

The Indirectness of Directive Speech by Prophet Muhammad in The Hadith of Bukhari

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ABSTRACT

This research aims to describe the pattern of the indirectness speech of directive speech act used by the prophet Muhammad in the Hadith of Bukhari. Hadiths as a resource for Muslims are dominated by directive speech acts that have consequences to demand hearer (H) to do something, although there are also utterances that are delivered indirectly. This research tries to investigate the form of indirectness speech, so the language pattern would be found. This research is a descriptive research. The analysis method of this research used a pragmatic approach which has function to see the phenomenon of language completely because it noticed the context aspect in its analysis. The results of this study found that the indirectness used by the prophet Muhammad manifested in the domain of friends, families, and non-Muslims. The form of indirect speech happened because of the dissimilarity between the sentence mode with the intention of speech, such as the interrogative or declarative sentence mode which has the intention of commanding, ordering, or prohibiting. In addition, the form of indirectness can be seen because of the context of the speech. Indirect speech occurred due to various factors. The factors of the use of indirectness are the large imposition, the social distance, and the relative rights and obligations. Related to the function of the use of indirectness, it serves to guard H's face, to reduce his offense, to avoid H's discomfort, to preserve H's dignity or self-esteem, and to give options to H because the indirectness speech requires the interpretation to find the true meaning.

1. INTRODUCTION

Pragmatics is often called the waste-basket of linguistics (a waste-basket is usually for things that we do not want any longer) (Mey, 2001:19). It is also stated by Leech (1983) that pragmatics is treated more as errant, unexplained, and easily forgotten data storage baskets (1983:1).

Pragmatics as a language approach has developed rapidly. Studies on pragmatics, both general pragmatics and applied pragmatics, have been found on research sheets. Pragmatics begins to be considered and aligned with other branches of linguistics when researchers realize that in understanding the nature of language it cannot be abandoned as the implication that meaning will differ from one context to another.

Leech argued that pragmatics is the study of meaning in relation to word situations (1983:5-6). In other statement, pragmatics is a language study that investigates a language based on context (Kaswanti, 1993:14). Mey (2001) argued that context in relation to pragmatics is often used to analyze ambiguous sentences and it is often used to understand the factors that play a role in the production of a speech. Context relates to the understanding of every text and it is the most fundamental factor in pragmatic studies because it can produce a good understanding of speech in a language phenomenon (2001:13-14).

The use of pragmatic applications in understanding and resolving language problems has spread into all fields, one of them is the use of pragmatic approach in the religious field, both oral discourse and written discourse. Pragmatics as a linguistic approach can provide a comprehensive understanding because there is certainly a need for linguistic context in religious fields.

This research uses hadith as the objective of study and utilizes pragmatic approach to analyze it. The

purpose of this study focuses on describing the indirectness of Prophet Muhammad in the Hadith of Bukhari.

In this study, only directive speech act was used as the objective of study because the directive speech was the most dominant speech act used by the prophet Muhammad. This was stated in Alhamidi (2019) that the directive speech act is very dominant in hadith because this speech can make hearer (H) does what is spoken by speaker (S). This is very relevant because Prophet Muhammad is the leader for all Muslims, including his disciples, who must obey all commands and must stay away from all his prohibitions. In addition, the speech of the Prophet Muhammad becomes a guide and source of teachings that must be obeyed and carried out after the Quran.

Hadith as the object research is choosed because it becomes one of the basic sources for Muslims in running their life and being believed in the existence and content of their teachings. Hadith related to *suna*, that is all words, deeds, and silence of Prophet Muhammad as a provision of life and is closely related to the revelation of the Quran (Taufiq, 2014:27). In addition, hadith obtains many responses in the form of interpretations by professionals. Furthermore, hadith as an object for this research is very interesting to study because many uses of languages listed in hadith are indirect and not straightforward.

Finally, the study of hadith using a pragmatic approach does not only enrich the treasure of knowledge related to the hadith, but also can help the reader, especially Muslims in understanding the hadith from other perspectives.

