it black. (Commanding or ordering)

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<sup>22</sup> Jhon R Searle, *Expressing and Meaning Studies in the Theory of Speech Acts*, p.14



Could you lend me a pen please? (Requesting)

Don't touch that. (Forbidding)<sup>23</sup>

Expressive is a kind of speech acts that states what the speaker feels. The form of expressive can be statements of pleasure, pain, like, dislike, joy, or sorrow. In this case, the speaker makes the words fit with the situation which his or her feeling also includes in it. Acts of thanking, apologizing, congratulating are all the examples of what the speaker feels.

In Searle's word 'declaration bring about some alternation in the status or condition of the reffered to object or objects solely by virtue of the fact that the declaration has been succesfully performed. In other word, declarative is kind of illocutionary act which effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistic institution. This kind of illocution brings about a change in the world by uttering an illocutionary act. Generally, the speaker must hold some position in an extra linguistic institution in order the speech act can be effective. Performative verbs denoting to these illocutionary acts are to thank, congratulate, apologize, condole, deplore, and welcome.

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<sup>23</sup>George Yule, *Pragmatics*, (Oxford: Oxford University Press, 1996), p.54

Examples:

I congratulate you on winning the race

I apologize for stepping your toe

I thank you for giving me the money<sup>24</sup>

Yule gives some examples of illocutionary functions on expressives. They are statement of pleasure, pain, likes, dislikes, joy, or sorrow.

Examples:

I'm really sorry! (Apologizing)

Congratulations! (Congratulating)

Mmmm.. Sssh. (Stating pleasure)<sup>25</sup>

Cutting also adds several other illocutionary functions denoting expressive acts. They are thanking, apologizing, welcoming, praising, congratulating, deploring, and regretting.<sup>26</sup>

Declaration is a kind of speech acts that change the situation via the speaker's utterance. In order to perform a declaration correctly, the speaker has to have a special institutional role, in a specific context. For example, appoint, nominate, sentence, pronounce, fire, and resign.

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<sup>24</sup> Jhon R Searle, *Expressing and Meaning Studies in the Theory of Speech Acts*, (Cambridge: Cambridge University Press, 1979), p.15

<sup>25</sup> George Yule, *Pragmatics*, p.53

<sup>26</sup> Joan Cutting, *Pragmatics and Discourse: A Resource Book for Students*, p.17

Some performative verbs indicating these speech acts are to beg, to pronounce, to sentence, to state, to declare, to resign, to fire, and to appoint.

Examples:

I find you guilty as charged.

I hereby pronounce you man and wife.

I declare the meeting cancelled.<sup>27</sup>

Furthermore, several illocutionary functions included in this type of illocutionary acts are baptizing, marrying, and firing.<sup>28</sup>

Examples:

Priest in a marriage ceremony:

I now pronounce you husband and wife. (Marrying)

Referee in a football court:

You are out! (Firing)

Jury Foreman in a court:

We find this defendant guilty. (Sentencing)<sup>29</sup>

Commissive is operated by means of creating an obligation. This obligation is created in the speaker, not in the hearer, as in the case of the directive. We can compare between a request and a promise, the focus of the

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<sup>27</sup> Jhon R Searle, *Expressing and Meaning Studies in the Theory of Speech Acts*, p.17

<sup>28</sup> Joan Cutting, *Pragmatics and Discourse: A Resource Book for Students*, p.16

<sup>29</sup> George Yule, *Pragmatics*, p.53

obligation created is different, the promise creates an obligation in the promiser while the request does so in the requiree. This kind of illocutionary act commits the speaker to some future course of action. Point of this is the speaker himself intends to do something.<sup>30</sup>

When the speaker uses commissive speech acts, it means that he or she will commit some future action. Basically, it expresses what the speaker intends. The examples are promises, offers, threats, and refusals. Some performative verbs belong to these speech acts are to promise, to pledge, to offer, to threaten, to refuse, and to vow.

Examples:

I promise to pay you the money.

I promise that I will see it.

I pledge allegiance to the flag.

I vow to get revenge.<sup>31</sup>

The illocutionary functions on this type of illocutionary acts include promises, threats, refusals, and pledges.

Examples:

I'll be back. (Promising)

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<sup>30</sup> L.Mey, Jacob, *Pragmatics An Introduction*, (Oxford/Malden. MA: Blackwell Publishers, 1993), p. 120-123

<sup>31</sup> Jhon R Searle, *Expressing and Meaning Studies in the Theory of Speech Acts*, p.22

I'm going to get it right next time. (Promising)

We will not do that. (Refusing)<sup>32</sup>

### 3. Directive Speech Acts

#### a. The Concept of Directive

Directive is used when the speaker wants the hearer to do things for him or her. Searle gives the notion of directive as the utterance which is used by a speaker to get the hearer to do something.<sup>33</sup> Similarly, Holmes says that directive is a linguistic utterance which is meant to ask someone to do something.<sup>34</sup> Directive can be in a form of commanding, offering, requesting, asking, inviting, ordering, begging, permitting, daring or challenging. Directive include acts of commanding and requesting that lead for further actions of the hearers, and the actions are in accordance with the speaker's instruction.

Performative verbs denoting to this category are to ask, order, command, request, beg, plead, pray, entreat, invite, permit, advise, dare, defy, and challenge.

Examples:

I order you to leave.

I command you to stand at attention.

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<sup>32</sup>George Yule, *Pragmatics*, p.54

<sup>33</sup> Levinson, *Pragmatics*, p.241

<sup>34</sup> Levinson, *Pragmatics*, p. 239

I advise you to leave.<sup>35</sup>

There are three illocutionary functions in directive acts, namely commands, requests, and suggestions.<sup>36</sup>

Examples:

Gimme a cup of coffee. Make it black. (Commanding or ordering)

Could you lend me a pen please? (Requesting)

Don't touch that. (Forbidding)<sup>37</sup>

It can be concluded that directives are the utterances that are used by the speaker and the hearer to do something.

#### **b. The Classification and Function of Directive**

Yule states that directive are those kinds of speech acts that speakers use to get someone to do something.<sup>38</sup> There are three types of directive are command, request, suggestion.

Command is effective only if the speaker has some deree of control over the actions of the addressee. Command also means that sentences which normally

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<sup>35</sup> Jhon R Searle, *Expressing and Meaning Studies in the Theory of Speech Acts*, p.14

<sup>36</sup> Charles W Kreidler, *Introducing English Semantics*, (London: Taylor and Francis e-Library, 2002), p.190

<sup>37</sup> George Yule, *Pragmatics*, p.54

<sup>38</sup> George Yule, *Pragmatics*, p.54

have no grammatical subject, and whose verb is in imperatives.

Example:

“Don’t waste your time on that”

The function of command is to direct a person or people with the right to be obeyed, to do something what speaker wants.

A request is an expression of what the speaker wants the addressee to do or refrain from doing something. A request does not assume the speaker’s control over the person addressed.

Example:

“I appeal to you to help as much as you can”

The function of request is to ask people to do something what speaker wants in polite ways .

Suggestion are the speaker’s utterances to give opinions about what the addressee should or should not do. Suggestions are often wise ways of giving command.

Example:

“ we suggest you (should) pay more attention to what you’re doing.”

The function of suggestion is to give his or her opinion to the hearer on how that orders should be having acts.<sup>39</sup>

#### 4. Friday Sermon

##### a. Sermon

Every religion has culture for preaching, for example, both Islam and Christianity have religious culture in the process of preaching (sermon). Now the writer is going to explain about the sermon.

According to Oxford dictionary, sermon is speech on religious or moral matters especially given in a church.<sup>40</sup> Speech is the act of speech. Brink states that speech or oration is an oral discourse on a worthy and dignified theme, adapted to the average hearer, and whose aims to influence the will of that hearer.<sup>41</sup> According to Oxford Advanced Learner's Dictionary, speech is a formal talk given to an audience.<sup>42</sup> It means that speech is communication by one person in front of many people

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<sup>39</sup> Charles W Kreidler, *Introducing English Semantics*, (London: Taylor and Francis e-Library, 2002), p.190-191

<sup>40</sup> A S Hornby, *Oxford Advanced Learner's Dictionary*, 8<sup>th</sup> Ed, (Great Britain: Oxford University Press, 2010), p. 1348

<sup>41</sup> C.M, Brink, "The making of oration", <http://grammar.about.com/od/mo/g/orationterm.htm>, retrieved on 23<sup>th</sup> November 2016

<sup>42</sup> A S Hornby, *Oxford Advanced Learner's Dictionary*, 8<sup>th</sup> Ed, (Great Britain: Oxford University Press, 2010), p. 1431



called audiences. In addition based on Hendrikus, he confers definition that is not much different from the opinion of Mahmud who said that the sermon (khutbah) is as the art of speaking either can be achieved based on natural talent (talent) and skills. Art of talking means not only to speak fluently without any clear way of thinking and devoid of content, but rather an ability to speak briefly clearly, concisely and impressively.

Whlie, according to Abdul Malik, sermon pertains to speaking to an audience for the purpose of convincing them and winning their approval. Therefore, the Khutbah must contain words; otherwise, it will only be writing (Kitabah). Further, convincing the audience pertains to the speaker explaining his opinion to them and using evidence to support his views, so that the audience embrace and agree with them. Sermon is one of the great symbols of Islam and an act of worship legislated, ordained and practiced by the Messenger of Alláh and the Rightly Guided Caliphs after him. Ever since, the Muslim Ummah has kept this tradition seeking to raise Alláh 's remembrance high, honoring His Symbols and Limits, calling to His Path and warning against defying His Commandments.<sup>43</sup>

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<sup>43</sup> Abdul Malik Mujahid, *Selected Friday Sermon*, (Riyadh: Darussalam Publisher,2000), p.11

Based on the definitions above, it can be concluded that sermon is a way to transfer a message from speaker to listener in order to give information, to influence, or to attract listener based on what listener needed.

#### **b. Friday Sermon**

According to Yulianti Friday sermon is an order to provide advice as the advice given to the Friday congregation, Friday sermon is one of the strategic media for the Islamic da'wah, because it is routine and must be attended by the Muslims in congregation.<sup>44</sup> In addition based on Ponpes Al-badar a Friday sermon is the word consist of mau'idah hasanah and tausyiah related to religious demands which is uttered by the preacher with specified requirements based on Syara' and it becomes pillar when Friday prayer is performed. Friday sermon is part of implementation of the Friday prayer. because it was said that sermon is half-prayer on Friday. It equals to 2 rakaat during Dhuhur is being performed. meanwhile,

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<sup>44</sup> Yulianti, “*Khutbah jum'at*”, <https://spupe07.wordpress.com/2010/01/05/khutbah-jumat/>, retrieved on 23<sup>th</sup> November 2016

Friday sermon substitutes Dhuhur with the amount of 4 rakkat.<sup>45</sup>

The Friday prayer is one of the outstanding symbols of Islam that distinguishes it from other religions. Alláh has blessed the Muslims by granting us this day as a day of congregational worship. One of the most important aspects of the worship performed on Jumu 'ah day is the deliverance of the Friday sermon (Khutbah).

