Analysis Speech Act Imperative In Alquran

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ABSTRACT

This study addresses the issue of speech acts and linguistic structure and context relationships within the meaning of the imperative. The research objective is to describe the type of speech act imperative (command) contained in the Qur’an and determine the relationship of linguistic structure and context within the meaning of the imperative. Methods of data collection is library derived from the study of texts Koranic verses through purposive sampling techniques, the speech act analysis approach and analysis Ma’dani. The results obtained are composed of two forms of speech that serves the imperative form imperative and declarative and imperative form of declarative function. Based on its function is found, the functional categories: semantics, pragmatics, semantics-pragmatics, and semantics-pragmatics. Speech that is classified in the category of semantic meaning is the speech using the strategy of direct speech acts literal (TT LL). Furthermore, speech is classified in the category of pragmatic significance is the speech using the strategy of indirect speech acts nonliteral (TT TL NL). In addition to the two categories of these functions, there is also a category that combines both, namely: categories of function semantics and pragmatics semantics-pragmatics. Relations with the linguistic structure in the context of the imperative meaning very closely in describing the data is imperative, because the pragmatic imperative to determine the meaning of the first known linguistic structures, both of morphological structures and structure-forming imperative syntax. The resulting meaning not always be nonliteral (not literally) but many literal meanings generated, which in this case is the role of the semantic meaning of lexical or referential meaning (jitàma’iyyah). Making of the imperative is obtained through an indirect indication of speech acts and speech act immediately, and pemknaan pragmatic imperatives tend to use indirect speech acts. Illocutionary acts of the verses in the Koran story based on the function of utterances, producing illocutionary acts that are assertive, directive, commissive, commissive directive, expressive, expressive directive, and declarative. Making of the imperative is obtained through an indirect indication of speech acts and speech act immediately, and the meaning of pragmatic imperatives tend to use indirect speech acts (imperative form of speech acts yet another meaningful or not meaningful command declarative form but meaningful imperatives). Therefore, it is imperative and declarative meaningful speech imperatives established by the linguistic structure and context and interconnected.

KEYWORDS: speech acts, imperative, linguistic structure, Ma’dani, the Quranic text

INTRODUCTION

The Qur’an was revealed in Arabic-speaking state, as well as a medium of interaction between the Creator with His creature. Various types of sentences used in the Qur’an. Type the sentence news / declarative (khabarriyah), sentence orders (al-amar), prohibition sentence (annahyu), and the sentence of questions (alistifham). Type the phrase has a basic function of each semantically, pragmatically but has other functions in addition to basic functions by virtue of paragraph thereubut¹ context. (Ainin, 2010: 1)

Further stated that the type of sentence to sentence order (injunction), its basic function is to call upon the opponent said / hearer in order to do something to your desired speaker. However, based on the context, can serve as a command line petition (beg), fantasy (menghayal), threats (threatening), respect (respect), education (educating), is a weakness (weaken), allow. It also said that the formal manifestation of a discourse in the linguistic phenomenon is not always linear with the intended meaning .. Then the underlying meaning is the context or the provision of social reality that affect the meaning of the discourse. Socio-historical factors or...
commonly referred to as ashab al-nuzul have an important role in the elucidation of a discourse. The meaning of the process referred to as pragmatic.

Thus reviewing the Qur'anic verses is not enough if only by understanding through its semantic meaning, but a clearer understanding if accompanied by an understanding based on the context (pragmatics). Therefore, reviewing the verses of the Koran is very important to do the assessment through the analysis of semantic-pragmatic, because the Qur'an down not in a state of society without culture but laden with cultural values (cultural), according to the views Shihab [14]. Furthermore, it is said that in order to understand the purpose and objective of the Quranic verses key needed, methods and specialized scientific, both from the text and from the aspect of meaning.

In this regard, Fitri, Hilman [3] argues that the speech act imperative to have a different shape depending on the Qur'an so often imperative not use the original meaning but uses a meaning other resulting in a difference of opinion in determining whether related or which is not related to legal matters syari'.

Thus the imperative speech acts of particular interest because it is a linguistic phenomenon that has very significant communicative functions. [12]. Besides this, the sharia laws can also be understood through the forms imperative, even though the forms imperative in the Qur'an is not always in the form of an order, sometimes manifested in the form of a statement (declarative) however, gives the meaning of command. Theoretically according to the rules of fiqh fiqhi said that "the origin of the items in the order that shows mandatory". However, in its application, the imperative form is not always meaningful mandatory. Therefore, viewed from the context of the talks order form (al-amar) sometimes shifted from its original meaning.

