Directive Speech Acts In Umar Bin Khattab's Speech When He Was Appointed As Caliph: A Pragmatics Study

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ABSTRACT

KEYWORDS
directive speech, umar bin khattab, pragmatics

This study discusses the directive act of directive speech delivered by Umar bin Khattab, which aims to influence the thoughts and actions of Muslims. This study uses a descriptive-analytical method with a qualitative approach, aiming to describe and interpret the data as it is. The data collection method used is the listening method with the free listening technique (SBC) and the recording technique. The collected data was then analyzed using a matching method and a pragmatic sorting technique, and an analysis of the strategies based on the theory of Brown and Levinson (1987). The results of this study identified 34 utterances containing directive speech acts in the five speeches of Umar bin Khattab, which are categorized into 9 requests, 18 commands, 3 requesting attention, 1 prohibition, and 1 type of warning. Umar bin Khattab's inaugural speech as Caliph emphasized the importance of prayer, humility, and seeking Allah's guidance. Through directive speech, he invoked blessings for the Prophet Muhammad, praised Abu Bakr's virtues, and sought support and guidance from the Ummah, highlighting the significance of piety and humility in leadership.

INTRODUCTION

Communication carried out by leaders in the realm of government touches the aspect of political communication. Laswell, 1927 (mentioned that political communication means in Hasfi, 2019:96) *"who- says what- to whom - via which channels - with what effects"* which means *"who-says what to whom-through what channels-with what effects".* Therefore, the context of communication carried out in the realm of government by a leader is also interpreted as political communication because it undergoes the process of transferring symbols or symbols of communication that contain political messages from a person or group (in this case, the leader to his people) to open up insights or ways of thinking and influence the attitudes and behaviors of the people who are political targets (Cangara, 2011). People who aspire or are holding government positions must and do communicate about politics, be it holders of executive, legislative, or judicial offices. Their main job is never missing the basic aspects of communication (Arranie, 2021).

The same was done by Umar bin Khattab, one of the leaders of the Muslim Ummah after the death of the Prophet Muhammad (peace be upon him). Umar is classified as *the second caliph* after Abu Bakr As-Siddiq (Tumangger, 2023). Before converting to Islam, Umar was a young infidel Quraish who was most feared by people who had converted to Islam because he hated people who worshipped other than idols. He did not hesitate to torture anyone he knew who converted to Islam, including his own family. It is not surprising that he was the enemy and opponent of the Prophet Muhammad (peace be upon him), the most violent and cruel.

Umar's habits before converting to Islam were the same as those of other ignorant youths, such as getting drunk and going to entertainment venues. More than that, Umar with his tall stature and hard and grumpy disposition is very fond of wrestling in the Ukaz market and cannot be defeated by anyone. However, after he received guidance to embrace Islam, his personality was contrary to his previous situation. Umar became one of the persistent and loyal defenders of Islam and was among the closest companions of the Prophet Muhammad (PBUH) (Bastoni, 2008). If previously he was very strong and opposed those who followed the teachings of the Prophet Muhammad (peace be upon him), after converting to Islam, on the contrary, he was against teachings other than Islam. In fact, at the time of the Prophet Muhammad (peace be upon him) in 632 AD (Goldman, 1995:63), Umar was a person who did not believe in the news of his death (Ṭabarī & Perlmann, 1987). After the death of the Prophet Muhammad (peace be upon him), his leadership was replaced by (Haekal & Audah, 2000) *the first khulafahur*rasyidin. Abu Bakr only ruled for two years, namely 632-634 AD (As-Shalabi, 2017). Before his death, he appointed and held deliberations with several companions of the Prophet (PBUH) (Al Thahthawi, 2016).