**c. Pillar of Friday Sermon**

Pillar of Friday sermon is the legitimated requirements for Friday sermon, there are five pillar of Friday sermon. Pillar of Friday sermon is very important because it is compulsory, thus if a person is left behind just one pillar, the sermon is not legitimated

- 1) Hamdallah: It is when Friday sermon is about to begin, a prasie for Allah should be uttered called Hamdallah. For an example: “Alhamdulillah or Innalhamdulillah. At least, the name of Allah or called Lafaz Allah should have existed.
- 2) Shalawat : a praise for the prophet Muhammad that should be clearly uttered eventhough there is no word “Shalawat”. For an example: Ushali ala Muhammad or as shalatu ala Muhammad. However, It can be

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<sup>45</sup> P, Al-badar, “*Arti, cara, syarat, dan rukun khutbah jumat*”, <http://al-badar.net/arti-cara-syarat-dan-rukun-khutbah-jumat/>, retrieved on 23<sup>th</sup> November 2016

substituted from Muhammad to Ahmad whose name is written in Al-Quran. It is all the same both using Muhammad or Ahmad.

- 3) Washiyat Taqwa: an important parts of pillar during Friday Sermon. The aim is only persuading Muslim to do Allah's will. Az-Zayadi states that Wasyiat is sequences of God's command that is have to be implemented and all of His prohibition is not allowed to do. In addition, Al-Ramli vies that it is an exclamation to fear of God. The two Lafaz can be even freer and freer. Example: "You shall fear of Allah or Let us fear of Him(Allah) and be obidient!
- 4) The three pillars such as Hamdallah, Shalawat or Washiyat Taqwa should be included in the Friday sermon per session.
- 5) Reading Al-quran verse is an important part that is conducted in pray session. One verse, at least, is to be read that has contextual meaning. It does not depend all on the theme but preacher's choice.
- 6) A prayer for Muslim when the second session begins.<sup>46</sup>

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<sup>46</sup> Yulianti, "*Khutbah jum'at*", <https://spupe07.wordpress.com/2010/01/05/khutbah-jumat/>, retrieved on 23<sup>th</sup> November 2016

## CHAPTER III

### METHOD OF INVESTIGATION

This chapter is about research method which discussed the design of the research, data source, technique of collecting data, technique of analyzing data and procedure of the research.

#### **A. Design of the Research**

In this study, the design of this research is qualitative research. According to Creswell, qualitative research is a mean for exploring and understanding the meaning individuals or group ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretation of the meaning of the data. This research uses qualitative research, because the data is not analyzed by statistical procedure.<sup>1</sup> It means qualitative research in this research, the writer adopted descriptive qualitative to collect and analyzed data of directive speech acts on Friday sermon. The focus of this study is to find and analyze the utterances of Friday sermon that contained types and functions of directive. Beside, this research is also to seek out and interpret the utterances of Friday sermon using directive theory.

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<sup>1</sup> Jhon.W Creswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches Third Edition* (Los Angeles: Sage, 2009), p.4

Based on the explanation above, the current status of phenomena in this study is directive speech acts on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang.

## **B. Data Source**

The writer had a plan to about time schedule to do research. The schedule would be used to do observation, conducted research, and analyzed the result. Further explanation for time and setting the research are such as: 1) time for research; from 9<sup>th</sup> december 2016 until 9<sup>th</sup> April 2017, 2) research setting; Al-Fitrah Mosque of Walisongo State Islamic University Semarang. The mosque is located on 2<sup>nd</sup> campus Walisongo State Islamic University Semarang.

## **C. Data Collections Technique**

In this research, three instruments used to obtain the data in order to answer the problem. The instruments that used in this research are observation and documentation.

### **1. Observation**

Marshal (1995, as cited in Sugiyono) states as follows:

“Through observation, the researchers learn about behaviour and the meaning attached to those behaviour.”<sup>2</sup>

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<sup>2</sup> Sugiyono, *Metode Penelitian Pendidikan*. (Bandung : Alfabeta., 2008), p.131

Here, researcher does observation to learn some information in collecting the data. Sugiyono classifies observation into two types; they are participant observation and non-participant observation in the process of conducting data collection.

- a. Participant observation is an observation where the investigator becomes participant/respondent of particular group of organization.
- b. Non-participant observation is procedure in which the investigator observes in a natural setting and it is not an actual participant in a particular group or organization.<sup>3</sup>

This research used non-participant observation. The writer used an observation notes to get the data and observes the directive speech acts used by the khatib in Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang. The observation notes described as follow:

This method decided as the method of data collection in this research to gain all of the information of directive speech acts used on friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang.

## 2. Documentation

Documentation is one of data source in the form of document. It can be personal, such as written documents; files of material of teaching English vocabulary, reports, letters, etc

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<sup>3</sup> Sugiyono, *Metode Penelitian Pendidikan*.p.204

and minutes of an event or setting. Besides, it may documents of popular culture, such as: books, photo's collections, films, and videos.

During the process of research, the researcher collect qualitative documents. These may be public documents (e.g., newspapers, minutes of meetings, official reports) or private documents (e.g., perdonal journals and diaries, letters, e-mails).<sup>4</sup>

According Arikunto, the documentation method is used to look for the data concerning matters or the variable that took the form of the note, transcript, book, newspaper, magazine, inscription, notes of meeting, agenda, etc.<sup>5</sup> Documentation is needed to help the researcher run the research.

The writer used documentation to support the data collecting about the directive speech acts used on Friday sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang. The writer collected the utterances data in form of transcriptions.

#### **D. Validity**

According to Moleong, there are four kinds of data validity test: credibility, transferability, dependability,

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<sup>4</sup> Jhon.W Creswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches Third Edition*, p.181

<sup>5</sup> Suharsimi Arikunto, *Prosedur Penelitian*, (Jakarta: Rineka Cipta, 2013), p.274



confirmsability.<sup>6</sup> In this case, the writer used the credibility type to check the research validity. Data credibility was intended to prove data that were collected appropriately and correctly.

Some ways to get credibility are prolong, triangulation, increasing perseverance, checking member or peer conversation, checking the sufficient references, checking and crosschecking description against theoretical interpretations, and member check. In this research, the writer used two ways. They are Increasing perseverance and Triangulation:

1. Increasing perseverance

It means the researcher conducted a research accurately and continuously. By that ways, data validity could be got definitely and systematically. In this case, the writer checked, identified and analyzed the data. The writer also read the references, research result, and documentations that were concerned with the research. The writer's knowledge increases more and wider, so it can be used to check the data whether it is true/believable or not.

2. Triangulation

According to Campbell and Fiske (1959), triangulation is a powerful way of demonstrating concurrent validity, particularly in qualitative research.<sup>7</sup>

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<sup>6</sup> Lexy J Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya: 1991), p.108.

There are three kinds of triangulation:

a. Data triangulation

It is used to check data credibility by checking with various sources. The sources could be documents, files, observation result, recording result or also interview to some subjects that have different view. In this research, the writer used the transcriptions to be documented as a strong source.

b. Technique triangulation

It is used to check data credibility by checking the data to the same source with the different technique. In this research, the researcher uses transcription and documentation. By those sources, the writer makes systematic note to calculate the result of transcription then.

c. Time triangulation

It is used to check data credibility by collecting data in the different time. In this research, the writer uses all the day time (Friday Sermon) to get the data.

According to Silverman, there is additional triangulation. That is:

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<sup>7</sup> Louis Cohen, Lawrence Manion and Keith Morrison, *Research Methods in Education Sixth Edition*, (the USA and Canada: Routledge, 2007), p.141.

d. Investigator triangulation:

This type engages more than one observer, data are discovered independently by more than one observer.<sup>8</sup>

In this research, advisor takes turn as an expert judgment who gave input and corrected the result of collecting data.

## **E. Data Analysis Technique**

Miles and Huberman explain the method of data analysis called *Interactive Model* which includes four streams of analysis activity in cyclical and interactive process. Those four types of data analysis can be explained as follows.

### 1. Data collection

As mentioned in the sentence above, the activity of data collection and the activity of data analysis is a cyclical and interactive process. Thus, during the data collection the researcher circulates among these four steps continually in order to grasp all of the information needed in the next steps of data analysis. In the other words, it is the stage where the researcher tries to find out the “unripe” data that reduced, displayed, and concluded. In this research, the writer collected the data of the Friday sermon.

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<sup>8</sup> Louis Cohen, Lawrence Manion and Keith Morrison, *Research Methods in Education Sixth edition*, (the USA and Canada: Routledge, 2007), p. 142.

## 2. Data reduction

According to Miles and Huberman (1994, as cited in sugiyono) states that, “*data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions*”. They further point out that the data reduction or data condensation process are varied in several ways, such as through selection, summary or paraphrase and being subsume in larger pattern. After collecting the data of Friday sermon, the writer continued the study by selecting and simplifying the data of the khatib utterances in Friday sermon so that there is no unimportant locution included in the data.

## 3. Data display

The next point of data analysis is data display. After collecting and reducing the data, the researcher displays the amassed data in organized and compressed information that will lead to conclusion. The forms of qualitative data display include types of matrices, graphs, charts, or networks. The function of these types of data display is to perform accessible, compact, and organized information of the data. The writer classified the data of the khatib directive speech acts and displayed them in informative tables.

## 4. Conclusion drawing and verification

After the data displayed in the form of table, then the researcher would be able to interpret it and to reach

conclusions and verifications. Derived from the data displayed in tables, the next step conducted by me is describing and interpreting the data so that the conclusions and verifications of the use of directive speech act by the khatibs can be drawn.<sup>9</sup>

## **F. Procedure of the Research**

There are several steps in conducting the research as follow:

1. Observing

The observation of the research is aimed to obtain the data of Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang.

2. Transcribing the utterances of Friday sermon process

The data of utterances collected from the observation are transcribed in form of transcriptions.

3. Analyzing the speech acts

The data of speech acts that had been collected are analyzed based on their characteristics in order to find out their classification.

4. Categorizing or classifying aspects of directive speech acts

5. The categorization of the research is used in order to make the data readable by grouping them into several types of directive speech act classifications.

In the data analysis process, the writer applied coding

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<sup>9</sup> Sugiono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta Press, 2014), p.337-345

system. The purpose was not to number the data, but was to make the writer easier in selecting and classifying the data from the data sheet. The coding system was as followed.

**T1/Ust.Candra/27-01-2017/1**

Note:

T1 : Number of Transcript

Ust.Candra : Name of Preacher (Khatib)

27-01-2017 : Date of Data

1 : Number of Datum in Data Sheet

#### 6. Interpreting the data descriptively

After the data categorized completely, the last steps of the research are interpreting the data in a brief descriptions and calculating the percentages of each findings. In order to know the percentage of the usage types of directive speech acts.

The researcher used this pattern:

$$P = \frac{F_x}{N} \times 100\%$$

Where,

**P** = Percentage

**F<sub>x</sub>** = the number of each domains of the directive speech acts

**N** = total number of the users of all the 4 domains of the directive speech acts

**100%** = constant number

Table 1. The data sheet of the findings types of directive utterances

No	Code	Utterances	Types of Directives			Explanation
			C	R	S	
1	<b>T1/Ust. Candra/27-01-2017/1</b>	First of all <b><u>let's thank to Allah SWT,</u></b> the most greicious and the most merciful, who gives us mercy and blessing so that we can gather here to do our obligation as a good moslem.	V			Command the hearer to be grateful with all of pleasants from Allah swt..
2	<b>T1/Ust. Candra/27-01-2017/2</b>	We don't forget to advice that <b><u>it's better for us to increase our faith and taqwa to the king of judgement day by doing all his command and leaving all his prohibition.</u></b>		V		Suggest us to be closer with our God (Allah) by doing " <i>amar ma'ruf nahi munkar</i> " or doing all his command and leaving all his prohibition.

