

## The Study of Indirect and Not Literal Speech Acts in the Qur'an

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### Abstract

The field of “pragmatics” in linguistics has recently begun to receive the attention of researchers and linguists in Indonesia. This field tends to study the function of speech or language function rather than its form or structure. In other words, pragmatics leans more towards functionalism than towards formalism. Pragmatics studies the meaning of language units externally. Pragmatics is a general study of how context influences speech participants in interpreting sentences or examining meaning in relation to speech situations. By understanding pragmatic principles for both speakers and speakers, listeners or speech partners are expected to be able to use language in everyday conversation. With the hope, the sentences used are more effective in other words can hit the desired target. The research method used is qualitative research. With this type of literature study research. The author collects data from the Qur'an, journals and articles related to this research. Speech acts in the Qur'an have gone beyond the direct form but have indirect meaning, so that what is said verbally is different from what the speaker intends to convey, so that the speech acts were chosen by the apostles to achieve the goal of their da'wah. Cases like this are also related to the language style of the Qur'an, where for the sake of maintaining politeness, many speech acts come out of their original meaning because they aim to refine the sentence structure.

**Keywords:** pragmatics, speech acts, Qur'an, politeness

### Introduction

Linguistics as a science of language studies has various branches. Among these branches are Phonology, Morphology, Syntax, and Pragmatics. Phonology, Morphology, Syntax, and Semantics study the structure of language internally, that is, it deals with the inner elements of the language. Semantics and Pragmatics have something in common, namely the branches of linguistics that examine the meanings of language units. However, between the two branches of linguistics there is a difference, namely semantics studies the meaning of language units internally while pragmatics studies the meaning of language units externally.

The field of “pragmatics” in linguistics is now starting to get the attention of researchers and linguists in Indonesia. This field tends to study the function of speech or the function of language rather than its form or structure. In other words, pragmatics is more inclined to functionalism than to formalism.

Pragmatics studies the meaning of language units externally. Pragmatics is a general study of how context influences speech participants in interpreting sentences or analyzing meaning in relation to speech situations. By understanding the rules of pragmatics for both speakers and speakers, listeners or speech partners are expected to be able to use language in everyday conversation. With the hope, the sentences used more effectively in other words can better hit the desired target. On the other hand, if you are a listener you can be more responsive in

responding to other people's talk. You can give the person a more precise direction of conversation. The most important function of language is as a means of communication. In communication, one intention or one function can be spoken with various forms of speech. Thus your communication with others can take place reasonably and fluently.

### **Methods**

This type of research is qualitative research. According to Ibnu (in Ainin, 2010: 12), qualitative research is a study whose data is expressed in verbal form and analyzed without using statistical techniques.

Based on some definitions of qualitative research above, it can be concluded that qualitative research is a study whose data is expressed in verbal form, does not use numbers and analysis without using statistical techniques.

The qualitative research applied in this study is to analyze pragmatics, which is in the form of direct and indirect speech acts.

In this study, researchers used library research design or what is often referred to as library research. Because the data obtained is in the form of documents derived from a book. As stated by Zed (2004: 3) that literature research is a series of activities related to the method of collecting library data, reading, and recording and processing research materials.

With literature research, researchers utilize library sources to obtain research data, and limit activities to library collection materials without the need for field research.

In this study there are two kinds of research objects, namely formal objects and material objects. The formal object in this study is in the form of data, namely data related to pragmatics. While the material object is a data source, in this case it is a speech act.

According to Siswanto in Nihlah (2012: 43) before the data collection stage, please note that any research cannot escape from data. Data is a source of information that is selected as material for analysis. In this study the primary data was pragmatic.

In the process of collecting data, researchers use the listen method, which is a method carried out by language equalization (Mahsun 2011: 92). In this case, the researcher conducts equalization, intended to select and sort data in accordance with the purpose of the study. Furthermore, researchers use recording techniques, namely recording relevant forms of language use in writing (Mahsun 2011: 93). The data taken is in the form of pragmatic words in the data source, namely the Qur'an.

### **Discussion**

#### **Pragmatic Sense**

Pragmatics is a branch of linguistics that is increasingly recognized today, although about two decades ago, it was rarely or almost never mentioned by linguists. This is based on the increasing awareness of linguists, that efforts to uncover the nature of language will not bring the expected results without being based on an understanding of pragmatics, namely how language is used in communication (Leech, 1993: 1). Leech (1993: 8) also defines pragmatics as the study of meaning in relation to speech situations.

