DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

Ratu Anti Salimah[1], Rohanda[2], Siti Muslikah[3]
[1,2,3]UIN Sunan Gunung Djati Bandung
E-mail: ratuantisalimah@gmail.com[1], rohanda,uinsgd.ac.id[2], muslikah.ac.id[3]

ABSTRACT

This research investigates the directive illocutionary speech acts found in Kitab Bahrul Adab, aiming to reveal the underlying mechanisms of effective communication within classical texts. Employing a qualitative approach, the study yields descriptive insights into both explicit and implicit forms of directives namely commands, requests, invitations, advice, criticism, and prohibitions. A total of fifty directive illocutionary acts are identified and categorized based on their communicative functions, including commanding, advising, insinuating, and threatening. The findings illuminate the pivotal role of directive speech acts in everyday interactions, while also reflecting the embedded moral and sociocultural dimensions inherent in this classical literary work.

Keywords: : Pragmatics, Directive, Kitab, Bahrul Adab

1. INTRODUCTION

Language is an integral aspect of human existence, permeating all forms of human activity as a tool for communication, a medium for self-expression, and a bridge that connects speakers with their interlocutors to foster mutual understanding (Chaer, 2014; Riska, 2023) . Language is not present randomly, but follows a systematic pattern that has been inherent since the beginning of human life (Ningrum & Tazqiyah, 2024) . In the realm of linguistics, one of the important studies is pragmatics, which is the study of language use according to context and efforts to explore the intent and purpose behind an utterance (Yule in Nisak & Ariyanti, 2021; Setiawati & Arista, 2018) . One of the main concepts in pragmatics is speech acts, which are understood as actions taken by speakers through utterances and can influence speech partners in behaving or responding according to the speaker's intention (Searle in Arvelia et al., 2022; Putriyani et al., 2025). The speech act itself is divided into locution, illocution, and perlocution, each of which plays a role in conveying, containing intent, and causing influence on speech partners (Faroh & Utomo, 2020; Jaya et al., 2025). In more detail,

Searle classifies the functions of speech acts into assertive, directive, commissive, expressive, and declarative (Ariwibowo & Yuliastuti, 2021), where directive speech acts demand certain responses or actions from speech partners such as requests, orders, and invitations (Marni, 2021; Saputri & Rahmawati, 2020). Not only found in daily interactions, various forms of speech acts are also found in written works such as novels, books, or orally such as in films, podcasts, or lectures, one of which is in the Kitab Bahrul Adab by Lafif Min Al-Asatidzah which not only conveys moral values, but also shapes the behavior of its readers through illocutionary speech acts in fable stories that instill life ethics.

There are many speech acts in the book of Bahrul Adab, one of which is directive illocutionary speech acts, for example as in the following:

مَهْلاً حتى أَكافَئكَ عَلَى هَدِيَّتِكَ؛

"Wait until I repay you for your gift." (Miradz, 2022)

The utterance " مَهْلاً حتى أكافئكَ عَلَى هَدِيَّتِكَ", when analyzed for its speech act, holds a depth of meaning at the level of locution, illocution, and perlocution, and alludes to the intertwined aspects of direct- indirect, literal and non-literal speech. In terms of locution, textually and literally, the prince asks his speech partner, the second farmer, to wait until he returns the gift given to him. The form of language used is clearly an imperative sentence, emphasizing that structurally, this speech is a direct speech whose meaning is easily understood on the surface for the speech partner. However, behind the simple speech, the illocution is much broader. Here, the prince uses the request to wait not only as an instruction for the second farmer to be patient, but also insinuates the motive for the farmer's gift-giving, which is apparently motivated by the hope of reward, not sincerity. With this speech, the prince tried to remind, even advise, against greed and emphasized that benevolence should be based on sincerity, not the desire to get more in return. This speech illustrates the main characteristics of directive speech acts that are both instructional and moralistic in nature-the speaker, namely the prince, wants to influence the actions and mindset of the farmers as speech partners to be wiser in giving and able to refrain from worldly ambitions, something that is embedded in the culture of society. Furthermore, in the scope of perlocution, the effect of the utterance is clearly seen in the emotional response of the second farmer: he feels happy and expects to get a bigger reward, unfortunately his expectations are not fulfilled when the prince only gives him a simple gift; in the end, the perlocutionary effect that emerges is disappointment and regret for his greed, which becomes the turning point of the moral message from the prince. If examined further, this speech is classified as indirect and non-literal, because beyond the explicit message, there is a hidden meaning in the form of a warning and moral lesson-what is said literally supports a deeper illocutionary intention and relies on understanding the context, both social relations, the prince's authority, and the prevailing norms.

Building upon these initial observations, the researcher is motivated to undertake an in-depth investigation of the speech acts embedded within Kitab Bahrul Adab through the lens of pragmatic analysis. Consequently, this study concentrates specifically on the directive illocutionary speech acts found in the text, with two primary sub-focuses: (1) identifying the various forms of directive illocutionary speech acts present in Kitab Bahrul Adab, and (2) analyzing the communicative functions these directive acts serve within the context of the work.

2. LITERATURE REVIEW

2.1 Pragmatics

Pragmatics is a branch of linguistics that studies the meaning of language in the context of speech situations. Phonology, morphology, and syntax study the internal aspects of language, while semantics and pragmatics examine the meaning (Blitvich & Sifianou, 2019). Nasarudin et al. (2024) distinguishes semantics focusing on the internal meaning of language units, while pragmatics examines meaning from the external side by paying attention to context. Leech (2016) states pragmatics as the study of meaning related to word situations. Yule adds that pragmatics is the study of the meaning of language spoken and interpreted (Yule, 2016). Levinson (in Saifudin, 2018) defines it as the study of the relationship between language and context speakers must relate speech to the appropriate context, called speech situation.

**DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK
OF BAHRUL ADAB (PRAGMATICS STUDY)**

2.2 Speech Actions

Speech act is a study in pragmatics that recognizes the theory of speech act, introduced by Austin in 1956, which states that communication involves actions through speech, not just words (Austin, 2016). Lesiana et al. (2023) developed this theory emphasizing communication is "the performance of speech acts". George Yule (2010) explains speech acts as actions realized through speech. Austin (2016) also emphasizes that in speech acts speakers "say" as well as "do something". Leech (in Hasanah et al., 2025) adds that speech acts must consider five aspects of the speech situation: speakers and speech partners, context, purpose, speech acts, and speech.

2.3 Types of Speech Acts

According to Searle (2019), speech acts are divided into:

1) Locution, Illocution, and Perlocution.

Locutionary speech act is the act of expressing information with literal meaning only (Chaer, 2014 ; Yusuf et al., 2018). Also called the act of saying something.

Illocutionary speech acts are related to the purpose and function of speech, for example apologizing, praising, insinuating (Natasya, 2024). According to Austin (2016), contains the speaker's responsibility to do something according to the content of the speech. Yule (2016) mentions illocution as the act of doing something. Bach (2017) adds that illocution includes actions such as promising, commanding, requesting, threatening. Illocutionary acts are influenced by factors such as the speaker, the partner, and the exchange situation. Searle (2019) divides illocution into five types:

a) Assertive; stating and reporting the truth.
b) Directive; commanding, requesting, and ordering.
c) Commissive; promising and offering.
d) Expressive; thanking and criticizing.
e) Declarative; changing the status of something.

Perlocutionary speech acts are speech acts that cause influence or effect on speech partners after receiving the speech (Meliyawati et al., 2023) .

2) Direct and Indirect Speech Acts

Direct speech acts are in accordance with the sentence mode, namely declarative (news), interrogative (question), and imperative (command) (Ningsi et al., 2023) . While indirect speech acts are different in meaning from the sentence mode and aim to make speech partners do something according to the speaker's intention (Rofiq, 2015) .

3) Literal and Non-Literal Speech Acts

Literal speech acts are speech acts whose meaning is the same as the meaning of the words that compose them (Wijana, 1996) . While non-literal speech acts are speech acts whose meaning is not the same or rather opposite to the meaning of the words that compose it (Putrayasa, 2014) .

2.4 Directive Illocutionary Speech Acts

Directive illocutionary speech acts are speech acts that aim to make speech partners do something according to the wishes of the speaker (Sagita & Setiawan, 2019) . Leech (in Astika, 2023) and Yule (2016) agree that directive speech acts are requests for partners to take action according to the speaker's intention. This action serves to encourage the affected partner to do the speaker's purpose.

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

2.5 Forms of Directive Illocutionary Acts

Classifies into six forms:

1. Command; telling the partner to do something, usually from a party with a higher position (Fitra Hasnita, 2022; Islamiati et al., 2020) .
2. Request; begging or hoping the partner to do something (Rachmawati, 2023) .
3. Invitation; inviting the partner together to do something (Amri, 2024; Zena, 2022) .
4. Prohibition; forbid the partner to do something (Oktapioni, n.d.) .
5. Criticism; giving a warning or feedback on the partner's actions (Atriana, 2024) .
6. Advice; giving instructions or lessons for the partner to do something (Prafita et al., 2025; Rahima & Yulisah, 2023) .

2.6 Function of Directive Illocutionary Acts

According to Searle (2019), the function of each form of directive speech act is as follows:

1. Command Form, its function is to command, order, require, and force.
2. Request form, its function is to ask, expect, plead, offer, and question.
3. Invitation form, its function is to invite.
4. Prohibition form, its function is to prohibit and prevent.
5. Criticism form, its function is to reprimand, insinuate, swear, threaten.
6. Advice form, its function is to advise, suggest, call out, and remind.

3.   METHODS

This research uses qualitative method with descriptive approach which aims to understand the directive illocutionary speech acts in Kitab Bahrul Adab thoroughly. The data analyzed are directive speech acts in the book, which are collected by reading the whole text carefully and repeatedly, then marking and recording relevant sentences. The data collection process used the method of listening and noting, which focused on capturing word by word in written form. Furthermore, the data was analyzed using the pragmatic pairing method, which connects the meaning of the utterance with the speech partner's response to identify the function and intention behind the utterance in the social and cultural context. This analysis includes identifying aspects of locution (literal meaning), illocution (speech intention), perlocution (effect on the listener), as well as distinguishing direct or indirect, and literal or non-literal speech. After the data is classified and analyzed based on these categories, the researcher makes a detailed description of how directive illocutionary speech acts play a role in conveying moral messages and social norms in the book. This method enables systematic research to capture the depth of meaning of language in classical literary works while describing the interaction relationship between speakers and speech partners in their cultural context.

4.   RESULTS AND DISCUSSION

Based on the results of the analysis that has been done by researchers in the book of Bahrul Adab, it is obtained 6 forms of directive illocutionary speech acts in this study are the form of orders, requests, invitations, advice, criticism, and prohibitions and 10 functions of directive illocutionary speech acts in this study are the functions of commanding, ordering, instructing, asking, expecting, inviting, advising, insinuating, threatening, and angry. The details of the research discussion of the form and

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

function of illocutionary speech acts are as follows.