Note :

**C:** Command, **R:** Request, **S:** Suggestion.

Table 2: The data sheet of the findings functions of directive utterances

No	Code	Utterances	Function
1	T1/Ust. Candra/27-01-2017/1	First of all <u>let's thank to Allah SWT</u> , the most greicious and the most merciful, who gives us mercy and blessing so that we can gather here to do our obligation as a good moslem.	The directive is called command because it is used to command the hearer to to be grateful with all of pleasants from Allah swt..
2	T1/Ust. Candra/27-01-2017/2	We don't forget to advice that <u>it's better for us to increase our faith and taqwa to the king of judgement day by doing all his command and leaving all his prohibition.</u>	The directive is called suggestion because it is used to give suggestion to the hearer to be closer with our God (Allah) by doing " <i>amar ma'ruf nahi munkar</i> " or doing all his command and leaving all his prohibition.



**CHAPTER IV**  
**ANALYSIS OF DIRECTIVE SPEECH ACTS IN**  
**FRIDAY SERMON**

In this chapter, the researcher would like to present the overall findings and analysis of the research which includes the classifications of directive and the functions of directive used on Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang. All of them are explained in the following parts.

**A. The Clasification of Directive Speech Acts in Friday Sermon**

**1. Findings**

Based on the research, there are three types and functions of directive speech acts used on Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang. Based on the Kreidler's theory, they are commands, requests and suggestions.

The following table shows the data after being analyzed.

Table.1. Data Findings of Types of Directive Speech Acts

No	Types of Directive Speech Acts	Frequency	Percentage (%)
1.	Command	7	21.2%
2.	Request	1	3,0%
3.	Suggestion	25	75,8%
<b>Total</b>		33	100%

**Percentage:**

$$\text{Command} \quad : \frac{7}{33} \times 100\% = 21,2\%$$

$$\text{Request} \quad : \frac{1}{33} \times 100\% = 3,0\%$$

$$\text{Suggestion} \quad : \frac{25}{33} \times 100\% = 75,8\%$$

As it is shown in the table, the types of directive speech acts realized in the Friday sermon texts are command, request and suggestion. We can see from the table that are 33 containing types of directive speech acts. The suggestion type serves dominant frequency of all three types of directive speech acts. There are 25 data (75,8%) containing suggestion type. The second position was command type. There are 7 data, it was 21.2%. The lowest-rank frequency of type of directive speech acts are the request type. With only 1 data (3,0%).

**2. Data Analysis**

This part contains the explanations of the data findings in reference to data analysis. There are three types and functions of directive speech acts found in this research. The types of directives used on Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang are 33 directive: 7 command, 1 request, 25 suggestion.

To make the writer easier in analyzing data. The writer makes symbols in utterance of directive speech act types. The utterance of commands used bold text form. While, the utterance of requests used italicize text form and the last one is utterance of suggestion. It is used underline text form.

a. Command

Command is effective only if the speaker has some degree of control over the actions of the addressee. Command also means that sentences which normally have no grammatical subject, and whose verb is in imperatives.

In this analysis, the writer has found 7 utterances of command. An example of command utterance is shown in datum **T1/Ust.Candra/27-01-2017/1.**

“First of all **let’s thank to allah swt**, the most greicious and the most merciful, who gives us mercy and blessing so that we can gather here to do our obligation as a good moslem.”

From the datum above, the command speech act is uttered by Ust. Candra by saying **let’s thank to allah swt**. The bold statement belongs to command because the speaker used to give a command to be grateful with all of the pleasants from Allah.

Other example of command is shown in datum **T1/Ust.Candra/27-01-2017/3.**

**“Oh who you believers, believe to Allah SWT with the real belief, and not die except you’re moslem.”**

From the datum above, the command speech act is uttered by Ust. Candra by saying **“believe to Allah SWT with the real belief, and not die except you’re moslem.”** It is classified as a command because the speaker used to command us to believe to Allah swt. Only to Allah by believing islamic religion (being a moslem).

The following datum **T1/Ust.Candra/27-01-2017/6** is other example of cammand.

**“Utilize the time or age in this world** is very important because times keep going and cannot be repeated.”

The bold utterance in datum is obviously a command. The utterance **“Utilize the time or age in this world”** belongs to command because the speaker commands to utilize the time to do kindness, to make a beauty life here after.

Next, datum **T3/Ust.Asep/17-03-2017/29** is other example of command.

**“Let us extend our utmost gratitude for being bestowed with iman in this life.”**

The bold utterance in datum is obviously a command. The utterance **“Let us extend our utmost**

**gratitude for being bestowed with iman in this life.”**

The bold statement belongs to command because the speaker used to give a command to be grateful of faith in ourself.

Other example of command is shown in datum

**T3/Ust.Asep/17-03-2017/31.**

“Hopefully by doing so, we will placed among the dwellers of paradise who continuously express their gratitude, as mentioned in Surah Az-Zumar verse 74 : Which means: “And they will say, **“Praise to Allah”, who has fulfilled for us his promise and made us inherit the earth (so) we may settle in Paradise wherever we will.**”

From the datum above, the command speech act is uttered by Ust. Asep by saying **““Praise to Allah”, who has fulfilled for us his promise and made us inherit the earth (so) we may settle in Paradise wherever we will.**” It is classified as a command because the speaker used to cammand us to be grateful with anything Allah have been giving to us.

b. Request

A request is an expression of what the speaker wants the addressee to do or refrain from doing something. A request does not assume the speaker’s control over the person addressed.

The writer has found 1 utterance. This analysis of request utterance is shown in datum **T1/Ust.Candra/27-01-2017/8.**

“(that is the condition of the fithless) till if come death to any one of them, he/she says oh my lord *please bring me back to the world.* So that I can do goodness to what I left. But its not. Actually is going to get big damage.”

From the datum above, The italicize statement “*please bring me back to the world*” belongs to request because the speaker remaind us about our life in hereafter. He asks us to do goodness as much as we can in the world so we will not regret in hereafter.

c. Suggestion

Suggestion are the speaker’s utterances to give opinions about what the addressee should or should not do. Suggestions are often wise ways of giving command.

In the analysis, the writer has found many utterances. The act of utterance is kind of suggestion act. The writer has found 25 utterances of suggestion. The analysis of suggestion utterance is shown in datum **T1/Ust.Candra/27-01-2017/2.**

“We not forget to advice that it’s better for us to increase our faith and taqwa to the king of

judgement day by doing all his command and leaving all his prohibition.”

From the datum above, the suggestion speech act is uttered by Ust. Candra by saying “it’s better to increase faith and taqwa to Allah swt by doing all his command and leaving all his prohibition.” The underline statement belongs to suggestion because it is used by speaker to suggest us to be closer with our God (Allah) by doing *“amar ma’ruf nahi munkar”* or doing all his command and leaving all his prohibition.

Other datum containing suggestion is shown in datum **T1/Ust.Candra/27-01-2017/7.**

“Human should use the time and the chance given to them maximally to do good activity so that no regret in their life later.”

From the datum above, the suggestion speech act is uttered by Ust. Candra by saying “human should use the time and the chance given to them maximally to do good activity.” The underline statement belongs to suggestion because it is used by speaker to suggest us to utilize our time well to do anything useful for our life in the here after.

The following datum **T1/Ust. Candra/27-01-2017/5** is other example of suggestion.

“Sentence “ life in this world is only a joke and fun play” if you know, doesn’t mean that we are adviced to do anything we will like a playing/game. This sentence has a meaning to describe that the life in this world is not real, not eternal and full of trick. That’s why everyone should give more attention to the life of day after.”

From the datum above, the suggestion speech act is uttered by Ust. Candra by saying “everyone should give more attention to the life of day after.” The underline statement belongs to suggestion because it is used by speaker to suggest to the hearer to take more attention to their life in the here after and to prapare a happy life in the here after.

Other example of suggestion is shown in datum **T2/Ust. Zainnul/10-03-2017/20.**

“As we know what fasiq come to us بِنَبَاٍ come to us maybe through WA, through FB something like that. So, the media social بِنَبَاٍ فَتَيِّنُوا we must clarify first.”

From the datum above, the suggestion speech act is uttered by Ust. Zainul by saying “we must clarify first.” The underline statement belongs to suggestion because it is used by speaker to suggest us to clarify the infromation



from social media because fasiq usually come to us through it.

Next, datum **T2/Ust.Zainnul/10-03-2017/26** is other example of suggestion.

“We must tabayyun first أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ because we are the head performance.”

From the datum above, the suggestion speech act is uttered by Ust. Zainul by saying “we must tabayyun first.” The underline statement belongs to suggestion because it is used by speaker to suggest us to be tabayyun or that’s mean that we have to be careful in selecting the truth of informations.

## **B. The Function of Directive Speech Acts in Friday Sermon**

### **1. Findings**

Besides the classifications of directive, there are also the functions of directive used on Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang. There are functions of command, request, suggestion which are consist of command, request, suggestion.

The following table shows the data after being analyzed.

Table.3. Data Findings of Functions of Directive Speech Acts

No	Functions of Directive Speech Acts	Frequency	Percentage (%)
1.	Command	7	21,2%
2.	Request	1	3,0%
3.	Suggestion	25	75,8%
<b>Total</b>		33	100%

**Percentage:**

$$\text{Command} : \frac{7}{33} \times 100\% = 21,2\%$$

$$\text{Request} : \frac{1}{33} \times 100\% = 3,0\%$$

$$\text{Suggestion} : \frac{25}{33} \times 100\% = 75,8\%$$

The table shows that there are three functions of directive speech acts found in the Friday sermon. The function of suggestion appears the most. There are 25 data (75,8%) containing suggestion function. Then, the function of command in the second position. There are 7 data, it was 21,2%. The last one is request function. It was only found one utterance of request function. It was 3,0%.

**2. Data Analysis**

The writer also analyzed the functions of directive speech acts. The writer would like to present the analysis of the research. To make the writer easier in analyzing data. The writer makes symbols in utterance of directive speech act functions. The utterance of commands used bold text form.

While, the utterance of requests used italicize text form and the last one is utterance of suggestion. It is used underline text form.

a. Command

Command is a directive function performed by the speaker to direct a person or people with the right to be obeyed, to do something what speaker wants. An example of directive function of command is shown in datum **T1/Ust.Candra/27-01-2017/1.**

“First of all **let’s thank to Allah swt**, the most greicious and the most merciful, who gives us mercy and blessing so that we can gather here to do our obligation as a good moslem.”

In datum, the utterance “**let’s thank to Allah swt**” can be interpreted as the speaker commands to the hearer to thank to Allah swt. The speaker expressed an utterance using “let” . “let” is an illocutionary force indicating device of command. So, the function of this directive is to direct the hearer to be grateful with all of the pleasants from Allah.

The example of command function is shown in datum **T1/Ust.Candra/27-01-2017/3.**

“Oh who you believers, **believe to Allah SWT with the real belief, and not die except you’re moslem.**”

In datum the speaker commands to direct believers to believe to Allah. Only to Allah by believing islamic religion (being a moslem). The speaker used imperative mood “believe”. it is an illocutionary force indicating device to perform illocutionary function of command.

The following datum **T1/Ust.Candra/27-01-2017/6** is other example of cammand function.

