

# Types of Directive Speech Acts and Prophetic Values on Instagram Account @Qomikin

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## ABSTRACT

The purpose of this study was to analyze the types of directive speech acts and prophetic values in the @qomikin instagram account. This type of research is descriptive qualitative. The subject of this research is the Instagram account @qomikin. The object of this research is the types of speech acts and prophetic values in @qomikin's Instagram uploads. The data collection technique in this study utilized observation and documentation, while the data analysis technique in this study used pragmatic analysis. The results of the study show the types of directive speech acts contained in the upload: commanding, pleading, suggesting, advising, and challenging. The prophetic values contained in the data are humanization, liberation, and transcendence. The results of the overall analysis show that there are 2 commanding speech acts, 2 pleading speech acts, 2 suggesting speech acts, 2 advising speech acts, and 2 challenging speech acts. The marker of the speech act is found in each sentence. From the analyzed data, there are 7 values of transcendence, 3 values of humanization, and 1 value of liberation. The results of the analysis show that in this account there are 5 types of speech acts that are evenly distributed and dominated by prophetic values of transcendence or faith values, there are also values of humanization and transcendence but do not dominate.

**Keywords:** *directive speech act, prophetic value.*

## 1. INTRODUCTION

Language is a means of communication. Language is something that cannot be separated from human life or society. Language is used as the easiest communication medium compared to other communication tools. Language can be meaningful if used correctly and well by the user or speaker. Language is needed in various ways, starting from interaction with other people and society at large. In a communication, humans express an information that can be in the form of thoughts, ideas, intentions, feelings or emotional images [1]. Language is something that is very important in human life. Language also acts as a tool to convey a message, knowledge, and learning. Language is an intermediary for humans to improve self-quality.

Pragmatics is a study of the meaning expressed by the author or speaker which is interpreted by the reader or listener whose purpose is to analyze the intent of a speaker [2]. Pragmatics and language have a very close relationship. Through pragmatics we can know the meaning of more than a language or a writing.

Speech act is an entity that has a central or centralized nature in pragmatics. Entity means something that has a different and unique position or existence [14]. A speech act is an individual symptom that has psychological properties whose process is determined by a speaker in certain circumstances [9]. Differences in speech with intent in a speech act event, this event produces many types of speech acts

according to the content of the speech [8]. Speech act is an utterance as a functional thing in a communication. Speech acts are divided into five types: expressive, commissive, representative, directive, and declarative [15].

Directive speech acts are speech acts intended by speakers so that listeners or speech partners can take actions according to the speaker's intentions, for example challenging, pleading, and ordering [4]. Directive speech acts are utterances that are used to order a speech partner to take an action such as giving suggestions, requests, and orders [3]. A directive speech act is an utterance that has the intention of influencing the speech partner according to the speaker's speech so that the speech partner takes actions such as advising, begging, ordering, and ordering [6]. A directive speech act is an utterance that has an effect on the speech partner to perform an action such as ordering, pleading, requesting, ordering, and suggesting [16]. Directive speech acts are speech acts that contain the intention to influence the speech partner so that the speech partner takes actions according to the speech such as recommending, ordering, requesting, commanding, advising [11]. The typology of speech acts is to command, ask, hope, beg, allow, invite, advise, and forbid [21].

Etymologically, the word prophetic means prophetic as well as astrologer "*nujum*" [13]. The prophetic value is an abstract reality possessed by the most perfect and ideal human prophet both spiritually and individually which is manifested in several points of humanization (*'amar ma'rūf*), liberation (*Nahī*

*Munkar*), and transcendence (*Tu"minūna billah*). These three points have very basic implications in the harmony of the continuity of life to be more humanistic [17].

The prophetic value is very good for the character development of readers. Through this value, the reader can actualize the character reflected by the prophets, especially the Prophet Muhammad. This value can be used as a guide for humans to live life.

## 2. METHOD

This study utilized qualitative descriptive method. Qualitative descriptive is a research that describes the form of directive speech acts and the value of prophetic transcendence on Instagram account social media uploads. In this study, the types of speech acts and their transcendence values would be explained. Data collection was carried out for 3 months, from September to November 2021. The subjects in this study were uploads of Instagram @qomikin. Data collection techniques in this study used the technique of observation and documentation. The first step was to document the upload on Instagram which contains the types of directive speech acts and prophetic values, after that the researcher observed the data that had been obtained, then the data were recorded. The data analysis technique used by the researcher was pragmatic analysis technique. The analysis was carried out after the desired data were collected. According to (Rustono, 2014), pragmatic analysis is an attempt to find the speaker's intentions, both expressed and implied behind the speech.