In connection with these rules, there are examples in the form of the meanings of commands using command verbs (fi'il injunction) but not meaningful mandatory, but a significant al-Ibahah (allow), as proposed Ruslan [7] in his paper "Rule Amar and nahyi ", for example in the Qur'an in surah al-Baqarah (2): 187, which means: "Eat and drink ye .... "

In addition, based on the fact that still there is a difference of opinion among experts in Arabic, especially in view of both aspects of semantic meaning (internal language) and pragmatic (contextual). For example [10] describes the meanings of imperative (amar) to eighteen kinds, namely: a meaningful prayer, enjoin, daydream, threatening, debilitating, equalize, choose, and allow. Meanwhile [1], explains the meanings imperative (amar) to eighteen meanings, namely: prayer, asking / telling, hints, threats, weaken, allowing, unite, honor, cherish, humiliation , recommended / sunna, wishful thinking, remembering, izin, gave up, choosing, discipline, and ta'ajjub / appeal. While Ruslan [7], grouping the meaning of imperatives into eleven kinds, namely: nadh (sunna / recommendations), Ershad (guided or instructed), prayer (petition), Ibahah (allow), Tahdid (blasted), Ta'jiz (weaken), Ikram (saluting), Tafwild (surrender), Talhif (sorry), Takhyir (select), and Taswiyah (equation).

Mukhlas [8] argues that the imperative form does not always use the structure of the imperative verb (fi'il injunction) but also use mudari fi'il structure which djjazamkan with lam imperatives, declarative sentence structure, and the structure of the fi 'il nahyi (negative amar). Imperatives that uses amar fi'il structure and fi'il nahyi have meaning and illocutionary locutions. Meaningful locutions of implying a necessity to carry out and leave. While illocutionary have appeared in the imperative form that uses mudhari fi'il structure which djjazamkan with amar lam and declarative sentence structure. Then, the structure and meaning of the imperative in Surah al-Nur many influenced by the message recipient or hearer and the state of society (setting) the message recipient.

Orientation studies above focused on passages ahkam / laws of Shari'a (verses madaniyah), whereas the author in this dissertation research focuses on many verses of monotheism or the verses of Meccan surah which of course has a background in community and culture different. This, of course affects the use of the communication style of the Qur'an in calling on those who believe, disbelieve, or the People of the Book, both linguistic and stylistic aspects, or aspects of messages and discourse. And Abu Zaid expressed a similar opinion that the study Meccan surah-Madaniyah an important instrument to analyze the context of communication Koran. [5].

Furthermore, Ainin [8], suggests that the forms of questions in the Qur'an and functionality questions grouped into three categories of acts, namely acts assertive, directive, and expressive. Follow-assertive includes questions that exalt themselves (at-ta'dzim), remove the responsibility, differentiating, reinforce (at-Taqqir), providing information, refuse, thought, denying (an-nahyu), dodge, considers impossible (al-istib 'ad), melelake, and deny (al-inkar). Follow-directive covers partiality rule (al-amar), forbid (an-nahyu), calling (ad-da'wah), request information, ask for certainty (al-istinbath), asks for the willingness, ask for advice, asking for mercy (al -istirhah), charges, apply for recognition, enlist the services / asking for help, asking for inclusion, for confirmation (confirmation), clarification, challenging, admonish, remind, encourage, verify, and provide stimulation (at-tasywiq). Then follow expressive included questions offensive (al-istihza), underestimate (at-tahqir), expressed wonder (at-ta'ajjub), censure or reproach (at-taubkh), awe, regret (at-tahassur), menghayal (at-tamanni), deplore, feel satisfied, rehash (al-Mannu), frighten, threaten (at-tahdid), and decided to expectations.
The results of the study mentioned above, only describe the kinds of meaning that occurs and does not describe how to process the multiplicity of meanings that are comprehensible. In addition, there is no agreement among scientists concept in determining the structure of the types of meanings.