2. LITERATURE REVIEW

2.1 Previous Research

The first research related to the importance of using a pragmatics approach was carried out by Anzarudin (2015) who explored the book *Ibadat Haji*. He stated that the confusion of *Ibadat Haji* book was due to the misinterpretation of the meaning of the hadith. It is because the JBPP as an author did not involve pragmatics in the analysis of the hadith. Amina (2018) confirmed that in the hadith the knowledge of cultural background is very important in interpreting the figures of speech in the hadith. Furthermore, Fathurrosyid (2012), in his research, argued that if pragmatics theory is applied to the hadith, then the understanding is more flexible and more humanistic because it is more nuanced in context than the text that was born several centuries ago.

As for the directive speech act, Alhamidi (2019) stated that the directive speech act is very dominant

in hadith because the speech of the Prophet Muhammad becomes a guide and source of teachings that must be obeyed and carried out after the Quran. Even in the domain of non-Muslims who have different beliefs and have an opposite ideological point of view to Prophet Muhammad, the dominance of the speech acts used by him is the type of directive speech acts.

Another research was conducted by Hardiansyah (2011) in which he explored the speech act in the Hadith of Bukhari Muslim. He stated that the most common speech acts found in the Hadith of Bukhari-Muslim are directive speech acts or command sentence because the other types of speech acts are only variations of command sentence, whereas directive speech acts are speech acts intended by the speaker for the hearers to do the order.

Another research related to the use of directives speech act was conducted by Delute (2019). He explored the directive speech act and its indirectness in the English major examinations collated from Batangas State University. The results revealed that there were 97 forms of directives embedded in the tests. In terms of power and directness, most directives were deemed firm and moderately direct. The directness of the teachers in writing can also be attributed to the common assumption that teachers do give directives all the time. Teachers belong to the groups that have special access to directives. Aside from written discourse, teachers also have other power resources, such as positions, access to force, and the authority derives from those mentioned.

Moreover, Mohammed (2018) did a research on the interrogative patterns in prophetic hadiths. The findings revealed that the use of indirect speech strategies, namely interrogative speech which can be used as a persuasive method in bringing hearer into the process of conversation spontaneously. Interrogative is a question sentence, but can be used to persuade or instruct the listener. It means that there are indirect speeches in the hadith, namely interrogative sentences that have semantic meaning 'asking something' and can be intended to invite or persuade hearers which have the same function with the directive speech acts.

Furthermore, Mujib (2016), who investigated *Kitab al-Bayan wa at-Ta'rif fi Asbab al-Wurud al-Hadis asy-Syarif* written by Ibnu Hamzah, stated that the commands and prohibitions speech acts have other meanings besides the original meaning, such as giving direction, equalizing, allowing, humiliating, threatening, praying, choosing one, affirming, insinuating, and denigrating in this *kitab*.

2.2 Speech Act Theory

Pragmatics is frequently conceptualized as the science of language use, the study of context-dependent meaning and the study of speaker-intended meaning, presupposing the existence of language, language user and context on the one hand, and context-independent meaning on the other (Ferzer, 2011: 24).

Pragmatics as a branch of linguistics has several interrelated sections of study. Yan Huang stated that pragmatics is the systematic study of meaning by virtue of, or dependent on, the use of language. The central topics of inquiry of pragmatics include the implicature, presupposition, speech acts, and deixis (2007:2).

Austin originally used the term speech act to refer to an utterance and the total situation in which the utterance is issued (Thomas, 2013:51). Speech acts as part of pragmatic study are one's ability to use language to convey messages or the goals of the speaker to the speech partner (Sulistyo, 2013: 6).

Leech (1983) added that the right way to start a study of word-action verbs is to present the division of Austin's words, namely locutionary act, illocutionary act, and perlocutionary act. Locution is the actual words uttered, Illocution is the force or intention behind the words and perlocution is the effect of the illusion on the hearer. Leech added that illocution is the center of attention of the word acts theory of the other two categories, namely perlocution and locution. With regard to illocutionary acts, the experts divide the speech act into several types (1983: 317). Leech divided the types of speech acts into five types, namely representative or assertive, directive, commissive, expressive, and rogative (1983: 164).