Although Umar bin Khattab was appointed directly by Abu Bakr to replace his leadership over small deliberations with the companions of the Prophet (peace be upon him), some of the companions and the public were worried that Umar's firm and harsh characteristics would cause bad things, even divisions when Umar was leading (Munandar & Darmayanti, 2021). The Companions of the Prophet who were involved in the deliberations included Abdurahman bin Auf, Uthman bin Affan, Sa'id bin Zaid, Usaid bin Hudair, and others from the muhajirin and anshar (Muharrami et al., 2023). Abu Bakr asked for their opinions in turn. When Abu Bakr asked Umar bin Khattab to Abdurahman bin Auf, he said that Umar had the best view, but Umar was too harsh. According to Uthman bin Affan, Umar had a good heart and there was no one like him among the Muslims. Nevertheless, Abu Bakr is convinced that it is precisely after his death, that Muslims need a firm person. Even Umar had a hard disposition because he often saw Abu Bakr as too meek. Not stopping there, several other companions were worried about Abu Bakr's decision because Umar's harsh disposition was feared to divide Muslims. One of those who firmly rejected Umar as a replacement for Abu Bakr was Talhah bin Ubaidillah. He immediately went to Abu Bakr, but Abu Bakr was angry with him. The deliberations continued with other Muslims at the Prophet's Mosque (Nugraha et al., 2020). The final result of the renegotiation of the election of the caliph remained the same, namely Umar bin Khattab became Abu Bakr's successor. Finally, Umar bin Khattab was officially inaugurated as the caliph in place of Abu Bakr on 22 Jumadil Akhir 13 H/22 August 634 AD at the Prophet's Mosque. Umar also delivered his first speech in front of Muslims (Haekal & Audah, 2000).

In his appointment as caliph, Umar bin Khattab was aware that some of his companions doubted him because of his harsh and firm characteristics. As a leader, he certainly does not want his presence to be doubted by the community he leads. One of the ways Umar bin Khattab convinced Muslims of his leadership was through delivering speeches in a certain momentum when Muslim Umar was gathering (Nurhawara, 2022). As short as the author's search, Umar bin Khattab delivered speeches five times during his leadership period which is contained in the book Al-Faruq Umar by Muhammad Husain Haekal (1981). In addition, Umar is indeed a talented orator. He used his ability to improve his reputation in front of the people he led (Similar to some leaders such as Obama and Sukarno, the author concludes that one of the reasons Umar bin Khattab was trusted by the Muslim community in his leadership was his ability to deliver speeches. Umar's speech contains a lot of directive speech actions that are packaged with polite speech strategies when speaking (Nur, 2018). The following is a snippet of Umar bin Khattab's inaugural speech after being baiat by the Muslim community at the Prophet's mosque which contains directive speech and polite strategies:

Example 1.3

<div dir="rtl">
الْحَمْدُ لِلَّهِ كَمَا أَثْنَى رَبُّنَا عَلَى نَفْسِي، وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيّ الْأَمِينِ، وَرَحِمَ اللَّهُ أَبَا بَكْرٍ الصِّدِّيقِ. لَقَدْ أَدَّى أَمَانَتَهُ، وَنَصَحَ أُمَّتَهُ، وَلَمْ يَتْرُكْ إِلَى النَّاسِ بَعْضَ مَا قَالَهُ
</div>

Alhamdulillahi kama aṡna Rabbuna 'ala nafsi, waas- ṣalatu was-salamu 'ala nabiyyil-amīn, warahimallahu 'Aba Bakr as-Siddiq. Laqad adda amānatahu, wanasaha ummatahu, walam yatruk ila iasi ba'da ma qalahu.

"All praise be to Allah, as I praise Allah upon me. May peace and salvation be to the Prophet al-Amin. May Allah bless Abu Bakr as-ṣiddiq. Indeed, he has carried out the mandate he carried, he has always protected his people, and he has left the people without anyone gossiping about him."

Directive Speech:

 *(1) **waas- ṣalatu was-salamu**   'ala nabiyyil-amīn*

May peace and prosperity be to the Prophet *al-amīn*

 (2) ... war   'Aba Bakr as-ṣiddiq

May Allah bless   *'Aba Bakr as-ṣiddiq*

The above speech is the opening speech of Umar bin Khattab which he delivered at the Prophet's Mosque after being inaugurated by Muslims. Umar began his speech by praising Allah SWT., praying to the Prophet Muhammad (peace be upon him), and praying and reviewing the goodness of Abu Bakr As-ṣiddiq. Praising Allah, the Prophet (peace be upon him), and the companions is the manners of speech, especially in religious speeches.

