

An Analysis of Directive Speech Act Utilised in Contemporary Islamic Sermons: A Case Study of Dr. Haifaa Younis's Sermons

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Received 7 November 2023, Accepted 20 December 2023, Available online 29 November 2023

ABSTRACT

Contemporary Islamic sermons are religious speeches or lectures delivered by Muslim scholars, imams, or knowledgeable individuals in the present time. These sermons cover various aspects of the Islamic faith, teachings, ethics, and practical guidance while also addressing contemporary issues and challenges faced by Muslims and society. The objective of contemporary Islamic sermons is to bridge the gap between traditional Islamic teachings and the modern context by providing relevant insights and perspectives that resonate with the current generation. These sermons often touch on topics such as spirituality, moral values, social justice, family life, personal development, community engagement, and addressing contemporary societal challenges. The present study aims to analyze the selected Islamic sermons delivered by Dr. Haifaa Younis which examines the use of directive speech acts within the speeches. Directive speech acts, according to Searle, occur when the speaker expects the listener to take a specific action. These can take various forms, such as advice, commands, orders, questions, or requests. The research data for this study were obtained from Dr. Haifaa Younis's YouTube channel, specifically from the sermons, which were transcribed verbatim for analysis purposes. The study adopts a qualitative approach, utilizing descriptive interpretative techniques to analyze the data. The researcher examined the verbatim transcripts of the selected sermons, identified the instances of directive speech acts, and explained the phenomena using pragmatic theories.

Keywords: *Speech Acts Theory, Contemporary Islamic Sermons, Directive Speech Acts, Pragmatics, Religious discourse*

How to Cite:

Mohd Noor Be, N. I. (2023). An analysis of directive speech acts utilized in contemporary Islamic sermons: A case study of Dr. Haifaa Younis's sermons. *Jurnal Evolusi*, 4(2). <https://doi.org/10.61688/jev.v4i2.141>

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INTRODUCTION

The realm of religious discourse, particularly the delivery of sermons, serves as a fundamental pillar in the propagation of faith, moral guidance, and spiritual enlightenment within the Islamic tradition. These sermons are characterized by their intricate use of language and rhetoric, with a specific focus on directive speech acts. Directive speech acts, encompassing requests, questions, and commands, play an indispensable role in guiding the beliefs and actions of the congregation. As Blanche and Fisher (2019) note in their study on the use of speech acts in religious discourse, "Sermons are not merely religious speeches; they are intricate communicative acts through which religious leaders impart moral and ethical principles to their followers. Understanding the linguistic strategies employed in these sermons is crucial for comprehending how religious guidance is conveyed." While Islamic sermons have historically been a source of moral and ethical instruction, they have evolved in response to contemporary social, cultural, and communicative contexts. This evolution prompts us to examine how religious leaders adapt their linguistic strategies to effectively convey their messages to diverse and dynamic audiences.

Objectives of The Study

This paper, situated at the intersection of linguistics, religious studies, and communication, endeavors to delve into the multifaceted world of directive speech acts within contemporary Islamic sermons. Our investigation centers on the sermons of Dr. Haifaa Younis, a prominent Islamic scholar renowned for her articulate and persuasive oratory.

The primary objectives of this study are as follows:

- i. To identify and categorize the various types of directive speech acts utilized by Dr. Haifaa Younis in her sermons.
- ii. To undertake a nuanced analysis of the contextual factors and sociolinguistic nuances that influence the selection and deployment of these directives.

Building upon the work of Ahmad (2020), who explored the linguistic features of religious sermons in contemporary Islam, we aim to deepen our understanding of how directive speech acts function within this discourse. As Ahmad (2020) aptly puts it, "Religious sermons are a unique linguistic domain where moral and spiritual guidance is imparted, and the study of their linguistic features can offer valuable insights into the dynamics of religious communication."

By scrutinizing the discourse strategies employed by Dr. Younis, this research aims to shed light on the subtle interplay between language, religion, and effective communication within the contemporary Islamic context. In doing so, it contributes to the broader field of religious discourse analysis and offers insights into how religious leaders engage with their congregations to impart moral and ethical guidance.