## 3. RESULT AND DISCUSSION

Searle [4] stated that directive speech acts are divided into five types, namely 1) directive speech acts commanding or ordering are types of speech acts that intend to command or order the speech partner to perform certain activities such as sweeping, eating, and bathing; 2) the directive speech act of pleading is a speech act that begs or asks with a polite speech to the speech partner so that the speech partner does or gives in accordance with the request of the speaker; 3) the directive speech act of suggesting is a speech act that intends to suggest to the speech partner so that the speech partner follows what the speaker suggests of course this speech is good for both the speaker and the speech partner himself; 4) The directive speech act of advising is an utterance that is intended to give advice to the hearer about something; this speech is only a reminder; (5) challenging directive speech acts are speech acts that intend to motivate the speech partner to do something that the speaker says, through this speech the speaker intends to make the speech partner challenged or motivated to do what the speaker says.

### 3.1 Types of Directive Speech Actions in Instagram Account @qomikin

#### 3.1.1 Commanding Speech Act

In this commanding speech act there is a marker sentence that shows the commanding speech act.

- (1) *"Bersegeralah ketika hendak solat dan pelanlah saat mengerjakan solat jangan kebalik" @qomikin.*

Sentences that prove the commanding speech act are "**Bersegeralah**" (hurry) and "**Pelanlah**" (be slow). In this speech, the speaker instructs the speech partner to hasten in doing the prayer and be slow when he prays. Don't let the two things be reversed.

- (2) *"Bekerja dan bersusah payahlah lillahi ta'ala, sebab lelahnya hanya terasa sebentar saja sedangkan pahalanya terus ada" @qomikin.*

The sentence that proves that it is a commanding speech act is "**bersusah payahlah**" (do struggle). In this utterance, the speaker instructs the interlocutor to work and struggle because of Allah because the fatigue is only for a while, but the reward continues.

#### 3.1.2 Begging/Pleading Speech Act

In this begging speech act there is a marker sentence that shows the begging speech act.

- (3) *"Maafkan aku ya Rabb, aku merengek dan merayumu hanya ketika sedang terpuruk tak berdaya saja" @qomikin.*

The sentence that proves the speech act of begging is "**Maafkan aku ya Rabb, aku merengek dan merayumu**" (I'm sorry, Lord, I whined and seduced you). In this speech, the speaker invites the interlocutor to apologize to God because the speaker whines and pleads with God only when the situation is down.

- (4) *"Ya Allah, hari ini hamba berjihad tak hanya untuk menunaikan kebutuhan juga demi sebuah keberkahan" @qomikin.*

The sentence that proves the speech act of begging is "**Ya Allah, hari ini hamba**" (O Allah, today this servant). In this speech, the speaker invites the interlocutor to ask God for blessings. The meaning of the utterance is a servant who is struggling to make a living not only to fulfill his needs but also to expect a blessing.

#### 3.1.3 Suggesting Speech Act

In this suggesting speech act, there is a marker sentence that shows the suggesting speech act.

- (5) *“Biar kami yang berjuang di garda depan, kalian bantu dengan di rumah saja rebahan dan jaga kesehatan” @qomikin.*

The sentence that proves the speech act of suggesting is *“Di rumah saja”* (Just stay at home). In this utterance, the speaker invites the interlocutor to stay at home, let the medical officers fight at the forefront. We just help by sleeping and maintaining health.

- (6) *“Jika belum mampu menyaingi ibadahnya orang-orang sholeh, maka saingilah istighfarnya para pendosa” @qomikin.*

The sentence that proves the speech act of suggesting is *“Saingilah”* (compete). In this speech, the speaker suggests the speech partner to compete with the *istighfar* (asking for forgiveness) of sinners.

**3.1.4 Advising Speech Act**

In this advising speech act there is a marker sentence that shows the advising speech act.