Speech (1) *waas- ṣalatu was-salamu 'ala nabiyyil- amīn:* May prayer and salvation for the Prophet al-Amin be a speech that contains the act of directive speech of the supplication. The directive marker on the speech is found in the sentence *waas- ṣalatu was-salamu.* Lexically in the al-Ma*'ani dictionary*, *As- ṣalatu* means, salawat; ṣalat; prayer; blessing; prayer. While *as-salamu* means salvation; Maha Sejahtera; peace; greeting. In this case, Umar opened his speech by praying for safety and welfare to the Prophet Muhammad (saw) as an apostle sent by Allah swt. to perfect the Islamic religion that serves as a guide to life.

Then, the utterance (2) ...*"warahimallahu 'Aba Bakr as-ṣiddiq*: May Allah bless *'Aba Bakr as-ṣiddiq"* contains a directive speech act with a directive marker on the sentence *warahimallahu.* Lexically in *the Al-Ma'ani dictionary, rahima* means to love; to cherish. In his opening speech, Umar did not forget to pray for Abu Bakr, the previous caliph who at that time had just died. Muslims at that time were still grieving over the death of Abu Bakr.

Umar's prayer for Abu Bakr was followed by a review of Abu Bakr's merits and kindness which reads: "*Laqad adda amānatahu, wanaṣaha ummatahu, walam yatruk ila an-nāsi ba'da mā qalahu*: Indeed, he has carried out the mandate he has carried, he has always protected his people, and he has left the people without anyone gossiping about him."

By conveying these three things, Umar shows that he does not make himself the subject of the message. Umar put forward praise for Abu Bakr. Umar's speech was delivered one day after Abu Bakr's death. Everyone was saddened by the passing of Abu Bakr, including Umar bin Khattab. This momentum can make the public swept away in every expression about Abu Bakar's goodness. With the precedence of the virtues and figure of Abu Bakr, it will make the people present at the Prophet's Mosque at that time focused and swept away in the speech of Umar bin Khattab.

This research focuses on the directive speech of Umar bin Khattab when he was appointed caliph. The literature review includes several relevant previous studies, such as Fitra Asysyifa's thesis (2023) which examines politeness strategies in Arabic interactions in animation, and Diajeng Ayu Sukma Nita's thesis (2023) which examines politeness strategies in Kamala Harris' speech in Singapore. These two studies are relevant because they use qualitative descriptive methods and the politeness theory of (Brown & Levinson, 1987),

although the data sources are different. Fitra used animation, while Nita used Kamala Harris' speech. The author classifies speech acts based on (Searle, 1969) and focuses on directive speech acts before analyzing politeness strategies.

Muhammad Bachrul Ulum's thesis research (2022) is also relevant because it uses a qualitative descriptive approach and Searle's theory of speech action, but the focus is on Mahmoud Abbas's speech at the United Nations. Irene Pabuntang's research (2022) examined politeness in Instagram captions and comments related to Covid-19, with a similar method but without classification of speech acts. A journal article by Rangga Asmara and Widya Ratna Kusumaningrum (2020) examines the strategy of positive politeness in President Jokowi's speeches at international forums, also without classification of speech acts. All of these studies provide a basis for the author to examine the politeness strategy in Umar bin Khattab's speech, by adding a step to classify speech actions for a more in-depth analysis.

RESEARCH METHOD

The object of research in this study is the speech of Umar bin Khattab which is taken from a book entitled Al-Faruq Umar bin Khattab by Muhammad Husain Haekal. The book contains five major speeches by Umar, covering various aspects of government and policy during his caliphate. The first speech, delivered at the Prophet's Mosque on August 22, 636 AD, contained a general message to the people to work together to advance Islam and convince them of his leadership. The second speech, delivered on August 25, 636 A.D., explained Umar's early policies. The third speech focused on mobilizing troops to face the Persians, while the fourth addressed the dismissal of Khalid bin Walid. The last speech, delivered on 10 Dzulhijjah 23 H, discussed the duties and responsibilities of leaders and the essence of hijrah.

This study uses a descriptive-analytical method with a qualitative approach, aiming to describe and interpret the data as it is. The data collection method used is the listening method with the free listening technique (SBC) and the recording technique. The author selects words, phrases, and sentences from Umar's speech, identifies and classifies illocution speech acts, especially directives.

