

## The Analysis of Searles Theory (Directives and Expressive) and the Implementation of Islamic Value in Novel Minaret by Leila Abou Lela: Speech Act

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**Abstract:** Linguistic is the scientific study of language applying the scientific method to conduct formal speech sounds and gestures, grammatical structure, and meaning it is one of the most important factors for understanding language. The research objectives are to analyze the Searles theory (Directives and Expressives) and the implementation of Islamic value in the novel Minaret by Leila Abou Lela. Based on Labov (1972) the first and most important step is to distinguish between what is said and what is done. That analysis should fundamentally be concerned with the functional rather than formal features. The term functional is the remark of language function with speech act concerned with the functional, communicative, and value of utterance. The method used in this study is the descriptive qualitative method. Which is looking at the phenomena and social experience. The researcher used library research for collecting the data by looking at previous studies, documentation techniques, and observation. They analyze data in three steps: data condensation, presenting data (data display) and drawing conclusions or verification (conclusion drawing and verification). The primary source data is the novel Minaret by Leila Abou Lela. The result of this study shows in the novel Minaret by Leila Abou Lela there are many directives and expressive speech acts from the figure and there is a lot of Islamic value inside, which will be explained in detail further.

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## INTRODUCTION

Language is a system, it is an important aspect of life and has to use the communication between people and it functions as a tool to convey messages, ideas, or thoughts from each other that people need to communicate. So that the message is not obtained or is not clearly understood by the people, every country or region has a different culture which influences the language in that country or region (Rahmawati, 2021). According to Halliday (1973), the stated purpose of language functions is instrumental function, regulatory function, representation function, function of interaction, private function, heuristic function, and imaginative function. One branch that studies language as being used is linguistics (Santosa & Kurniadi, 2020).

Linguistics is defined as the scientific study of language; it is the systematic study

of elements of language and the principles governing their combination and organization. Linguistics provides for rigorous experimentation with the elements or elements of language that are used by the speech community. It is based on observation and the data thereby from users of the language, whether study linguistics thereby being one element used called pragmatics (Flowerdew, 2012).

Pragmatics includes the study of the meaning of word situations. The definition of pragmatics is the study of the relationship between linguistic forms and the use of language. Whether Levinson (1993) states that pragmatics is the study of meaning in context, especially the meaning spoken by speakers, what is implied in someone's speech when associated with the context or conditions that surround it (Wahyuningtyas & Sirniawati, 2023). Many pragmatics phenomena appear in the learning process. However, people do not understand how to classify the types of speech acts in written texts. According to Searle (1977: 16) "All linguistics aspect involves linguistics action including conversation or related to speech function, from that definition, it has been stated that pragmatics is one of several things, and one of that is speech acts (Dewi, 2022).

Speech acts are one of the pragmatic fields, it is a linguistics term that refers to an utterance defined by the speaker's intention and its effect on the listener, a verbal expression that acts (Rustono, 1993:32) According to Searle (1976: 52), speech acts are the basic or the minimal units of linguistics communication. Furthermore, Austin (1960: 52) added that speech acts refer to an utterance and the total in which the utterance is issued. These descriptive terms for different kinds of speech acts apply to the speaker's communicative intention in producing an utterance (Della & Sembiring, 2018). It is also stated by Searle that speech acts are the product or result of the sentence in certain conditions and the smaller units from lingual interaction. Refers to the theory that emphasizes more on the meaning and intention of a sentence (Ramadani & Oktavianti, 2023).

Yule (1996: 53) defined a classification list of performed types of speech acts: Declarations, Representatives, Expressive, Directives, and Commissive. As for speech acts, Searle (1976) they are further explained the following: (1) Declarative is the performance of one of its member verbs that requires the correspondence between the propositional content and reality. (2) Representatives stated the aim of this to commit the speaker (in varying degrees) to something being the case to the truth of the expressed proposition. (3) Expressive is the illocutionary point expressed to reflect a sincere wish about some condition or situation. (4) Directives are attempts (in varying degrees) by the speaker to get the hearer to do something. (5) Commissive commit a speaker to some future intentional action, it reveals the intention of the speaker (Santosa & Kurniadi, 2020).