Rahardi [12] in Putrayasa [11], suggests that the sentence is impossible command can be used indirectly to express not a command. So according to him that the only sentence that the modus of the news and wondering bermodus that could be used to express indirect speech acts. Statement (theory) will be proved against the use of Arabic in the Koran, whether the facts found in the study will strengthen refute / denied claims (theory) is. Therefore, in assessing the meaning of the imperative in the Qur'an of course much to do with the dimensions ekstralingualnya (pragmatics), in addition to the dimensions intralingualnya (semantics). In linking with the dimensions required ekstralingual pragmatic study of the contextual standpoint, which will be supported with this technique through the study of science, namely the speech act theory and the theory Ma'ani. In its analysis is supported by several studies interpretation of the Koran, usul fiqh, and asbab nuzul (historical).

2. Problem Statement:
   Based on the background of the problems that have been described in the introduction, the research problems can be formulated as follows:
   "How kind of imperative speech acts and linguistic structure and context relationships within the meaning of the imperative or factors affecting the pragmatic meaning?

3. Research Objectives:
   The purpose of this study was to describe the speech act imperative (command) contained in the Qur'an and determine the relationship of linguistic structure and context within the meaning of the imperative or factors affecting the pragmatic meaning that occurs in these verses.

4. Benefits Research:
   Benefits theoretically is to develop a theory of linguistics, especially in the field of semantics and pragmatics Arabic, and practically contribute to the educative in order to promote linguistic examples based on the Koran to develop knowledge of Arabic linguistics empirically. And One piece of evidence in support of government programs as a movement of love of the Qur'an and as a form of integration of public science and technology and science Religion as the form in order of value investment formation of character (character)

5. Framework Theory:
   Speech acts according Kridalaksana in Putrayasa, [11] are substitutions (speech act), pengujaran sentence to state that the purpose of divulging the unknown speaker listener, and the utterances were made as part of social interaction. Speech acts are part of the said event and said the event was part of the situation said. Speech or speech acts depends on the context when speakers speak. The new speech-speech can be understood only in connection with activities related to the context and the speech was happening. On the other hand, the individual symptoms, psychological and language determined by the ability of speakers in a given situation. Speech act is emphasized to the meaning or sense to follow, while the event said more focused on the purpose of the event.

   This study uses speech act theory. Speech acts are distinguished into three parts, as according Austin [2], namely: the speech act locutions, illocutionary, and perlokusi. According to Leech [6], a follow locutions are related to the basic meaning and reference of an utterance. Furthermore, the follow illocutionary is power generated by the wearer, while the follow perlokusi is the result of what was said to the audience. In other words, speech acts can have a purpose and functions are manifold.

   Speech acts according to Searle [13], by function divided into several acts of illocutionary, namely: (a) assertive, namely speech illocutionary are intended to convey something about the truth of a proposition or statement disclosed, for example, states accept or reject, propose, create, complain , present their views, reported. (B) directive, which is aimed illocutionary speech asking opponents said do something to produce an effect on the actions taken by speakers, for example: ordering, commanding, pleading, demanding, giving advice. (C) commissive, the illocutionary speech that aims to convey something that is bound to an action in the future, for example: promise, offer. (D) expressive speech illocutionary the functioning reveal or express psychological attitudes of speakers to the circumstances implicit in illocutionary, for example: to thank, congratulate, forgiveness, critical, praise, condolences, and so forth. (E) declarative, the illocutionary speech that serves to reveal his statement that the success of executing tanpak apada their conformity with the reality of action, for example resigned, sacked, giving the name, sentencing, isolate or remove, lift (employees), and so forth.

   Then, the speech act seen from the contents of the content of speech and manner of presentation, Wijana [16] and Putrayasa [11], describes two types of speech acts, namely: (a) speech act directly and speech acts
indirectly, (b) speech acts literal and speech acts nonliteral (not literal). What is meant by direct speech act, speech act stated that according to the mode or content / shape the sentence. The mode of the sentence in question could be classified into three types, namely: news sentences (declarative), interrogative sentence (interrogative), and imperative sentences (imperative). News sentence is a sentence that contains convey information, interrogative sentence, a sentence whose content is to ask for something, the command sentence is a sentence that its contents to state orders.

Indirect speech acts, is an act that is not stated directly by the mode of sentence. Sometimes to convey meaning govern but delivered in the form of news or possible sentences in a question form. In addition, sometimes a question to be expressed in a sentence unconventional news. However, according to Rahardi [12] in Putrayasa, [11] that the sentence is impossible command can be used indirectly for the express purpose that is not a command. So according to his just sentence bermodus bermodus news and wondering who could be used to express indirect speech acts.