- (7) *“Saat orang lain kecewa kepadamu tentang apa yang tidak sesuai dengan harapannya, jangan bersedih, masih ada Allah yang menguatkanmu” @qomikin.*

The sentence that proves the speech act of advising is *“jangan bersedih”* (don't be sad). In this speech, the speaker advises the interlocutor not to be sad when the expectations of others for you are not in line with their expectations because there is always God who strengthens us.

- (8) *“Jangan pernah kau keluhkan nikmat Allah yang dianugerahkan” @qomikin.*

The sentence that proves the speech act of advising is *“Jangan pernah kau keluhkan”* (don't you ever complain). In this speech, the speaker advises the interlocutor not to complain about the blessings that God has given us.

**3.1.5 Challenging Speech Act**

In this challenging speech act there is a marker sentence that shows the challenging speech act.

- (9) *“Mengapa kita harus banyak belajar sabar? Kenapa kita harus banyak belajar ikhlas? Karena di kehidupan ini, kita akan lebih banyak menemukan kekecewaan” @qomikin.*

The sentence that proves the challenging speech act is *“kita harus banyak belajar sabar? kita harus banyak belajar ikhlas?”* (we have to learn a lot of patience? we have to study a lot of sincerity?) In this speech, the

speaker challenges the interlocutor to be patient and learn a lot of sincerity because in our world we will find more disappointments.

- (10) *“Pernah ga kalian berada di fase di mana berdoa lebih baik daripada curhat ke orang lain” @qomikin.*

The sentence that proves the challenging speech act is *“Berada di fase”* (being in a phase). In this utterance, the speaker challenges the interlocutor to be in the prayer phase rather than telling someone else.

**Table 1. Types of Content**

No.	Types	Content
1.	Commanding	Orders to immediately perform prayers.
2.		The commandment to work and toil for the sake of Allah.
3.	Pleading/Begging	Apologies to Allah for remembering only when you are down.
4.		Asking God for blessings at work.
5.	Suggesting	Suggesting to stay at home.
6.		Suggesting to learn to be patient and sincere.
7.	Advising	Advise not to grieve over the expectations of others.
8.		Advice not to complain about the favors of Allah.
9.	Challenging	The challenge is to learn patience and sincerity.
10.		The challenge is to choose prayer over telling other people.

**3.2 Prophetic Value on Instagram Account Uploads @qomikin**

According to the language, value means the characteristics (things) that are important or useful for humanity. While in terms of value is the essence attached to something that is very meaningful for human life. The prophetic value is the abstract reality contained in the prophetic traits as an ideal human being, spiritually-individually, which is implemented into *'amar ma'rûf* (humanization), *Nahî Munkar* (liberation), and *Tu'minûna billâh* (transcendence). This value has very basic implications in order to

frame human survival that is more humanistic. The most important prophetic goal is to serve and benefit all beings, to be part of the collective intelligence, to be able to guide and direct the whole of humanity in the direction of rational social evolution [22].

### 3.2.1 Transcendence Value

Transcendence values are values related to faith. The value of transcendence is an important aspect in the formation of individual personality as a creature who has a religion that believes in the existence of God [19, 23].

- (1) *"Bersegeralah ketika hendak solat dan pelanlah saat mengerjakan solat jangan kebalik"* @qomikin.

In this speech there is a transcendent value of faith in God. The value marker is located in the word "**Solat**" (prayer). The word prayer shows faith in Allah because prayer is one of the obligations of Allah.

- (2) *"Bekerja dan bersusah payahlah lillahi ta'ala, sebab lelahnya hanya terasa sebentar saja sedangkan pahalanya terus ada"* @qomikin.

In this speech there is a transcendent value of faith in God. The value marker is located in the sentence "**lillahi ta'ala**", which means because of Allah. This sentence shows the transcendent value of faith in Allah.

- (3) *"Maafkan aku ya Rabb, aku merengek dan merayumu hanya ketika sedang terpuruk tak berdaya saja"* @qomikin.

In this speech there is a transcendent value of faith in God. The value marker lies in the sentence "**ya Rabb**" which means the almighty. This sentence shows the value of faith because the speaker believes that Allah is omnipotent.

- (4) *"Ya Allah, hari ini hamba berjihad tak hanya untuk menunaikan kebutuhan juga demi sebuah keberkahan"* @qomikin.