4.1 Forms of Directive Illocutionary Speech Acts in the Book of Bahrul Adab

The form of directive illocutionary speech acts contained in the book of Bahrul Adab consists of six forms, namely, the form of orders, requests, invitations, advice, criticism, and prohibitions.

a. Command

From the analysis, there are fifteen speech data in the form of orders. Here is one example of data in the form of orders in the form of directive illocutionary speech acts with data number twelve.

هَلُمَّ إِلَى دَرْسِكَ ، فاحفظه

"Let's go back to your lesson, memorize it right now!"

The context of this speech occurs in the house, precisely in the study room of the little boy who will later become the King of England. The initial atmosphere is tense because the child feels bored and rebels against the lesson. In this conversation, the people involved are the child, the nanny, and the father who communicate directly with alternating tones of voice, from loud and tense when the child rebels, to serious and firm when the nanny and father provide discipline so that the child wants to learn. The utterance "فاحفظه" literally and locutionarily means "Memorize it," which is a direct order from the caregiver for the child to memorize the subject matter. Illocutionarily, this order functions to emphasize the child's obligation to study seriously. Perlocutionally, it is expected that children feel encouraged or forced to obey the order and start focusing on memorizing. This utterance is literal, the

meaning is according to the words spoken, and it is a direct speech act because it is conveyed clearly without any implied meaning. Thus, this speech act is a directive illocutionary speech act in the form of an order that aims to instill learning discipline in children.

b. Request

From the analysis, there are four speech act data in the form of request. Here is one example of directive illocutionary speech act data in the form of request contained in data number twenty-three.

يَا مَنْ يُرجى فِي الشَّدَائِدِ كلها, يَا مَنْ إِلَيْهِ المِشْتَكَى وَالْمَفْزَعُ, مالي سوى قَرْعي لبابك حيلة, فَلَيْنِ رُدِدْتُ فَأَيَّ بَابٍ أَقْرَعُ

"O G-d who is expected in all difficulties; O G-d who is a place of complaint and a refuge; I have no way but to knock on Your door; If I do not get a reply, which other door should I knock on?"

The context of this speech takes place on the road to the countryside, under a tree where a merchant's son is crying because he has lost the money he is responsible for. The child communicates directly with a passing emir, in an atmosphere of sadness, hope, and honesty, with the aim of helping and testing the child's honesty while teaching moral values. This utterance locutionarily means a prayerful appeal to God, "O G-d who is expected in trouble...", which illocutionarily functions as a request for God to help. It expresses total dependence on God. Perlocutionarily, the speech creates an impression of sincerity and empathy from the listener. This speech is non-literal because it uses the metaphor "knocking on God's door" and is a direct speech act, because it is delivered explicitly as a prayer. Thus, this speech act is a directive illocutionary speech act in the form of a request that

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

aims to expect ease and divine help in difficulties.

c. Invitation

From the analysis, there are eight speech data in the form of invitation. Here is one example of data in the form of invitation in directive illocutionary speech acts with data number eleven.

هَلُمَّ إِلَى دَرْسِكَ ، فاحفظه

"Let's go back to your lesson, memorize it right now!"

The context of this speech takes place in a study room in the home of a child who would later become the King of England, with a tense atmosphere due to the child's boredom and rebellion against learning. The direct interaction takes place between the child, the nanny, and the father, with an initial harsh tone that later turns serious to discipline the child according to social norms of discipline and responsibility. The utterance هَلُمَّ إِلَى دَرْسِكَ ، فاحفظه locutionally means "Come to your lesson, memorize it," containing an invitation and order from the caregiver for the child to study seriously. Illocutionarily, this speech encourages children to stop being lazy and focus on memorizing, while perlocutionarily it is expected that children are encouraged to return to learning with full awareness. The speech is literal and direct because the meaning is in accordance with the words and is spoken explicitly by the caregiver. Thus, this speech act is a directive illocutionary speech act in the form of an invitation that functions to invite children to immediately follow learning orders.

d. Advice

From the analysis, there are thirteen speech data in the form of advice. Here is one example of data in the form of advice in directive illocutionary speech acts with data number two.

يا أولادي، يا منتهى مرادي إِنّي أَرَدْتُ نُصحَكُمْ فَأَحْضِرُوا عِصِيَّكُمْ مربوطة بعضها تَوَصَّلاً لِقَبْضِها

"My children, my children, I want to advise you, so bring your sticks that have been tied together to pick them up."

The context of this speech takes place at home in a family environment when a father gives advice and instructions directly to his children with affectionate expressions such as "اي أولادي". The speaker invites the children to bring sticks tied together as a symbol of unity and strength together. Locutionally, the sentence means a request to bring a tied stick. Illocutionarily, the speech functions as advice and invitation to understand the value of togetherness and solidarity. Perlocutionally, the children are expected to be motivated and aware of the importance of unity through concrete actions. This speech is literal and direct because it means what it says and is delivered explicitly by the father. Thus, it is a directive illocutionary speech act in the form of advice that emphasizes strengthening family ties and moral values.

e. Criticism

From the analysis, there are seven speech acts in the form of criticism. Here is one example of data in the form of criticism in directive illocutionary speech acts with data number one.