**“Utilize the time or age in this world** is very important because times keep going and cannot be repeated.”

In datum the speaker commands to direct hearer to utilize the time or age to do kindness, to make a beauty life hereafter. The speaker used imperative mood “utilize”. it is an illocutionary force indicating device to perform illocutionary function of command.

Next, datum **T3/Ust.Asep/17-03-2017/29** is other example of command function.

**“Let us extend our utmost gratitude for being bestowed with iman in this life.”**

The bold utterance in datum is obviously a command. The utterance **“Let us extend our utmost gratitude for being bestowed with iman in this life.”** The speaker expressed an utterance using “let”. “let” is an illocutionary force indicating device of command. So, the

function of this directive is to direct the hearer to be grateful of faith in ourself.

The example of command function is shown in datum **T3/Ust.Asep/17-03-2017/31**.

“Hopefully by doing so, we will placed among the dwellers of paradise who continuously express their gratitude, as mentioned in Surah Az-Zumar verse 74 : Which means: “And they will say, **“Praise to Allah”, who has fulfilled for us his promise and made us inherit the earth (so) we may settle in Paradise wherever we will.**”

From the datum above, the command speech act is uttered by Ust. Asep by saying **““Praise to Allah”, who has fulfilled for us his promise and made us inherit the earth (so) we may settle in Paradise wherever we will.**” The speaker used imperative mood “praise”. it is an illocutionary force indicating device to perform illocutionary function of command. So, the function of this directive is to direct hearer to be grateful with anything Allah have been giving to us.

b. Request

Request is a directive function performed by the speaker to ask people to do something what speaker wants in polite ways. An example of directive function of request is shown in datum **T1/Ust.Candra/27-01-2017/8**.

“(that is the condition of the fithless) till if come death to any one of them, he/she says oh my lord *please bring me back to the world*. So that I can do goodness to what I left. But its not. Actually is going to get big damage.”

In datum seems like command. However, it belongs that is softened by *please*. So, the function of this directive is to remind us about our life in hereafter and the speaker asks us to do goodness as much as we can in the world so we will not regret in hereafter.

c. Suggestion

Suggestion is a directive function performed by the speaker to give his or her opinion to the hearer on how that orders should be having acts. An example of directive function of suggestion is shown in datum **T1/Ust.Candra/27-01-2017/2**.

“We not forget to advice that *it’s better for us to increase our faith and taqwa to the king of judgement day by doing all his command and leaving all his prohibition.*”

The example statement in datum T1/Ust.Candra/27-01-2017/2 shows that the speaker expressed an utterance using “is better” . “is better” is an illocutionary force indicating device of suggestion (or advising). So, the function of this directive is to suggest the hearer to be closer with our God (Allah) by doing

*“amar ma’ruf nahi munkar”* or doing all his command and leaving all his prohibition.

The following datum, datum **T1/Ust.Candra/27-01-2017/7**, is other example of suggestion function.

*“Human should use the time and the chance given to them maximally to do good activity so that no regret in their life later.”*

Datum present the use of directive function of suggestion. The example contains auxiliary verb “should”. “should” is an illocutionary force indicating device of suggestion. Therefore, the function of this directive is to suggest them to utilize our time well to do anything useful for our life in the here after.

The following datum **T1/Ust. Candra/27-01-2017/5** is other example of suggestion.

*“Sentence “ life in this world is only a joke and fun play” if you know, doesn’t mean that we are advised to do anything we will like a playing/game. This sentence has a meaning to describe that the life in this world is not real, not eternal and full of trick. That’s why everyone should give more attention to the life of day after.”*

Datum present the use of directive function of suggestion. The example contains auxiliary verb “must”. “must” is an illocutionary force indicating device of suggestion. Therefore, the function of this directive is to

suggest them to take more attention to their life in the here after and to prapare a happy life in the here after.

Other example of suggestion is shown in datum **T2/Ust. Zainnul/10-03-2017/20.**

“As we know what fasiq come to us بِنَبَاٍ come to us maybe through WA, through FB something like that. So, the media social بِنَبَاٍ فَتَبَيَّنُوا we must clarify first.”

Datum present the use of directive function of suggestion. The example contains auxiliiry verb “must”. “must” is an illocutionary force indicating device of suggestion. Therefore, the function of this directive is to suggest them to clarify the infromation from social media because fasiq usually come to us through it.

Next, datum **T2/Ust.Zainnul/10-03-2017/26** is other example of suggestion.

“We must tabayyun first أَنْ تُصَيَّبُوا قَوْمًا جَهْلَةً because we are the head performance.”

Datum present the use of directive function of suggestion. The example contains auxiliiry verb “must”. “must” is an illocutionary force indicating device of suggestion. Therefore, the function of this directive is to



suggest them to be tabayyun or that's mean that we have to be careful in selecting the truth of informations.

## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

In this chapter, the data analysis result is taken from the analyzing process through data concerning the directive speech acts used on Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang. The researcher analyzed according to the theories. The researcher divided the content into two points. They are conclusion and suggestion. The explanation of each point is presented below.

#### **A. Conclusion**

Based on the result of data finding and analysis in chapter IV about the types and the functions of directive speech acts used on Friday sermon at Al-Fitrah mosque of Walisongo Semarang. The writer would like to draw some conclusions as follow:

1. The writer found 33 data of types of directives which are taken from Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang. It consists of several types, they are 7 command, 1 request, 25 suggestion.
2. And also the writer found 33 data of functions of directives which are taken from Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang. They are 7 function of command, 1 function of request, 25 function of suggestion.

The dominant types and functions directive speech acts which are used on Friday sermon at Al-Fitrah mosque of Walisongo State Islamic University Semarang is suggestion. It means that the speaker gives suggestion to the hearers to do something in the stright ways so that the hearers can be good moslem.

## **B. Suggestion**

After analyzing and discuss the data, the writer would like to offer some suggestions as follow:

### 1. Students

Especially for the students of English Education Department of Education and Teacher Training Faculty who have studied directive in the discourse analysis subject; they have to pay attention to the directive theory, types of directives and functions of directives. They have to understand the characteristic of the types and functions of directives and better of them to use many kinds of text to improve their knowledge about directives. For the Senior high School, the students can understand the material well especially in the expression of giving suggestion, expression of command, and expression of making request.

### 2. Teachers and Lecturers

Especially for the lecturer of English Education Department of Education and Teacher Training Faculty who

teaches pragmatics and concerns to speech act especially in the part of directive, they have to give clear explanation about directive theory, types and functions of directives in order to enrich and improve their students knowledge. The lecturers or teachers can use interesting media such as speech, movie script, novel, holy book, etc, to get students attention and make them enjoy in learning the material. It is hoped that this research can be used as reference or example and give contribution in the teaching and learning process.

### 3. The Further Researchers

For further researchers who are interested in investigation directives, they can use this research as a reference to make them easier in conducting their research. The writer hopes that there will be other researcher who will conduct the same topic to complete this researcher although in different field.

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## Appendix 1

The Types of Directive Used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang

The symbols in analyzing the types of directive speech acts:

C: Command

R: Request

S: Suggestion

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
1	<b>T1/Ust. Candra/27-01-2017/1</b>	First of all <u>let's thank to Allah SWT</u> , the most greicious and the most merciful, who gives us mercy and blessing so that we can gather here to do our obligation as a good moslem.	V			Command to the hearer to be grateful with all of the pleasants from Allah.
2	<b>T1/Ust. Candra/27-01-2017/2</b>	We don't forget to advice that <u>it's better for us to increase our faith and taqwa to the king of judgement day by doing all</u>			V	Suggest to the hearer to be closer with our God (Allah) by doing "amar ma'rum nahi munkar" or doing all his



No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
		<b><u>his command and leaving all his prohibition.</u></b>				command and leaving all his prohibition.
3	<b>T1/Ust. Candra/27-01-2017/3</b>	Oh who you believers, <b><u>believe to Allah SWT with the real belief, and not die except you're moslem.</u></b>	V			Command to believe to Allah swt. Only to Allah by believing islamic religion (being a moslem).
4	<b>T1/Ust. Candra/27-01-2017/4</b>	Its like islamic teaching that life in the world is a field that <b><u>must be planted seriously in order to get good harvest in the day after.</u></b>			V	The speaker suggest, the islamic teaching that life in the world is need to be developed.
5	<b>T1/Ust. Candra/27-01-2017/5</b>	Sentence “ life in this world is only a joke and fun play” if you know, doesn't mean that we are adviced to do anything we			V	The hearer suggested to take more attention to their life in the here after and to prapare a

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
		will like a playing/game. This sentence has a meaning to describe that the life in this world is not real, not eternal and full of trick. That's why <b><u>everyone should give more attention to the life of day after.</u></b>				happy life in the here after.
6	T1/Ust. Candra/27-01-2017/6	<b><u>Utilize the time or age in this world is very important</u></b> because times keep going and cannot be repeated.	V			Command to utilize the time to do kindness, to make beauty life here after.
7	T1/Ust. Candra/27-01-2017/7	<b><u>Human should use the time and the chance given to them maximally to do good activity</u></b> so that no regret in their life later.			V	Suggest to the hearer to utilize our time well to do anything useful for our life in the here after.
8	T1/Ust.	(that is the		V		Remaind to

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
	<b>Candra/27-01-2017/8</b>	condition of the fithless) till if come death to any one of them, he/she says oh my lord <b><u>please bring me back to the world.</u></b> So that I can do goodness to what I left. But its not. Actually is going to get big damage.				the hearer about life in here after and ask us to do goodness as much as we can in the world. So, we will no regret in hereafter.
9	<b>T1/Ust. Candra/27-01-2017/9</b>	From this explanation, <b><u>we should think more deeply about the essence of new year celebration.</u></b>			V	Suggest to the hearer to consider our decision when we want to celebrate the new year.
10	<b>T1/Ust. Candra/27-01-2017/10</b>	<b><u>This annual moment should be faced normally.</u></b>			V	Suggest us to face the new year normally like our daily.
11	<b>T1/Ust. Candra/27-01-2017/11</b>	<b><u>Happiness to new year should be directed to feeling thanks</u></b>			V	Suggest to don't celebrate the new year but we just have

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
		<u>on rest of our age, not a pride euoforia of new year it self.</u>				to thankful to Allah on rest of our age.
12	T1/Ust. Candra/27-01-2017/12	New year ishlah <u>should be moment of muhasabah (introspection)</u> :			V	Suggest us to don't celebrate the new year, but we must introspect ourselves at the moment..
13	T2/Ust. Zainnul/10-03-2017/13	The difficult is in our quality of taqwa. There are some equipments. What of the question is, <u>we must have a good social condition.</u>			V	Suggest us to develop our quality of taqwa by having a good social condition.
14	T2/Ust. Zainnul/10-03-2017/14	<u>We must have a good emotional.</u>			V	Suggest us to have a good emotional by controlling our emotional.
15	T2/Ust. Zainnul/10-03-2017/15	So, from the fact <u>we must aware.</u>			V	Suggest us to be aware with the

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
						reality.
16	T2/Ust. Zainnul/10-03-2017/16	<u>we must pay attention about the information.</u>			V	Suggest us to pay attention and to be aware with the information we receive.
17	T2/Ust. Zainnul/10-03-2017/17	<u>We must take some intelligence to collect about information.</u>			V	Suggest us to be aware in collecting information by taking some intelligence.
18	T2/Ust. Zainnul/10-03-2017/18	<u>We must collect first about the some information.</u>			V	Suggest us to collect first about information.
19	T2/Ust. Zainnul/10-03-2017/19	Not all of the information from the internet is good of discaptioned no. <u>we must clarify.</u>			V	Suggest us to clarify truth of information from internet.
20	T2/Ust. Zainnul/10-03-2017/20	As we know what fasiq come to us بِبَيِّنَاتٍ come to us maybe through			V	Suggest us to clarify the information from social media because fasiq