Furthermore, speech acts literal, which can be interpreted as a means of speech acts exactly the same as the meaning of words that constitute it. While not said nonliteral (not literal) is the speech acts that the intention was not the same or even opposite denag meaning of the words that constitute it. The types of speech acts are, Putrayasa, [11] explained that the speech act can diinterseksikan into four types of speech acts, namely: (a) speech acts directly literal, (b) speech acts directly not literal, (c) follow said indirect literal, and (d) indirect speech acts are not literal. Asim Gunarwan [4] mentions the four types of speech acts over with another term, namely: (a) speech act directly literally, (b) speech act directly not literal, (c) speech acts indirectly literal, and (d) the speech act indirectly, not literally.

Linkages with research, is reviewing the imperative form (a command) contained in the Qur'an according to its literal meaning in the analysis of follow locutions. Then assess the form of an order (in Arabic called amar term) according to their function in the analysis of illocutionary acts. The analysis of the follow-perlokusi is reviewing the form of an order (injunction) by the effects of the speech to the opponents said. In the determination of any locutions and perlokusi of an assessment carried asbab al-nuzul command or the context of the sentence (examining the relationship those before and after) and exegetes. Further functions are included in the category of illocutionary acts, namely assertive, directive, commissive, expressive, and declarative according to the division Searle [13].

Methods:
This study is a qualitative research because the data in the form of document is natural because the researchers did not provide the treatment of the texts of the Qur'an. Purposive sampling set, meaning that the data is analyzed to information found already reached the maximum variation. The steps of collecting data to be analyzed based on periodization derived verse or sura of the Qur'an, which is the period of Meccan surah and madaniyah period, and only in the first phase, the second and third, and priorities in paragraph most questions.

In the collection and interpretation of data, the researcher as a key instrument. The data collection technique is documentation, the researchers identified the imperative forms. Samples were selected purposively with a focus on verses Alkisah of Prophets and Messengers of God and verses related to morals narrate. Analysis of the data used inductive techniques through semantic analysis pragmatic approach to the analysis of speech acts and Ma'ani analysis (semantic-pragmatic Arabic). The research data is the Quranic verse in the imperative form (a command / amar). Identification data is done by splitting the form of orders and non commands, such as the imperative and declarative. Furthermore, make inferences and then categorized based on the division of illocutionary acts [13].

Results And Discussion: Speech Acts Imperative In Alquran:
Based on the results of research and data analysis, the Imperative forms and meanings in semantics and pragmatics through speech act analysis found that there are two types of utterances in the form of messages between the speaker and the person said (hearer). Speakers in this case is Allah, the Prophet and Messenger of Allah, the people / the Prophets and His Messenger, or servant, as well as acting as an opponent says (Mitar speech) is Allah, the Prophet and Messenger of Allah, and race / the Prophets and His Messenger, or the servant (of Allah's creatures).

Imperative forms of speech are found in the verses Once (the Prophets and the Apostles), there are two types, namely: (a) that the command (insya'iyah), which includes the imperative that function / command and form meaningful functioning command / meaningful non commands (a variety of functions or meanings) depending on the context or historical background / story or asbab al-nuzul paragraph, (b) the form of declarative / news function or meaningful imperative.

A. Form Command (Insya'iyah) with a marker or linguistic characteristics:
(1) command verbs (fi'il amar),
(2) imperfrec verbs with the prefix "lam amar"
(3) the verb commands dinominakan (isim masdar) as a replacement for the position of “ficil amar”
(4) noun-verb (isim-fi’il) as a replacement for the position of “ficil amar”
Form of the command, give meaning imperative varied (diverse) and non imperative, both commands are directly (semantics) or indirectly (pragmatic), and give well meaning literally (literally) as well as nonliteral / no literal (not literally).