2.3 Directive Speech Act

As mentioned above, the speech act is used as an object for the research is directive speech act which is contained in the Hadith of Bukhari. Directives are those kinds of speech acts that represent attempts by the speaker to get the addressee to do something. They express the speaker's desire/wish for the addressee to do something. Paradigmatic cases include advice, commands, orders, questions, and requests. In using a directive, the speaker intends to elicit some future course of action on the part of the addressee, thus making the world match the words via the addressee (Huang, 2007:107). Leech added that this speech act also aims to produce an effect in the form of actions taken by H. (1983: 164).

2.4 Indirectness Theory

Thomas stated that indirectness occurs when the meaning expressed is not the same as the meaning implied. Indirectness speech is a universal phenomenon, as far as we know it occurs in all natural languages, a fact which in itself requires some explaining (2013: 119).

Indirectness occurs when there is a mismatch between the expressed meaning and the implied meaning. Thomas argued that the indirectness is a universal phenomenon: as far as we know it occurs in all natural languages, a fact which in itself requires some explaining (Thomas, 2013:119) If there is no direct relationship between a sentence type and an illocutionary force, we are faced with an indirect speech act. Thus, when an explicit performative verb is used to make a request, it functions as a direct speech act. By comparison, when an interrogative is used to make a request, it functions as an indirect speech act (Huang, 2007:110).

Indirectness is universal in the sense that it occurs to some degree in all (natural) languages, but that does not mean that it always employs in the same way. Individuals and cultures vary widely in how, when and why they use an indirect speech act in preference to a direct one. Nevertheless, there are a number of factors which appear to govern indirectness in all languages and cultures. The axes governing indirectness are 'universal' in that they capture the types of consideration likely to govern pragmatic choices in any language, but the way they are applied varies considerably from culture to culture. The main factors are listed below (Thomas, 2013: 130-131).

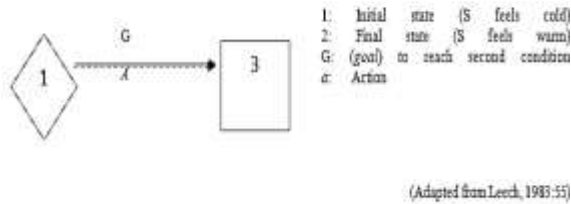
- a. The relative power of the speaker over the hearer
- b. The social distance between the speaker and the hearer
- c. The degree to which X is rated an imposition in culture Y
- d. Relative rights and obligations between the speaker and the hearer.

3. METHODOLOGY

Banister in Haris Herdiansyah (2012) stated that qualitative research is a method for capturing and giving a picture, exploring phenomena, and providing an explanation of a phenomenon under study (2012:8). In general, the data in this research are the form of dialogues or conversations containing directive speech acts of the Prophet Muhammad when speaking to his disciples, family, and non-Muslim in the Hadith of Bukhari. The dialogues are the conversation in the form of utterances between speaker and hearer with the context of speech that includes the conversation. The source for the data is

the Hadith of Bukhari through the application Lidwa Pusaka i-software-Book 9 Imam Hadith (www.lidwapusaka.com).

This study uses several analytical methods, namely Means-End methods and Heuristics techniques. The Means-End Strategy is a problem-solving strategy based on H. This analysis represents a problem and its solution in the form of an image that shows the initial and final state. The description of the Means-End method is contained in the following scheme.