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
		WA, through FB something like that. So, the media social <b>بِنَبِّأَفْتَبِينُوا</b> <u>we must clarify first.</u>				usually come to us through it.
21	T2/Ust.Zain nul/10-03-2017/21	<u>We must select first it pay attention.</u>			V	Suggest us to select the information we receive.
22	T2/Ust.Zain nul/10-03-2017/22	It's aware. <b>فَتَبِينُوا</b> <u>we must know what's point of the information</u>			V	Suggest us to know the point of information.
23	T2/Ust.Zain nul/10-03-2017/23	<u>we must select.</u>			V	Suggest us to select the information we receive.
24	T2/Ust.Zain nul/10-03-2017/24	What the impact from if we are followed for the common people. <u>We must know which one.</u>			V	Suggest us to be careful in following common people.
25	T2/Ust.Zain nul/10-03-2017/25	<b>فَتَبِينُوا</b> <u>we must clarify, is it</u>			V	Suggest us to clarify information

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
		<u>true or not.</u>				we receive. Is it true or not.
26	T2/Ust.Zain nul/10-03-2017/26	<u>We must tabayyun first</u> تُصَيِّبُوا قَوْمًا بِجَهْلَةٍ أن because we are the head performance.			V	Suggest us to be tabayyun or that's mean that we have to be careful in selecting the truth of informations.
27	T2/Ust.Zain nul/10-03-2017/27	Not all everything with share media social come to us right. <u>We must select first.</u>			V	Suggest us to select first all information that come to us by all media social.
28	T2/Ust.Zain nul/10-03-2017/28	<u>We must Intellectuality to become collect about the information.</u>			V	Suggest us to be intelectually in collecting information.
29	T3/Ust.Asep/17-03-2017/29	<u>Let us extend our utmost gratitude for being bestowed with iman in this life.</u>	V			Used to command the hearer to be grateful of faith in ourself.

No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
30	T3/Ust.Asep/ 17-03- 2017/30	In this blessed moment, <u>let us ask from allahswt</u> that he places us among those who have taqwa in him and are able to fulfill his commands and abstain from his prohibitions.	V			Used to command the hearer to be grateful with all of the pleasants from Allah.
31	T3/Ust.Asep/ 17-03- 2017/31	Hopefully by doing so, we will placed among the dwellers of paradise who continuously express their gratitude, as mentioned in Surah Az-Zumar verse 74 : Which means: “And they will say, <u>“Praise to Allah”, who has fulfilled for us his promise and made us</u>	V			Command us to be grateful with anything Allah have giving to us.



No	Code	Utterences	Types of Directive Speech Acts			Explanation
			C	R	S	
		<u>inherit the earth (so) we may settle in Paradise wherever we will.</u>				
32	T3/Ust.Asep/17-03-2017/32	Jemaah, <u>let us reflect upon this hadith.</u> Rasulullah saw. Has been promised paradise and all of the privileges in the hereafter by Allah.	V			Used to command to the hearer to look back one hadith about God's promise for devout human.
33	T3/Ust.Asep/17-03-2017/33	And it is such attitude that <u>we have to instill in ourselves,</u> for exemple, when we rise to perform our Friday prayers, but we prostate to Allah out of gratitude; to thank him for blessing us with health, family, iman, and sustenance.			V	Suggest to instillgood attitude in ourselves for exemple to thank him for blessing us with health, family, iman and sustenance.

## Appendix 2

The Functions of Directive Used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang

The symbols in analyzing the functions of directive:

C: Command

R: Request

S: Suggestion

No	Code	Utterences	Explanation
1	<b>T1/Ust.Candra/2 7-01-2017/1</b>	First of all <b><u>let's thank to Allah SWT</u></b> , the most greicious and the most merciful, who gives us mercy and blessing so that we can gather here to do our obligation as a good moslem.	This directive is called command because it is used to direct command to the hearer to be grateful with all of the pleasants from Allah.
2	<b>T1/Ust.Candra/2 7-01-2017/2</b>	We don't forget to advice that <b><u>it's better for us to increase our faith and taqwa to the king of judgement day by doing all his command and leaving all his prohibition.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to be closer with our God (Allah) by doing "amar ma'rum nahi munkar" or doing all his command and leaving all his prohibition.
3	<b>T1/Ust.Candra/2 7-01-2017/3</b>	Oh who you believers, <b><u>believe to Allah SWT</u></b>	This directive is called command

No	Code	Utterences	Explanation
		<u>with the real belief, and not die except you're moslem.</u>	because it is used to direct command to believe to Allah swt. Only to Allah by believing islamic religion (being a moslem).
4	<b>T1/Ust.Candra/2 7-01-2017/4</b>	Its like islamic teaching that life in the world is a field that <u>must be planted seriously in order to get good harvest in the day after.</u>	This directive is called suggestion because it is used to give suggestion to the hearer that The speaker suggest, the islamic teaching that life in the world is need to be developed.
5	<b>T1/Ust.Candra/2 7-01-2017/5</b>	Sentence “ life in this world is only a joke and fun play” if you know, doesn't mean that we are adviced to do anything we will like a playing/game. This sentence has a meaning to describe that the life in this world is not real, not eternal and full of trick. That's why <u>everyone should give more attention to the</u>	This directive is called suggestion because it is used to give suggestion to the hearer to take more attention to their life in the here after and to prepare a happy life in the here after.

No	Code	Utterences	Explanation
		<u>life of day after.</u>	
6	T1/Ust.Candra/2 7-01-2017/6	<u>Utilize the time or age in this world is very important</u> because times keep going and cannot be repeated.	This directive is called command because it is used to direct command the hearer to utilize the time to do kindness, to make beauty life here after.
7	T1/Ust.Candra/2 7-01-2017/7	<u>Human should use the time and the chance given to them maximally to do good activity</u> so that no regret in their life later.	This directive is called suggestion because it is used to give suggestion to the hearer to utilize our time well to do anything useful for our life in the here after.
8	T1/Ust.Candra/2 7-01-2017/8	(that is the condition of the fithless) till if come death to any one of them, he/she says oh my lord <u>please bring me back to the world.</u> So that I can do goodness to what I left. But its not. Actually is going to get big damage.	This directive is called request because it is used to Remaind to the hearer about life in here after and ask us to do goodness as much as we can in the world. So, we will no regret in hereafter.
9	T1/Ust.Candra/2 7-01-2017/9	From this explanation, <u>we should think more</u>	This directive is called suggestion

No	Code	Utterences	Explanation
		<u>deeply about the essence of new year celebration.</u>	because it is used to give suggestion to the hearer to consider our decision when we want to celebrate the new year.
10	T1/Ust.Candra/2 7-01-2017/10	<u>This annual moment should be faced normally.</u>	This directive is called suggestion because it is used to give suggestion to the hearer to face the new year normally like our daily.
11	T1/Ust.Candra/2 7-01-2017/11	<u>Happiness to new year should be directed to feeling thanks on rest of our age, not a pride euoforia of new year it self.</u>	This directive is called suggestion because it is used to give suggestion to the hearer to don't celebrate the new year but we just have to thankful to Allah on rest of our age.
12	T1/Ust.Candra/2 7-01-2017/12	New year ishlah <u>should be moment of muhasabah (introspection).</u>	This directive is called suggestion because it is used to give suggestion to the hearer to don't celebrate the new year, but we must introspect ourselves at the

No	Code	Utterences	Explanation
			moment..
13	<b>T2/Ust.Zainnul/10-03-2017/13</b>	The difficult is in our quality of taqwa. There are some equipments. What of the question is, <b><u>we must have a good social condition.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to develop our quality of taqwa by having a good social condition.
14	<b>T2/Ust.Zainnul/10-03-2017/14</b>	<b><u>We must have a good emotional.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to have a good emotional by controlling our emotional.
15	<b>T2/Ust.Zainnul/10-03-2017/15</b>	So, from the fact <b><u>we must aware.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to be aware with the reality.
16	<b>T2/Ust.Zainnul/10-03-2017/16</b>	<b><u>we must pay attention about the information.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to pay attention and to be aware with the information

No	Code	Utterences	Explanation
			we receive.
17	<b>T2/Ust.Zainnul/1 0-03-2017/17</b>	<b><u>We must take some intelligence to collect about information.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to be aware in collecting information by taking some intelligence.
18	<b>T2/Ust.Zainnul/1 0-03-2017/18</b>	<b><u>We must collect first about the some information.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to collect first about information.
19	<b>T2/Ust.Zainnul/1 0-03-2017/19</b>	Not all of the information from the internet is good of discaptioned no. <b><u>we must clarify.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to clarify truth of information from internet.
20	<b>T2/Ust.Zainnul/1 0-03-2017/20</b>	As we know what fasiq come to us بِئِنَّا come to us maybe through WA, through FB something like that. So, the media	This directive is called suggestion because it is used to give suggestion to the hearer to clarify the information from social media

No	Code	Utterences	Explanation
		social <u>بِنَبَاٍ فَتَبَيَّنُوا</u> <b>we must clarify first.</b>	because fasiq usually come to us through it.
21	<b>T2/Ust.Zainnul/1 0-03-2017/21</b>	<b><u>We must select first it pay attention.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to select the information we receive.
22	<b>T2/Ust.Zainnul/1 0-03-2017/22</b>	It's aware. <u>فَتَبَيَّنُوا</u> <b>we must know what's point of the information</b>	This directive is called suggestion because it is used to give suggestion to the hearer to know the point of information.
23	<b>T2/Ust.Zainnul/1 0-03-2017/23</b>	<b><u>we must select.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to select the information we receive.
24	<b>T2/Ust.Zainnul/1 0-03-2017/24</b>	What the impact from if we are followed for the common people. <b><u>We must know which one.</u></b>	This directive is called suggestion because it is used to give suggestion to the hearer to be careful in following common people.



No	Code	Utterences	Explanation
25	T2/Ust.Zainnul/1 0-03-2017/25	<p>فَتَّبِينُوا <u>we must clarify,</u> <u>is it true or not.</u></p>	<p>This directive is called suggestion because it is used to give suggestion to the hearer to clarify information we receive. Is it true or not.</p>
26	T2/Ust.Zainnul/1 0-03-2017/26	<p><u>We must tabayyun first</u> بَعَا أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ beca use we are the head performance.</p>	<p>This directive is called suggestion because it is used to give suggestion to the hearer to be tabayyun or that's mean that we have to be careful in selecting the truth of informations.</p>
27	T2/Ust.Zainnul/1 0-03-2017/27	<p>Not all everything with share media social come to us right. <u>We must select first.</u></p>	<p>This directive is called suggestion because it is used to give suggestion to the hearer to select first all information that come to us by all media social.</p>
28	T2/Ust.Zainnul/1 0-03-2017/28	<p><u>We must Intellectuality to become collect about the information.</u></p>	<p>This directive is called suggestion because it is used to give suggestion to the hearer to be intellectually in</p>

No	Code	Utterences	Explanation
			collecting information.
29	T3/Ust.Asep/17-03-2017/29	<b><u>Let us extend our utmost gratitude for being bestowed with iman in this life.</u></b>	This directive is called command because it is used to direct command to the hearer to be grateful of faith in ourself.
30	T3/Ust.Asep/17-03-2017/30	In this blessed moment, <b><u>let us ask from allahswt</u></b> that he places us among those who have taqwa in him and are able to fulfill his commands and abstain from his prohibitions.	This directive is called command because it is used to direct command to the hearer to be gratefull with all of the pleasants from Allah.
31	T3/Ust.Asep/17-03-2017/31	Hopefully by doing so, we will placed among the dwellers of paradise who continuously express their gratitude, as mentioned in Surah Az-Zumar verse 74 : Which means: “And they will say, <b><u>“Praise to Allah”, who has fulfilled for us his promise and made us inherit the earth (so) we may settle in Paradise wherever we</u></b>	This directive is called command because it is used to direct command to the hearerto be grateful with anything Allah have giving to us.