RESULTS AND DISCUSSION
Directive Speech in Umar bin Khattab's Speech When He Became Caliph
Requests

(1)   وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّ الْأَمِينِ

    waas- ṣalatu was-salamu *'ala nabiyyil-amīn*

    May peace and prosperity   be to the Prophet al-amīn

Context:

After Abu Bakr As-Siddiq died and was buried, Umar bin Khattab did not stop thinking about things to come, such as thinking about the complicated war between Iraq and Syria and facing the people who approved of his candidacy because he was forced to do so. In the morning after Abu Bakr's death, Umar was baiat as the leader of Abu Bakr's replacement by the people at the Prophet's mosque. After the community gathered and before carrying out the zuhur prayer, Umar climbed the pulpit that Abu Bakr usually climbed to deliver his first speech as the caliph in place of Abu Bakr. Umar began his speech by praising Allah swt. and salawat to the Prophet Muhammad (peace be upon him).

Data analysis:

Data (1) with data number 2.1.2-01 above is the speech of Umar bin Khattab at the beginning of his first speech which contains the act of making a directive of the petition. The directive marker on the speech is the sentence ***waas- ṣalatu was-salamu*** 'may salawat and salam'. Lexically, according to the al-Ma'ani dictionary, *as- ṣalatu* means, ṣalat; pray; blessing; prayer. While *as-salamu* means salvation; Maha Sejahtera; peace; greeting. This speech is

composed using *the number of ismiyyah* (sentences that begin with a noun), but it shows the act of making a request in the form of a prayer for the Prophet Muhammad (saw). This shows that salawat and salam for the Prophet Muhammad (saw) must take place continuously, not limited by time. In the context of this speech, Umar bin Khattab asked for prayers to Allah swt. for the safety of the Prophet Muhammad (saw) and invite Muslims who are present to always pray for the Prophet Muhammad (saw) as well. In speeches and religious forums, gratitude and praise to Allah swt., and salawat for the Prophet Muhammad (saw) are generality and ethics of speech.

(2)   وَرَحِمَ اللَّهُ أَبَا بَكْرِ الصِّدِّيقِ

*wa**rahima**llahu   'Aba Bakr as-ṣiddiq*

May Allah **bless**   *'Aba Bakr as-ṣiddiq*

لَقَدْ أَدَّ أَمَانَتَهُ،

Laqad adda amānatahu,

Indeed, he has carried out the mandate he carried,

وَ نَصَحَ أُمَّتَهُ

The people of the world,

He always protects his people,

وَلَمْ يَتْرُكْ إِلَى النَّاسِ بَعْضَ مَا قَالَهُ ۝

walam yatruk   ila an-nāsi   ba'da mā qalahu

and he has left the people without anyone gossiping about him

Context:

After Umar bin Khattab opened his speech by praising Allah swt. and praying to the Prophet Muhammad (saw), before praying at the pulpit of the Prophet's mosque, Umar bin Khattab continued by reviewing the services of Abu Bakr. Umar made his statement with emotion, humility, and great caution.

Data analysis:

Data (2) with data code 3.1.3-01 is a continuation of the opening speech of Umar bin Khattab. The speech contains directive speech in the form of a petition. The directive marker on the speech is the word **rahima**. Lexically in *the Al-Ma'ani dictionary, rahima* means to love; to cherish. In the statement *warahimallahu 'Aba Bakr as-ṣiddiq*, *rahima* is a perfect verb that has a function as a predicate, Allah is the subject, and *'Aba Bakr as-ṣiddiq* is an object. Thus, Umar bin Khattab prayed and invited the people to pray for Abu Bakr to be blessed by Allah swt.

When talking about Abu Bakr, Umar bin Khattab's voice sounded full of emotion, humility, and great caution. This is because Umar bin Khattab and the Muslims are still shrouded in grief over the death of Abu Bakr. In the same situation, Umar bin Khattab continued his speech by reviewing the services and kindness of Abu Bakr. He said that Abu Bakar had carried out the mandate he carried, always protecting the community, and Abu Bakar had left the community without anyone gossiping about him.

With the addition of a review of Abu Bakr's kindness and services at the beginning of his speech, Umar does not seem to make himself the subject of the message, but makes Abu Bakr the highlight at the beginning of his speech, as seen from the several times the affirmation of the pronoun "he" that Umar aimed at Abu Bakr. This can be seen because pronouns are language manipulations used by speakers to show a person's position in a discourse (hafizhullah, 2016). In addition, the state of the community is still very devastated by the death of Abu Bakar so that every talk about Abu Bakar's life will make the people's hearts feel moved. In addition to the sign of devotion to Abu Bakr, the emphasis on Abu Bakr's merits and goodness in Umar bin Khattab's speech can gain the attention and sympathy of the public to Umar bin Khattab. With the attention of the public, it is hoped that the essence of the speech delivered by Umar bin Khattab can be accepted, appreciated, and implemented properly.