Pragmatics as discussed in Indonesia today, can at least be explained on two things, namely (1) pragmatics as something taught, (2) pragmatics as something that colors the act of teaching. The first part is still divided into two things, namely (a) pragmatics as a field of

linguistic studies, and (b) pragmatics as one aspect of language or called 'communicative function' (Purwo, 1990: 2). Pragmatics deals with conditions that result in language compatibility in communication (KBBI, 1993: 177).

According to Levinson (1983: 9), pragmatics is defined as follows: (1) "Pragmatics is the study of the relationship between language and context that underlies the explanation of the understanding of language". Here, "language understanding" refers to the fact that to understand a language expression requires knowledge beyond the meaning of words and their grammatical relationships, that is, their relationship to the context in which they are used. (2) "Pragmatics is the study of the ability of language users to relate sentences to contexts appropriate for them".

Pragmatics as an approach to understanding contextual meaning has the following working steps: First; start from the analysis of speech acts which are the pragmatic units of a language, Second; create a taxonomy of speech acts or classification of speech acts, Third; find and determine the relevant subsections of the basic group of speech acts, Fourth; Once the subsections are found, examine linguistic forms as performance of the subsections and fifth; Organize or arrange linguistic forms according to semantics, syntax and morphological principles.

Based on some of the above opinions, it can be concluded about the limits of pragmatics. Pragmatics is a general study of how context influences speech participants in interpreting sentences or analyzing meaning in relation to speech situations.

### **Pragmatic Facts**

In the development of linguistics (linguistics), lately a new perspective has developed in looking at linguistic problems. This new perspective gave birth to a new study in linguistics that is familiarly called pragmatics. The term pragmatics has become popular in Indonesia since the 1980s. In Indonesia, this pragmatic concept was first introduced in the curriculum of the field of Indonesian studies (Curriculum 1984) published by the Ministry of Education and Culture. The concept of pragmatic studies is basically a manifestation of the concept of linguistic studies which is more focused on explaining language forms and use.

The focus of pragmatic studies tries to see the relationship between language forms and language use, namely the use of language in real situations. Based on the focus of pragmatic studies, it can be seen that there are fundamental differences between pragmatic studies and linguistic studies in general. Linguistic studies have so far studied language without regard to aspects of its use or in other words who uses it. While in pragmatics, language is studied according to its use or how it is used in people's lives. This suggests that the factor of language user becomes very important in the study of pragmatics including where, about what, for what language is used. By paying attention to these factors, it is hoped that the meaning of speech (speaker meaning) can be understood correctly.

Pragmatic studies are more emphasized on interdisciplinary studies between language and context (outside language). The implementation is that understanding the nature of language must touch on issues outside the language or in a broader data perspective, including how language is used in communicating. Efforts to link language studies with other factors outside linguistic studies have been carried out by JL. Austin, a British language philosopher

described in his book *How to do Things with Worlds* (1962). The book is considered to lay the foundation of pragmatic concepts.

Carnap (1983), a philosopher and logician, explains that pragmatics studies certain abstract concepts that point to "agents". Or, in other words, pragmatics studies the relationship of a concept, which is a sign, to the wearer of the sign. Furthermore, another scholar Montequé, said that pragmatics is the study of "indexical or deictic". In this latter sense, pragmatics is related to the theory of reference / deiksis, which is the use of language that points to certain references according to their use.

Levinson (1983) in his book entitled *Pragmatics*, gives some limitations about pragmatics. Some of the limitations put forward by Levinson include saying that pragmatics is the study of the relationship between language and the context that underlies the explanation of the understanding of language. With this limitation, it means that to understand the use of language we are required to also understand the context that accommodates the use of the language. Another limitation put forward by Levinson is that pragmatics is the study of the ability of language users to associate sentences with the appropriate context for those sentences. Presumably this second limitation is not much different from the first limitation.

Based on the limitations stated above, it can be concluded that pragmatic studies always pay attention to the factors that accommodate the use of language in everyday life. In this regard, it means that language users are not only required to master grammatical rules but also must master sociocultural rules and the context of language use.

It is also explained that pragmatics examines language from a functional view of language. In this case, the structure of language is explained by nonlinguistic references in the form of rules outside the language, including the rules of conversation (conversation) and its principles. Therefore, pragmatics specifically pays attention to the relationship between the structure of language and the principles of its use, so that with this pragmatic study the meaning supported by language is meaning in the context of its use.

