

Directive Speech Actions in the *Katobba Bicara Ugi* Book Collected By H. Syarifuddin Husain (Pragmatic Study)

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Abstract: One way of preaching is preaching in the mosque. Sermons are often found in Friday prayers and holidays, namely the Eid al-Fitr and Eid al-Adha prayers. As for activities at the mosque that are routinely carried out every week, namely the Friday sermon. preachers in preaching there are utterances that give effect to the congregation to do something called directive speech acts. This research uses a pragmatic approach. This type of research used descriptive qualitative. The data source for this research is the book "Katobba Bicara Ugi" compiled by H. Syarifuddin Husain. There are five materials selected and used as research data. The data of this study are in the form of words, phrases, clauses or sentences that contain directive forms of speech. The purpose of this study focuses on the types of directive speech in Bugis sermons. The theory used to analyze is based on Searle's theory regarding directive illocutionary acts by analyzing the types of directive utterances. The results of the study show that there are five types of directive speech acts, namely directive speech acts of requests, orders, prohibitions, advice and questions. The five types of directive speech acts are given general terms after revealing the specific form of directive speech acts. Types of requests can be in the form of asking, praying, hoping, and inviting. Command type is command. The type of prohibition is prohibition. Types of questions in the form of asking and types of advice in the form of suggesting, advising, convincing, and reminding. The most common types of directive exhortation speech acts are found in Bugis discourses.

Keywords: pragmatics, speech acts, directives, sermons, Bugis

1. Introduction

One branch of linguistics that studies the language used to communicate in certain situations is pragmatics (Nadar, 2013:2). Rohmadi (2010:2), pragmatics is the study of language bound by context. Pragmatics examines the relationship with the context of the language user which makes it easier to understand the speaker's intention when interacting with the interlocutor. One of the interesting studies of pragmatics is speech acts (Austin, 1962). These speech acts cannot be separated from human speech in various aspects of life.

The speech situation in the religious aspect has a variety of different languages in conveying the message of da'wah which is Muslim. Especially in the South Sulawesi region, they often convey da'wah treatises using regional languages, for example Makassar language, Bugis language and even use Indonesian as the national language. The use of language is a medium of communication in preaching.

One way of preaching is preaching in the mosque. Sermons are often found in Friday prayers and holidays, namely the Eid al-Fitr and Eid al-Adha prayers. As for activities at the mosque that are routinely carried out every week, namely the Friday sermon. The person who preaches is often called the khatib who is above the pulpit by giving advice, invitations or appeals to the congregation. Khatib in preaching includes one-way communication or monologues that are delivered alone or without direct participants but the congregation only listens.

In this case, the khatib in preaching contains utterances that give effect to the congregation to do something called directive speech acts. This is reinforced by Searle's theory in Leech (1993: 164) that there are five types

of illocutionary speech, one of which includes directive utterances that aim to have an effect in the form of actions taken by speakers such as ordering, ordering, begging, demanding and giving suggestions. Completely directives in the sermon including religious teachings are conveyed either in the form of advice, invitations to do good, commands and prohibitions of Allah *Subhana wa ta'ala*.

One of the sermons that is often used in South Sulawesi is the Bugis sermon. Bugis sermons are one of the main sources for local preachers or khatibs in conveying Islamic messages. Khatib in preaching must have preparations such as manuscripts or texts of sermons that will be read because preaching is included in the implementation of official worship. One of the sermon books used is the Bugis sermon book written by the late. H. Syarifuddin Husain (2010). One of the preachers who was known in Bone City at that time had made sermon materials that could be used by local preachers. Apart from that, his work needs to be appreciated and it is a high honor to have made a contribution to the people in the area, especially the Bugis area. The book can be seen in the Bugis lontara script so that the person or preacher who reads the sermon is able to know and read the Bugis lontara script correctly. Thus, the book indirectly participates in maintaining and preserving the Bugis regional language.

The contents of H. Syarifuddin's Bugis sermon book include 31 sermon materials. Based on these 31 topics, there are materials presented in the form of warnings, invitations and information for Muslims to do good and stay away from evil. The topic of this sermon is related to morals, creed, sharia, worship and muamalah. Apart from that, the sermon also has specific material that is used in sermons on Eid al-Fitr, Eid al-Adha and Friday sermons.

