

Analysis of Commissive Speech Acts in the Translate Text of the Qur'anic Surah of Maryam and Its Function in Developing Students' Prophetic Characters

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ABSTRACT

This study aims at explaining the commissive speech acts contained in the translated text of the Qur'an Surah of Maryam and its role in developing the prophetic character of students. This research is a qualitative descriptive type and its object comes in the form of commissive utterances contained in the text of the translation of the Qur'an Surah of Maryam and the subject is the text of the translation of the Qur'anic Surah of Maryam. The method of collecting data is by reading and taking notes (reading carefully and writing carefully). The data analysis method used is the agih method. The technique of analysis used is the mark reading analysis technique. There is research that has been done on commissive speech acts previously. However, only a few of them have analyzed the translated text of the Qur'an, especially the Surah of Maryam, and associated it with the prophetic character of students. The results of this study show that there are 11 commissive speech acts of promises were found, including promising to give offspring, promising prosperity, promising heaven for believers, promising to help those who do good deeds, and etc., 3 commissive speech acts of offering, including offering to worship Allah, offering to repent and believe in Allah, offering love for those who do good deeds, and 5 commissive speech acts of swearing among them swearing to gather the disbelievers together with the devil, swearing to let every category of disbelievers go into hell. There are three prophetic characters, namely humanization which includes loving others, being devoted to parents, keeping promises and reminding each other, liberation which includes being not arrogant, doing good deeds, and liberation from ignorance of worshipping idols, and transcendence which includes having faith in God Swt, believing in Allah's promises, believing in the Day of Judgment, and fearing Allah Swt, and others.

Keywords: *Commissive speech acts, prophetic characters, the surah of Maryam.*

1. INTRODUCTION

People in life need to talk to communicate with others in society. This communication can happen by using language. Language is an arbitrary sound symbol system for communication [1]. When a person interacts with other people, language acts or speech acts occur. This activity is ended with dialogue and exchange of information between the speakers and their partners. Therefore, speech acts are linguistic activities that convey ideas between speakers and their partners.

Speech act is one of the linguistic phenomena related to pragmatics. Speech acts are intended to influence speech partners through utterances. [2] Speech acts are actions that are spoken through utterances. [3]

The different views of linguists in defining the speech acts show how vital it is to understand the meaning of an utterance.

Sometimes the speech delivered can cause various perceptions for the speech partner, while the speaker intends only to make their speech partner take specific action. That happens especially in the text of the translation of the Qur'an which can lead to many interpretations when deemed from different points of view.

As a medium of communication between Allah Ta'ala and His servants, the Qur'an is undoubtedly believed to contain various speech acts. The utterances contained in the Qur'an have privileges that make them different from other speech acts. The expressions

mentioned in the Qur'an determine the act of speech. The Delegated speech acts are speech acts that are used to persuade speakers to speak to their listeners. Voice commands tell of the future actions that need to be taken. Many studies have been conducted on assigned speech acts for example [4], [5], [6], [7], and others.

There is a lot of research that has been done on commissive speech acts out there. However, only a few of them have examined commissive speech acts in the translated text of the Qur'an, especially the Surah of Maryam. For example, there is research that has been done to examine commissive speech acts in the translation of the Qur'an by [8], [9], [4], and others. This study will also describe the prophetic characters contained in the translated text of the Surah Maryam and its role in developing the prophetic characters of students.

The importance of this research emerges as it is intended for students and other researchers as a reference or source when conducting research. For educators, the findings in this study provide insight into commissive speech acts in the QS translation text. of Maryam and its relation to prophetic character, and can be used as teaching materials in Islamic education. The readers can be used as a source for developing the prophetic character inside themselves. This research can also be used to determine the content and prophetic characters in QS. of Maryam and provide a different understanding or view of the content of the Qur'an in the surah of Maryam and its relation to the prophetic character of students, especially the prophetic character of transcendence. Research on prophetic characters has been carried out by [10], [11], [12], [13], and [14].