مَهْلاً حتى أكافئَكَ عَلَى هَدِيَّتِكَ

"Wait until I repay you for your gift."

The context of this speech takes place in the palace of an emir who cares

**DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK
OF BAHRUL ADAB (PRAGMATICS STUDY)**

about agriculture, with a formal interaction between the prince and two farmers who gave gifts. The prince praises the farmer who gave a modest gift and is cautious of the farmer who gave a large gift in the hope of a large return, reflecting the social norm of sincerity in giving. The utterance مَهْلاً حتى أكافئَكَ عَلَى هَدِيَّتَكَ locutionally means "Be patient so I can give you a gift," which illocutionarily functions as a subtle insinuation and warning against the greed of the gift giver. It means holding back the hope of a big reward and criticizing the greedy motive. Perlocutionarily, it raises expectations followed by disappointment because the reward may not be as expected. The speech is direct and literal, delivered explicitly without complex allusions, including directive illocutionary speech acts in the form of criticism that satirize greed by giving false hopes as well as moral warnings.

f. Prohibition

From the analysis, there are three data of speech acts in the form of prohibition. Here is one example of prohibition form data in directive illocutionary speech acts with data number six.

الَمْ تَرَ ما يحيط به من الشوكات الحادة كأنها إبر

"Be careful of the sharp thorns that surround it, like needles."

The context of this speech takes place in an educational setting when a student with learning difficulties dialogues directly with his teacher in a recreational area. Formal Arabic is used to teach the value of perseverance with the metaphor of fruit surrounded by sharp thorns. Locutionally, the sentence أَلَمْ تَرَ ما يحيط به من الشوكات الحادة كأنها إبر means "Don't you see the sharp thorns surrounding it like needles?" Illocutionarily, this speech functions as an implied prohibition to remind students

to be careful and not be rash in facing learning challenges. Perlocutionarily, it raises awareness and reflection for students to be vigilant and patient. This speech is direct and literal because it is delivered explicitly by the teacher, including directive illocutionary speech acts in the form of prohibition which warns students not to rush to face obstacles.

4.2 Function of Directive Illocutionary Acts in Kitab Bahrul Adab

The functions of directive illocutionary speech acts contained in the book of Bahrul Adab consist of ten functions, namely the functions of commanding, ordering, instructing, requesting, expecting, inviting, advising, insinuating, threatening, and getting angry.

a. The Function of Directive Illocutionary Acts in the Form of Orders

From the analysis, there are two speech data that function to command. The following is one example of the function of directive illocutionary speech acts in the form of commands with data number twelve.

هَلُمَّ إِلَى دَرْسِكَ ، فاحفظه

"Let's go back to your lesson, memorize it right now!"

The context of this speech takes place in a study room in the home of a child who would later become the King of England, with a tense atmosphere due to the child's boredom and rebellion against learning. The direct conversation between the child, the nanny, and the father takes place in a loud tone and then turns firm to discipline the child according to the norms of discipline and respect. The utterance فاحفظه locutionarily

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

means "Memorize it," in the form of a direct order from the caregiver for the child to seriously memorize the subject matter. Illocutionarily, this speech emphasizes the obligation and expectation that children focus on learning, while perlocutionarily it is expected to motivate or force children to obey the order. The utterance is literal and direct because the meaning is in accordance with the words and is conveyed explicitly. Thus, this includes directive illocutionary speech acts in the form of commands that function to enforce learning discipline.

From the analysis, there are twelve speech data that function to order. The following is one example of the function of directive illocutionary speech acts in the form of orders with data number thirty-one.

تَسَامَحْ مَعَ مَنْ أَذَاكَكَ لِتَنَالَ السَّلَامَة

"Be forgiving to those who hurt you so that you can have peace."

The context of this utterance takes place in an afternoon recitation assembly, where a respected ustadz gives advice to the congregation in a serious and warm atmosphere, using classical Arabic to emphasize the importance of forgiveness for inner peace and social harmony. The utterance تَسَامَحْ مَعَ مَنْ أَذَاكَكَ لِتَنَالَ السَّلَامَةِ locutionally means "Be forgiving to those who hurt you so that you can have peace," in the form of an imperative sentence inviting forgiveness. Illocutionarily, this speech act is a directive speech act that instructs or advises the listener to practice forgiveness as a form of tolerance and inner peace. Perlocutionarily, the speech encourages the listener to reduce hatred, gain peace, and improve social relations. This speech is direct and literal because the command sentence is explicit and the meaning of the words is appropriate

without figures of speech, so it is easy to understand.

From the analysis, there is one speech data that functions to command. The following is one example of the function of directive illocutionary speech acts in the form of commands with data number twenty-six.

يا غُرَابُ يا مِفْضَالُ وَجَهُكَ مَا أَرَاهُ ، أَمْ هِلالُ .

لله ما أخلاكَ إذْ تصيحُ ! يُطربني غِناؤُكَ الْمَلِيحُ أَوُدُّ مِن فَضْلِكَ لَوْ تَعِنِّي ، عَسَى هُمُومِي أَنْ تَزُولَ عَنِّي

"O crow, O noble one, your face is so beautiful, is it a crescent moon? By Allah, how beautiful is your voice when you sing! I would love for you to sing for me, may my sadness disappear because of it."