The novel is a good part of the literature aspect, whether there are rich speech acts elements that can be a source of information. It is the prose form that tells a story of events and social phenomena in length, widely used by authors to reflect various social and life phenomena densely and completely. Thus, the presence of novels in society is very useful especially as a means of information and entertainment, through novels, readers can also find various problems in the life of certain societies or groups, the view and attitudes of the people who are told, as well as offering some alternative new values.

The writer chose to analyze the speech acts in one of the most famous novels, Minaret by Leila Abou Lela. The writer chooses this novel as the main data source because it is one of the popular novels, this is a fantasy novel and insightful novel about Islam and an alluring glimpse into a culture. Minaret is the second novel from Sudan author by Leila Abou Lela, published in 2005, Minaret follows the journey of Najwa, a young woman forced to flee her home in Sudan in the face of the second Sudanese civil war, After her

father's execution, she and her family are forced to flee in London and leave behind the life of affluence and comfort that she once knew (Mukrimaa et al., 2016). As she loses everything, she manages to find herself again through her faith. The writer chooses to analyze the speech act in the novel *Minaret* from a directive and expressive aspect by using the theory of Searle (Saragi et al., 2019).

## **LITERATURE REVIEW**

### **Pragmatic**

People cannot understand the nature of a language unless they understand how it is used in communication. People need to understand language because it always expresses ideas, thoughts, feelings, and the speaker's intention. One branch of linguistics that studies language as being used is called pragmatics. According to Yule (1996: 3), pragmatics is concerned with the study of meaning as communicated by a speaker or writer and interpreted by a listener or reader. This approach explores the way how listeners get what speakers want to talk about. This type of study explores how a great deal of what is unsaid is recognized as part of what is communicated. It can be called by investigation of implied meaning. Pragmatics is the study of how more gets communicated than is said. (Wijaya & Helmie, 2019)

Richard (1985) in Gunawan (2007: 3) explains the definition of pragmatics, which is a study of the use of language in communication, especially the relationship between sentences and the context and situations of sentence use. The speech act is the activity of someone using language to the hearer to communicate or express something. (Supri & Rahmatiany, 2021). The use of illocutionary acts especially directive ones whether direct or indirect sometimes makes an utterance have pragmatic meaning, emotive implication, and different responses. (Prayitno et al., 2020)

### **Speech Act**

The first concept of speech acts was introduced by the British philosopher J. L. Austin, (1962), which is one of the ingredients of pragmatics. Austin (1962) developed the first systematic theory of utterances as human actions. A speech act is "the act or the intent that a speaker accomplishes when using language in context, the meaning of which is inferred by hearers". It can be inferential that speech act theory concerns the language user's intention to attain certain communicative goals by performing acts through the use of language. According to Searle (1976: 16), speech acts are the basic or the minimal units of linguistic communication. Furthermore, Austin (1960: 52) added that speech acts refer to an utterance and also the total in which the utterance is issued. Moreover, according to Yule (1996) stated, speech acts is an action performed via utterances. These descriptive terms for different kinds of speech acts apply to the speaker's communicative intention in producing an utterance. The speaker normally expects that his or her communicative intention will be recognized by the hearer. Both speaker and hearer are usually helped in this process by the circumstances surrounding the utterance. (Wijaya & Helmie, 2019)

The speech act is the action performed by producing an utterance (Yule, 1996). Searle (1979) divides speech acts into five categories; they are assertive, directive, commissive, expressive, and declaration (Syafitri & Sumatera, n.d.). Yule (1996) classifies illocutionary speech acts into five classes; which are declarations, representatives, expressive, directives, and commissive. (Haucsa et al., 2020). From the description, it can be concluded that speech acts are the activities of a person using language with speech partners to communicate something. What is communicated meaning can not only be understood based on the use of language in the speech but also determined by the aspects

of communication comprehensively, including the situational aspects of communication(Sari, 2020).

### **Searles Theory**

According to Searle (1969), one can perform only five basic actions in speaking, using the following types of utterances, they are representative (committing the speaker to the truth of the expressed proposition), directives (making the hearer do something), commissive (the speaker commits himself to a certain course of an action to be taken in the future), expressive (expressing the speaker's feelings, and declarative (bringing out a change in the external situation of the world through utterances.(Fitria & Fitria, 2019)

Searle's taxonomy of illocutionary speech acts is Directives, whereby this illocutionary point attempts to get the listener to perform an action directed by the speaker (Searle, 1969, 1979). Searle further pointed out that there are two ways in which directives can be executed upon the listener, which are modest attempts and fierce attempts(Hoon, 2020). Directives. The ability of the speaker to oblige the listener to perform certain tasks and the fact that both members of the speech are facing each other is observed in the directive speech act (Vaslidin, 2023).