No	Code	Utterences	Explanation
32	T3/Ust.Asep/17-03-2017/32	<p><u>will.</u></p> <p>Jemaah,<u>let us reflect upon this hadith.</u>Rasulullah saw. Has been promised paradise and all of the privileges in the hereafter by Allah.</p>	<p>This directive is called command because it is used to direct command to the hearer to look back one hadith about God's promise for devout human.</p>
33	T3/Ust.Asep/17-03-2017/33	<p>And it is such attitude that <u>we have to instill in ourselves,</u> for example, when we rise to perform our Friday prayers, but we prostrate to Allah out of gratitude; to thank him for blessing us with health, family, iman, and sustenance.</p>	<p>This directive is called suggestion because it is used to give suggestion to the hearer to instill good attitude in ourselves for example to thank him for blessing us with health, family, iman and sustenance.</p>

## Appendix 3

### BERITA ACARA

Bahwasanya telah dilaksanakan penelitian pada :

Hari : Jum'at  
Tanggal : 27 Januari 2017  
Tempat : Masjid Al-Fitrah UIN Walisongo Semarang

Selaku narasumber yang ber,

Nama : Chandra Yusuf Kurniawan  
Alamat asal : Langon-Tahunan-Jepara  
Agama : Islam

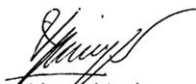
Telah memberikan data dan keterangan guna memenuhi penelitian saudara,

Nama : Mohammad Assola  
Lembaga : PBI/UIN Walisongo  
Judul : An Analysis of Directive Speech Acts Used on Friday Sermon at Al-Fitrah Mosque of Walisongo State Islamic University Semarang

Adapun data dan keterangan sebagaimana terlampir

Demikian berita acara ini dibuat untuk bisa digunakan sebagaimana mestinya.

Peneliti,

  
Mohammad Assola  
NIM. 133411016

Narasumber

  
Chandra Yusuf Kurniawan

## Appendix 4

### PERSONAL IDENTITY

Full Name : Chandra Yusuf Kurniawan  
Nickname : Chandra  
Gender : Male  
Place, Date of Birth : Jepara, 17-02-1992  
Nationality : Indonesia  
Religions : Islam  
Address : Langon- Tahunan- Jepara  
E-mail Address : Chandra.yusufkurniawan@gmail.com

### Educational background

- SD Langon 1
- MTs Al-Hidayah Langon
- MA Matholi'ul Huda Bugel
- UIN Walisongo Fak.Ushuluddin

### Working Experience

- Tour Guide
- Teacher
- Owner of Mister Jenius Course

Semarang, 31 Maret 2017



(Chandra Yusuf Kurniawan)

## **Appendix 5**

**Taken on 27 January 2017**

First of all let's thank to Allah SWT, the most gracious and the most merciful, who gives us mercy and blessing so that we can gather here to do our obligation as a good moslem. We not forget to advice that it's better for us to increase our faith and taqwa to the king of judgement day by doing all his command and leaving all his prohibition. Therefore hopefully we are included in his best believer who will be placed in heaven.

Secondly, may peace and salutation always be our prophet Muhammad SAW who has guided us from darkness era to lightness era. We do hope that we are included into his people who will get his help in the day after.

All praises to allah, the one who has everything in the world. I bare wwitness there is no god but allah, and I bear witness that Muhammmad is his prophet and messenger. Oh who you believers, believe to Allah SWT with the real belief, and not die except you'remoslem.

My moslem brothers.

Several days ago/ aweek ago all people in the world. In every country has bad a moment which can be the happiest time in life that is the change of new year. Why we say it as one of the happiest time because by considering how people celebrate this moment. Every parts of society fall in thiis moment. Not only the youth but also childern and old people.

In this moment, something which we always has is many people who feel so happy till sometimes need to celebrate is by doing special activity. This moment like being the most wanted times by all people. Every one they will not to sleep waiting every second of the change, then expressing the happiness with so many kinds of fire works.

Feeling happy to several moments is something human. Its like feeling happy to the change of new year. But the question later is, do we express the happiness prciesly? Is it precise to express the happiness in that moment?

My moslem brother.

Time is gift. Human get chance in the world to reachch the goal of day after. Its like islamic teaching that life in the world is a field that must be planted seriously in order to get good harvest in the day after. Theefore, the time in the world is only a while, but in the day after is eternal.

Islam prefer to the life of day after than the life of this world. This two lifes is analogized as two kinds of time, real and not. Al-qur'an describes the life of the world with the term "a playing place".

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ

كَانُوا يَعْلَمُونَ ﴿٦٤﴾

No life in this world but only a joke and fun play. And the real life is only in day after. (QS. Ankabut:64)

Sentence “ life in this world is only a joke and fun play” if you know, doesn’t mean that we are advised to do anything we will like a playing/game. This sentence has a meaning to describe that the life in this world is not real, not eternal and full of trick. That’s why everyone should give more attention to the life of day after.

Then what should we do in order to make this chance life in the world useful? Al-qur’an has told us that the goal from creating human is to devote to Allah totally.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I not create Jin and human but only to devote to me. (Adz-dzariyat: 56)

Allah does not create jin and human for something benefit back to allah. They are created to worship gives benefit only for themselves. Definition of worship is so much, not only a ritual for allah like praying, fasting but also consist of any goodness which will give benefit to other people.

Utilize the time or age in this world is very important because times keep going and cannot be repeated. Human should use the time and the chance given to them maximally. To do good activity so that no regret in their life later. People who regret in day after has been described in Al-Qur’an they whimper asking back in order to fix their deed.

(that is the condition of the fithless) till if come death to any one of them, he/she says oh my lord please bring me back to the world. So that I can do goodness to what I left. But its not. Actually is



going to get big damage. It is like Al-Ghozalisaintn the book ayyuhalwalad, quoting a hadits.

It is a sign that Allah is beaving people is Allah makes that people busy with smethinguseless,and one twice that people busy and left praying, so he will get many damages.

From this explanation, we should think more deeply about the esseree of new year celebration. This annual moment should be faced normally. Happiness to new year should be directed to feeling thanks on rest of our age, not a pride euoforia of new year it self. Rest of age is a chance to fix what not perfect from our action in this world. New yearishlah should be moment of muhasabah (introspection).

SyeikhahmadibnAtha'illah as sakandari ever said sometimes the age is long but less benefit. Sometimes the age is short, but full of benefit. Hopefully we can be a person who can utilize our age well, and avoid useless word and activity.

**By Ust. Chandra Yusuf Kurniawan**

## Appendix 6

### BERITA ACARA

Bahwasanya telah dilaksanakan penelitian pada :

Hari : Jum'at

Tanggal : 10 Maret 2017

Tempat : Masjid Al-Fitrah UIN Walisongo Semarang

Selaku narasumber yang ber,

Nama : Dr. Zainul Adzfar, M.Ag.

Alamat asal : Pandana Merdeka A. 13. Ngaliyan

Agama : Islam

Telah memberikan data dan keterangan guna memenuhi penelitian saudara,

Nama : Mohammad Assola

Lembaga : PBI/UIN Walisongo

Judul : An Analysis of Directive Speech Acts Used on Friday Sermon at Al-Fitrah  
Mosque of Walisongo State Islamic University Semarang

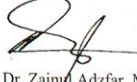
Adapun data dan keterangan sebagaimana terlampir

Demikian berita acara ini dibuat untuk bisa digunakan sebagaimana mestinya.

Peneliti,

  
Mohammad Assola  
NIM. 133411016

Narasumber

  
Dr. Zainul Adzfar, M.Ag.

## **Appendix 7**

### **PERSONAL IDENTITY**

Full Name : Dr. Zainul Adzfar, M.Ag.  
Nickname : Zainul  
Gender : Male  
Place, Date of Birth : Jepara, August 26<sup>th</sup> 1973  
Nationality : Indonesia  
Religions : Islam  
Address : Pandana Merdeka A. 13. Ngaliyan  
E-mail Address : Adzfar@yahoo.com

### **Educational background**

- S1 Ushuluddin Faculty of IAIN Walisongo
- S2 Sufism and Islamic Ethic of IAIN Walisongo
- S3 Islamic Studies of UIN Sunan Kalijaga Yogyakarta
- Post Doctoral of The University Queensland Australia

### **Working Experience**

- Chief of Theology and Islamic Philosophy FUHUM Faculty UIN Walisongo Semarang

Semarang, 18 May 2017



(Dr. Zainul Adzfar, M.Ag.)

## **Appendix 8**

**Taken on 10 March 2017**

Hadirinjamaahjum'ahrakhimakumullah,

The difficult isin our quality of taqwa. There are some equipment. What of the question is, we must have a good social condition. We must have a good emotional. We have a good intelligence. Sofor the potential, we can put a good condition to preparing our quality taqwaallah SWT.

Hadirinjamaahjum'ahrakhimakumullah,

As we know in our changing life. There are many tools. There are many equipments to become more respective with technology. There are many advantages. There are many good impacts about technology. All of human with technology in our agenda can take some benefits and we feel enjoy. We feel more effective. We feel more communicate in our agenda. But, in other hand the technology could be have bad impact.For Allah, because of one of them using the technology. We become unwho meaning. We don't care about the our agenda. We all make it attention and the our community and the our media social. So, in the other hand about the humanity our potential human communicate degree. And then again the bad affect of the technology for example gadget. Gadget make us easy to get some information, to get some appear, some knowledge of fire, etc. but gadget as we know that there are need media social or social media. There are too much some information habit for us and

eschatological. So, from the fact we must aware. we must pay attention about the information. Especially we have leave the information from the media social. We must take some intelligence to collect about information.

Hadirinjamaahjum'ahrakhimakumullah,

In Al-Qur'an Allah said verses mentioned that,

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ

فَتَصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Hadirinjamaahjumahrakhimakumullah,

From the get, we know that Allah guided us. Allah teach us. We must collect first about the some information. Not All of the information from the internet is good of discaptioned no. we must clarify.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا نَدِمِينَ

Who get it <sup>٦</sup>فَاسِقٌ إِن جَاءَكُمْ فَاسِقٌ it some people fasiq compilation بِنَبَأٍ give some information. Fasiqun, its mean that some person who have not a good integrity and have get gift. So, the gift is believe of challenging. It's mean that the fasiq is someone who fasiq from the human. From the quality of human, someone who fasiq from the goodness, from the holy. Its part we can take some meaning this part in someone perhaps a good creativity, not good personality, not good maybe there are most of some attention. So, as well someone something come to us بِنَبَأٍ. Naba' it's mean give information or give a good information. We

know that the nothing Information is we can arranged, selected information only need common information. But there are significance information could be have impact of the society, to be have impact of the community or communicate our andjurement, **بِنَبَأٍ** the big give information or the significance information. As we know what fasiq come to us **بِنَبَأٍ** come to us maybe through WA, through FB something like that. So, the media social **بِنَبَأٍ فَتَيَّنُوا** we must clarify first.