(3)   اللَّهُمَّ إِنِّي غَلِيظٌ فَلَيِّنِّي

*Allāhumma innī ghalīẓun **falayyinī***

O Allah, indeed I am hard**, so be soft in my heart**

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقَوِّنِي!

*Allāhumma innī ḍaʿīfun **faqawwinī***

O Allah, indeed I am weak**, so strengthen me**

اللَّهُمَّ إِنِّي بَخِيلٌ فَسَخِّنِي

*Allāhumma innī bakhīlun **fasakhkhinī***

O Allah, indeed I am miserly**, so make me a generous**

Context:

From the pulpit of the Prophet's mosque and in front of the public, Umar bin Khattab continued his inaugural speech at the heart of the talk. With his awareness that some people are concerned about his resolute character, in his speech he prayed to Allah with emotion, humility, and caution while looking up. It is mentioned in Haekal and Audah (2000:94), that the community praised Umar's attitude and considered it a sign of Abu Bakr's premonition in choosing Umar as his successor.

Data Analysis:

Data (3) with data number 6.3.1-01-8.3.3-01 is found in Umar bin Khattab's inaugural speech. The speech contains directive speech in the form of a petition. The directive markers of the utterances are ***layyinī* 'soften my heart', *qawwīnī* 'strengthen my heart', and *sakhkhinī* 'make me generous'.** The three sentences are imperative verbs with the suffix "نِي" /ni/ at the end of imperative verbs. This suffix is a pronoun that functions to indicate the object that receives the action, namely "me". The first verb, لَيِّنِّي /layyinī/ is an imperative verb from the root word لَيَّنَ /layyana/ which lexically means to soften; relax; relax; soften; make flexible; flex (Al-Ma'ani Dictionary). With imperative form, the meaning becomes soft. The second verb, قَوِّنِي /qawwin/, is an imperative verb from the root word قَوَّى /qawwa/ which lexically means to strengthen; fortify; consolidate; strengthen; enrich; raise tension; promote; continue; harden (al-ma'ani dictionary). With the imperative form, the food becomes stronger. The third verb, سَخِّنِي /sakhkhinī/, is an imperative verb of the root word سَخَا /sakhā/ which lexically means generous; generous. With the imperative form, the meaning is to be generous.

The public's concern for Umar bin Khattab is his harsh character. So, Umar bin Khattab expressed his prayer to Allah by showing his gentleness and humility, accompanied by his upward gaze. This statement was formed by the arrangement of antonyms regarding Umar's awareness of his shortcomings, and then he asked that his shortcomings be replaced with positive things by Allah. In terms of his harsh character he prays to be softened, weak to be strengthened, and miser to be generous so as to bring about balance in him. This statement can convince the public that all their fears about Umar are incorrect premonitions.

In this prayer statement, it can be highlighted Umar's attitude about his awareness of not hesitating to admit his weaknesses and shortcomings as well as Umar's humility to correct the weaknesses that exist in him by always involving Allah swt. This can increase the public's confidence and trust in Umar bin Khattab, even mentioned in (Haekal & Audah, 2009: 94) that the community praised Umar's attitude and was considered a sign of Abu Bakr's exact premonition in choosing Umar as his successor.

Command

(4)   إِنَّ اللهَ ابْتَلَاكُمْ بِي، وَابْتَلَانِي بِكُمْ

Innallahabtalākum bī, wa-abtalānī bikum,

God tests you with me and tests me with you

وَأَبْقَانِي فِيْكُمْ بَعْدَ صَاحِبِي

o-abqānī, fīkum that is ṣāḥibī

And make me among you after my best friend

Context:

On the pulpit of the Prophet's mosque before carrying out the zuhur prayer witnessed by the community, Umar bin Khattab continued his speech after saying a prayer according to the data (3). Before continuing his speech, Umar made a pause from the prayer on the data speech (3). Umar bin Khattab was silent for a moment, waiting for him to be calmer again. In this speech, Umar declared that he was the leader of the community at that time.