2. METHOD

The type of this research is a descriptive qualitative research that is basically aiming at describing the characteristic structure and facts of an object or subject that is studied appropriately. This means that the data on commissive speech acts obtained here are collected and then identified, classified, and explained according to the type that has been selected.

The subject of this research is the translation of QS. prophetic, speech symbols, and commissive texts. The subject of this research is the QS text. of Maryam that is translated or QS of Maryam that appears in the form of a commissive speech.

The data in this study are sentences that use the delegated speech act in the QS translation text of Maryam. The data source of this research is QS of Maryam. The data collection technique used in this research is note reading (reading carefully and writing carefully). The method of reading notes aims at determining the aspects and functions of the speech acts that are being analyzed. The data collection step is done

by reading the QS translation of Maryam attentively in Indonesian language.

Analyzing the data of this study is done by using the agih method. In this method, the determination tool comes in the form of the language researched. Improved tools for sorting linguistic elements in languages are even integrated with the data. Technically, in analyzing the data of this study with the technique reading marker [15]. The marker represent specific language units or identities that form identities, and the ability to read the role of labels represents the ability to define appropriate identities [16].

3. RESULT

3.1. Forms of Commissive Speech Acts in the Text of the Translation of the Qur'an Surah of Maryam

3.1.1. Commissive Speech Act of Promise

The speech acts are performed by a speaker by expressing the ability to do a job or action and the ability to do what has been said. The promise was made in an honest (sincere) manner.

The commissive speech act of promise is first found in the QS translation text. of Maryam 7th verse.

(1) *Meaning: (Allah said), "O Zakaria! Indeed We give you good tidings of a boy whose name will be Yahya. We have not assigned to any before this name" (TQSM: 7)[17]*

That verse contains the mandate of the promise of speech because in this verse Allah SWT. promised the prophet Zakaria that he would give him a son named Yahya and Allah had never given that name before to anyone.

The second commissive speech of promising is found in verse 13.

(2) *Meaning: and (From Us) he got our affection (to each other) and pure (from sins). And he was fearing Allah. (TQSM: 13) [18]*

The verse contains the commissive speech act of promising, because in the verse Allah SWT. promised to make Yahya a pious son.

The third commissive speech act of promising is found in verse 14.

(3) *Meaning: and dutiful to his parents, and he is not an arrogant person (Not also) disobedient person. (TQSM: 14)*

There is a promise of speech act in this verse because in this verse Allah SWT. promised Yahya that

he would be the son of his parents without arrogance or disobedience.

The fourth commissive speech act of promising is found in verse 15.

(4) *Meaning: And peace be upon him the day he was born and the day he dies and the day he is raised alive.* (TQSM: 15)

This verse contains a commissive speech act of promise because in that verse Allah SWT. promised Yahya to provide him with prosperity on the day of birth until the day Yahya will be resurrected alive again.

The fifth commissive speech act is found in the 25th verse.

(5) *Meaning : And shake the trunk of the palm tree towards you, it will surely (the tree) drop for you ripe dates..* (TQSM: 25)

The verse contains a commissive speech act of promise, namely in the sentence "*surely (the tree) will drop ripe dates to you*" because in that verse the angel Gabriel promises ripe dates, if Maryam shakes the trunk of the date palm tree nearby.

The sixth promising commissive speech act is found in verse 26.

(6) *Meaning : So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.* (TQSM: 26)

The verse contains commissive speech acts of promise in the sentence "*Indeed I have vowed to fast for the Most Merciful Lord, so I will not speak to anyone today.*" The sign of contractual commitment is more precisely the word "vow". The verse states that Maryam promised not to speak to anyone she met because she had been blessed with a son named Isa.

The seventh commissive speech act of promise is contained in the 60th verse.