This is a simple model for Means-End strategy. It can be interpreted that 1 is the initial state which S means that H understands power (P) through speech (Sp), then 2 is the final state, that is H understands S through Sp, G is the goal to reach 2 (second condition), and the symbol a is the act of saying Sp. In addition to Means-End strategy are heuristic strategies. This technique is a pragmatics analysis method initiated by Leech. Solving the problems faced by H in interpreting a speech can be called heuristic strategies. Heuristic strategies try to identify pragmatics power of a measure by formulating hypotheses and then testing them based on existing data. This heuristic method is used and implemented in the dialogue between Prophet Muhammad and his speech partners as hearers.

4. RESULTS AND DISCUSSION

4.1 The Indirectness in The Directive Speech Act

In this research, 123 hadiths were used as a sample to conduct the analysis. From these hadiths, 231 speeches of directive speech act were found. These directive speeches are spoken both directly and indirectly. The percentage of these utterances is illustrated in the following table.

Directive Speech Act in The Hadith of Bukhari	(Kinds)	Total	Percentage
	Direct Speech	164	71%
	Indirect Speech	67	29%
	Total	231	100%

From the table, it can be seen the dominance of the direct speech used by the Prophet Muhammad in the Hadith of Bukhari. This is very reasonable because the hadith is the source of Islam. In addition, if it was spoken indirectly it will cause the risk of

misunderstanding the intent of the hadiths. Apart from that, it is found that the utterance used by Prophet Muhammad is indirect speeches. Based on the table above, it is found 67 indirect speeches. The following is an example of analysis of indirect speeches used by Prophet Muhammad when talked to his disciples, his families, and non-Muslim with the reasons to use it.

4.1.1 Disciple

Context:

Abu Dzar gave his slaves the same clothes he wore. This relates to an incident that Abu Dzar once insulted someone (in the history is Bilal bin Rabbah, the muezzin and at the same time he was adopted as a son by Abu Bakr) by insulting his mother. Then the Prophet gave an explanation and advice to Abu Dzar that the act was a *jahiliyya* and explained to him how he should treat a slave.

Utterance:

يَا أَبَا ذَرٍّ أَعْيَبْتَهُ بِأَمِّهِ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ إِخْوَانُكُمْ حَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تَكْلِفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

"O Abu Dzar, did you curse him by insulting his mother? Surely you still have the nature of jahiliyya nature. Your servants are your brothers whom Allah has placed under your responsibility. Therefore, whoever has a slave, (the slave) should be given food that is eaten and give clothes (those) that are used and do not burden them with something that is beyond their means. If you burden them, then help them!" (Hadith: 30).

There are 4 speeches in this hadith which are spoken by prophet Muhammad indirectly to the Abu Dzar as his disciple, which are as follows.

Data (1)

إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ
 "Surely you still have the nature of jahiliyya nature."

In this speech there is a word إِنَّ as *nun taukid* which serves to intensify, means that the speaker really believes the information conveyed. Prophet Muhammad as a speaker is bound to the truth of the proposition that insulting a slave by insulting his mother is *jahiliyya* act or ignorance behavior because a Muslim slave is also a brother to all Muslims. This is directive speech act with a prohibition sub-type. This speech means that prophet Muhammad forbids Abu Dzar to revile the mother of his slave. This speech is an indirect speech because of the inequality between the form of sentence and the intended speech. The sentence form of this speech is

declarative sentence which is marked by the absence of prohibition and questions markers. In the other hand, the intended speech is to prohibit or forbid something.

The indirect speech happened because of the large imposition and social distance between speaker (S) and hearer (H). The great degree of imposition can be seen in the form of prohibition which was told to the H. A large disruption happened when prophet Muhammad as a S had forbid H because H had done the action before, so if the prohibition is spoken directly it will be very offensive to the H. It is different and to the size of imposition when the prohibition is said before the action is carried out by H. Related to the social distance, Abu Dzar as a H is a respected disciple in the Arabs because he is a descendant of the Al-Ghifari tribe as a respectable descendant. Therefore, Prophet Muhammad used indirect speech to maintain respect and protect the honor of H who has been seen as an honorable man among the Arabs.

Data (2)

إِخْوَانُكُمْ خَوْلَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتِ أَيْدِيكُمْ

"Your servants are your brothers whom Allah has placed under your responsibility."