Expressive speech acts are one of the important areas of linguistics. An expressive speech act is a speech act that occurs to communicate human thoughts and feelings in certain ways(Izar et al., 2020). The speakers express an utterance to commit something. This type of speech act often occurs in a conversation between one person to another. Expressive speech acts are expressions based on psychological state and relate to the expression of the speaker's feelings upon the hearer(Education et al., 2020). On any occasion, the action performed by producing an utterance will consist of three related acts(Wijaya & Helmie, 2019). While speech acts involve various behavior and attitudes, Searle (1979) contended that speech acts only encompass definite intentions and behavior in a communicative setting(Hoon, 2020).

## **METHOD**

This library-based research reviewed some previous studies, research, or literature that discuss the speech act, pragmatic, and sales theory, and all related to this research. The articles were analyzed and synthesized to obtain the relation among those theories. According to George (2008), library research is a method of collecting data by studying and understanding that is closely related to the problems, from books, documents, and theories, where data taken is in the form of primary data.

## **FINDING AND DISCUSSION**

### **A. Directives Analysis**

1. 'Omar, are you awake?'

In this line of speech, we can see that the speaker is using a directive speech act in the form of asking a question which can be seen from the form of the sentence in which the speaker is using a question mark in the sentence. Najwa the main character of this story is waking up her brother Omar in which is the hearer that we can see in the sentence of the directive speech act. The speaker in which is Najwa is currently asking a question to her brother Omar in which is the hearer.

2. 'Why are doing this to me?'

The next in which is in the same form of speech act in the form of asking in which the speaker is asking a question to the hearer, in this case again is Najwa that is telling the hearer which is again her brother Omar to hurry up in getting out of bed because they are going to be late for their classes but Omar in which is not fully awake felt a little angry with Najwa in which she said that she will leave him if he does not get up exactly because they still have to share the transportation in which is their family car.

3. 'Come with me, Najwa',

Comes the next directive act of speech in which is in the form of commanding but we cannot see from the form of the sentence because as we know that commanding is iconic to the use of an exclamation mark but not in this sentence in this one we can see from the background of the story or the reader can guess from the readers perspective of how the speaker wanted to convey their message to the hearer, in which here Najwa who just came down from the second floor of her house coming from her room was called upon her mother who has commanded her to come with her that is why this sentence can be seen from the readers perspective in which her mother has called her to come with her to an orphanage in which Najwa cannot deny at all.

4. 'Stop this roaming around and come and get a lollipop.'

Same from the form of commanding of the directive speech act this sentence is also not using an exclamation mark in which can be used as a sign of a command is done by the speaker but same as the last case in this sentence the speaker is asking the hearer to listen to them in the form a command, in this story in which Najwa was commanded by her mother to follow her to an orphanage named the Chesire Home and met with many kids that has flooded the orphanage when Najwa's mother who name is Salma is giving treats for free to the children in the orphanage. In which a small boy was keen on not staying in place when Salma came then the boy was command to stop from roaming around the room so that Salma can give the boy a lollipop.

5. 'What colour would you like?' Mama asked him.

Same scene from the last on but in which the directive speech act is asking, in which this sentence is seen from the perspective of Najwa who sees her mother asking a different child from the orphanage who was crying in the corner of the room after getting into a fight with the other children, in which the mother of Najwa Salma confronted the child to ask which color lollipop that the child wanted.

6. 'Have you been to the hairdresser?'

The directive speech act is asking in which the hearer is asked a question by the speaker, in which Najwa who just came to her university and just met her long friend Randa who she has not met in months has finally meet again and her friend just realized that Najwa has got her hair done in the salon so she asked her has she gone to the hairdresser.

7. 'And then what, how long will you stay here, what about your university?'