Understanding pragmatics must pay attention to the principles of language use as proposed by Lyons (1977) cited by Levinson (1983), namely, that language users are required to have:

1. knowledge of roles and status, which includes speakers and responders and the relative standing of each of those roles;
2. knowledge of the space (place) and time of implementation of speech events;
3. knowledge of the level of formality of events, namely the officialness or unofficialness of speech events;
4. knowledge of the language of instruction (medium), that is, written or spoken language, roughly or subtly;
5. knowledge of the accuracy of the subject matter discussed in relation to the use of language; and
6. knowledge of the accuracy of the "field of authority" (province) or the determination of language registers. In connection with the principles stated above, it can be said that pragmatics is a study of the ability of language users to install and select sentences according to the context so that they (language users) can use them appropriately.<sup>1</sup>

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<sup>1</sup> Sarma Panggabean, *Buku Diktat Pragmatik*, Dosen Universitas HKBP Nommensen Medan, h. 6-9

## Pragmatic Phenomena

Pragmatic phenomena are text and context. In an integrated and coherent manner, both together construct the "intent" to be communicated by the speaker and/or writer, which is then interpreted by the speaker himself, the speaker (speech partner or interlocutor), the audience, and/or the reader. Thus, it can be said that people who have the ability to use language in communication are people who already have pragmatic competence, which is a competence in using language correctly and well, so that they can understand Every purpose it communicates, which means using and understanding language in its context.<sup>2</sup>

In the context of this Pragmatic phenomenon, the researcher took a phenomenon that exists in the verse of the Qur'an. In this regard, in the Qur'an, Surah An-Nur verse 3 has a meaning contained in it, namely a Muslim or Muslim woman is not allowed to choose his life partner or marry from the class of musrik and adulterers. As found in the word of Allah Q.S. An-Nur verse 3:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ  
أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

Meaning: "The man who commits adultery does not marry but the woman who commits adultery, or the woman who commits adultery, and the woman who commits adultery is not married but by a man who commits adultery or a man who commits idolatry, and such is forbidden to believers." (Qur'an Surah An-Nur verse 3).<sup>3</sup>

As for the interpretation of the above verse, researchers refer to the interpretation of M. Quraish Shihab explains in his commentary Al-Misbah that the meaning of the verse is the necessity to avoid adulterers, especially if they want to be used as a life partner. This verse states: a man who commits adultery, that is, one who is filthy and accustomed to adultery, is not natural to marry but a woman who is dirty and accustomed to adultery, or a woman who is idolatrous, and vice versa. And such is that marriage with an adulterer is forbidden, that is, it is not appropriate for a person who is a believer.<sup>4</sup>

## Speech Acts and Speech Events

### Speech Act

As stated earlier, speech acts are all actions that a person does in speaking. Richard (1995) suggests that speech act (in the current narrow sense) is the minimum term for the use of speech situations/speech events/speech acts. When we speak, we perform actions such as reporting, making statements, asking questions, giving warnings, giving promises, agreeing, regretting and apologizing. In another section he also suggests that speech acts can be given as something we actually do when speaking. When we are seen in a conversation, we perform several actions such as: reporting, stating, warning, promising, proposing, suggesting, criticizing, asking and

<sup>2</sup> M. Rus Andianto, FENOMENA PRAGMATIK DAN TIDAK PRAGMATIK: IMPLIKATUR DAN IMPLIKATUM, FKIP Universitas Jember

<sup>3</sup> Departemen RI, Qur'an Dan Terjemah, (Magfiroh Pustaka, Jakarta, 2002), h. 350.

<sup>4</sup> M. Quraish Shihab, Tafsir Al-Misbah, (Jakarta: Lentera Hati, 2002), p. 285

others. A speech act can be defined as the smallest unit of speech activity that can be said to have a function.<sup>5</sup>

With regard to this speech act, Chaer and Leonie Agustine (1995) argue that speech acts are individual symptoms, psychological in nature, and their survival is determined by the speaker's language ability in dealing with certain situations. In the speech act, what is more seen is the meaning or meaning of the action in the speech.

To understand this speech act, Richard (1995) further cites the opinion of a philosopher named Austin (1992) who states that there are thousands of verbs in English such as; ask, request, direct, require, order, command, suggest, beg, plead, all of which mark speech acts. But the speech act is not simply equivalent to the verb used to describe the speech act.<sup>6</sup>

According to Austin (followed by Chaer and Leonie Agustina, 1995: 68-69) formulated three types of speech acts, namely locutionary acts, illocutionary acts, and perlocutionary acts.