This utterance is a directive speech act with a sub-type of ordering although there is no order marker. Prophet Muhammad informed to the Abu Dzar that the slaves owned by a Muslim become the responsibility of their owner which must be treated well. This speech is delivered indirectly because the sentence form is a declarative, while the purpose of the speech is to order H to take care of his slaves. This speech is the next part from previous speech, namely after the Prophet Muhammad forbade the act of reviling slaves, he ordered Abu Dzar to treat them well.

The indirectness speech happened due to the degree of imposition and social distance between speaker (S) and hearer (H) as in the previous speech. A large disruption arised when prophet Muhammad as a S ordered H to treat the slaves well, so if the order is spoken directly it will be very offensive to the H. Furthermore, the indirectness speech is used because this utterance was not the first disruption from S, but it was a series of disturbances that happened before. Like the previous speech, the indirectness speech was used by prophet Muhammad because of the social distance. Abu Dzar as a H is a respected disciple in the Arabs because he is a descendant of the Al-Ghifari tribe as a respectable descendant.

Data (3)

فَلْيُطْعِمُهُ مِمَّا يَأْكُلُ

"So, (the slave) should be given food that is eaten"

This speech is a type of directive speech act with a commanding function. There is a verb يُطْعِمُ as *fi'il amar lil ghoib* (third-person command verb). This word has function to instruct or command people (Muslims) who have slaves to feed their slaves. This speech was addressed by Abu Dzar through a third person, namely that Abu Dzar should have treated his legal servants by giving them food and not insulting them. This utterance is spoken indirectly because of difference in the meaning of semantics with the intention of the illocution. The indirectness speech happened because of the size of imposition and social distance as in the previous speech.

Data (4)

وَأَلْبِيسُهُ مِمَّا يَلْبَسُ

"and (the slave) should be given clothes (those) that are used"

This utterance is the same as the third utterance. This speech is directive speech act with a commanding function. There is a word أَلْبِيسُ as *fi'il amar lil ghoib* (third-person command verb) as a lingual marker. This marker has function to instruct people (Muslims) who have slaves to give clothes to their legal servants. This speech was addressed by Abu Dzar through a third person, so Abu Dzar should have treated his slaves by giving them the clothes. This utterance is spoken indirectly because the difference in semantic meaning and the illocution intention. The indirectness speech happened due to the degree of imposition and social distance between speaker (S) and hearer (H) as in the previous speech.

4.1.2 Family

Context:

One time, prophet Muhammad gathered with his wives without exception, then came his daughter Fatimah. He welcomed Fatimah and invited her to sit down. After that, prophet Muhammad whispered something to Fatimah in front of his wives, then Fatimah cried. Prophet Muhammad whispered a second time to Fatimah, then Fatimah smiled happily. After the meeting, Aisha, the wife of the prophet Muhammad, asked Fatimah what the Prophet whispered to her. Fatimah was reluctant to reveal the secret. Until prophet Muhammad died, Fatimah told what was prophet Muhammad told to her to Aisha.

Utterance:

أَمَّا جِئِن سَأَرْتَنِي فِي الْأَمْرِ الْأَوَّلِ فَإِنَّهُ أَخْبَرَنِي أَنَّ جِبْرِيْلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلِّ سَنَةٍ مَرَّةً وَإِنَّهُ قَدْ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ وَلَا أَرَى الْأَجَلَ

إِلَّا فَذْ أَقْتَرَبَ فَاتَّقَى اللَّهَ وَاصْبِرِي فَإِنِّي نَعَمُ السَّلْفُ أَنَا لَكَ قَالَتْ فَبَكَيْتُ
بُكَائِي الَّذِي رَأَيْتِ فَلَمَّا رَأَى جَزَعِي سَارَنِي الثَّانِيَةَ قَالَ يَا فَاطِمَةُ أَلَا
تَرْضَيْنَ أَنْ تُكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ

"In the past, when prophet Muhammad whispered something to me. For the first time, he informed me that Jibril used to have the Qur'an one or two times a year and now he had him twice, so I knew that my dying had happened to me close. Therefore, be cautious to Allah and be patient. Surely your best predecessor is me." Fatimah said; 'Hearing that whisper, i cried, like you saw before. When he saw my sadness, he whispered a second time to me: 'Hi Fatimah, do you not want to be the leader of the wives of muslims or to be the best woman of this people?" (hadith: 5812).