The context of this speech is the fable story under the tall tree, where the cunning fox praises the crow with exaggerated praise to lure him into singing so that the cheese in his mouth falls out. The utterance غُرَابُاي ... locutionarily means beautiful compliments such as crescent moon and melodious voice. Illocutionarily, it is an implied directive speech act that uses manipulative seduction to invite the crow to open its beak. The intention is to cause arrogance so that the crow is lulled and does what the fox wants. Perlocutionally, the crow feels proud and persuaded until the cheese falls into the fox's hands. The speech is direct and non-literal because the compliment is metaphorical and hyperbole to persuade, not a literal expression. So, although it is a compliment, the main function of the speech is to move the crow to act according to the fox's intention.

b. Function of Directive Illocutionary Acts in the Form of Requests

From the analysis, there is one speech data that functions to request. The following is one example of the function

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

of directive illocutionary speech acts in the form of requests with data number thirty.

<div dir="rtl">

أصدقني الجواب وَلَكَ عَلَيَّ الفَضْلُ وَالثَّواب
</div>

"Please give me an honest answer, I will be very grateful and repay your kindness."

The context of this speech takes place in the stable between the sad pig and the strong horse in a casual, caring dialog. The utterance وَلَكَ عَلَيَّ الفَضْلُ وَالثَّواب أصدقني الجواب locutionally means "Believe in my answer, and for you my kindness and reward," in the form of a request for the interlocutor to accept and believe in the explanation that will be given. Illocutionarily, this speech act is a directive speech act in the form of request and appreciation to open the heart to receive advice. Perlocutionally, it creates respect and trust which increases the likelihood of the interlocutor following the advice. This speech act is literal and direct because the meaning is according to the words and delivered explicitly in the dialog.

From the analysis, there are three speech data that function to expect. The following is one example of the function of directive illocutionary speech acts in the form of requests with data number seventeen.

<div dir="rtl">

عسى أن يكون ما خطر ببال أمير المؤمنين خيراً :

فإنا نراه كأنه يشكر الله على نِعْمَةٍ أَزَلَها إِلَيْهِ
</div>

"Hopefully what is going through Amirul Mukminin's mind is a good thing, because we see as if he is thanking Allah for the bounty that has been given to him."

The context of this speech took place in Baghdad, moving between the victim's house and Harun al-Rashid's palace during the night and morning of the theft, the victim's escape, and the arrest of the thief. The direct oral communication between the victim, the ruler, and the troops took place in tones ranging from tense to relieved, using classical Arabic according to the social and cultural norms of the time. The utterance أن يكون ما خطر ببال أمير ىسع المؤمنين خيراً means locutionarily "May the thought of Amirul Mukminin be a good thing," containing positive expectations and observations of the ruler's actions. Illocutionarily, it functions as a request for the leader's intentions to be good, showing both trust and hope. Perlocutionarily, it calms the atmosphere and fosters optimism that the ruler's decision is full of wisdom. This speech is direct and literal, including directive illocutionary speech acts in the form of requests that invite support for Amirul Mukminin's good intentions.

c. Function of Directive Illocutionary Acts in the Form of Invitation

From the analysis, there are eight speech data that function to invite. The following is one example of the function of directive illocutionary speech acts in the form of invitation with data number four.

<div dir="rtl">

كيف سُرُورُكَ مَعَ مَا أَنْتَ فِيهِ مِنْ قِلَّةِ الرِّبْحِ، وَكَثْرَةِ الأتعاب والأهوال؟
</div>

"How can you be happy in the midst of hardship and hard work?"

The context of this utterance occurs in the open air while the king is hunting and having an informal conversation with the sheepherder, showing mutual respect despite the different statuses. The utterance كَفيك سُرُورُكَ ... locutionary means "How can you be happy with little profit and much hardship?" This sentence is an explicit question from the king who invites the shepherd to reflect and explain

the source of his happiness. Illocutionarily, the speech functions as an invitation to dialog and explore the meaning of happiness in simplicity. Perlocutionarily, it encourages the shepherd to open his worldview and arouses the listener's curiosity. This speech is direct and literal because the meaning is according to the words and is said explicitly, including directive illocutionary speech acts in the form of an invitation to dialogue.

d. Function of Directive Illocutionary Acts in the Form of Advice

From the analysis, there are thirteen speech data that function to advise. The following is one example of the function of directive illocutionary speech acts in the form of advice with data number five.

أَمَا سُرُورِي أَيها الملكُ فَهُوَ بتتميمي جميع واجباتي، وَإِعْطَائِي كُلا مَا لَهُ عَلَيَّ، وَبَذلٍ قصاراي في إسعادي مَنْ حَوَالَي: وَأَمَا رِبْحي فَهُوَ بِقَدْرِ رِبحك إِذْ إِنَّكَ تَرعَى الأُمَمَ ، وَأَنَا أَرعَى الغَنَمَ، وَكُلُّ مَنَا، إِنَّ أَحْسَنَ، فَلَهُ النَّعِيمِ، وَإِنْ أَسَاء فَلَهُ الجَحِيمِ.

"My happiness, O king, comes from accomplishing all the tasks that are my duty, as well as giving my best for the happiness of those around me. Whereas my sorrow is in proportion to your gain, for you take care of the people, while I take care of the sheep. If we both try our best, then we will have happiness; but if we do wrong, we will face the consequences."