**Locutionary Speech Act.** Locutionary acts are speech acts that are meant to express something. Example; The legs are two, the tree has leaves. Speech acts performed by speakers relate to actions in relation to something by saying something (an act of saying something), such as deciding, praying, approving and demanding.

Example: "*Whales are mammals*". The speech is taught solely to say something (locution), without the intention to do something (illocution), let alone affect the speech partner (perlocution). The information told in the example is in the form of conveying a fact, that whales belong to a type of mammal.

**Illocutionary Speech Act.** Illocutionary act, that is, speech acts that are defined as not illocutionary speech as a speech in addition to functioning to say or inform something can also be used to do something. In other words, the speech act performed by the speaker is related to the act of relating to stating something. The illocutionary speech act is related to the value present in its proposition. For example, "I can't come." This sentence by someone to his friend who just carried out his son's wedding reception, not only serves to say something, but also to do something, which is to apologize for not coming.

Example: "*Your hair is long*". The utterance, when spoken by a man to his girlfriend, is meant to express admiration. However, when spoken by a mother to her son or by a wife to her husband, this phrase is intended to command or command the child or husband to cut his hair.

**Perlocutional Speech Act.** Perlocutionary speech acts: Austin, Searle, actions done by teaching something, making others believe in something by urging others to do something, etc. or influencing others (perlocutionary speech act).<sup>7</sup>

Example: Examples of perlocutionary speech acts for example: "*The house is far away*". The speech is taught by the speaker to the head of the association. The illocutionary meaning is that the speaker intends to convey that the person being talked about cannot be too active in his organization, while the perlocutionary effect expected by the speaker is that the head of the association does not give too many tasks to the person being discussed.

<sup>5</sup> Andiopenta Purba, TINDAK TUTUR DAN PERISTIWA TUTUR, Pena, Vol. 1 No. 1 Desember 2011 : 77-91 ISSN 2089-3973

<sup>6</sup> Op.cit Andiopenta Purba

<sup>7</sup>Muhandis Azzuhri, dkk, *Hadits-Hadits Problematik (Analisis Linguistik Pragmatik)*, Pekalongan: IAIN Press, 2017, h. 10-11

### ***Speech Events***

A speech event is the occurrence or taking place of linguistic interaction in one or more forms of speech involving two parties, namely speakers and interlocutors with one subject in a certain time, place and situation. Dell Hymes (in Chaer, 2004) says that a speech event must fulfill eight components, which are acronymized as *SPEAKING* namely *Setting and scene, Participant, Ends, Actsequences, Key, Instrumentalities, Norms, and Genre*.

a. S (Setting and Scene)

Setting refers to the time and place of the speech, while Scene refers to the situation of the place and time or psychological situation of the speech. Different times, places and situations of speech can lead to the use of different language variations.

b. P (Participant)

Participants are parties involved in speech, can be speakers and listeners, greeters and greeters, or senders and receivers (messages). The social status of participants largely determines the variety language spoken.

c. E (Ends)

Ends refer to the meaning, purpose, and result of speech.

d. A (Act sequences)

Act sequences refer to the form of speech and speech. This form of speech is related to the words or discourse used, how they are used, and the relationship between what is said and the topic of conversation. The content refers to the message to be conveyed.

e. K (Key)

Key refers to the tone, manner, and spirit in which a message is delivered: gladly, seriously, humorously, casually, concisely, arrogantly, mockingly, and so on. This can be demonstrated by gestures and gestures.

f. I (Instrumentalities)

Instrumentalities refer to the channels or paths of language used, such as spoken, written, telegraph or telephone lines. Instrumentalities also refer to speech codes used, such as languages, dialects, varieties or registers.

g. N (Norms)

Norm of interaction an interpretation refers to the norms or rules in interacting, also refers to the norm of interpretation of speech from the interlocutor. For example, how to speak, what language or variety of language is appropriate to speak, and so on.

h. G (Genre)

Genre refers to the type of delivery form or linguistic category used by the speaker. For example, such as narration, conversation, discussion, poetry, sayings, prayers, and so on.

### **Direct and Indirect Speech Acts**

In a conversational event, the speaker does not always say what is meant directly. In other words, to convey a certain point speakers often use indirect speech acts. Based on the context of the situation, speech acts are divided into two, namely direct speech acts and indirect speech acts.