B. Form Declarative / news (khabariyah) with a marker or linguistic characteristics:
Form of declarative speech / news implies an imperative meaning varied (diverse), and communication is imperative indirectly, as well as providing both a literal meaning (literally) as well as nonliteral (not literally).
Imperative form of speech can be classified based on several categories as beriku:

A. speech command with characteristic Linguistics Imperative:
1. morphological features by using the verb amar / command:
   (a) The function of the command which implies the meaning of "Suggest" (suggestion) surah example of Noah (71): 10-12.
   (b) Function Command which implies the meaning of "Scaring" examples of surah Al-Anbiya (21): 112.
   (c) Function Command which implies the meaning of "Begging for mercy" surah example of Noah (71): 28.
   (d) Function Command implies the meaning of "Begging fair punishment" surah example Asysyuara (26): 117-118.
   (e) Function Command implies the meaning of "Begging place blessed" examples of surah Al-Mu'minun (23): 29.
   (g) Function Command implies the meaning of "Begging / prayer of salvation" surah example Asysyuara (26): 169
   (h) Function Command implies the meaning of "Request for forgiveness" examples of surah Al-Qasas (28): 16-17.
   (i) Function Command implies the meaning of "Cry for the good of the world hereafter (prayer best of Muslims)". Examples of surah Al-Baqarah (2): 201.
   (j) Function Command implies the meaning of "Begging toleration with Pharaoh". Example surah Taha (20): 25-29.
   (k) Function Command implies the meaning of "Weakening" examples of surah Al-Anbiya (21): 13, 61.
   (l) Function Command implies the meaning of "Punish" examples of surah Al-Anbiya (21): 68.
   (m) Function Command implies the meaning of "devotion / dedication" examples of surah Al-Anbiya (21): 68.
   (n) Function Command functioning or implies the meaning of "Satire" examples of surah Al-Anbiya (21): 63.
   (o) Function Command implies the meaning of "Amazing" examples of surah Al-Anbiya (21): 69.
   (p) Function Command implies the meaning of "conditional options" examples of surah Al-Isra (17): 28.
   (q) Function Command implies the meaning of "Recommendation containing moral education" example surah Taha (20): 44.
   (r) Function Command implies the meaning of "advice" surah example Annisa (4): 63.
   (s) Function Command is the omission implies the meaning of "Prohibited" example surah Hud (11): 55-56.

2. The morphological features by using verbs imperfect (fi’il mudhari’) with the prefix "lam amar":
   (a) Function Command implies the meaning of "asking for proof / doubt" examples of surah Al-Anbiya (21): 5.
   (b) Function Command implies the meaning of "advice" examples of surah Al-Kahf (18): 109-110.
3. morphological features using command verbs (amar) & verb imperfec (fi'il mudhari ') with the prefix "lam amar".:
   (~ Function Command implies the meaning of "Explaining (Explanation)"
   The command imperative form of speech means implies the meaning of declarative / news (habariyah), examples of surah al-Baqarah (2): 260.

4. morphological features by using verbal noun (Isim Masdar), a replacement for the position ficil amar:
   (~ Function Command implies the meaning of "Hope (prayer)"
   The imperative form of speech, for example Surah Maryam (19): 33

B. Meaningful Declarative Imperative speech with characteristic Linguistics:
1. Feature Syntax using Nominal Sentence Type (Number Ismiyah)
   (a) Function Imperative meaningful "choices that are rejecting"
   examples of surah Yusuf (12): 33, with the characteristics of the linguistic use this type of nominal sentence (number ismiyah) to form the comparative degree (Isim Tafdhil).
   (b) The function Imperative means "hope (hope to be pitied as well as showing weakness properties)"
   example Surah Al-Anbiya (21): 83, with the characteristics of the linguistic use of the type of nominal sentence (number ismiyah), using the "Kalam Khabar Muakkad", which form sentences using particles assertion (attaukid = harf "inna") in the initial amount of sentence.
   (c) Function Imperative means "regret"
   examples of surah Al-Anbiya (21): 87, with the characteristics of the linguistic use this type of nominal sentence (number ismiyah), using the "Khabar Muakkad Kalam", which form sentences using particles assertion (attaukid = harf "inna")
   (d) The function Imperative means "seeking forgiveness"
   examples of surah Al-A'raf (7): 23, with the characteristics of the linguistic use this type of nominal sentence (number ismiyah), using the "Khabar Muakkad Kalam", which form sentences using particles assertion (harf "taukid nun")
   (e) The function Imperative means "grateful (grateful)"
   examples of surah Yusuf (12): 101, with linguistic characteristics using linguistic characteristics of the type of nominal sentence (number ismiyah), using the "Khabar Muakkad Kalam", which form sentences using particles assertion.
   (f) Function Imperative means "satire"
   example Surah Al-Anbiya (21): 45, with the characteristics of the linguistic use of the type of nominal sentence (number ismiyah), using the "Kalam Khabar Muakkad", which form sentences using particles assertion (attaukid = harf "inna"), and with style (figure of speech parable "deaf")
   (g) The function Imperative means "amazing"
   examples of surah Al-Kahf (18): 109-110, with the characteristics of the linguistic use this type of nominal sentence (number ismiyah), using a style language (figure of speech parable "sea .....").
   (h) Function Imperative meaningful "order that is prohibiting"
   examples of verse in surah Al-Baqarah (2): 67, with the characteristics of the linguistic use this type of nominal sentence (number ismiyah), using the "Khabar Muakkad Kalam", which form sentences using particles assertion (attaukid = harf "inna")
   (i) The function Imperative meaningful "invites"
   examples of verse in surah Al-An'am (6): 79, with the characteristics of the linguistic use this type of nominal sentence (number ismiyah), using the "Khabar Muakkad Kalam", which form sentences using particles assertion (attaukid = harf "inna")