The directive speech act is asking, in the form of a question sentence in which the speaker ask the hearer a question, in which Randa the friend who Najwa has not met in a long time realizes that she needs to tell that she would be leaving the country and her school and her friends like Najwa to continue her A Levels in outside of London and that she would have to leave the country to do so and as her friends Najwa and Omar ask Randa about her studies that she is doing right at that moment.

8. 'I'll push the swing.' He drops his hag and takes my place.

The next directive speech act is request, in which the speaker ask the hearer or say something to the hearer as a request of the speaker to the hearer, in this case Najwa and her friend Amir are taking a break and decided to go to the park to ride the swings but because they are just two of them, they decided to change places on who will push the swings in this in which Amir makes a request to Najwa that he wanted to push the swing.

9. 'I could cook you Sudanese food if you want.'

The same directive speech act in which is request, Amir and Najwa had just came back from the playground playing on the swings and Amir as a gentleman is taking Najwa home and as they came to Najwa's house she says that she is hungry in need of food and Amir has made a request to Najwa that he can cook her some Sudanese food.

10. 'I feel safer about you being in London on your own, rather than with him around.'

The last directive speech act is pleading, in which the speaker is asking help or same can be a request but in this case in the state of worry that the speaker is pleading to the hearer, in here in which Najwa's uncle is worried about her that he has seen her getting close with a boy named Amir and he is getting very close to Najwa and because her uncle is worried about her niece than he is pleading that her niece should just stay at London alone than be with a boy that he does not trust.

## **B. Expressive Analysis**

1. 'Right, thanks.' I smile but he does not smile back.

The first expressive speech act is in the form of thanking, in which the speaker is saying thank you to the hearer, in which Najwa who has just moved to London in search for the elevator is not familiar with the new environment she was helped by a British man to use the elevator.

2. 'I'll tell Mama you said this about her!'

The next in the expressive speech act there is the exclamation with is the more complex sign in the sentence because it is using the exclamation mark in the sentence it can be seen from the readers perspective that the speaker is using more power or stress in their tones or intonation when speaking to the hearer, Najwa who has just moved to London and finally met with her uncle who has long know that Najwa was

far more babied by the family than Omar and Najwa uncle said that Najwa was such a spoiled child in her family.

3. 'Oh Baba, I'm sorry.'

The next speech act of expressive is apologize, in which the speaker said sorry or apologizes to the hearer, Najwa's father who she call as Baba is a bit sad that Najwa because she was spoiled all her life, she can sometimes be hard on her father who she calls Baba in which she does not listen to her father well than because she felt sorry to her father and that is why she apologize by using the expressive speech act.

4. 'That's it. I'm going to drive; I have nothing to do with you.'

Attitude speech act is which is when the speaker is showing an attitude to the hearer it can be love, desire, hate, anger or even disgust and in this speech act it is the attitude of anger in which Najwa was having a small fight with his brother Omar in which Omar was so angry that he said that he would leave Najwa all alone to drive the car all by himself.

5. 'If you could see the orphanage your aunt took me to yesterday!' she said.

The expressive act is exclamation in which the speaker is in need to make a point to the hearer by adding a stress pattern in the intonation of the speaker, Mania another friend of Najwa who was asked by Najwa's mother to come to the orphanage that Najwa has visited was a bit baffled by the quality of the Chesire Home orphanage because to her it is far more unqualified than an orphanage she once visited.

6. 'In comparison Cheshire is Paradise. Dirty, dirty, you wouldn't believe it.'

Following the previous expressive speech act in this one we can see an expressive of attitude to the form or disgust in which Mania a friend of Najwa is still talking about the orphanage Chesire Home which is being compared by the other orphanage that was visited by her which is called Paradise, which she is showing the expressive by the tone of her speech in the sentence.

7. 'Congratulations,' she said to me, you got into university.' She had not seen me for a long time.

In this expressive speech act, which is congratulation is which the speaker congrats the hearer about something, could be seen in this sentence in which Najwa was congratulated by her friend for getting in a university in London after she had moved to London.

8. 'You look amazing,' I said to her.

The next expressive speech act is in which the speaker is giving a compliment to the hearer, the expressive speech act in this sentence is in the form of a compliment, that Najwa is complimenting her friend who looked great before going to class in their university.