(7) *Meaning : Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged (harmed) at all.* (TQSM: 60)

In that verse there is a commissive speech act of promise because the Messenger of Allah promised that those who repent, believe, and do good deeds will be admitted to heaven and will not be harmed in the slightest.

The eighth commissive speech act promise is in the 61st verse.

(8) *Meaning: Namely, gardens of Adn that Allah the Most Merciful has promised His servants with*

(that heaven) in the unseen. Indeed, (Allah's promise) will be fulfilled. (TQSM: 61)

In this verse there is a commissive speech act of promise, namely in the sentence "*gardens of Adn that Allah the Most Merciful has promised His servants with*" in addition to the word "promise" in the verse in which Allah SWT. promises the paradise of 'Adn for servants' who are pious and believers.

The Ninth commissive speech act promise is in the 72nd verse.

(9) *Meaning: Then We will save those who feared Allah and leave the wrongdoers therein (Hell), on their knees.* (TQSM: 72)

This verse can be classified as a commissive speech act of promise because in the verse, Allah SWT. promised to save the pious from the fire of hell.

The Tenth commissive speech act promise is in the 76th verse.

(10) *Meaning: And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse* (TQSM: 76)

In this verse, there is a speech act of promise because in this verse Allah SWT. promised those who are pious and believers that they will be guided so that they live happily enjoying the rewards of Allah SWT.

The Eleventh commissive speech act promise is in the 85th verse.

(11) *Meaning: (Remember) the Day (when) We will gather the righteous to the Most Merciful (Allah) as a delegation*

(12) *Merciful, like a noble caravan,*

In this verse there is a written oral pledge given by Allah swt. as he is giving promise to the pious people. When the Day of Judgment arrives, they will be gathered in the Land of Resurrection as a caravan of honor.

The findings of commissive speech acts of promise in the QS translation text of Maryam will be presented in table 1.

Table 1. Recapitulation of Commissive Speech Acts of Promise

Verse	Speaker / promiser	Speech Partner/The Promised One	The Content of the Promise
7	Allah	Zakaria	A boy named

	Swt.		Yahya	
13, 14, 15	Allah Swt.	Yahya	Making a pious child, devoted to his parents, not arrogant and disobedient, welfare for Yahya	Yahya
25	Allah Swt.	Maryam	Ripe dates	
26	Maryam	Herself	Vowing not to speak to anyone	
60, 61	Allah Swt.	People who repent, believe, and do good deeds	Heaven and not to be harmed in the slightest	
72,76, 86	Allah Swt.	Pious People	Saving the pious from the fire of hell and be guided, gathered in the Land of Resurrection as an honorable caravan	

From the table above, it can be concluded that the commissive speech acts of promise are mostly performed by Allah SWT. to those who believe, are pious, do good deeds, and those who repent. Allah SWT. promises paradise 'Adn and to save them from the fire of hell'.

3.1.2 Commissive Speech Acts of Offer

The commissive speech acts of offer tell others what they have offered for others to use. So, the Commissive speech act of offer is a speech act that the speaker does to talk about something that he has, enabling their speech partners to use it.

The first commissive speech act of offer can be found in the 43rd verse.

(13) *Meaning: O my father ! Indeed there has come to me knowledge that which has not come to you, so follow me, I will definitely guide you to an even path.* (TQSM: 43)

This verse contains a commissive speech act of offer because in this verse the Prophet Ibrahim offered his father to follow him, namely to worship only Allah SWT. Offers are available in the sentence of *definitely I will show you the straight path*. That is, if Ibrahim's father followed Ibrahim, Ibrahim would show him the straight path, namely the teachings of Islam that would lead his father to be saved.

The Second commissive speech act of offer can be found in the 60th verse.

(14) *Meaning: Except for those who repent, believe, and do good deeds, they will enter Paradise and not be wronged (harmed) in the slightest.* TQSM: 60)

In this verse there is a commissive speech act of offer. In this verse Allah SWT. offers heaven to those who repent, have faith, and do good deeds. In the next offer, these people will not be harmed in the slightest.