We must select first. It pay attention.

It's aware. **فَتَيَّنُوا** we must know what's point of the information, we must select. What the impact from if we are followed for the common people. We must know which one. **فَتَيَّنُوا** we must clarify, is it true or not. We must tabayyun first **أَنْ تَصِيبُوا قَوْمًا جَهْلًا** because we are the head performance.

Hadirin jamaah jumahrakhimakumullah,

**جهل** it means that the give media social do Nothing. without control unfashionable. Its **جهل**. because of the our information not late first. With regret the social **جهل**. So, for the fact **فَتُصِيبُوهَا عَلَى مَا فَعَلْتُمْ نَادِمِينَ** We feel that very regret nothing **فَتُصِيبُوهَا عَلَى مَا فَعَلْتُمْ نَادِمِينَ** what happen in the our communicate become worse, become fire, becomenot good condition, bad condition. So, we regret a good condition.

Hadirinjamaahjumahrakhimakumullah,

From the chapter, we can take some sure that not most all of some information. Not all everythingwith share media social come to us right. We must select first. We must Intellectuality to become collect about the information. So, as we have good select information perhaps our community become habitual, knowgent and then to become better.

Hadirinjamaahjumahrakhimakumullah,

That's all information for today. Maybe we can take some manfaat and barokah, amin.

**By Dr. ZainulAdzfar, M.Ag**

## Appendix 9

### BERITA ACARA

Bahwasanya telah dilaksanakan penelitian pada :

Hari : Jum'at

Tanggal : 17 Maret 2017

Tempat : Masjid Al-Fitrah UIN Walisongo Semarang

Selaku narasumber yang ber,

Nama : Muhammad Aseffudin

Alamat asal : Ds Sarang Meduro, Sarang- Rembang

Agama : Islam

Telah memberikan data dan keterangan guna memenuhi penelitian saudara,

Nama : Mohammad Assola

Lembaga : PBI/UIN Walisongo

Judul : An Analysis of Directive Speech Acts Used on Friday Sermon at Al-Fitrah  
Mosque of Walisongo State Islamic University Semarang

Adapun data dan keterangan sebagaimana terlampir

Demikian berita acara ini dibuat untuk bisa digunakan sebagaimana mestinya.

Peneliti,



Mohammad Assola  
NIM. 133411016

Narasumber



Muhammad Aseffudin



## **Appendix 10**

### **PERSONAL IDENTITY**

Full Name : Muhammad Aseffudin  
Nickname : Asep  
Gender : Male  
Place, Date of Birth : Rembang, 15<sup>th</sup> October  
Nationality : Indonesia  
Religions : Islam  
Address : Ds Sarang Meduro, Sarang Rembang  
E-mail Address : muhammadaseffudin@gmail.com

#### **Educational background**

- SDN Sendang Mulyo 1 Sarang
- SMPN 1 Sarang
- SMAN 2 Rembang
- FUPK Fakultas Ushuluddin Program Khusus UIN Walisongo Semarang

#### **Working Experience**

Semarang, 14 April 2017



(Muhammad Aseffudin)

## Appendix 11

Taken on 17 march 2017

### Understanding the True Meaning of Gratitude

Blessed Friday Jemaah,

Let us extend our utmost gratitude for being bestowed with iman in this life. In this blessed moment, let us ask from allahswt that he places us among those who have taqwa in him and are able to fulfill his commands and abstain from his prohibitions. Hopefully by doing so, we will be placed among the dwellers of paradise who continuously express their gratitude, as mentioned in Surah Az-Zumar verse 74 :

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ  
حَيْثُ نَشَاءُ ۗ فَبِعَمَلِهِمُ جَزَاءً ۗ وَاللَّهُ يَجْزِي الْعَمَلِينَ ﴿٧٤﴾

Which means: “And they will say, “Praise to Allah”, who has fulfilled for us his promise and made us inherit the earth (so) we may settle in Paradise wherever we will. And excellent is the reward of (righteous) workers.

Dear brothers, we often catch ourselves saying “Alhamdulillah”. We do so as it reminds us of the concept of gratitude, and to always be grateful to Allah, The Giver. Unfortunately, at times, because of how easily we utter “Alhamdulillah” to the point that it has become habitual, we may start taking for granted the underlying concept of gratitude and its importance in lifting our spirit and developing our potential.

It is this trait that drove Rasulullah saw to wake up in the wee hours of the night and stand in prayer until his legs were swollen. And it is gratitude that gave prophet Muhammad the strength and determination to diligently offer tahajjud prayers. In a hadith reported by Imam Muslim, SaidatinaAishahr.a.said: “The Prophet (saw) used to stand (in the prayer) or pray till both his feet or legs swelled. I asked him: “yarasulullah. Why are you doing this when all your past and future sins have been forgiven?” Rasulullah the responded with an answer that should move the hardest of hearts. He said, “Should I not be a thankful slave then?”

Jemaah, let us reflect upon this hadith. Rasulullah saw. Has been promised paradise and all of the privileges in the hereafter by Allah. In other words, the prophet saw has been promised eternal success. If we were to go by human logic, when one has been guaranteed paradise, one can rest and relax as one does not need to worry about one’s position in the hereafter. Hence, it is only natural for SaidatinaAishah to ask such a question.

But if we were to look at those who have acquired a special status in the sight of Allah, we would learn that their acts of worship were not done because they felt they were compelled to do so. It was also not because of their desire to earn a special place. Because if that was what they were aiming for, they would surely stop striving once they were guaranteed paradise. However, the reason they performed their acts of worship is out of gratitude for all of the blessing that Allah has bestowed upon them. The more blessings they were given,

the stronger their determination and spirit to be in worship of Allah, to bring themselves closer to the creator. And it is such attitude that we have to instill in ourselves, for example, when we rise to perform our Friday prayers, but we prostrate to Allah out of gratitude; to thank him for blessing us with health, family, iman, and sustenance. Dear jemaah, when was the last time we prostrated and said earnestly: “Yaallah, thank you for all the blessings you have bestowed upon me!”

Beloved jemaah,

Al-imam Al-Ghozali in his book “Ihya Ulumuddin” gave a very interesting analogy about the three levels of gratitude. He wrote that a grateful person is similar to one who joins the king’s entourage, and the king then gives him a horse.

The first level of gratitude, which is the level felt by many, is happiness because he has received a horse that can be used as a mode of transportation, or because it is simply an extremely valuable gift. This means that even if the horse was not from the king – even if it was given by someone else or if it was found in the middle of the desert – his level of happiness will still be the same. This is an example of gratitude of the common man, where his gratitude and happiness is determined by the gift or the blessing, and not by the giver.

The second level, is felt by those who were happy to have received the horse not because of the gift itself; rather, it is because of whom the gift was from. To them, this shows that they have been

given attention by the giver (in this case, the king). This level is closer to the true meaning of gratitude. This is when we remain grateful no matter the gift – or even the trial – that Allah has given to us, as it is an indication that Allah still loves us and that he has us in his sight. This is hence an indication that we learned to focus our gratitude and thankfulness to the giver, and not the gift itself. An example is when we love someone. No matter the gift that we receive, we feel happy to accept it not because of the gift itself, but because we feel appreciated by the giver.

The third level, as explained by Imam Al-Ghozali, refers to one who truly understood the meaning of gratitude. He is the one who continues to serve the king even after receiving the horse, just so that he can get closer to him. Even when the gift is withdrawn from him, as long as he is allowed to remain close to the king, he is far contented as that is his only desire. And this, my dear jemaah, is the true essence of gratitude. The more blessed we are, the more we see it as a motivation and drive for us to strive towards closeness to Allah swt.

So that was it, my dear jemaah; may Allah make us those who are grateful of him, because of him. And may Allah place us among the dwellers of paradise who are always praising him. amin

**By Muhammad Aseffudin**


## Appendix 12

### JADWAL KHOTIB DAN IMAM JUM'AT "MASJID AL-FITHROH" KAMPUS II UIN WALSIONGO SEMARANG

Bulan : Juli – Desember 2016

NO	TANGGAL	JUM'AT	KHOTIB/IMAM	TELEPON	KET.
1.	1 Juli 2016	Pahing	Dr. Fahrurrozi, M.Ag	085865677403	FITK/B.Ingggris
2.	8 Juli 2016	Wage	H. Ahmad Furqon, Lc, MA.	08564038499	FEBI/B.Arab
3.	15 Juli 2016	Legi	Ahmad Afnan Anshori, MA.	081227508885	FUHUM/B.Ingggris
4.	22 Juli 2016	Pon	Dr. Ahwan Fanani, M.Ag	08993628453	Pasca/B.Ingggris
5.	29 Juli 2016	Kliwon	H. Mursid, M.Ag.	08157721315	FITK/B.arab
6.	5 Agustus 2016	Pahing	Dr. Fahrurrozi, M.Ag.	085865677403	FITK/B.Ingggris
7.	12 Agustus 2016	Wage	Dr. Ikhrom, M.Ag	081326478878	FITK/B.Arab
8.	19 Agustus 2016	Legi	Fatkuroji, M.Pd.	081326182426	FITK/B.Ingggris
9.	26 Agustus 2016	Pon	Dr. Ahmad Ismail, M.Ag.	081225346789	FITK/B.Arab
10.	2 September 2016	Kliwon	Dr. Zainul Adzfar, M.Ag.	0817459290	FUHUM/B.Ingggris
11.	9 Septembe 2016	Pahing	Rosidi, M.Si.	081225058223	FITK/B.Arab
12.	16 September 2016	Wage	Ahmad Afnan Anshori, MA.	081227508885	FUHUM/B.Ingggris
13.	23 September 2016	Legi	H. Ahmad Furqon, Lc, MA.	08564038499	FEBI/B.Arab
14.	30 September 2016	Pon	Amin Farih, M.Ag.	081325373949	FISIPO/L/B.Arab
15.	7 Oktober 2016	Kliwon	Dr. Fahrurrozi, M.Ag.	085865677403	FITK/B.Ingggris
16.	14 Oktober 2016	Pahing	Dr. H. Muh. In'amuzahiddin, M.Ag.	08156624004	FUHUM/B.Arab
17.	21 Oktober 2016	Wage	Dr. Mahfud Junaedi, M.Ag.	081326722899	FITK/B.Ingggris
18.	28 Oktober 2016	Legi	Dr. H. Mashudi, M.Ag.	08122507822	FSH/B.Arab
19.	4 Nopember 2016	Pon	Dr. H. Muslih, M.A.	085747462249	Pasca/B.Ingggris
20.	11 Nopember 2016	Kliwon	Dr. H. Ahmad Izzuddin, M.Ag.	08122828471	FSH/B.Arab
21.	18 Nopember 2016	Pahing	Dr. Ahwan Fanani, M.Ag	08993628453	Pasca/B.Ingggris
22.	25 Nopember 2016	Wage	Dr. Ilyas Supena, M.Ag.	085225745772	Pasca/B.Arab
23.	2 Desember 2016	Legi	Ahmad Afnan Anshori, MA.	081227508885	FUHUM/B.Ingggris
24.	9 Desember 2016	Pon	H. Ahmad Furqon, Lc, MA.	08564038499	FEBI/B.Arab
25.	16 Desember 2016	Kliwon	Dr. Zainul Adzfar, M.Ag.	0817459290	FUHUM/B.Ingggris
26.	23 Desember 2016	Pahing	Dr. Fahrurrozi, M.Ag.	085865677403	FITK/B.Ingggris
27.	30 Desember 2016	Wage	Fatkuroji, M.Pd.	081326182426	FITK/B.Ingggris