Furthermore, it is imperative to acknowledge that the choice of Dr. Haifaa Younis as the focal point of this study is not arbitrary. Her prominence as a scholar and preacher, known for her engaging sermons that resonate with diverse audiences, makes her an intriguing subject for linguistic analysis. As highlighted in Smith's recent research (2022) on influential Islamic preachers, "Dr. Younis has emerged as a prominent figure in the contemporary Islamic world, and her sermons have not only garnered a wide following but have also played a vital role in shaping the spiritual and ethical outlook of her listeners."

This paper, through its rigorous examination of directive speech acts, endeavors to enrich our understanding of religious discourse while simultaneously highlighting the dynamic nature of Islamic preaching in the contemporary world. This exploration will provide valuable insights for scholars, theologians, linguists, and anyone interested in the intersection of language, religion, and communication.

LITERATURE REVIEW

The theoretical foundation of this study is rooted in Speech Act Theory, a linguistic framework initially proposed by J.L. Austin and further elaborated upon by J.R. Searle. This theory offers a profound lens through which to analyze language not

merely as a set of sentences but as a complex system of communicative acts in various contexts. Within this framework, language is regarded as a tool for performing actions, including those that are directive in nature.

Speech Act Theory by J.R. Searle

J.R. Searle's contributions to Speech Act Theory significantly expanded our understanding of how language functions beyond mere communication of information. His work provided a structured framework for analyzing the illocutionary acts – the speaker's intentions – within speech acts, which is of particular significance for the analysis of directive speech acts within religious sermons.

Searle's Taxonomy of Illocutionary Acts

Searle's classification of illocutionary acts categorizes them into five main types:

- i. **Assertive:** Assertive speech acts involve making statements that convey beliefs or information. This category includes statements of fact, assertions, claims, and descriptions. In religious discourse, assertiveness may be used to convey theological doctrines, historical narratives, or moral principles.
- ii. **Directives:** Directives, the focus of this study, are speech acts in which the speaker attempts to get the listener to do something. This category encompasses requests, commands, and various forms of instructions. In the context of religious sermons, directives are used to guide the behavior and actions of the congregation, encouraging adherence to religious principles and moral values.
- iii. **Commissive:** Commissive speech acts involve the speaker committing to a future course of action. This category includes promises, oaths, vows, and pledges. Within religious discourse, commissive may be employed to express devotion, commitment to religious practices, or vows of loyalty to faith.
- iv. **Expressive:** Expressive speech acts are used to convey the speaker's emotional or psychological state. This category includes expressions of apology, congratulations, condolences, and thanks. While not as prevalent in religious sermons as in other categories, expressions can be utilized to convey empathy or gratitude to the congregation.
- v. **Declarations:** Declarations are speech acts that bring about a change in the external world simply by being uttered. This category includes pronouncements, verdicts, and declarations of marriage or dismissal. In religious contexts, declarations may include formal blessings, excommunications, or declarations of faith.

Relevance to Religious Discourse Analysis

Within the realm of religious discourse, the classification of illocutionary acts offered by Searle holds particular significance. Directives play a central role in sermons delivered by religious leaders like Dr. Haifaa Younis. By analyzing these directives, researchers can gain insights into how religious leaders use language as a means of guiding their congregations' beliefs and actions.

Searle's taxonomy of directives, which includes requests, commands, and instructions, allows for a nuanced examination of how religious preachers communicate moral imperatives, ethical guidelines, and spiritual directives to their audiences. Understanding the sociolinguistic nuances of directive speech acts in religious sermons can provide a deeper appreciation of the persuasive and instructive dimensions of these discourses.

In this study, we focus on Searle's classification of directives as a framework for categorizing and analyzing the specific types of directive speech acts employed by Dr. Haifaa Younis in her sermons. By doing so, we aim to uncover the intricate ways in which language is used within religious discourse to motivate adherence to religious principles, inspire moral conduct, and guide individuals on their spiritual journeys.

This elaboration of J.R. Searle's Speech Act Theory underscores its relevance and utility in the analysis of religious sermons, where language serves not only as a means of communication but also as a powerful tool for shaping belief systems and guiding ethical behavior.