There are 2 speeches in this hadith which are spoken by Prophet Muhammad indirectly to the Fatimah as his daughter (family), which are as follows.

Data (5)

فَأَيُّ نَعَمُ السَّلْفُ أَنَا لَكَ

"Surely your best predecessor is me"

In this speech there is a lingual marker *إِنَّ* or nun taucid which serves to intensify, means that the speaker really believes the information conveyed. Prophet Muhammad as a speaker is bound by the truth of the proposition, namely that prophet Muhammad was the best predecessor to hearer. This speech is directive speech act with its function to order. Prophet Muhammad ordered Fatimah (his daughter) to always follow him with declarative sentence. Although the speech does not have an imperative marker, but based on the context that occurs the speech has the function to command H (Fatimah) to have to follow prophet Muhammad after his death. As a result, this speech is indirect speech because the speech delivered with declarative sentence, but the intention is to command.

The indirectness occurred because prophet Muhammad had given many disruptions to the H before. First is the form of sad news that he (Prophet Muhammad) would soon die. Second is the command to H for being fear to Allah after his death. Therefore, in order to reduce the offense that would disturb H in the sadness feeling, the speech was spoken indirectly.

Data (6)

يَا فَاطِمَةُ أَلَا تَرْضَيْنَ أَنْ تُكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ
الْأُمَّةِ

"Hi Fatimah, do you not want to be the leader of the wives of muslims or to be the best woman of this people?"

There is the word *أ* /do you/ as a question marker. This speech is directive type with the function to command. This speech was intended ask Fatimah not to be sad anymore. This happened because H felt sad after she got information that prophet Muhammad would die soon. This utterance is clearly indirect speech type because the mode of sentence used is interrogative sentence, while the purpose of the speech is to command. In addition, this speech was spoken indirectly because there was no imperative marker, instead the form of an offer to H for being a leader of muslimah women in the world. The offer is an effort to relieve the sadness because of the death news.

The indirectness speech appeared because the large imposition. Many disturbances is uttered by S to H. These disturbances caused H became sad or disturbed. Moreover, to minimize the disruption this utterance is spoken indirectly. Furthermore, the indirect speech was used because of the right and obligations in that culture. There is an agreement that the leaders will bequeath their leadership to their heirs. In Islam especially for Arab culture at that time, leadership would be continued by a man because women had strata below men. Therefore, Prophet Muhammad commanded indirectly to Fatimah to be calm and not sad because she would become a leader, although S stated that H would be a leader for all women not for all Muslims. It happened because the women could not become a leader in that era due to the rights and obligations.

4.1.3 Non-Muslim

Context:

Prophet Muhammad as the leader of the Medina state and also as the leader of the Muslims sent a letter to Heraclius as Roman king. At that time, Islam had begun to develop in various regions.

Utterance:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ
الرُّومِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ
أَسْلَمْتُ تَسْلِمُ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِن تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرَبِيِّينَ وَ
يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا
نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا
فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"Bismillahirrahmanirrahim. From Muhammad, the servant of Allah and His Messenger, to Heraclius, Roman king. Safety for those who follow the instructions. I invite you to the call of Islam; embrace to Islam, then you will be saved, Allah will reward you twice. Then, if you turn away, you bear the sins of your people, and: O people of the al-Kitab, come

(hold) to a proposition (determination) that there is no dispute between us and you, that we do not worship except Allah and we do not consider him (Allah) in ally with anything and not (also) some of us make other God but Allah ". If they turn away, say to them: "See that we are surrenders" (to Allah). (hadith:7)

There are 4 speeches in this hadith which are spoken by Prophet Muhammad indirectly to the Heraclius as non-Muslim, which are as follows.