The description of several topics in the Bugis sermon shows directive utterances. Directive speech is the speaker wants the speech partner to do something, either in the form of an order to do good or a prohibition to do bad. In this case, the sermon written by H. Syarifuddin Husain wants readers or those who hear Bugis sermons to be able to take action according to the intentions conveyed. Like *tabélai sipa puji alé nennia takaboroé* (avoid and stay away from arrogance and arrogance) including commanding utterances; *aja' tolari polé riammusurungé* (don't run from the battlefield) including prohibition stories; and *tapakkégunai umuru'ta* (appreciating the rest of one's life) including advice.

The examples of these topics already illustrate some of the intentions contained in the sermon, but in the text on each topic, of course it makes one curious to explore directive utterances. The fact of directive utterances in the topic of this sermon book made the researcher interested in studying the types of directive utterances in Bugis sermon texts because there were utterances intended for the congregation to take an action. Directive speech acts are part of illocutionary acts (Sumarsih, 2018: 51). Directive speech acts are one type of speech act according to Searle's classification (1976).

The views of experts regarding the nature of directive speech acts vary. Therefore, the function of a directive speech act verb form also varies according to its communicative function. Communication functions that are commonly used according to Bach and Harnish in Ibrahim (1993:37) divide directive speech acts into six types consisting of: requests (requestives), questions (questions), commands (requirements), prohibitions (prohibitive), requests permits (permissives), and advice (advisories).

Research that is relevant to research on directive speech acts of sermons includes: Wardoyo & Marlina (2019) both study directive speech acts and the object used is the same, namely sermons. The difference lies only in the use of the language used in preaching at the mosque, namely using Indonesian, while the research that will be used focuses on Bugis sermon books. Yusliana, et al (2021) also researched the Friday sermon in Bugis with the aim of pragmatic form and meaning in the imperative utterances of the Bugis language spoken by the preacher. The relevance of the research conducted by Safitri & Utomo (2020) both studied directive speech acts but had different research objects. this research focuses on lectures and the research studied focuses on sermons.

2. Research Methods

This research uses a pragmatic approach and uses qualitative research (Kramadanu et al., 2022; Nurwardhani et al., 2022). Moleong (2012: 6) states that qualitative research is research that intends to understand phenomena that occur related to behavior, perceptions, motivations, actions and others. This type of research used descriptive qualitative. This research is described in the form of directive utterances in sermon texts according to Searle's theory which expects actions to be taken by speakers. The description is a type of directive speech act.

The data source for this research was the book "*Katobba Bicara Ugi*" compiled by H. Syarifuddin Husain which became a reference in obtaining research data. In the book, there are five materials or sub-themes that were selected and used as research data. The research data is in the form of words, phrases, clauses or sentences

that contain actions in the text of the sermon as a form of directive speech. This type of research data includes written data in the form of directive utterances used by H. Syarifuddin in his sermon book.

Sugiyono (2010: 80) defines the population as the whole of which is analyzed or the generalization area consisting of objects or subjects that have certain qualities and characteristics set by researchers to be studied and conclusions drawn. The research population is all directive utterances contained in H. Syarifuddin's utterances in his book. This research was conducted purposively to determine the sample. Purposive is a sampling technique with certain considerations that are chosen deliberately according to needs. The sample used in this study is part of the population of sermon manuscripts which will be analyzed by expressing directive utterances. Data collection techniques are carried out through the process of transliteration, translation and speaking-free listening techniques.

3. Results and Discussion

The results of this research focus on the types of directive utterances in Bugis sermons. The theory used to analyze is based on Searle's theory regarding directive illocutionary acts by analyzing the types of directive utterances according to Bach and Harnish in Ibrahim (1993). The Bugis sermon contained in H. Syarifuddin Husain's book has several materials. This study only selected five materials or titles of Bugis sermons which were used as primary data.

These five Bugis sermons focus on sermons that are often given on major Muslim holidays, namely one Eid al-Fitr sermon, one Eid al-Adha sermon, and three Friday sermons. The titles of the sermons taken were (1) *Ritiwié pole ri Uleng Ramalang* (Souvenirs from the Month of Ramadan Worship) as the Eid al-Fitr sermon, (2) *Alebbirengna Akkarobanggé* (Priority of Sacrifice) as the Eid al-Adha sermon (3) *Tanra-tanranna Tau Munapé'é* (Recognizing the Signs of Hypocrisy) as the Friday sermon, (4) *Tabélai Sipa Puji Alé Nenniya Takaboroé* (Avoid and Avoid Ujub and Takabur) as the Friday sermon, and (5) *Alebbirengna Paddisengenggé Natopanritaé* (Priority of Knowledge and Scholars) as the Friday sermon. The sermon was analyzed to determine the type of directive speech.