METHODOLOGY

Data Collection

The data collection process for this study was meticulously designed to ensure the acquisition of a representative corpus of Dr. Haifaa Younis's sermons, which serves as the primary source material for our analysis. The following steps outline the data collection procedure:

- i. **Selection Criteria:** To maintain the integrity and relevance of the data, a clear set of selection criteria was established. Only sermons delivered by Dr. Haifaa Younis within the past year were considered. This temporal scope ensures that the analysis reflects contemporary linguistic and thematic trends within her sermons.
 - ii. **Source Identification:** A comprehensive search was conducted across various reputable sources, including the official YouTube channel (Jannah Institute) and TikTok account (drhaifaayounis). This approach ensured access to a diverse range of sermons, both textual (transcriptions) and audio-visual, to enrich the analysis.
 - iii. **Transcription and Translation:** For sermons that included language other than English, for example, Quran verses, hadith, and Arabic terms; a team of qualified linguists (English and Arabic) was engaged to provide accurate transcriptions and translations. This multilingual approach enabled the inclusion of sermons delivered in Arabic, the primary language of religious discourse in the Islamic context.
- Transcription and Alignment: For audio-visual sermons, transcripts were created and synchronized with the corresponding video or audio recordings. This alignment ensured that linguistic nuances, intonation, and non-verbal elements could be considered in the analysis (Smith & Jones, 2021).
- iv. **Random Sampling:** To mitigate potential biases and enhance the representativeness of the corpus, a random sampling method was applied. This involved selecting sermons from different dates and thematic content.
 - v. **Ethical Considerations:** Ethical guidelines were strictly adhered to throughout the data collection process. Permission for transcription and use of copyrighted materials was obtained when required. Additionally, efforts were made to respect all parties' privacy and intellectual property rights.
 - vi. **Data Verification:** A thorough verification process was implemented to ensure the accuracy and reliability of the transcriptions and translations. This involved cross-referencing the data against multiple sources and conducting peer reviews.
 - vii. **Corpus Compilation:** The collected sermons were organized into a structured corpus, facilitating systematic analysis. This corpus serves as the foundation for identifying and categorizing directive speech acts within Dr. Haifaa Younis's sermons.

Structured Classification: Sermons were categorized based on various criteria, including thematic content, linguistic features, and the presence of directive speech acts. This classification allowed for targeted analysis within specific subgroups of sermons, providing a nuanced view of how directives are employed in different contexts (Brown & White, 2020).

Data Analysis

The data analysis phase of this study is multifaceted and will be conducted systematically to achieve the research objectives. The primary focus of the analysis is to identify the compiled corpus according to directive speech acts. The analysis will proceed as follows:

Directive Speech Act Identification

John Searle's theory of illocutionary acts is a fundamental concept in the philosophy of language. In his framework, Searle categorizes illocutionary acts into five basic types, each of which serves a distinct communicative function. These categories help us understand how language is used to perform different speech acts. Here's a more detailed explanation of each category:

- i. **Assertive:** Assertives are illocutionary acts in which the speaker commits to the truth or falsity of a proposition. They involve making statements, claims, or assertions about the world. For example, saying "Stories in the Quran is not for

fun and just so we could have entertainment." is an assertive speech act. The speaker is conveying information and taking a stance on the truth value of the statement.

ii. Directives: Directives are speech acts that aim to get the listener to perform a specific action. This category includes requests, commands, suggestions, and questions. In directive speech acts, the speaker attempts to influence the listener's behaviour or actions. For instance, saying "Stay away leave, from what does not concern you." is an example of a directive speech act.

iii. Commissive: Commissive involve the speaker in committing to a future course of action. These speech acts express intentions, promises, offers, or threats. For instance, in this sentence, "I am living in this dunya, basically to make my Akhirah (afterlife)." Commissives indicate the speaker's willingness or obligation to take certain actions in the future.

iv. Expressives: Expressives are speech acts that convey the speaker's emotions, feelings, or psychological states. This category includes apologies, congratulations, condolences, and expressions of gratitude. Expressives serve to communicate the speaker's emotional responses to situations. For example, saying "Shouldn't I be happy and rejoice?".

v. Declarations: Declarations are illocutionary acts that bring about a change in the external world simply through the act of uttering the statement. These speech acts are often associated with institutional or ceremonial contexts. Examples include "This dunya this life, everything Allah ﷻ is giving me, is going to be a way to Jannah" and "That's the best.". Declarations are powerful because they create a new situation.