Data Analysis:

Data (4) above with data number 9.4.1-01 above is an act of indirect command directive. The directive marker on the speech is the sentence ***Wa-abqānī fīkum se ve ṣāḥibī*** **'and made me among you after my companions'**. The speech emphasized the existence of Umar as a continuation of leadership among the community after the departure of the Prophet Muhammad (peace be upon him) and Abu Bakr As-Siddiq. This statement was intended by Umar to convey legitimacy, moral and spiritual authority as a new leader.

On the other hand, this statement was conveyed by Umar as an implication and command to the community to accept, support, help, and respect Umar bin Khattab as a new leader in the community at that time. With his indirect delivery, Umar again showed his side of humility. In addition, the statement begins with an emphasis from Umar bin Khattab that the situation that happens to him and the community is a test from Allah swt, namely in the words of *Innallahabtalākum bī, wa-abtalānī bikum, '*Allah tests you with me and tests me with you*'.* This indicates that the situation that occurred was not a coincidence, but part of Allah swt's plan. By declaring that Allah stw. testing them against each other, Umar emphasized the sacred and responsible reciprocal relationship between the leader and the led. This gives a strong message that Umar's existence among the community is the will of Allah swt. after the departure of the Prophet Muhammad (peace be upon him) and Abu Bakr. This not only gives legitimacy to Umar but also implies that the community must accept, support, and cooperate in managing the government as part of the mandate given by Allah swt.

(5)   ﴾اتَّقُوا اللَّهَ، عِبَادُ اللَّهِ، وَأَعْيْنُونِي عَلَى أَنْفُسِكُمْ بِكَفِّهَا عَنِّي

*Fa-ittaqū **Allāh**, 'ibādu Allāh,*

Fear Allah, O servants of Allah,

a'ynūnī   'alā anfusikum bi-kaffiha 'annī

And help me in taking care of you (the people) by restraining me (from anger)

Context:

The above speech is the second speech delivered by Umar before the zuhur prayer at the Prophet's mosque witnessed by the people, precisely on the third day after Umar's first initiation as caliph, namely on 25 Jumadil Akhir13 H/25 August 636 AD. During those three days, Umar announced the mobilization of the war to Iraq with Musanna bin Haritsah and ordered the prisoners of war to be returned to their respective families. Some of the people still highlight Umar's harsh attitude, especially doubting his order to release prisoners of war (Haekal and Audah, 2000:94-95). Therefore, in this second speech, Umar explained in detail and straightened out the character of his leadership, as well as explaining and the policies that he would carry out during the government.

Data Analysis:

Data (5) above with data number 25.7.1-02-26.7.1-02 is a directive speech act that shows an order. The directive markers on the utterances are the phrases ***ittaqū*** *Allāh,* **'fear Allah '** *and **a'ynūnī*** **'help me'**. اتَّقَ /*Ittaqu/* is an imperative verb from the basic form اتَّقَ /*ittaqa/* which lexically means piety. While أَعْيْنُو / *a'yunū/* is an imperative verb derived from the root word أَعَانَ/*a'āna/* which lexically means to help; to help.

In the speech, Umar ordered the community to always fear Allah swt. The policies that exist in his leadership must be based on piety to Allah swt. Piety means fear of disobeying

Allah swt. and always carry out obedience to Allah swt (Tafsir ibn Katsir in Harnita et al., 2018:9). With Umar bin Khattab ordering such a thing, it is certain that his government is always based on the basis of Islam.

In the second speech, Umar also emphasized the explanation of his firm and harsh character which was worried by several parties. That he did admit his character, but after he converted to Islam, his harsh nature has been softened. However, this trait will still apply to those who are tyrannical and hostile to Muslims, but for those who are honest, who adhere to religion, and behave justly, Umar will be gentler than all of them (Haekal and Audah, 2000:97). It is also described in his saying, **wa-a'ynūnī** *'alā anfusikum bi-kaffiha 'annī* 'and help me in taking care of you (the community) by restraining me (from anger)'. From that speech, Umar asked the community to help him in taking care of the community, especially in the phrase *bi-kaffiha 'annī '*by holding me (from anger), indirectly Umar bin Khattab emphasized that all people should work together to make all people fear Allah swt. If the community commits wrongful and deviant acts, then Umar's anger will not be contained. Therefore, cooperating in spreading kindness and obedience will make Umar's harsh nature disappear, even gentler than anything else.