The results of the study show that there are five types of directive speech acts which are found by looking at the existing speech forms according to the type category based on Bach and Harnish's strategy in Ibrahim (1993). The five types of directive speech acts are directive speech acts of requests, orders, prohibitions, advice and questions. The following is an explanation of the five directive speech acts, including:

1) Request Directive Speech Follow

This act of request shows an utterance that the speaker begs the speech partner to perform an action but if the speaker does not expect obedience, this action expresses a wish or hope that the speech partner will respond to the wish conveyed as a reason to act. This is in line with Ibrahim (1993:28) that if it is clear that one does not expect obedience, the request expresses the speaker's wish or expectation, then the speech partner responds to this expressed desire as a reason to act. The following is a form of directive speech act with a request type.

The type of request directive speech acts in Bugis sermons is characterized by the form of directive speech acts of asking, praying, inviting and hoping as a way of wanting the speech partner to take good action.

a. Asking, this utterance can be in the form of asking praise to Allah *Subhana wa ta'ala*. This type of utterance is used in the introductory part of the sermon which asks the speech partner to always praise God at every start of an activity or assembly as a grateful servant.

Data 1

Umma' selleng malebbié engka hadéré'.

Naiyya sininna pappujié nappunnai puang Allahu Ta'ala puang iya pattentuwangéngi esso marajaé iyanaritu esso alleppereng pittaraé. (Blessed Muslim Ummah today.

As for all the praise belongs to Allah alone who determines the feast day, namely Eid Al-Fitr).

(p. 172 Paragraph 1 Eid Sermon)

The context of this speech was conveyed at the beginning of the sermon as a form of gratitude to Allah *Subhanahu wa ta'ala*. The speaker praises Allah *Subhana wa ta'ala* as an introductory part of the sermon after reading the opening prayer in Arabic and continues with the greeting of the khatib to the congregation or speech partners. The Khatib's greeting in preaching has its own strategy in greeting the congregation. In line with Gusnawati, et al (2022) the Bugis speech community achieves harmony and defines self-identity through a strategy of choosing and placing kinship terms in the context of their speech. The utterances of praise meant to ask the speech partners to be happy to praise His greatness and majesty and to organize Eid al-Fitr. For speech partners or congregations who understand the meaning of this speech, can have the effect of acting so

that you are happy to say takbir, tahmid and tahlil as sentences of praise to Him. The data is indicated by the clause *sininna pappujié nappunnai puang Allahu Ta'ala* (all praise belongs to Allah *Subhana wa ta'ala*).

b. Praying, can be in the form of saying salawat and taslim to the Prophet *shallallahu 'alaihi wa sallam* which is in the context at the beginning of the sermon. The data found can be in the form of the following lingual markers:

Data 2

“enrengetopa tomappasalawa’ nennia tomappassalama’ maseng rinabitta Muhammad shallahu alaihi wasallam enrenggé silong bolana sahaba-sahabana enrenggé umma’ makacuwé lettu esso kiyame. (and together pray and safety to the Prophet Muhammad shallahu alaihi wasallam and with his companions and the ummah who followed him until the end of the day.)

(p. 1 Paragraph 1 Friday Sermon)

The context of this speech has the intention of praying for safety to the Prophet, his companions and those who follow him. The speaker says salawat and greetings to the Prophet *shallallahu 'alaihi wa sallam*, his friends and those who followed him until the Day of Judgment with the intention of the interlocutor to join in the prayer and pray for his safety. According to the sunnah, when you hear his name, you are ordered to pray for him. The data is marked by the existence of the *tomappasalawa’ nennia tomappassalama’ maseng* clause (and pray for peace and safety to....). It can be seen from the emphasis on the phrases *tomappasalawa'* and *tomappassalama'* which mean both salutations and greetings.

c. Inviting, can be in the form of an invitation to do good or piety to Allah *Subhana wa ta'ala*. This form of inviting is found at the beginning, middle and end of the sermon. The data found can be in the form of the following lingual markers:

Data 3

“Rimunri purata malleppe akkaroba iyaé essoé pada laoni gerei olokolo akkarobatta nainappani riabbage-bageyang jukuna ipakéréé nenniya tau kasi-asié.” (After performing Eid al-Fitr today, let's slaughter the sacrificial animals and then distribute the slaughtered meat to the poor).