The third commissive speech act of offer is found in the 96th verse.

(15) *Meaning: Indeed, those who have believed and done righteous deeds, the Most Merciful (Allah) will appoint for them affection (in their hearts).*

This verse is included in the speech of the sacrificial mandate because in this verse Allah SWT. offers to people who believe and do good deeds that He will make them have compassion for their fellow believers.

3.1.3. Commissive Speech Acts of Swearing

Commissive Utterance of Swearing are speech acts intended to convince listeners that what the speaker has done or said is true. This curse uses speech markers that can convince the speech partner, often by summoning a higher-ranking witness.

The first commissive speech act of swearing is contained in the 68th verse.

(16) *Meaning: So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.* (TQSM: 68)

This verse contains a commissive speech act of swearing with a sign "We will surely gather them together with the devil" and "We will surely bring them around Hell on their knees". In this verse, Allah SWT. swore to gather the disbelievers together with the devil in the Hellfire by kneeling. The sanction given in that verse is hell and being gathered together with Satan in a kneeling state.

The second commissive speech act of swearing is found in the 69th verse

(17) *Meaning: Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.*

In this verse, Allah SWT. promised to draw dissidents from each group. Allah Swt. will have them gathered with the demons they consider to be their leaders in the Land of Resurrection.

The third commissive speech act of swearing is found in the 70th verse

(18) *Meaning: Then, surely it is We who are most knowing of those most worthy of (being into fire) burning therein (TQSM: 70)*

In this verse, Allah SWT. swears that He knows best who should be put in hell, because Allah knows all things. Allah is also the All-knowing of everything we do in this world.

The fourth commissive speech act of swearing is found in the 71th verse

(19) *Meaning: And there is none of you except he will come to it (Hell). This is upon your Lord an inevitability decreed. (TQSM: 71)*

In this verse, Allah SWT. swore everyone would go to hell and stand around it. It is a provision from Allah SWT. and cannot be changed.

The fifth commissive speech act of swearing is found in the 72nd verse

(20) *Meaning: Then We will save those who feared Allah and leave the wrongdoers within it (Hell), on their knees.*

In this verse, Allah SWT. swore to save the righteous and leave the wicked on their knees in hell.

3.2. The Function of Commissive Speech Acts in Developing the Prophetic Character of Students

The prophet is the prophethood or the qualities, behaviors, and expressions that exist in the prophet himself. The Prophet had noble morals in behavior and expressions. Moreover, the prophet is a figure who is free from all things such as violence, ignorance, and poverty. The three contents or pillars of the nature of prophetic values are amar ma'ruf (humanization), nahi munkar (liberation), and believing in Allah (transcendence).

3.2.1. Humanization

In the language of religion, the concept of humanization is a creative translation of the word amar ma'ruf, and its original meaning is the preservation of virtue. Terminologically, humanization is the humanization of a person and the removal of

materialism, dependence, violence, and hatred from that person.

The prophetic value of humanization found in the text of the translation of the Qur'an surah of Maryam is love for others and devotion to parents. In the 13th verse, it is narrated that Allah SWT. ordered the Prophet Yahya to study the Torah when he was a child. While other children his age were just playing. That makes Prophet Yahya have a compassionate nature. He will be loved and love his nation who are pious and believers. In the 96th verse, Allah SWT. promises that those who believe and do righteous deeds will instill a sense of compassion in themselves. In the 14th verse, Allah SWT. promised the Prophet Zakaria that Yahya would later be devoted to his parents. It is good that as a child he is devoted to his parents who gave birth to him, cared for him, took care of his education, and did many things for him. Children must be devoted to their parents. Wealth and money alone may not be enough to replace the sacrifices of parents. Humans as social beings certainly cannot live alone and always need others. Therefore, we must love each other. If we love others, others will love us too.