In this speech there is a transcendent value of faith in God. The value marker is located in the sentence "**Ya Allah**" (O Allah). This sentence indicates that the speaker believes in the existence of God so that this utterance contains transcendence values.

### 3.2.2 Humanization Value

The value of humanization means humanizing humans, eliminating "materialization", dependence, violence, and hatred from humans. Elements of humanization are values that direct or guide humans as ethical, humanist, and sensitive creatures to human problems [18].

- (5) *"Buat diri kita sibuk, hingga tak ada celah untuk membenci, tak ada waktu*

*untuk buruk sangka, tak ada kesempatan untuk berbohong dan tak ada kebiasaan untuk ikut campur kehidupan orang lain"*. @qomikin

In the speech there is a value of humanization. The value marker is found in the sentence "**tak ada celah untuk membenci**" (there is no window to hate). In this sentence the speaker invites us to eliminate our towards others.

- (6) *"Rejeki tak selalu dalam bentuk materi, Allah pertemuan kita dengan seorang uang mampu bertahan hidup dari banyak hal, juga menerima kekurangan dan kelebihan dari kita, itu juga rejeki"* @qomikin.

In this speech there is a value of humanization. The value marker is found in the sentence "**rejeki tak selalu dalam bentuk materi**" (fortune is not always in material form). From this speech, the speaker invites not to look only at the material aspect, but fortune can be in the form of a person.

- (7) *"Ketika muncul rasa iri dan benci terhadap kehidupan seseorang dalam memperoleh hal-hal yang lebih baik dari apa yang kita peroleh percayalah saat itu hati ini sedang terhimpit oleh sempitnya rasa syukur"*. @qomikin

In the speech there is a transcendent value of humanization. The value marker sentence is found in the sentence "**rasa iri dan benci**" (envy and hate). This utterance shows hatred and envy towards others, then the speaker invites the interlocutor to introspect himself by increasing gratitude so as to eliminate the hatred.

### 3.2.3 Liberation Value

Liberation is an effort to free humans from the knowledge, social, economic, and political systems that bind humans (Kuntowijoyo, 2014). The prophetic liberation is a value based on other values, namely transcendence or the value of faith in the human world, it is forbidden to do evil or damage [20].

- (8) *"Di sini kita kebanyakan lalai dan sia-siakan nikmat untuk dapat beribadah dengan nyaman, sedangkan di tempat lain, saudara kita berjuang untuk dapat beribadah meski sedang ditodong senapan laras panjang"* @qomikin.

In the speech there is a liberation value that marks the liberation value in the sentence "**ditodong senapan laras panjang**" (at the gun point of a long barrel). This sentence shows the element of pressure that shackles humans.

**Table 2. Prophetic Value**

No	Prophetic Value	Content
1.	Transcendence	Order to pray immediately.
2.		Command to work for Allah.
3.		Apologies to Allah.
4.		Ask God for blessings at work.
5.	Humanization	Order to keep yourself busy so that there is no window to hate other people.
6.		Fortune is not only in the form of material but also the presence of a person.
7.		If humans have hatred and envy, it means lacking in gratitude.
8.	Liberation	We neglect to worship even though it is easy, while our other brothers are willing to be held at gunpoint for worship.

#### 4. CONCLUSION

Speech act events are activities carried out in human communication in an effort to express a thought and feeling [7]. Understanding the meaning of what we say is easy but not necessarily easy for the speech partner so that the presence of pragmatics is very important as a tool to understand a utterance. Based on the results of the discussion above, it can be concluded that there are two commanding speech acts, two pleading speech acts, two suggesting speech acts, two advising speech acts, and two challenging speech acts. The marker of the speech act is found in each sentence. From the analyzed data, there are seven values of transcendence, three values of humanization, and one value of liberation. The results of the analysis show that in this account there are five types of speech acts that are evenly distributed and dominated by prophetic values of transcendence or faith values,

humanization values, and transcendence without domination.

#### AUTHOR'S CONTRIBUTION

The author's contribution was to express ideas or thoughts obtained from the process of observing, researching, and reviewing data and then proceeding with compiling according to predetermined methods and systematics. It is intended that the contents of and the truth can be accounted for. The author also makes articles that are presented to readers with the aim of conveying the results of the analysis and the author's contributions to readers so that readers can use this article as a reference in the field of research or other fields

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