#### ***Live Speech Act***

Wijana (2010: 28) stated that direct speech acts are speech based on the mode of sentences divided into news sentences (declarative), question sentences (interrogative), and command sentences (imperative). Conventionally news sentences are used to provide an (information), question sentences to ask something, and command sentences to express orders, invitations, requests, or requests.<sup>8</sup>

Based on the above opinion, it can be concluded that a direct speech act is a speech act delivered by a speaker to the interlocutor, be it in the form of news sentences, questions or commands.

Here's an example of a direct speech act based on various kinds.

- (1) Speech act based on news sentence mode (declarative) is a sentence used to provide information only without any mutual interaction from the interlocutor.

Example: "Ali has a nice house"

In the afternoon Ali played football with friends, after playing Ali invited friends to visit his house. Because he wanted to show that he had a good house, one by one Ali showed the facilities of his house such as living room, room, and swimming pool so that friends were happy when visiting Ali's house. The phrase "Ali has a nice house" is a news sentence directly spoken by the speaker to his interlocutor with the intention of the interlocutor to just pay attention to him without doing anything. The speaker only aims to inform so that it is said to be a news sentence (declarative) because the speaker only intends to pay attention to his interlocutor without expecting a response or reciprocity from his interlocutor.

- (2) Speech acts based on the mode of questioning sentences (interrogative) is a sentence used to ask something to the listener or interlocutor, which means the person listening to the sentence to give an answer verbally. So, what is asked is not only attention but also answers.

Example: "What is the name of the current president of Indonesia?"

The above statement occurs when teaching and learning interactions take place. The teacher asked the teacher " who is the current president of Indonesia?" and they replied "Thecurrent Indonesian resident is Joko Widodo." The sentence "What is the name of the current president of Indonesia?" is a direct question sentence spoken by speakers to their interlocutors with the intention of the interlocutors giving direct answers orally because what is asked is not only attention, but also answers. It is said that the speaker's interrogative sentences have a certain purpose for the speech conveyed to the opponent, both orally and in writing, not just attention but also the answer.

- (3) Speech acts based on the mode of command sentences (imperatives) is a command sentence used by speakers to instruct, invite or plead against the opponent. Which means that the listener or who hears the sentence gives a response in the form of the action or action requested.

Example: Get me my book!

In the afternoon when Rani was studying in the park, she forgot to bring one of her books to read, so Rani ordered her sister to get her a book in the room. Hearing Rani's order, her sister immediately ran home to get the book left in the room and gave the book to Rani. The phrase "get me my book!" is a direct command sentence spoken by the speaker to his interlocutor with the intention of the interlocutor taking the book according to the context

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<sup>8</sup> Wijana dan Muhammad Rohmadi. 2010. Analisis Wacana Pragmatik Kajian Teori dan Analisis. Surakarta: Yuma Pustaka. hlm 10



of his speech. It is said to be an imperative sentence because the speaker has a certain purpose from the speech conveyed to the interlocutor, whether it is in the form of an action or action requested.

### ***Indirect Speech Acts***

The indirect speech act depends on the context in which the communication between the speaker and the interlocutor occurs. Nadar (2009: 19) said indirect speech acts are speech that is different from the sentence mode, so the purpose of indirect speech acts can vary and depend on the context. This indirect speech act has a very important position in the study of speech acts because most of the speech is delivered indirectly (Searle in Nadar, 2009: 19).<sup>9</sup>

1. Examples of indirect speech acts in the form of news sentences:

*There is food in the cupboard*

When Dani came home from school, she and her friends went somewhere that they thought was comfortable to be able to study together and could exchange ideas with each other. After studying, Dani and his friends went back to their homes and arrived at their mother's house and told Dani that there was a meal in the cupboard. The phrase "there is food in the cupboard" when spoken by a mother to her child who is in need of food, is intended to instruct her opponent to take the food in the cupboard in question not just to inform that there is food in the cupboard. It can be said that indirect speech acts in the form of news sentences because the intention of the speaker is not only to inform but the actions of the interlocutor

2. Examples of indirect speech acts in the form of question sentences:

*Where's the broom?*

When the mother came home to buy father's clothes, in the market she accidentally saw the yard that was still dirty and garbage was everywhere so the mother asked her son where he put the broom? The phrase "Where is the broom" when said by a mother to the child, not only serves to ask where the broom is, but also indirectly indirectly commands the child to take the broom. It is said that indirect speech acts in the form of questioning sentences because the intention of the speaker is not just to ask but to command from the opponent.