9. When I fast in Ramadan, I pray. A girl in school told me that fasting doesn't count unless you pray.

The next is still in the category of the expressive speech act but in the form of attitude in the category of belief in which the speaker believes in something that can be believed by the hearer or not, the belief in this sentence is shown when Randa Najwa's friend believes that praying is done by her is just in times of Ramadhan because she once heard someone that if you fast Ramadhan you also need to pray because each fast is counted by each pray.

10. 'I'm afraid,' I blurted out,

The last expressive speech act is in the form of attitude of fear in which the speaker is afraid of something or someone, in which Najwa is afraid that she would disappoint her family that she would not be qualified to pass the test of her classes and added by her mother getting sick with an illness does not help her fear at all.

### C. Implementation of Islamic value of minaret novel by Leila Abou Lela

1. I have heard the saying that you can smell Paradise on the young.

Hearing the word paradise (*Al-Jannah*) our minds imagine the beauty and pleasure of this. Paradise or heaven is indeed synonymous with pleasure to the point that the prophet Muhammad SAW said that the pleasure of heaven cannot be imagined. Paradise is a blazing, sweet-smelling light, with solid palaces, wide rivers, abundant, and fragrant fruits, handsome, and beautiful spouses, and beautiful clothes in an eternal and beautiful place on high and praiseworthy levels. فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَتَّخْتُمُوهُمْ فَسُدُّوْا أَلْوَتَاكَ فَمَا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلُهُمْ (4) سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْهَمِهِمْ (5) وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ (6)

Whoever strives in the cause of Allah, Allah will guide them and improve their condition. And admit them to Paradise, which He has granted to them. Some muftis interpret Paradise as "making it fragrant for them" which is taken from the word Al 'Arf with the meaning of a sweet smell.

2. The mercy of Allah is an ocean. From this we know that Allah's mercy is very great, when we see a bird that loves its young and feeds them through its mouth, it is just one drop of Allah's mercy. He still has 99 out of the hundred mercies that He created. According to scholars, Allah only drops one drop on all creatures from His vast mercy. Allah's mercy is an ocean, our sins are a lump of clay clenched between the beaks of a dove. The dove is perched on the branch of a tree on the shore of the ocean, he only needs to open his beak. Like Allah said in Al-Qur'an: قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (54) وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (53)

The above verse call for all those who have fallen into sin, both in the sin of disbelief and other sins to repent and return to Allah. The verse gives the good news that Allah forgives every sin for anyone who repents and returns to Him. Even though the sin is very much, even though it is like foam in the sea (which cannot



be counted) As for the verse that explains that Allah does not forgive the sin of shirk, it means for those who do not repent are brought to death. This means that if the person who commits shirk repents, then he is forgiven.

3. Past his cupboard and the poster of Michael Jackson

There is a poster of Michael Jackson when he pas his cupboard. All of the evidence that prohibits it is limited to the prohibition of making three-dimensional images. Whereas if the image is made on paper, canvas, cloth, or any object that comes, it is not included in what is forbidden by the Syariat of Islam. In the Al-Qur'an Allah SWT explicitly forbids three-dimensional statues that are made to be worshipped by humans.

In the Quran, Allah SWT explicitly forbids three-dimensional statues that are made to be worshipped by humans.

95-96: قَالَ أَتَعْبُدُونَ مَا تَحْتُونَ وَآلَهُ خَلَقْتُمْ وَمَا تَعْمَلُونَ (الصفات)

Ibrahim said: "Do you worship the images that you carve? Yet it is Allah who created you and what you do." (QS. Ash-Shaaffaat: 95-96)

4. Her Highness is the indecipherable Amir whom she had been going out with for the past six months.

The process of getting to know each other and understanding each other's characters or traits. Meanwhile, in Saxton's view, it is defined as an event that has been planned and consists of various joint activities between two people. It is usually practiced by young people who are not married.

In Islam that same or called by *Zina*, and do not approach *zina*, verily *zina* is an abominable act and a bad way". Dating is not an official bond; official bonds are only obtained by marriage. Dating brings the perpetrator closer to adultery, which is prohibited by Allah and is not a good way in Islam. For this reason, the prohibition of dating in Islam is explained in this verse to emphasize this bad behavior. Like Allah Said in Qur'an:

32: وَلَا تَقْرُبُوا الزَّانِيَةَ إِنَّهَا كَانَتْ فَحِشَةً وَسَاءَ سَبِيلًا (الإسراء)

5. Last year we were in London and we didn't fast at all.' `Really?' I Couldn't even imagine Ramadan in London, London in Ramadan.