2. Feature Syntax using Verbal Sentence Type (Number Fi'liyah):
   (A) Function Imperative means "seek refuge"
   examples of surah Al-Falaq (113): 1-5.
   (B) The function Imperative significant "threat"
   examples of surah Al-Anbiya (21): 109.

Based on the function or purpose of speakers in conveying the message to the opponents said communication (hearer), or in other words the type of illocutionary speech acts used in the verses of the Koran, can be classified into seven types of illocutionary acts, as follows:

1. Follow illocutionary directive, including some functions in speech, ie, the function is:
   (~ Suggest (suggestions). Examples sura 7 verse 10-12
— Command (required, such as: the worship of God, keep yourself from going astray, humble, good (good language) to both parents, fellow human beings and fellow believers).
  Examples of sura 21, verse 25, 92; sura 5 verse 105, sura 26, verse 215; sura 2 verse 83, sura 17 verse 23
— guidance / instructions. Examples of sura 18 verse 24
— Warning. Examples of sura 21, verse 24
— conditional options. Examples of sura 17 verse 28
— Recommendation. Examples of sura 20 verse 44
— Advice. Examples of sura 18 verse 109-110; surah 4 verse 63
— Amazing. Examples of sura 18 verse 109-110; sura 21, verse 29
— Ignorance is likely to Prohibit
  Examples of sura 11 verse 55-56
— Scare. Examples of sura 21, verse 112
— Invoke / prayer (such pleading, just punishment, a blessing, safety, protection, benefit of the world and the hereafter, tolerance, hope)
  Examples sura 7 verse 23, 126; sura 71 verse 28; sura 26 verse 83-85,117-118; 169 sura 23, verse 29, sura 12 verse 101; sura 28, verses 16-17, surah 2 verse 201, 250, sura 19 verse 33; sura 5 verse 114; sura 113 verses 1-5; sura 20 verse 25-29.
— Inviting. Examples of the surah 6 paragraph 79
— Telling that tend Prohibit. Examples of surah 2 verse 67

2. Follow illocutionary commissive, includes several functions in speech, ie, the function:
   — Telling who tend to “Weakening”. Examples of sura 21, verse 61
   — Make prevalent is “Weakening”. Examples of sura 21, verse 13

3. Follow the assertive illocutionary, includes several functions in speech, ie, the function:
   — Application that implies ”Explanation”. Examples of surah 2 verse 260
   — Reject. Examples of sura 12 verse 33

4. Follow illocutionary expressive, includes several functions in speech, ie, the function:
   — Threats. Examples of sura 21, verse 109
   — Remorse. Examples of sura 21, verse 87

5. Follow the declarative illocutionary, includes several functions in speech, ie, the function:
   — Telling to ”Punish (penalty)”. Examples of sura 21, verse 68

6. Follow-commissive illocutionary directive, including some functions in speech, ie, the function:
   — Satire. Examples of sura 21, verse 42, 45 & 63

7. Follow illocutionary expressive-directive, including some functions in speech, ie, the function:
   — Application that contains utterances ”Grateful (grateful)”
     Examples of sura 12 verse 101
   — Application that contains utterances ”Regret”. Examples of sura 28 verse 16-17

Based on the analysis, there are findings which refute the theory proposed Rahardi (2009 in Putrayasa, 2014: 92), which says that the sentence orders impossible can be used indirectly to declare is not a command, so according to his sentence only bermodus news and modus just ask which can be used to express indirect speech acts. However, the statement does not apply to the Arabic Koran, because based on the facts found proved that the imperative mode (commands) can be used to express indirect speech acts. In other words, the phrase command can be used indirectly to declare is not a command, or command mode provides a function that implies intent or explain / news / declaration (khabariyah).