Data (7)

فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرَبِيِّينَ

"Then, if you turn away, you bear the sins of your people"

In this utterance, there is the word *إِنْ* / if / which has function as a presupposition. Then continued with the lingual marker *فَ* / then / as a cause-and-effect entity, meaning that if H (Heraclius) did not want to accept the teachings of Islam from S (Prophet Muhammad), then he would bear the sins of his people. This speech takes the form of a directive with a threatening function. The actions expected is that H does not turn away or reject the ideas mentioned earlier in the form of teachings brought by S. This speech includes indirect speech because the sentence mode is in the form of declarative sentences or news sentences, whereas the purpose of the speech above is to threaten.

The indirectness speech happened because of the size of imposition and social distance between speaker (S) and hearer (H) as in the previous speech. This speech is the second imposition after the first disturbance, *أَسْلِمَ*/embrace to Islam/. Because the first disturbance that has been given is very large and there is a threat to the second imposition, this speech is spoken indirectly. In addition, the impulse given by S is related to faith or belief so the disturbances will make H offended. Therefore, to reduce offense and risk of speech that occurs, Prophet Muhammad as S used indirect speech. The indirectness speech also occurred because of the social distance between S and H, namely the relationship between leaders so there are the requirements must be obeyed or officially protocol norms that must be done. In addition, this speech came from an official letter sent by the Prophet Muhammad as the leader of Islam to Heraclius as the Roman king.

Data (8)

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ

"that we do not worship except Allah"

There is the word *لَا* /not/ as *laa an-nafiyah* which has function to negate something. The point is to negate the worship of God except only Allah. This speech is included in the type of directive speech act with the prohibition function even though there are no prohibition markers on this speech. Prophet Muhammad forbade H not to worship other than only Allah. This speech is an indirect speech because the mode of the sentence is not the same as the intention of the speech. Related to social distance, this utterance is expressed indirectly because of the social distance between S and H as in the previous speech.

Data (9)

وَلَا تُشْرِكْ بِهِ شَيْئًا

"and we do not consider him (Allah) in ally with anything"

There is the word *لَا* /not/ as *laa an-nafiyah* which has function to negate something. The intention is to eliminate the act of making allies with God. This speech is included in the type of directive speech act with the prohibition speech act sub-type, even though there are no prohibition markers on this speech. Prophet Muhammad forbade H not to associate Allah with anything. This speech is an indirect speech because the mode of the sentence is declarative sentence and the intention of the speech is to forbid.

The indirectness happened because of the large imposition and the social distance between S and H. This utterance is clearly a form of disturbance from previous disturbances. To reduce these disturbances, these utterances are spoken with indirect speech, which uses declarative sentences with the intention of prohibiting. The content of the imposition is quite large because it is related to the belief of H. In addition, the indirectness appeared because of the social distance between S and H, namely the relationship between Muslim and Non-Muslim which has implications for the use of speech that would be at risk.

Data (10)

وَلَا يَخْذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

"not (also) some of us make other God but Allah"

There is the word *لَا* /not/ as *laa an-nafiyah* which has function to negate something. The point is to negate the act of making something as God besides Allah. This speech is directive speech act with the prohibition function, even though there are no prohibition markers on this speech. This speech means that Prophet Muhammad prohibit H from making something as God except Allah. This speech is an indirect speech because the mode of the sentence is declarative sentence which has function to give information, but the intention of the speech is to

prohibit or to forbid. This utterance is a form of disturbance from disturbances that S has done previously. To reduce these disturbances, the intended speech is spoken with indirect speech which is used with declarative sentences. The imposition is quite large because it is related to the beliefs of H.