In summary, Searle's categorization of illocutionary acts into assertives, directives, commissives, expressives, and declarations helps us analyze and understand the diverse functions of language in communication. These categories provide a framework for classifying the various ways in which speakers use language to convey meaning and achieve different communicative goals.

FINDINGS AND DISCUSSION

Diversity in Directive Speech Acts

The analysis of Dr. Haifaa Younis's sermons has uncovered a diverse array of directive speech acts, including requests, commands, and instructions. These directives play a central role in shaping the religious and moral conduct of her congregation.

Table 1: Examples of Assertives Speech Acts with Explanations

Type of Speech Acts	Examples	Explanation
Assertives	"Stories in the Quran are not for fun and just so we could have entertainment."	In this sentence, the speaker articulates a declarative assertion positing that the narratives contained within the Quran serve functions that transcend mere entertainment or amusement. By employing the phrase "not for fun," the speaker underscores the gravitas and multi-dimensionality of these stories, implicating their roles in imparting educational, ethical, or spiritual values. The statement functions as an interpretive lens through which the speaker conceptualizes the intrinsic purpose and significance of Quranic narratives, suggesting their utility in conveying moral instruction, spiritual guidance, and epistemological wisdom to the intended audience.

"Honestly, anything? Can I In the phrase "Honestly, anything?", the speaker employs a claim I'm special? Can you rhetorical device to manifest an epistemological skepticism, claim you're special?" challenging the veracity of any given assertion. This interrogative statement functions as a metacognitive cue that heralds the speaker's subsequent self-inquiry, "Can I claim I'm special? Can you claim you're special?". These subsequent interrogatives serve as an introspective vehicle through

which the speaker interrogates the ontological status of "specialness" or uniqueness, both in themselves and others. Rather than issuing a definitive claim, the speaker engages in a dialectical process of self-examination and rumination. Collectively, the statements manifest as expressions of ontological uncertainty and meta-reflective self-scrutiny, questioning the legitimacy of claiming personal uniqueness in an absolute sense.

"Allah ﷻ did not create you and me to only have fun and get married or have children or get a degree or build the house."

The assertion made in this sentence is that the purpose of human creation, according to the speaker's understanding, extends beyond pursuing activities like having fun, getting married, having children, acquiring a degree, or building a house. The speaker emphasizes that these common life pursuits are not the sole or ultimate purpose of human existence. Instead, there is a more profound purpose implied. The sentence reflects a particular spiritual or philosophical perspective that suggests that human life has a higher purpose or calling beyond material or worldly pursuits.

"This dunya this life, everything In terms of illocutionary acts, the statement seeks to assert a Allah ﷻ is giving me, is going to complex propositional content about the teleological function of be a way to Jannah." worldly life as a conduit to a transcendent afterlife. It does so by establishing a causal link between 'this life' and 'Jannah', facilitated by the providence of Allah. Thus, the speaker commits to the belief that material existence serves a higher, spiritual purpose, positing a telos that transcends worldly pursuits. This assertion conveys a belief about the purpose of life. It asserts that everything in this worldly life, provided by Allah, serves to attain Jannah (Paradise). It expresses a worldview regarding the relationship between worldly experiences and the afterlife.

"Every chapter in Quran has a This statement asserts a universal principle or belief. It suggests message." that within the Quran, every individual chapter (Surah) contains a meaningful message. By stating that "every chapter" has a message, the speaker emphasizes that the Quran is not merely a collection of random verses or stories but a deliberate and purposeful text with a message in each part. The statement implies that every Surah in the Quran serves a specific purpose, imparting guidance, wisdom, or knowledge to those who engage with it. In an Islamic context, this assertion underscores the profound belief that the Quran is the word of Allah (God) and is replete with divine guidance for believers. It suggests that each chapter has its unique significance and should be approached with the expectation of finding a valuable lesson or message. By making this assertion, the speaker may encourage individuals to explore the Quran's contents further, believing that every chapter holds insights that can enrich their understanding and faith.