The next prophetic value of humanization is to keep promises. In verse 26 it is narrated that Maryam made a promise to herself (vowed) not to speak to anyone she met. She did this because she had been blessed with a son named Isa. Allah does not like hypocrites at all. One of the characteristics of a hypocrite is that if he promises then he will deny it. If someone breaks a promise they will have no friends. People around will stay away from him and be uncomfortable with the nature of people who always break their promises.

The next value of humanization is to remind each other. In the 60th and 96th verses, Allah SWT. said "*Except for those who repent, believe and do good deeds, then they will enter paradise and be not wronged (harmed) in the slightest*", "*Indeed, those who believe and do good deeds, then (Allah) the Most Merciful will instill a sense of compassion (in their hearts)*". In that verse Allah will grant paradise for His people who believe, repent, and do good deeds. Muslim nation should be reminding each other to worship and do good deeds. For example, when working on a task together and then entering the time of Maghrib, we should remind each other of performing the Maghrib prayer in congregation. Not only that, one can also remind a friend who is committing immorality to repent immediately.

3.2.2. Liberation

Liberation in language originates from nahi munkar, [19] while in the language of religion, nahi munkar means the prevention of all destructive crimes, the eradication of gambling, moneylenders, corruption, and

others. In the study of language, nahi munkar means liberation from ignorance, poverty, and oppression.

The value of liberation found in the text of the translation of the Qur'an surah of Maryam is being not arrogant. In verse 14, Allah promised Prophet Zakaria to make Yahya a son who was not arrogant. God does not like His arrogant servants. We should not be proud because we are only given as mandates from Allah SWT. in this world.

The next value of liberation is doing good deeds. In the 60th, 61st, 72nd, 76th, 86th, and 96th verses. In these verses, Allah promises to save those who do good deeds from the fire of hell. Allah also promises to provide paradise for His people who do good deeds, and that the reward of doing good is eternal. Humans must help each other and do good deeds. For example, in organizing fundraisers to help people affected by disasters or people who are helpless.

Another value of liberation is liberation from ignorance to worship idols (demons). In the 43rd and 69th verses, Prophet Ibrahim warned his father not to worship idols. Prophet Ibrahim also advised his father to follow him to worship Allah SWT. However, his father refused. In verse 69, Allah swears to gather the disbelievers who worship satan in hell on their knees with their gods. So terrible is the punishment for those who worship others other than Holy Allah. Muslims can only believe and worship Allah SWT. Believing in Allah SWT is the first pillar of faith.

3.2.3. Transcendence

Transcendence in theological terms, namely, divinity; supernatural beings. [19] The transcendental dimension is a recognized part of human nature, a great form to be in contact with God.

The first value of transcendence is believing in Allah SWT. A Muslim must have faith in Allah SWT. This is also contained in the pillars of faith. Allah created all things and Allah has whatever is in the earth, in the heavens, and what is between them. Believing in Allah is the foundation for Muslims. Faith in God can shape morals and personality. Humans will always worship him and stay away from all of His prohibitions.

The second value of transcendence is to believe in the promises of Allah SWT. In the translated text of QS. of Maryam, verses 7, 13, 14, and 15, Allah has promised to give Prophet Zakaria a son named Yahya, a pious son, faithful to his parents, not arrogant, and not rebellious. Prophet Zakaria still believed in God's promise, even though Prophet Zakaria was old and his wife was barren. Prophet Zakaria could still have children. This is not inseparable from the power of Allah SWT.

The third value of transcendence is to believe in the day of Judgment. In the translated text of QS. of Maryam verses 60th, 61st, 68th, and 71st, Allah SWT promises paradise for His servants who repent, believe, and do good deeds. Allah Swt. also promised to place His servants who worship other than Allah into hell along with their gods. Believing in the day of Judgment can increase faith. People who believe in the day of judgment will always obey Allah's commandments and stay away from all his prohibitions.