Apart from the above explanation, Nadar in his book also classifies speech acts based on direct and indirect. In addition, speech acts can also be classified into literal and non-literal speech acts.

*Literal* is a word that means straightforward or means actually. While *non-literal speech acts* occur when the speaker's intentions do not match the words spoken. In other words, speakers use words that do not match the meaning of speech.<sup>10</sup>

Literal direct speech acts are literal speech acts that occur when the speaker uses sentences according to his mode and the speaker also uses words that are actually meaningful according to the meaning of speech. Literal indirect speech acts are speech acts that occur when the speaker uses sentences that do not match the mode but the speaker uses meaningful words actually according to the meaning of speech. Non-literal direct speech acts are speech acts that occur when the speaker uses sentences according to the mode but the speaker uses words that do not mean the truth. This means that the words used by the speaker do not match the meaning of speech. Non-literal indirect speech acts are speech acts that occur when the

<sup>9</sup> Nadar, F.X. 2009. Pragmatik dan Penelitian Pragmatik. Yogyakarta: Graha Ilmu. hlm 19

<sup>10</sup> Subroto, Edi. 2011. Pengantar Studi Semantik dan Pragmatik. Surakarta: cakrawala Media. hlm 37

speaker uses a sentence that does not match the mode and the meaning of the word used by the speaker does not match the meaning of speech.<sup>11</sup>

### Indirect Speech Acts in the Qur'an

Since 15 centuries ago the Quran has been revealed by Allah Almighty. to Muhammad (peace be upon him), through the intermediary of Jibril. The Quran as the holy book of Muslims whose status is very sacred for its followers. In addition, the Quran also has a very broad scientific treasure. Therefore, from the past until now the interest of Muslim and non-Muslim scholars has never subsided to study it from various aspects of developing scientific disciplines. Arabic is the fundamental language used by Allah Almighty. in conveying all its messages in the Quran. This language of the Quran has more features than other languages, such as its high literary aspect and the beauty of its rhetoric. Even Umar bin Khattāb advised Muslims to learn Arabic in order to increase the authority and sharpness of reason. If we observe the language of the Quran, then there are many scientific sources in it that can be studied and not only look at the internal side of the language, but from the external side of the language, namely pragmatics.<sup>1213</sup>

Indirect speech acts limit the meaning of an with a clear interpretation, that is to its excess. This problem has been interpreted to mean politeness and politeness, as the fundamental reason for the use of indirect methods, it is the ability possessed by the speaker and listener together.

1. The sending of the Apostles and their method of proselytizing

Searle asserts that politeness is one of the main motivations for using indirect speech acts in solicitation. This type has been used in the Qur'an in the field of the apostles' mission to their people, and they have been commanded to use methods of modesty and courtesy, as was the case when Moses went to Pharaoh, with His words:

Say, "Can you give it to you until you give zakaah and I will guide you to your Lord, and you will be afraid?"

Dan say (to Fir'aun): "Is there a desire for you to cleanse yourselves." And you will lead into the way of your Lord that you may fear Him." (35).

The verses above begin with a question for Pharaoh to listen. Allah taught the Prophet Moses (as). how to greet the ruler in the most beautiful and attractive way, so that he can put an end to his tyranny, by saying to him: فَأَمَّا إِلَىٰ رَجَبِكَ فَتَنخَشِي Thus Allah sent the prophet Moses to Pharaoh and taught him the method of modesty who was prioritized in proselytizing, although it did not succeed in inviting Pharaoh to the right path.

### Conclusion

The speech act in the Qur'an has transcended the direct form but has an indirect meaning, so that what is said verbally is different from the intention that the speaker wants to convey,

<sup>11</sup> Op.cit Wijana dan Muhammad Rohmadi hlm 31-34

<sup>12</sup> Ibrahim Muhammad, The Miracle of Seven: Akurasi Angka Matematis Al-Quran (Jakarta: Quanta, 2012), pengantar

<sup>13</sup> Emīl Badī' Ya'qūb, Fiqhu Al-Lughah Al-'Arabīyyah wa Khashāishuhā (Beirut: Dār Al-Tsaqāfah Al-Islāmiyyah), h.37-38.

so that the act of speech was chosen by the apostles to achieve the purpose of his proselytizing. Such cases are also related to the style of the Qur'an, where in order to maintain politeness, many speech acts come out of their original meaning because they aim to smooth the arrangement the sentence.

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