Semarang, 29 Juni 2016  
Rektor

  
Prof. Dr. H. Muhibbin, M.Ag ✕  
NIP. 196003121987031007

## Appendix 13

JADWAL KHOTIB DAN IMAM JUM'AT  
"MASJID AL-FITHROH" KAMPUS II  
UIN WALSIONGO SEMARANG

Bulan : Januari - Juni 2017

NO	TANGGAL	JUM'AT	KHOTIB/IMAM	TELEPON	KET.
1.	6 Januari 2017	Legi	Dr. Fahrurrozi, M.Ag.	085865677403	FITK/B.Ingggris
2.	13 Januari 2017	Pon	H. Ahmad Furqon, Lc. MA.	085640384995	FEBI/B.Arab
3.	20 Januari 2017	Kliwon	Ahmad Afnan Anshori, MA. ✓	081227508885	FUHUM/B.Ingggris
4.	27 Januari 2017	Pahing	Dr. Ahwan Fanani, M.Ag	08993628453	Pasca/B.Ingggris
5.	3 Februari 2017	Wage	H. Mursid, M.Ag.	08157721315	FITK/B.arab
6.	10 Februari 2017	Legi	Dr. Fahrurrozi, M.Ag.	085865677403	FITK/B.Ingggris
7.	17 Februari 2017	Pon	Dr. H. Ikhrom, M.Ag	081326478878	FITK/B.Arab
8.	24 Februari 2017	Kliwon	Fatkuroji, M.Pd. ✓	081326182426	FITK/B.Ingggris
9.	3 Maret 2017	Pahing	Dr. Ahmad Ismail, M.Ag.	081225346789	FITK/B.Arab
10.	10 Maret 2017	Wage	Dr. Zainul Adzfar, M.Ag.	0817459290	FUHUM/B.Ingggris
11.	17 Maret 2017	Legi	Rosidi, M.Si. ✓	081225058223	FITK/B.Arab
12.	24 Maret 2017	Pon	Ahmad Afnan Anshori, MA. ✓	081227508885	FUHUM/B.Ingggris
13.	31 Maret 2017	Kliwon	H. Ahmad Furqon, Lc. MA.	085640384995	FEBI/B.Arab
14.	7 April 2017	Pahing	Amin Farih, M.Ag.	081325373949	FISIPO/LB.Arab
15.	14 April 2017	Kliwon	Dr. Fahrurrozi, M.Ag.	085865677403	FITK/B.Ingggris
16.	21 April 2017	Legi	Dr. H. Muh. In'amuzahiddin, M.Ag. ✓	08156624004	FUHUM/B.Arab
17.	28 April 2017	Pon	Dr. Mahfud Junaedi, M.Ag. ✓	081326722899	FITK/B.Ingggris
18.	5 Mei 2017	Kliwon	Dr. H. Mashudi, M.Ag. ✓	08122507822	FSH/B.Arab
19.	12 Mei 2017	Pahing	Dr. H. Muslih, M.A.	085747462249	Pasca/B.Ingggris
20.	19 Mei 2017	Wage	Dr. H. Ahmad Izzuddin, M.Ag. ✓	08122828471	FSH/B.Arab
21.	26 Mei 2017	Legi	Dr. Ahwan Fanani, M.Ag	08993628453	Pasca/B.Ingggris
22.	2 Juni 2017	Pon	Dr. Ilyas Supena, M.Ag.	085225745772	Pasca/B.Arab
23.	9 Juni 2017	Kliwon	Ahmad Afnan Anshori, MA. ✓	081227508885	FUHUM/B.Ingggris
24.	16 Juni 2017	Pahing	H. Ahmad Furqon, Lc. MA.	085640384995	FEBI/B.Arab
25.	23 Juni 2017	Wage	Dr. Zainul Adzfar, M.Ag.	0817459290	FUHUM/B.Ingggris
26.	30 Juni 2017	Legi	Rosidi, M.Si. ✓	081225058223	FITK/B.Arab

Semarang, 4 Januari 2017  
Rektor

Prof. Dr. H. Muhibbin, M.Ag  
NIP. 19600512 198703 1 007

## Appendix 14



KEMENTERIAN AGAMA R.I.  
UNIVERSITAS ISLAM NEGERI WALISONGO  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
Jl. Prof. Dr. Hamka (Kampus II) Ngaliyan Telp. 7601295 Fax. 7615387 Semarang 50185

Semarang, 17 Oktober 2016

Nomor : Un.10.3/J.5/PP.00.9/4593/2016

Lamp :-

Hal : **Penunjukan Pembimbing Skripsi**

Kepada Yth.

**Sayyidatul Fadlilah, M.Pd**

Assalamu'alaikum, Wr.Wb.

Berdasarkan hasil pembahasan usulan judul penelitian di Jurusan Pendidikan Bahasa Inggris (PBI), maka Fakultas Ilmu Tarbiyah dan Keguruan menyetujui judul skripsi mahasiswa:

Nama : Mohammad Assola

NIM : 133411016

Judul : "AN ANALYSIS OF DIRECTIVE SPEECH ACTS USED ON FRIDAY SERMON  
AT AL-FITRAH MOSQUE OF WALISONGO STATE ISLAMIC UNIVERSITY  
SEMARANG"

Dan menunjuk saudara:

Sayyidatul Fadlilah, M.Pd sebagai pembimbing.

Demikian penunjukan pembimbing skripsi ini disampaikan. Atas kerjasamanya, kami mengucapkan terimakasih.

Wassalamu'alaikum Wr.Wb.



Tembusan disampaikan kepada Yth.

1. Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo
2. Mahasiswa yang bersangkutan
3. Arsip



**Appendix 15**

**Panitia Pelaksana**  
**ORIENTASI PENGENALAN AKADEMIK DAN KEMAHASISWAAN**  
**OPAK 2013**  
**DEWAN MAHASISWA (DEMA)**  
**INSTITUT AGAMA ISLAM NEGERI WALISONGO SEMARANG**  
*Sekretariat: Gedung Student Centre Kampus III IAIN Walisongo, Jl. Raya Bojone Ngaliyan Km. 2 Semarang*

**Diagram Pengbarngan**

Nomor: \_\_\_\_\_

Panitia Pelaksana Orientasi Pengenalan Akademik dan Kemahasiswaan (OPAK) 2013  
Dewan Mahasiswa (DEMA) IAIN Walisongo Semarang memberikan penghargaan ini kepada :

Nama : **MUHAMMAD ASYOLA**  
Tempat Tanggal Lahir : **Kudus, 10 - April 1997**  
Fakultas/NIM : **FIK / 132411016**

Yang telah berpartisipasi aktif dalam kegiatan Orientasi Pengenalan Akademik dan Kemahasiswaan IAIN Walisongo Semarang Tahun Akademik 2013/2014 pada tanggal s/d Agustus 2013 sebagai PESERTA dengan Nilai : Amat Baik/ Baik/ Cukup/ Kurang Semarang, 15 September 2013

Mengetahui,  
Pembantu Rektor III  
**IKM Walisongo**  
  
De H M Darot Amin, M.A  
NIP. 19530112198203 1001

Pengurus Dewan Mahasiswa  
**DEMA IAIN Walisongo**  
  
Murtadhi Bisro Aswandi  
Presiden DEMWA

Panitia Pelaksana  
Orientasi Pengenalan Akademik dan Kemahasiswaan  
OPAK 2013  
  
Novita Luviani  
Sekretaris


## Appendix 16

**KEMENTERIAN AGAMA**  
**UNIVERSITAS ISLAM NEGERI WALISONGO**  
**PUSAT PENGEMBANGAN BAHASA**  
Jl. Prof. Dr. Hamka KM. 02 Kampus III Ngaliyan Telp./Fax. (024) 7614463 Semarang 50185  
email : ppb@walisongo.ac.id

*Certificate*

Nomor : B-1039/Ufn.10.0/P3/PP.00.9/04/2017

*This is to certify that*

**MUHAMMAD ASSOLA**  
Student Reg. Number: 133411016

the TOEFL Preparation Test

*conducted by*

*Language Development Center of State Islamic University (UIN) "Walisongo"*  
*Semarang*

*On March 22nd, 2017*

*and achieved the following scores:*

<i>Listening Comprehension</i>	<i>Structure and Written Expression</i>	<i>Reading Comprehension</i>	<i>Total</i>
<i>50</i>	<i>46</i>	<i>43</i>	<i>463</i>

  
Semarang, April 7th, 2017  
Director,  
*Dr. H. Muhammad Saifullah, M.Ag.*  
NIP. 19700321 199603 1 003

Certificate Number : 120170555

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## Appendix 17



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI WALISONGO  
**PUSAT PENGEMBANGAN BAHASA**  
Jl. Prof. Dr. Hamka KM. 02 Kampus III Ngaliyan Telp./Fax. (024) 7614453 Semarang 50185  
email : ppb@walisongo.ac.id

# شهادة

B-0920/Un.10.0/P3/PP.00.9/03/2017

يشهد مركز تنمية اللغة جامعة والي سونجر الإسلامية الحكومية بأن

MOHAMMAD ASSOLA : الطالب

Kudus, 10 April 1997 : تاريخ و محل الميلاد

133411016 : رقم القيد

قد نجح في اختبار معيار الكفاءة في اللغة العربية (IMKA) بتاريخ ١٤ ديسمبر ٢٠١٦

بتقدير: جيد (٣٧١)

وحررت له الشهادة بناء على طلبه.

سمارانج، ٣٠ مارس ٢٠١٧

مدير،



الدكتور محمد سيف الله الحاج

رقم التوظيف : ١٩٧٠٠٣٢١١٩٩٦٠٣١٠٠٣

ممتاز : ٤٥٠ - ٤٠٠

جيد جدا : ٤٠٠ - ٤٤٩

جيد : ٣٥٠ - ٣٩٩

مقبول : ٣٠٠ - ٣٤٩

راسب : ٢٩٩ - وأتاه

رقم الشهادة : 220170419



## CURRICULUM VITAE

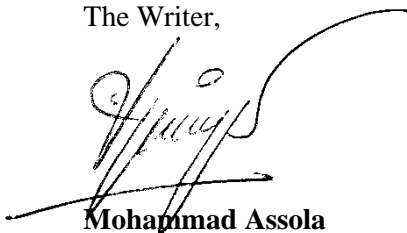
Name : Mohammad Assola  
Student Number : 133411016  
Place, Date of Birth : Kudus, 10<sup>th</sup> April 1997  
Address : Golantepus Rt.03 Rw.III Mejobo Kudus  
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### **Educational Background:**

1. MI NU Islamiyah Kudus
2. MTs NU Tasywiquth Thullab Salafiyah Kudus
3. MA NU Tasywiquth Thullab Salafiyah Kudus
4. Education and Teacher Training Faculty Walisongo State Islamic University Semarang

Semarang, 29<sup>th</sup> May 2017

The Writer,

A handwritten signature in black ink, appearing to read 'Assola', with a long, sweeping flourish extending to the right.

**Mohammad Assola**

**NIM. 133411016**