The fourth value of transcendence is fearing Allah SWT. In the translated text of QS. of Maryam verses 72, 76, and 86th, Allah SWT. says that he will save the pious people from the fire of hell and Allah also promises paradise for the pious people. When a person fears Allah SWT. Then, he will be afraid when committing immorality because he feels watched by Allah SWT. and always does good deeds and always worships Allah.

The next prophetic value is that Allah is the All-Knowing of whatever is done in the world. One of the attributes of Allah SWT. is that he is the All-Knowing. When a person believes in the nature of Allah who is All-Knowing, he will feel afraid when he neglects his worshiping rituals and commits immorality. Because he knows that Allah knows what he is doing. Allah also knows the punishments for every deed done. The prophetic values found in the QS translation text of Maryam will be presented in table 2.

Table 2. The Relationship between Commissive Speech Acts and Its Function in the Development of Students' Prophetic Character

Verse	Commissive Speech Act	Prophetic Values		
		Humanization	Liberation	Transcendence
7	Promising	-	-	Believing in Allah's promises SWT
13, 14, 15	Promising	Loving one another, devoting oneself to one's parents	Not arrogant	Believing in Allah's promises SWT
25	Promising	-	-	Believing in Allah's promises SWT

26	Promising	Keeping promises	-	-	heaven and hell
60, 61	Promising	-	Doing good deeds	Believing in the Day of Judgment, Fearing Allah SWT.	72 Swearing - - Fearing Allah SWT.
72, 76, 86	Promising	-	Doing good deeds	Believing in the Day of Judgment, Fearing Allah SWT.	
43	Offering	Reminding each other	Liberation from idolatry	Faith in Allah SWT	
60	Offering	-	Doing good deeds	Faith in Allah SWT Believe in heaven and hell	
96	Offering	Loving each other	Doing good deeds	Faith in Allah SWT	
68	Swearing	-	-	Believing in the day of Judgment	
69	Swearing	-	Do not worship the devil	Faith in Allah SWT	
70	Swearing	-	-	God is the All-Knowing of what we do in the world, Believing in the day of Judgment	
71	Swearing	-	-	Believing in	

From the table above it can be concluded that the prophetic characters contained in the text of the QS translation of Maryam, namely, humanization, includes loving each other, devotion to parents, keeping promises, and reminding each other. Liberation includes being not arrogant, doing good deeds, and liberation from the ignorance of idolatry. Transcendence includes faith in Allah SWT, believing in the promises of Allah SWT, believing in the day of Judgment, fearing Allah SWT, and others.

4. DISCUSSION

From this research that has been done on the translated text of QS. of Maryam, it is found out that there are three types of commissive speech acts, namely, commissive speech of promise, offer, and swearing.

Previous researchers have also conducted research on commissive speech acts in the QS translation text of Yusuf. [4] The focus of that research was the commissive speech acts contained in the translation of QS. of Yusuf. This study does not discuss the prophetic character in the QS. of Yusuf. The results of these two studies are also different from each other as in that study six types of commissive speech acts were found, including commissive speech acts of promise, warning, threatening, refusing, volunteering, and offering, while in this study there are only three types of commissive speech acts found, including commissive speech acts of promise, offer, and swearing.

Another previous research has been done on the commissive speech acts in the Sambas Regency election debate in 2015. [20] The focus of that research is the commissive speech acts in the election debate, while the focus of this research is the commissive speech acts in the QS translation text. of Maryam. In the previous study, the prophetic character was not mentioned at all. The results of these two studies are also different although they both discuss commissive speech acts.

There were other previous studies also conducted on commissive speech acts. [5] The focus of both of these studies is commissive speech acts in market trading conversations and students' speech texts, while the focus of this author's research is the commissive speech acts contained in the QS translation text. of Maryam. The results of that study are also different from the research conducted by the author. Previous research found four types of commissive speech acts, namely threatening, promising, swearing, and willing to do something. In

this research, researchers found out that the commissive speech acts found are promising, swearing, and offering.