The context of this utterance occurs in the open air between the king and the sheepherder in an informal dialogue full of respect despite their different social status. The utterance أَمَا سُرُورِي أَيها الملكُ... locutionally means "My happiness comes from carrying out my duties, giving the rightful rights, and making people happy, while my sadness is proportional to your gain as the leader of the people." Illocutionarily, the speech functions as wise advice that emphasizes responsibility and moral justice for all, regardless of position. It reminds that happiness and suffering depend on one's charity and duty compliance. Perlocutionarily, the speech raises awareness of divine justice and the balance of power and duty. This speech is direct and literal because it is said explicitly and the meaning is according to the words, including directive illocutionary speech acts in the form of advice that invites to carry out responsibilities sincerely.

e. Function of Directive Illocutionary Acts in the Form of Criticism

From the analysis, there are two speech data that function to satirize. The following is one example of the function of directive illocutionary speech acts in the form of criticism with data number eighteen.

لا تفيدك الفُتُوهُ وَإِنَّمَا تُفيدُكَ الأخوهُ

"Your strength and courage won't do you much good, what really helps you is friendship."

The context of this speech occurs in the wild between a lion and a mouse in a fable dialog that teaches the value of friendship and helping. The utterance لا تفيدك الفُتُوهُ وَإِنَّمَا تُفيدُكَ الأخوه locutionally means "Your courage is of little use, what helps you is friendship." Illocutionarily, this speech functions as an implicit criticism that emphasizes the importance of cooperation over mere strength. It means to realize that relying on courage is not enough, but solidarity is the main thing. Perlocutionarily, it motivates the listener to value friendship and cooperation. This speech is direct and literal because the meaning is according to the words without majas,

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

including directive illocutionary speech acts in the form of criticism that insinuates to give moral lessons.

From the analysis, there are three speech data that function to threaten. The following is one example of the function of directive illocutionary speech acts in the form of criticism with data number nine.

يا خسارة ... من لي بالذي قد أتلف هذه

الشجرة، فأجازيه على فعله شر الجزاء!

"What a pity... whoever has damaged this tree, I will punish him severely!"

The speaking context of this utterance occurs in a family environment when the father finds the vandalized tree in the yard and speaks sternly and seriously to his son, George, using formal Arabic. The utterance ... ياخسارة locutionarily means "Really dear... whoever damaged this tree, punish him severely." Illocutionarily, the utterance functions as a harsh criticism and threat to emphasize disappointment and create a deterrent effect. Perlocutionarily, it creates tension, fear, and awareness of the responsibility of protecting family property. This speech is direct and literal because the meaning is according to the words without figures of speech, including directive illocutionary speech acts in the form of criticism which functions to threaten in order to enforce discipline and justice.

From the analysis, there are two speech acts that function to anger. The following is one example of the function of directive illocutionary speech acts in the form of criticism with data number twenty-four.

أخرج يا أبي ذي بالعجل لانها كما ترى سقيمة

أخافُ مِنْ أَنْ تُفْسِدَ السَّليمة

"Father, take that fruit out immediately! Because as you can see, it's already spoiled, I'm afraid the good fruit will be spoiled by it."

The context of this utterance takes place in the house of a rich father when his son is agitated discussing the parable of the rotten orange as a symbol of the bad influence of friends. The utterance أخرج بالعجل ذي أبي يا ... locutionally means "Father, remove the rotten orange immediately for fear of ruining the healthy one." Illocutionarily, the child criticizes and demands quick action in a firm and worried tone to prevent further damage. It emphasizes the urgency of acting in a timely manner to preserve morals and the environment. Perlocutionarily, the father is expected to act immediately and realize the importance of preventive action. This speech is direct and literal because it is an explicit command without figures of speech, including directive illocutionary speech acts in the form of a firm request to remove the rotten oranges immediately.

f. Function of Directive Illocutionary Acts in the Form of Prohibition

From the analysis, there are two speech data that function to prohibit. The following is one example of the function of directive illocutionary speech acts in the form of prohibition with data number sixteen.

لا تخف، نجوت من القوم الظالمين

"Do not fear, you have been saved from the wrongdoers."

The context of this speech took place in Baghdad, in the victim's house and Harun al-Rashid's house, when the theft, the victim's escape, and the arrest of the thief took place. The direct communication between the victim and the ruler using classical Arabic, from an atmosphere of tension to relief and gratitude, reflects the

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

vigilance and wisdom of the ruler in upholding justice. The utterance ال ،تخف انجوت من القوم الظالمين locutionarily means "Don't be afraid, you have been saved from the wrongdoers," functioning as a prohibition for the listener not to be afraid as well as providing peace and security. Illocutionarily, this speech tells the listener to feel calm and confident that the situation is under control. Perlocutionarily, it reduces fear and raises optimism. This speech is direct and literal because the meaning is according to the words without figures of speech, including directive illocutionary speech acts in the form of prohibitions that calm and motivate a sense of security.

From the analysis, there is one speech data that functions to prevent. The following is one example of the function of directive illocutionary speech acts in the form of prohibition with data number twenty-eight.

لَيْسَ هذا القَصْرُ مَأْوَى لِأَبْنَاءِ السَّبِيلِ ، فَاذْهَبْ وَانْظُرْ لَكَ مَبِيتاً غيره

"This palace is not a place for travelers to spend the night. Go and find another place to spend the night."

The context of this speech takes place in a large Persian palace at sunset, between the owner of the palace trying to drive away a wandering dervish, using formal classical language. The utterance هذا القصرلـ يس ... locutionarily means "This palace is not a place for street children to spend the night, so look elsewhere," which is a refusal and an order for the dervish to leave. Illocutionarily, it functions as a prohibition and prevention so that the dervish does not stay or disturb. Perlocutionarily, it creates a sense of unwelcome and encourages the dervish to look elsewhere, as well as causing disappointment. This utterance is direct and literal, with the meaning according to the words without figures of speech, including directive illocutionary speech acts in the form of prohibitions that prevent someone's presence in the place.