Prohibition

فَلَا يَقُوْلَنَّ أَحَدُكُمْ إِنَّ عُمَرَ قَدْ تَغَيَّرَ مُنْذُ وَلِّيَ.   (6)

Falā yaqūlanna aḥadukum
Don't be among you who say
inna 'Umara qad taghayyara mundhu walliya
that Umar has changed since becoming the leader of the
Context:
The above speech is the speech of Umar bin Khattab in the fourth speech. The speech was delivered in the Arabian Peninsula after Umar ordered the evacuation of Christian Najran. This is considered by some parties to be a violation of the sustainability of the policies of the Prophet Muhammad (saw) and Abu Bakr. However, it turns out that Umar carried out the emptying of the Najran Christians because the Najran Christians violated the agreement they had made with the Prophet Muhammad (peace be upon him), namely they carried out usury. So Umar had the right to expel them from the Peninsula. So in fact, Umar's deeds should be commended in his struggle to strengthen the teachings of Islam. Umar delivered his fourth speech which was considered by the community to have a good influence on the hearts of the people. The community considers that the sincerity of his heart is reflected in his words. His attitude is not selfish but solely for the sake of Allah swt. and for the public interest as seen from every word he says

Data Analysis:
Data (6) with data number 25.7.1-02-26.7.1-02 is a prohibition directive speech. The directive marker of the utterance is found in the verb of the forbidden form ***lā yaqūlanna*** 'do not speak'. The verb is composed of لا /lā/ which indicates negation or prohibition so that it means no/don't. The negation is combined with the imperative verb ***yaqūlanna*** so that the use of this verb form indicates a command that should not be violated and gives a strong emphasis that the forbidden act should be avoided completely. The particle نَّ /nna/ at the end of the verb is taukid (affirmation). This shows a strong and firm prohibition, and makes the order spoken by Umar bin Khattab indisputable. The word *'* one of you' affirms that this prohibition applies to all listeners without exception. The use of strong and indisputable prohibitions in the form of orders shows Umar's authority and seriousness in enforcing these rules. He uses clear and direct language to convey this message, removing ambiguity and demonstrating assertive leadership.

Umar bin Khattab's policy in emptying the Najran Christians has become a question for some parties. In fact, Umar bin Khattab had a strong foundation in doing that. When the Najran Christians had violated the agreement agreed with the Prophet Muhammad (peace be upon him), then there was no longer any reason for them to remain in Arabia. Therefore, Umar said that he never changed. All the policies that he issued in the government were solely because of Allah swt. and for the benefit of society and Islam. By giving orders to the public not to make assumptions that Umar had changed after becoming a leader, Umar not only protected his personal integrity, but also avoided instability and public distrust of his government. In the principle of government, what Umar does includes the aspect of accountability, namely policy transparency to maintain social harmony and ensure that his authority is not questioned. Thus, Umar intends to ensure that people must understand that his policies remain consistent for the development of Islam and society, and that the changes that exist in the perception of some people are not true.

Type of Warning

وَلَئِنْ أَحْسَنُوا لَأُحْسِنُ إِلَيْهِمْ، وَلَئِنْ أَسَاءُوا لَأُنَكِّلُ بِهِمْ. (7)

Wa la'in aḥsanū   lauhsinu ilayhim,

Truly, if they do good deeds, I will repay them with kindness

wa la'in asā'ū launakkilu bihim.

But if I commit a real crime, I will punish him severely

Context:

The above speech is the final speech of Umar bin Khattab in his inaugural speech delivered at the inauguration of Umar bin Khattab at the Prophet's Mosque. The speech was delivered before the zuhur prayer on the pulpit of the Prophet's Mosque in the presence of the community. After giving the speech, Umar came down from the pulpit and received the zuhur prayer.

Data Analysis:

Data (7) with data number 12.4.6-01 is the speech of Umar bin Khattab which contains directive speech in the form of a warning. In Arabic grammar, the speech is composed of *the number of syartiyyah*, which is a kalusa consisting of *the isim of the condition* and *the answer of the condition*. *The condition isim* is *an isim* that connects two sentences. The first sentence is called *a condition* and the second sentence is called a conditional answer. In Indonesian, *the conditions* and *answers* are called causal conjunctions.