4.2 Factors and Functions of Using Indirectness

The indirectness is a common phenomenon that occurs in the world, although this does not mean that it always employs in the same way. Individuals and cultures vary widely in how, when, and why they use an indirect speech act in preference to a direct one. Nevertheless, there are a number of factors which appear to govern indirectness in all languages and cultures. The main factors are the power, the social distance, the imposition, and the relative rights and obligations (Thomas, 2013: 130-131).

From the sample data above (1-4), Prophet Muhammad spoke the indirectness speech to his disciples, even though the prophet Muhammad as S has the right to speak to his friend as H directly. It is reasonable because Prophet Muhammad is a respected community leader and he is a representative of God in preaching Islam religion. The indirectness used to his disciple because of the large factor of imposition and social distance. The great imposition occurred because in one context of the speech, the Prophet Muhammad gave many disturbances, so indirect speech is urgent to use, then H is not offended by the imposition. Another factor is the existence of social distance. For instance, there is a friend called Abu Dzar who has high social status in his tribe. To maintain the dignity of his disciple, prophet Muhammad chosen indirect speech.

Related to the family domain, the indirectness also occurred when prophet Muhammad talked to his families such as in the data above (5-6), even though the Prophet Muhammad as S has the right to speak to his families as H directly. The indirect speech was used by Prophet Muhammad because of the large factor of imposition and the relative rights and obligations. The large imposition arised because many disruptions are given by S, so indirectness is needed to reduce an offense. Another factor is the relative right and obligations. For example, to this situation are the data (5-6) above that there were the rights and obligations in that era which the leadership would bequeath to the male heir. In addition, Fatimah as Muhammad's daughter could not be a leader because of this obligation. As a result, Prophet Muhammad said that she would become the leader for all *muslimah*.

The last domain is non-Muslim. Prophet Muhammad also spoke to the non-Muslim indirectly. It happened because of the large imposition and the social distance between S and H. Like the previous domain, there were also many disturbances directed at non-Muslims. Even one of the disruptions expressed was related to the belief of H. One example is the speeches of Prophet Muhammad to the Heraclius as a non-Muslims, he is the Roman leader at that time. Prophet Muhammad used the indirect form of Heraclius (H) as in the data (7-10) due to the amount of interference spoken. The series of disruptions makes the use of indirectness effective to be used so H does not feel threatened or offended. In addition to the large number of disorders spoken by S to H, the large disruptions are also the reason why the indirectness speech was arised. The large disturbance happened in the form of requests or commands related to H belief. Besides the indirectness speech was used due to social distance. The social distance between the speaker and hearer is very far, that is between a Muslim leader and a Non-Muslim leader. Returning to the purpose of the speech, the prophet Muhammad actually said the speech for preaching of Islam religion, eventually H deigned to accept Islam. In addition, S said indirectly to reduce the impositions directed at H.

The indirectness of directive speech acts used by Prophet Muhammad in the domains mentioned above has a function that can make good communication. The function of indirectness used generally is to keep communication conducive and run smoothly. The indirectness of directive speech acts used by the prophet Muhammad has a variety of functions, namely guarding H's face, reducing his offense, avoiding H's discomfort, preserving H's dignity or self-esteem, and giving options to H because the indirectness requires interpretation to find the true meaning, so directive speech acts which incidentally demand an act from H and would threat him can be reduced.

5. CONCLUSION

From the analysis above, the use of the directive speech act and its indirectness in the hadith of Bukhari is found in the context of conversations to all types of H, namely friends, families, and non-Muslims. The form of indirectness speech is found due to differences in sentence mode used with the intention of the speech used, such as the interrogative or declarative sentence mode which has the intention of commanding, ordering, or prohibiting.

Furthermore, indirect speech happened due to various factors. Those factors include the large imposition, the social distance, and the relative rights and obligations. Related to the function of the use of

indirectness, it can function to guard H's face, to reduce his offense, to avoid H's discomfort, to preserve H's dignity or self-esteem, and to give options to H because the indirectness speech requires the interpretation to find the true meaning.

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