There is other relevant research on commissive speech acts that have been done on market traders [5]. The focus of that research is the commissive speech acts contained in the use of language of traditional Kleco market traders. The result of this study is that the most commissive speech act that was used is the commissive speech act of promising. The commissive speech act included the commissive speech acts of promising, swearing, and threatening. In that research conducted, the result shows that the most commissive speech act used is the commissive speech act of promising.

In this research that is conducted by researchers it was found out that there are three types of prophetic values, namely, the prophetic value of humanization, the value of liberation, and the value of transcendence. The values of humanization include loving one another, being devoted to both parents, keeping promises, and reminding each other. The values of liberation include being not arrogant, doing good deeds, and liberation from idolatry (satan). The value of transcendence includes faith in Allah, believing in Allah's promises, believing in the day of Judgment, fearing Allah, and being aware that Allah is All-Knowing.

Previous research has also been conducted on the prophetic value in the development of Islamic Education curriculum. [10] The focus of this research is the implementation of prophetic values to develop the curriculum of Islamic religious education. The focus of that research conducted by the researcher is the relationship between prophetic value and its function in developing the prophetic character of students. The results of these two studies are also different although they both discuss the prophetic values.

Previous research has also been done to research prophetic leadership of Indonesian character. [11] The focus of that research is the pattern of the Indonesianness of prophetic leadership. The focus of this research conducted by the researcher is the prophetic value and its function in developing the character of students.

Previous research has also been on prophetic values. [12] The focus of that research is the prophetic value in order to understand the meaning of Qur'anic verses. The results of that study are also very different from the research conducted by the researchers of this study although both discuss the prophetic character.

Previous research also has also been done on the prophetic character [5]. The focus of that research is the prophetic character of the Prophet Muhammad SAW. in the Qur'an, while this research conducted by researchers focused on the prophetic features of prophetic character found in the text of the translation of the Qur'an surah of Maryam. The differences between these two studies can

also be seen in the field of study. In the research conducted by [5] the field of study is sociolinguistics, while the field of study of the researcher is pragmatic.

In the study [21] that also discusses character education in the Qur'an five values were found, namely politeness, wisdom, justice, leadership, and love. In the research conducted by researchers the values of wisdom, leadership, and love were also found. The difference between these two studies is in the object of research. In research [21] the object of research is the adverbial meaning of the modality markers of invitation and prohibition, while the object of research conducted by the researchers is the commissive speech acts contained in the text of the translation of the Qur'an Surah of Maryam.

4. CONCLUSION

From the research that has been done previously, it can be concluded that the commissive speech acts found in the text of the translation of the Qur'an surah of Maryam is 11 commissive speech acts, including promising to have offspring, promising heaven, saving the pious from hell, to be gathered in the Land of Resurrection as a an honorable caravan, ripe dates, and to not not speak to anyone, the 3 commissive speech acts of offer include offering to worship Allah, offering heaven for those who want to repent, believe and do good deeds, offering to grant compassion upon fellow Muslims, and 5 acts of the commissive speech act of swearing, includes swearing to gather the disbelievers with satan, to be gathered in hell on their knees, to draw disobedient people from each sect, Allah swearing that he knows best who will be put in hell, every human being will come to hell, and that Allah will save the pious people from the fire of hell.

The prophetic values found in the text of the translation of the Qur'an surah of Maryam are the prophetic values of humanization, the value of liberation, and the value of transcendence. The values of humanization include loving one another, being devoted to both parents, keeping promises, and reminding each other. The values of liberation include not being arrogant, doing good deeds, and liberation from idolatry (satan). The value of transcendence includes faith in Allah, believing in Allah's promises, believing in the day of Judgment, fearing Allah, and being aware that Allah is the All-Knowing.

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