In the speech, there are two clauses that contain the condition and the condition answer. *The first phrase* that includes the conditional isim is the phrase *la'in aḥsanū* 'Really, if they do good'. The particle /in/ 'if' is a particle used to indicate the condition/cause of a condition. The answer to the condition for the phrase is the utterance of *lauhsinu ilayhim* 'really, I will repay them with kindness'. Thus, it can be interpreted as a cause-and-effect condition. If the people want to be repaid with kindness by Umar bin Khattab, then they must also do good. The second phrase that is included in the conditional isim is the phrase *la'in asā'ū* 'if you commit a crime'. The particle /in/ 'if' is a particle used to indicate the condition/cause of a condition. The answer to the condition for the phrase is *launakkilu bihim*'s speech 'I will really punish severely'. *Isim the condition* and *the answer to the condition* are a cause-and-effect relationship, that is, if the community commits a crime, then Umar bin Khattab will punish them strictly.

The final speech at Umar bin Khattab's inaugural speech indicates that Umar emphasizes justice in his leadership. The speech emphasised that the replies people receive depend on what they do. If they do good, then Umar bin Khattab will repay with kindness. On the other hand, if they do evil, then Umar bin Khattab will also give a severe punishment, according to what they do. On the other hand, by being given a stern warning, it is hoped that the community will always carry out good deeds and abandon reprehensible deeds. This affirmation is also

expected to be a *deterrent* for people who consider doing bad. Then, the use of *la* particles in *lauhsinu* and *la'in asā'ū* is a *qosam* particle, which is a particle that signifies an oath. It shows the strength and certainty of the actions that Umar bin Khattab will take. In this case, Umar bin Khattab as the new leader among the people had full power and a strong determination to carry out justice and provide consequences in carrying out good and punishment.

Requesting Attention

يَٰٓأَيُّهَا النَّاسِ خِصَالٌ أَذْكُرُهَا لَكُمْ فَخُذُونِي بِهَا (8)

Ayyuhā an-nāsi khiṣālun 'ażkuruhā lakum

O people, there are several things that I have mentioned to you

Faḵhużūnī bihā

so demand me with him

Context:

The above speech is the second speech delivered by Umar before the zuhur prayer at the Prophet's mosque in the presence of the community, precisely on the third day after Umar's first initiation as caliph, namely on 25 Jumadil Akhir 13 H/25 August 636 AD. During those three days, Umar announced the mobilization of the war to Iraq with Musanna bin Haritsah and ordered that the prisoners of war be returned to their respective families. Some of the people still highlight Umar's harsh attitude, especially doubting his order to release prisoners of war. Therefore, in this second speech, Umar explained in detail and straightened out the character of his leadership, as well as explaining and the policies that he would carry out during the government. In the above speech, Umar bin Khattab called on the public to explain the policies of his government.

Data Analysis:

Data (8) with data number 22.6.1-02 is the second speech of Umar bin Khattab which contains directive speech asking for attention. The directive marker that indicates begging for attention is found in the phrase *Ayyuhā an-nāsi* 'O people'. In Arabic grammar, this call/exclamation is called *munada*. This call is usually marked by particles that show an exclamation, as in Umar bin Khattab's speech above, namely *Ayyuhā* 'o'o'. *Munada* aims to indicate the subject that is being explained or communicated in a sentence. This aims to make the intended subject get emphasis and highlight so that it can help listeners to focus on the core of the conversation to make it easier to understand and interpret the meaning of speech more clearly. In the context of the above sentence, Umar made an appeal to the public when he was going to mention his policies in the government. This is one of the core of the conversation so that Umar emphasizes the public as a listener so that the policies that he will speak can be accepted and implemented properly by the hearts and minds of the people.

CONCLUSION

The results of this study identified 34 utterances containing directive speech acts in the five speeches of Umar bin Khattab, which are categorized into 9 requests, 18 commands, 3 requesting attention, 1 prohibition, and 1 type of warning. Umar bin Khattab's inaugural speech as Caliph emphasized the importance of prayer, humility, and seeking Allah's guidance. Through directive speech, he invoked blessings for the Prophet Muhammad, praised Abu Bakr's virtues, and sought support and guidance from the Ummah, highlighting the significance of piety and humility in leadership.

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