`How can anyone fast in London? It would spoil all the fun.' She did not fast when Ramadhan in London

Ramadan fasting is also obligatory for people who are able to do it and are not hindered by menstruation or nifas for women. The evidence for the obligation to fast Ramadan is based on the words of Allah SWT in surah Al Baqarah: 183,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۗ  
183-184: فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ (البقرة)

6. What do we know? We don't even pray.' Sometimes I was struck with guilt.

'I do sometimes,' said Randa.

'Yeah, when?'

In exam time . . . A lot of good it did me.' She laughed.

'When I fast in Ramadan, I pray. A girl in school told me that fasting doesn't count unless you pray

For a Muslim, prayer, and Ramadan fasting are obligatory acts of worship, which are included in the five pillars of Islam. Prayers must be done 5 times a day and night, while Ramadan fasting is only 30 days during the month of Ramadan. Whoever leaves the prayer because he is against its obligation or leaves it because he takes it lightly and is lazy, then he has disbelieved. As for the person who fasts Ramadan and prays only during the month of Ramadan, then such a person is harassing the religion of Allah. And surely the remembrance of Allah (prayer) is greater (in virtue than other acts of worship). And Allah knows what you do. Like Allah said in Al-Qur'an (Al-Ankabut: 45)

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ لِئِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

7. I remember them praying. Musa, the driver, and the others - they would be praying in the garden.'

They prayer in the garden, we as Muslim we can to prayer in a pure place, like Abu Said Al-Khudry Radhiyallahu Anhu:

وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبِرَةَ وَالْحَمَامَ ) رَوَاهُ التِّرْمِذِيُّ وَ لَهُ عِلَّةٌ

This hadith proves that wherever a person is on this earth if the time for prayer comes, a Muslim may pray in that place. This is also indicated by the Prophet's words in another hadith, made for me all the earth as a mosque. This hadith also indicates that it is not valid to pray on a grave or cemetery. This hadith is corroborated in the narration of Muslims, that the Messenger of Allah said: "Do not pray to face the grave and do not sit on it. One of the reasons for not praying over graves is that it is analogous to venerating graves and worshipping them, such as praying near statues and churches. Imam Ibnu Qayyim said: "Venerating graves is a trick of the Sheitan, and many people are deceived by it."

8. They organize Friday prayer at the college so we don't have to go far and skip lectures.'

Friday prayer is an act of worship that consists of two Rakha's and is performed at Zuhur time on Friday with two khutbahs beforehand. In Islam, Friday prayer is categorized as Fardhu 'Ain, which is an obligation that must be carried out by individuals who are subject to the burden of the prayer. Among these like Allah SWT said in Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

(9:تَعْلَمُونَ)الجمعة

As mentioned in Abu Ahmad Najieh's book Fikih Mazhab Shafi'i, the obligation to pray on Friday applies to someone who has reached puberty, is free, has no excuse, and lives in an area. An excuse in this case is an illness that causes a person to be unable to come to the mosque for Friday prayers or because he is

detained by the authorities. In addition, it can also be due to the death of people who are responsible for either relatives or others.

## CONCLUSION

Based on the results of research on the implementation of Islamic values in the novel *Menara* by Leila Abou Lela, among others: (1) The value of Aqidah education is to believe and believe that Allah's mercy and forgiveness exist for believers who repent, his mercy and forgiveness are as wide as the ocean. (2) The value of worship education includes prayer and fasting. Prayer services must be carried out as mandatory worship for Muslims or Muslims. Therefore, prayer is the second pillar of Islam after reading the creed. Those who are not Muslims are not obliged to pray. Likewise, for those who disbelieve or leave Islam. And people who are Muslims are required to fast. for those who have reached puberty or reached the age of physical and mental maturity. (3) The value of moral education consists of morals. morals towards Allah SWT, in the form of jihad in the way of Allah in the right way, Allah will exceed the reward of those who jihad with their wealth and souls to each of them Allah promises a good reward (heaven).

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