(p. 187 Paragraph 12 Eid Sermon)

The context of this utterance conveys the intention of inviting people to slaughter the sacrificial animals and then share them. The speaker said at the end of the sermon by inviting the congregation to immediately slaughter the sacrificial animals that would be sacrificed after Eid al-Adha. The data indicates the existence of the phrase *pada laoni* (let us). In the beginning, the prepositional phrase 'on' is marked and the element that follows it is the place-indicating pronoun which is commonly used as a reference preposition '*laoni*' which refers to 'we'. The politeness marker that exists is the addition of the enclitic -ni to the word '*laoni*'.

Data 3 includes directive requests in the form of inviting. Other lingual markers found in H. Syarifuddin Husain's Bugis sermon book include: *engka manenggi pada* (let us all), *pada engkani* (let us), *engkaki* (we are present), *pada engkaki* (in our presence), *engka manenggi pada* (we are all present together), *Jaji engka lalengki pada* (So, in our presence) and *engka laloki* (just be present).

d. Hope, can be the hope of doing good and getting the good of the world and the hereafter. This hopeful form is found at the beginning, middle and end of the sermon. The hope delivered by speakers is addressed to humans or speech partners according to the goals expected by Allah *Subhana wa ta'ala* as well as for human actions themselves. The purpose of the hope that is conveyed to the speech partner is nothing but to increase piety to Allah *Subhana wa ta'ala*. The data found can be in the form of the following lingual markers:

Data 4

“Esso marajata idi umma’ sellengnge sarékkoammengngi natonréwe lao ri atangkasa ancajingengé nasibawai teppe’. *Naiya napakkélorié matangkasa mapacci nasibawai teppe’ mamugengke iyanaritu Fitrah.”* (On the big day, we are Muslims, hopefully we will return to the nature of birth and piety. As for the will to be clean and pious until it becomes natural).

(p. 172 Paragraph 1 Eid Sermon)

The context of this speech is conveyed at the beginning of the introductory paragraph as a hope for the Muslim community to return to a state of fitrah and piety. The above data has the intention of hoping to return in the afterlife in a state of piety. The speaker hopes that all Muslims on this big day will return home in a state of fitrah, namely free from sins and forgiven for all mistakes by Allah *Subhana wa ta'ala*, besides that, increasing piety to Him to always carry out orders and stay away from all His prohibitions. The data is marked with the conjunction *sarékkoammengngi* which means 'hopefully'.

Data 4 includes examples of request directive utterances in the form of inviting. Other lingual markers found in H. Syarifuddin Husain's Bugis sermon book include: *upuminasai* (I hope), *mammuaré* (hopefully) and *bara engka mutoki* (Hope we attend).

2) Command Directive Speech Act

This type of directive command speech act in the Bugis sermon can be seen in the form of commanding in a polite manner. The type of command directive speech is the form of commanding speech by using the particle -i (lah) attached to the word verb and there is a command from Allah *Subhana wa ta'ala* either through the word of Allah in the surah Al-Qur'an and hadith which is addressed to the speech partner or congregation. In addition, directive speech acts are also indicated by the word "obligatory" which includes an obligation to be carried out by the speech partner or congregation.

Data 5

"Enrenggé simata tetteki piyarai sipa-sipa madécénggé." (In addition, also keep maintaining good qualities). (p. 187 Paragraph 12 Eid Sermon)

The context of this speech is conveyed in the twelfth paragraph of the contents of the sermon about ordering to maintain good qualities. The data above includes directive commands that intend to order to maintain good character. The data can be seen from the phrase *tetteki piyarai* (keep maintaining good nature). There is the word *tetteki* (we stay) as a pressure to act and the particle -i (lah) which is attached to the basic word *piyarai* (maintain) as a verb used to act.

3) Prohibition Directive Speech Act

This type of prohibitive directive speech act in the Bugis sermon can be seen in the form of a directive speech act forbidding doing something bad or violating norms or ethics. Forbidding markers can be seen by prohibiting doing evil or things that are prohibited by Allah *Subhana Wa ta'ala*. This utterance is found at the beginning, in the middle and at the end of the sermon and even in a hadith.