On the other hand, found the linguistic structure contained in the imperative meaning in the form of declarative, illocutionary acts more use of the nominal sentence structure (number ismiyah) and the meaning of the imperative form imperative sentences, illocutionary acts more use of the imperative verb command structure (ficil amar ). This is in contrast to the findings of Mukhlas (2014: 49-50) that illocutionary have appeared in the imperative form that uses mudhari fi’il structure which dijazamkan with lam amar.
Closing:

A Conclusion:

Forms of imperative (Insya’iyah) contained in the Koran verses Once the Prophet and Messenger of God, is found, is: command orders form meaningful, significant orders form non commands (have meanings vary / varies) based on the context of the building the paragraph text. In addition there is also the imperative form in declarative form that gives meaning and significance of non command command (giving meaning varied or diverse) in context verses that build it. Variations meaning discovered by function, generating multiple functions, in addition to meaning essentially as a command requesting hearer to perform as requested speakers, have a meaning behind the implied meaning or function as follows: refuse, suggest, explain, hope, regret, scare - nakuti, begged for mercy, pleading fair punishment, begged a blessing, for safety, seeking refuge, asking for good afterlife, begging toleration, prayer, gratitude, self-command shall maintain, weaken, punish, guidance / instructions, warnings, threats, innuendo, amazing, advice, conditional selection, suggestion, omission / order is forbid, and invites.

Follow illocutionary verses in the Koran story based on the function of utterances, producing illocutionary acts that are assertive, directive, the directive commissive, expressive, expressive directive, and declarative. Then the relationship with the linguistic structure in the context of the imperative meaning is very closely so inseparable both in describing the data is imperative in the Qur'an, because the pragmatic imperative to determine the meaning of the first known linguistic structures, both of morphological structures and structure-forming imperative syntax. The resulting meaning not always be nonliteral (not literally) but many literal meanings generated, which in this case is the role of the semantic meaning of lexical / referential (ijtima'iyah). Making of the imperative is obtained through an indirect indication of speech acts and speech act immediately, and the meaning of pragmatic imperatives tend to use indirect speech acts.

Relations with the linguistic structure in the context of the meaning of the imperative, both semantics and pragmatics can be expressed as follows:

(a) speech function semantically meaningful or if the utterances using linguistic structures through the use of direct speech act strategies and content of the text containing the literal sense or literal.

(b) significant speech or pragmatic function when the process of utterances using linguistic structure through strategic use of indirect speech acts and text content implies nonliteral (not literally).

(c) significant speech or semantic-pragmatic function when the process of utterances using linguistic structures through the use of direct speech act strategies and content of the text implies nonliteral (not literally).

(d) significant speech-semantic or pragmatic function when the process of utterances using linguistic structure through strategic use of indirect speech acts and content of the text containing the literal sense (literally).

B Suggestions:

The results showed that the shape of the imperative and declarative form in the Qur'an is loaded with meaning other than the meaning of semantic-pragmatic. Therefore, this study is very important because it can contribute positively especially towards the development of linguistic theory, especially in the field of semantics and pragmatics Arabic. In addition, the observer in the field of linguistics and education, especially in the field of Arabic language, can continue research in the field of semantics-pragmatics by studying Quranic verses comprehensible manner, or using other similar approaches to produce research that is more perfect. Then both the learners and teachers, especially in learning the Arabic language would be able to use the examples contained in the Koran to grow and develop linguistic-based Arabic Koran, and to be useful in the process of understanding the meaning of the Qur'an, both semantically and pragmatically. Thus the results of the study can contribute positively to society in general and the Muslims in particular, in an effort to minimize mistakes understand the intent of the verses of the Koran that has implications for the mistakes in the practice of law in everyday life, both vertical relationship and horizontal relationships. Learning linguistics-based Koran needs to be disseminated in schools, ranging from early childhood through to the university level, in order to instill the values of Quranic early on, to improve the intelligence of the heart and mind of the nation (budding nation) as a follow minimize contention either among fellow Muslims and non-Muslims in order to realize unity towards a smart, strong, civilized and humane.

REFERENCES