5. CONCLUSION

Based on the problem formulation and the results of the analysis regarding the forms and functions of directive illocutionary speech acts in Kitab Bahrul Adab, it can be concluded that there are six forms of directive speech acts found in the text, namely commands, requests, invitations, advice, criticism, and prohibitions. Among these, the command form is the most frequently used, appearing in fifteen utterances. In total, all six forms account for fifty directive speech acts. In terms of function, the directive illocutionary speech acts in Kitab Bahrul Adab serve various communicative purposes, including commanding, ordering, instructing, requesting, expecting, inviting, advising, insinuating, threatening, and expressing anger. These functions also comprise a total of fifty utterances.

As a recommendation for future research, it is suggested that further studies explore not only directive illocutionary acts but also other types of illocutionary speech acts in classical Islamic texts. Such investigations would contribute to a more comprehensive understanding of the pragmatic dimensions of classical literature and offer deeper insights into the moral, social, and cultural values embedded within these traditional works.

6. REFERENCES

Amri, Y. K. (2024). *Pragmatik Siber Prakmatik: Teks Digital dalam Ulasan Prakmatik*. umsu press.

Ariwibowo, S., & Yuliastuti, A. (2021).

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

Peran tindak tutur dalam percakapan antara dosen dan mahasiswa.

Arvelia, I. W., Salsabila, Z. N., & Utomo, A. P. Y. (2022). Analisis Tindak Tutur Direktif Beserta Fungsinya pada Kumpulan Cerita Pendek Senyum Karyamin Karya Ahmad Tohari. *KLAUSA (Kajian Linguistik, Pembelajaran Bahasa, Dan Sastra)*, *6*(2), 58–70.

Astika, A. (2023). *Tindak Tutur Direktif pada Komunikasi Masyarakat Dayak Kualan Kecamatan Simpang Hulu Serta Implementasi dalam Pembelajaran Bahasa Indonesia di Smpn 1 Simpang Hulu*. IKIP PGRI pontianak.

Atriana, A. (2024). Tindak Tutur Direktif di Balik Ucapan Tokoh Penderita Autis dalam Novel Selenophile. *Indonesian Language Teaching & Literature Journal*, *2*(1), 78–86.

Austin, J. L. (2016). Truth. In J. O. Urmson & G. J. Warnock (Eds.), *Philosophical Papers* (pp. 85–101). Clarendon Press.

Bach, K. (2017). Speech Acts. In *Stanford Encyclopedia of Philosophy*.

Blitvich, P. G.-C., & Sifianou, M. (2019). Im/politeness and discursive pragmatics. *Journal of Pragmatics*, *145*, 91–101. https://doi.org/10.1016/j.pragma.2019.0 3.015

Chaer, A. (2012). *Linguistik Umum (Edisi Revisi)*. PT Rineka Cipta.

Chaer, A. (2014). *Linguistik Umum* (F. 2014) Edisi Revisi (Cetakan Keempat (ed.)). PT Rineka Cipta.

Faroh, S., & Utomo, A. P. Y. (2020). Analisis tindak tutur ilokusi dalam vlog Q&A sesi 3 pada kanal youtube Sherly Annavita Rahmi. *UNDAS: Jurnal Hasil Penelitian Bahasa Dan Sastra*, *16*(2), 311–326.

Fitra Hasnita, D. (2022). *Bentuk dan Fungsi Tindak Tutur Direktif Guru dalam Pembelajaran Bahasa Indonesia Kelas*

VIII di SMPN 09 Lebong Tengah Tahun Pelajaran 2020/2021. IAIN bengkulu.

Hasanah, U., Kurniawan, I., Munawaroh, A., & Budianto, L. (2025). Analisis Peristiwa Tutur Dan Tindak Tutur Dalam Dialog Nabi Musa As DanFir'aun (Kajian Sosiolinguistik Qs. Thaha Ayat 48-59). *Jurnal Pendidikan Dan Pembelajaran (JPP)*, *7*(2).

Islamiati, I., Arianti, R., & Gunawan, G. (2020). Tindak Tutur Direktif Dalam Film Keluarga Cemara Sutradara Yandy Laurens. *Jurnal Pendidikan Rokania*, *5*(2), 258–270.

Jaya, A., Hartono, R., Wahyuni, S., & Yulianto, H. J. (2025). From silent to supreme: The transformative power of project-based learning on language learners. *Multidisciplinary Reviews*, *8*(8), 2025258. https://doi.org/10.31893/multirev.20252 58

Leech, G. N. (2016). *Principles of Pragmatics*. Routledge. https://doi.org/10.4324/9781315835976

Lesiana, N., Mulyadi, Aswadi Jaya, & Pratiwi, E. (2023). Classroom Interaction in Communicative Language Teaching of Secondary School. *Esteem Journal of English Education Study Programme*, *7*(1), 61–71. https://doi.org/10.31851/esteem.v7i1.12 661

Marni, L. (2021). *Analisis tindak tutur dalam novel "selamat tinggal" karya tere liye*. Universitas Mahasaraswati Denpasar.