Ibrahim (1993:32) basically a prohibition is similar to an order or order for the speech partner not to do something. In line with Putrayasa's opinion, (2012:33) that the structure of imperative sentences is not and is not also called a prohibition sentence. Forbidding directive types of speech, there are forms of prohibiting utterances marked by the phrases *dé nawedding* (not allowed), *tania* (not), *aja' lalo* (not to be), and *aja'na* (not to be). An example of prohibition directive speech data is as follows:

Data 6

"Iyaro saba'na dé nawedding tomappuasa ri esso allepperenggé nasaba nalarangi pada sisiasiarai sibawa situwana-tuwana madécéng pada ri palawengetta." (that is why we are not allowed to fast during Eid al-Fitr because it is hoped that we will be friendly with each other and treat one another well).

(p. 178 Paragraph 19 Eid Sermon)

The context of this speech is conveyed in paragraph nineteen of the contents of the sermon about the speech prohibiting fasting on Eid al-Fitr. The above data has the intention of prohibiting fasting on Eid al-Fitr. The speaker uttered this speech at the end of the closing of the sermon as an appeal not to fast because Eid is a time to improve friendship with relatives. The data indicates the existence of the phrase *dé nawedding* (not allowed). The existence of the word denial *dé nawedding'* is used to refute the verb.

4) Advice Directive Speech Act

Types of directive advice speech acts are found in this study, utterances that refer to good advice or messages from the words of Allah *Subhana wa ta'ala*, the words of the Prophet *sallallahu 'alaihi wa sallam* and speakers of Islamic law conveyed by the preacher to the congregation so that make these suggestions. The type of directive speech act of advice in this Bugis sermon can be seen in the form of directive speech act of advising, suggesting, convincing, and reminding to do something in accordance with the context of the material delivered.

a. Reminding, the type of admonition in the form of warning is to remind the speech partner about something. can be in the form of warnings from God's word in verses of the Qur'an, warnings in the hadith of the Prophet, warnings of stories, warnings of good and bad deeds, warnings of holidays, warnings of good and bad qualities. The data found can be in the form of the following lingual markers:

Data 7

"Jaji ripahannqi polé riiyaé ayaé makkedaé eppai sara'-sara'na nariaseng tauwé tau métau:"

1. *Napilaowi warangparangna riwettu masagenana nenniya ri wettu macipina.*

2. *Naulle tahanngi cai'na.*

3. *Napoji maddampengengni tau salaé.*

4. *Napoji ammala madécénggé.*

So what is understood from the verse is that there are four conditions to be said to be pious

1. Spending his wealth in free and narrow times
2. Can withstand anger
3. Likes to forgive others
4. Like good deeds.

(p. 176 Paragraph 12 Eid Sermon)

The context of this speech is conveyed in paragraph twelve of the contents of the sermon regarding the understanding of surah Al-Imran verse 134 which is divided into four categories, people are said to be pious. The data above includes directive utterances of advice in the form of reminding that there are four conditions to be said by pious people by mentioning the conditions taken from the understanding of surah Al-Imran: 134. The speaker mentions that the speech partner knows and can give effect to practice the four conditions. The existence of the fruit of piety can bring goodness and convenience to partners in carrying out life.

Data 7 includes examples of directive advice in the form of reminding. Other lingual markers found in H. Syarifuddin Husain's Bugis sermon book include:

-Narampési Puang Allahu Ta'ala.... (God Subhanahu wa ta'ala warned....)

-Makkeda toi Nabitta Muhammad shallallahu 'laihi wa sallam....(Prophet Muhammad shallallahu 'laihi wa sallam also said....)

b. Convincing, this type of convincing speech is marked by words that make sure and the sincerity that will happen or is true. The speaker convinces the speech partner to do good things. This utterance is found in the middle and end of the sermon. can be in the form of sure markers based on assignment words, interjection words, connecting words, indicating words and denial words. Examples of data found as follows:

Data 8

" Nasaba engkanaki papoléi wérékada madécéng Insyaa Allah enqkatoni matu runtui riasenggé hayata thoyibah atuwong madécéngé." (because we bring good sentences, God willing, we will later get the term hayata thoyyibah, a good life).

(p. 187 Paragraph 11 Eid Sermon)

The context of this speech is conveyed in paragraph eleven of the contents of the sermon about the good sentences spoken on Eid. The data above includes directive advice in the form of convincing to get hayata thoyibah. The speaker assures the speech partner with the word God willing, he will get a good life. The data is marked with a clause, *insyaa Allah ekatoni matu.... (Insyaa Allah there will be later)*. There is the use of the interjection *'inshaa Allah'* as a convincing marker.

c. Suggesting can be in the form of a suggestion marker seen from the context of speech by expressing an opinion about something or a suggestion that is good and can be considered. The suggestive form of speech is characterized by giving the best option in terms of goodness and making the speech partner think or consider taking action. This utterance is found at the beginning and middle of the sermon. The data found can be in the form of the following lingual markers:

Data 9

" Rimunri purana ripannessa alebbirengna paddissenggé makessingto iyanaritu ripannessa alebbirengna tau punnaiwé paddisengeng." (After explaining the virtues of knowledge, it would be even better if the virtues of people with knowledge were explained.