Meliyawati, M., Saraswati, S., & Anisa, D. (2023). Analisis Tindak Tutur Lokusi Ilokusi dan Perlokusi Pada Tayangan Youtube Kick Andy Edisi Januari 2022 Sebagai Bahan Pembelajaran Di SMA. *AKSARA: Jurnal Ilmu Pendidikan Nonformal*, *9*(1), 137–152.

Miradz, T. A. (2022). *As saja'dalam kitab Bahrul Adab karangan Lafif Min Al Asatidzah*. UIN Sunan Gunung Djati

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)

Bandung.

Nasarudin, N., Yulisna, R., Sartika, R., Sari, A. W., Satini, R., Anggraini, D., Nurjannah, N., Susanti, S., Rahmi, A., & Saerudin, S. (2024). *Pragmatik.* Yayasan Tri Edukasi Ilmiah.

Natasya, I. (2024). *Tindak Tutur Ilokusi Ekspresif Tokoh Utama Pada Film" Buya Hamka Volume*. IAIN Kediri.

Ningrum, A. C., & Tazqiyah, I. (2024). Peran Bahasa dalam Komunikasi Lintas Budaya: Memahani Nilai dan Tradisi yang Berbeda. *Jurnal Selasar KPI: Referensi Media Komunikasi Dan Dakwah*, *4*(2), 146–167.

Ningsi, S. D., Munir, A., & Nurcholish, N. (2023). Analisis Tindak Tutur Langsung dan Tidak Langsung Percakapan Shabira Alula dan Ayahnya di Sosial Media Tiktok. *Concept: Journal of Social Humanities and Education*, 2(2), 209–222.

Nisak, K., & Ariyanti, L. (2021). Management of politeness strategies and rhetorical devices in Donal Trump's speeches during the conflict with Iran: pragmatic view. *Jurnal Klausa: Kajian Linguistik, Pembelajaran Bahasa, Dan Sastra*, *5*(1), 1–18.

Prafita, R., Sinaga, M., & Charlina, C. (2025). Fungsi Tindak Tutur Direktif Menasihati dalam Akun Instsgram Ustazah Yunda Faisyah dan Implikasinya terhadap Pembelajaran Bahasa Indonesia. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, *8*(4), 4013–4022.

Putrayasa, I. B. (2014). *PRAGMATIK*. Graha Ilmu.

Putriyani, A., Febrianti, D. N., Sari, D. A. E., Zafirah, I., Putri, Y. P. M., Utomo, A. P. Y., Nur, H., & Nugraheni, M. W. (2025). Analisis Tindak Tutur Representatif dalam Video" Pengantar Sastra Indonesia" pada Saluran YouTube Restu Bias Primandhika. *Pragmatik: Jurnal Rumpun Ilmu*

Bahasa Dan Pendidikan, *3*(1), 341–369.

Rachmawati, Y. (2023). Implikatur Tindak Tutur Direktif Pada Peribahasa Indonesia. *Jurnal Penelitian, Pendidikan Dan Pembelajaran*, *18*(32), 1–14.

Rahima, A., & Yulisah, Y. (2023). Fungsi tindak tutur direktif perintah dalam percakapan mahasiswa ppl dengan siswa smp labor pada aplikasi grup telegram smp labor bulan september 2021 (kajian pragmatik). *Aksara: Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia*, *6*, 1–12.

Riska, M. (2023). *Peristilahan dalam Tradisi Ritual Beume pada Masyarakat Melayu Sambas (Kajian Semantik)*. IKIP PGRI pontianak.

Rofiq, F. A. (2015). Analisa Redaksi Tindak Tutur Imperatif dalam Surat Al-Baqarah. *Jurnal Kodifikasia*, *9*(1).

Sagita, V. R., & Setiawan, T. (2019). Tindak Tutur Ilokusi Ridwan Kamil dalam Talkshow Insight di CNN Indonesia. *Lensa: Kajian Kebahasaan, Kesusastraan, Dan Budaya*, *9*(2), 189–193.

Saifudin, A. (2018). Konteks dalam studi linguistik pragmatik. *Lite: Jurnal Bahasa, Sastra, Dan Budaya*, *14*(2), 108–117.

Saputri, U. I., & Rahmawati, L. E. (2020). Analisis bentuk tindak tutur direktif dalam dialog film "rembulan tenggelam di wajahmu" karya tere liye. *Jurnal Kajian Bahasa, Sastra Dan Pengajaran (KIBASP)*, *3*(2), 249–260.

Searle, J. R. (2019). *Speech Acts: An Essay in the Philosophy of Language*. Cambridge University Press.

Setiawati, E., & Arista, H. D. (2018). *Piranti pemahaman komunikasi dalam wacana interaksional: Kajian pragmatik*. Universitas Brawijaya Press.

Yule, G. (2016). Pagmatik. In *Terjemahan*

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK
OF BAHRUL ADAB (PRAGMATICS STUDY)

Jumadi. Penerbit Ombak.

Yusuf, M., Azzuhri, M., & Maskhur, M. (2018). *Laporan Hasil Penelitian Pendidikan Seks Dalam Perspektif Hadits-Hadits Shahih Pada Kutub Al-Sittah (Analisis Tindak Tutur)*.

Zena, I. S. (2022). Tindak Tutur Direktif dalam Ungkapan Kebencian yang Dilakukan secara Anonim melalui Situs Kirim Pesan Secreto. *Jurnal Sinestesia*, *12*(2), 395–406.

DIRECTIVE ILLOCUTIONARY SPEECH ACTS IN THE BOOK OF BAHRUL ADAB (PRAGMATICS STUDY)