(p. 112 Paragraph 7 Friday Sermon)

Speech context conveyed in the contents of the sermon contained in the seventh paragraph. The data above includes directive advice in the form of suggestions to explain the virtues of people who have knowledge. The speaker utters a statement of advice when previously explaining the virtues of knowledge and then suggests clarifying the virtues of people who have knowledge. The data is marked with the word *makessingto* (even better) which is a phrase that denotes the word suggest.

d. Advise, namely giving advice or suggestions in the form of instructions, warnings, reprimands and lessons full of wisdom. Judging from the context of the speech, it advises more to be pious, carry out orders and stay away from God's prohibitions. The data found are not specific in the form of lingual markers but seen from the context of speech. The data found as follows:

Data 10

"Narékkó dé' nariwaja' rilino majepu mancaji pakutanai matti ri esso rimunrinna puangngé. Majepu janjié engkai riakutana."

(If it is not paid in the world then it will be a question at the end of the day. Really the promise will be questioned).

(page 1 Paragraph 11 Friday Sermon)

The context of this speech is conveyed in paragraph eleven of the core part about promises that will be questioned in the afterlife. The data above includes directive advice in the form of advising in the form of a warning. This speech suggests that the promise must be paid because it will be a question at the end of the day. This speech intends to advise in the form of a warning to the speech partner if someone has a promise or debt, it must be paid immediately so that it does not become a question in the afterlife because if it is not paid then Allah will give an unwanted reward.

5) Speech Act Directive Questions

This type of directive speech act of questions in the Bugis sermon can be seen in the form of asking something that is emphasized to do and triggering the speech partner to think about remembering the thing in question. The utterances of the types of questions in this khutbah do not have to be answered by the speech partners but the khatib or speakers who will express them. This type of question does not require an answer by the speech partner which is called an oratorical question. This opinion is in line with Putrayasa, (2012: 30) that in everyday communication there are often questions that do not require answers, because the answers are common knowledge. Types of directive questions are found in asking forms such as *aga* (what), *agana* (what) and *magairo* (why is that). The speaker intends for the speech partner to contemplate and confirm the objectives to be conveyed. This utterance is found in the middle or content of the sermon. The data found can be in the form of the following lingual markers:

Data 11

"Jaji makokowangé agana parellu ripogau sarékkoammengi mabelaki pole ri ampé- ampé majaé? Iya parellu ripogau iyanaritu riammalakengi sipa' masirié nenniya ripatanrei tau posipaéngi alempurengngé pasilennerengi janji enrengé tau makateningé amana." (so now, what is important to do in order to stay away from bad deeds? The important thing to do is to practice shame or be exalted by people who have the character of honesty, keep promises and people who hold trust).
(page 1 Paragraph 7 Friday Sermon)

*Speech context*this is conveyed in the seventh paragraph of the core section on rhetorical questions the preacher answered himself. Furthermore, this answer seemed to order to do the practice and improve morals. The data above includes asking questions that intend to order to stay away from bad deeds. The speaker utters a question sentence to the speech partner with the intention of advising them not to commit bad deeds by practicing shame or being exalted by people who have honesty, keep promises and people who hold trust. The data is marked with the question sentence *agana parellu ripogau sarékkoammengi mabelaki pole ri ampé-ampé majaé?* (what is important to do in order to stay away from bad deeds?). Marked with the word *agana* (what).

4. Conclusion

Based on the analysis and discussion of directive speech acts in Bugis sermons compiled by H. Syarifuddin Husain, 5 types of directive speech acts were found, including directive speech acts of requests, orders, prohibitions, advice and questions. The five types of directive speech acts are given general terms after revealing the specific form of directive speech acts. The type of request has the form of directive speech in the form of asking, praying, hoping, and inviting. This type of command has the form of commanding directive utterances. This type of prohibition has the form of a directive utterance prohibiting. The types of questions have the form of asking and the types of advice have the form of directive speech suggesting, advising, convincing, and reminding. The most directive utterances found in Buginese sermons are in the form of exhortation directive speech acts.

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