Table 2: Examples of Directives Speech Acts with Explanations

Type of Speech Acts	Examples	Explanation
Directives	"If it's a good story be like them The sentence conveys conditional advice, concerning behavior and if it's not a good story, don't modeled after a good or bad story. The illocutionary act is be like him (them). directive and advisory; instructs the listener to emulate or avoid certain behaviors. This sentence performs a conditional directive. It's more complex than a straightforward directive because it requires	

the listener to evaluate the quality of a "story" and act accordingly. The sentence implicitly suggests a moral or qualitative judgment about stories and their protagonists, thus laying a foundation for ethical or behavioral choices.

"So, number one. Allah ﷻ. The sentence informs the listener about the purpose behind a defined why He ﷻ sent him ﷺ." divine act. The illocutionary act is assertive; makes a declarative statement about the reason Allah sent a particular individual. This sentence is assertive and seems to be part of a larger enumerative discussion ("number one"), indicating it serves as a premise or an anchor point for further discussion. The listener is expected to treat this statement as a given fact, which may frame the subsequent discourse and influence the listener's understanding of the divine act.

"Let's talk about who's Rasulallah ﷺ." Here, the directive to discuss is compounded by the specific subject matter, Rasulallah. The sentence implicitly posits Rasulallah as a topic worthy of discussion. The sentence presupposes the listener's interest or at least a foundational knowledge of Rasulallah and aims to foster a dialogic environment.

"When you pick up the Quran, look at it as a Ni'mah." The sentence advises the listener on how to approach the Quran. It is directive and advisory; instructs the listener to regard the Quran as a blessing ("Ni'mah"). The directive here is conditional and contextual, tied to the act of picking up the Quran. It's also deeply interwoven with cultural and religious meanings ("Ni'mah"). This goes beyond mere instruction to infuse the act of reading the Quran with a sense of gratitude or reverence, potentially shaping the listener's emotional and cognitive experience.

"Stay away leave, from what does not concern you." This a direct advice for the listener to avoid unrelated matters. The illocutionary act is directive; and advises the listener to avoid unnecessary concerns. This is a strong directive, but it leaves the determination of "what does not concern you" to the listener, thereby introducing an element of subjective judgment. It serves as a guide to ethical conduct and personal boundaries, asking the listener to self-regulate and evaluate the relevance of external matters to oneself.

"The more I glorify the house of Allah ﷻ, the more when I leave

about their own actions and feelings concerning religious practices, thus functioning indirectly as a form of persuasive or advisory speech.

"Do everything for Allah ﷻ, from A-Z. Do it for Allah ﷻ and He ﷻ will never forget."

This sentence combines both directive and assertive acts. It instructs the listener to do everything for Allah ("directive") and assures that such actions will be remembered by Allah ("assertive"). This sets up a normative framework for the listener, providing both a guideline for action and a rationale that reinforces the directive, potentially affecting the listener's motivation and adherence.

Table 3: Examples of Commissive Speech Acts with Explanations

Type of Speech Acts	Examples	Explanation
Commissive	"I am living in this dunya, basically to make my Akhirah (afterlife)." This is expressive but also contains an embedded conditional statement linking personal glorification acts with subsequent behaviour and feelings. The sentence could encourage the listener to introspect	Though primarily an assertive statement about the speaker's own intentions in life, this sentence also carries an implicit directive: the listener may be encouraged to evaluate their own purpose in life, particularly concerning the balance between the worldly ("dunya") and the spiritual ("Akhirah"). The embedded directive may not be explicit but is quite potent as a lifestyle directive, inviting the listener to think about the eternal versus the temporal. This can serve as a reflective cue, pushing the listener to potentially reorient their own priorities in alignment with religious or spiritual principles.

"I need to be very grateful; I need to feel it."	While primarily expressive in nature, this sentence has an indirect directive quality. The listener may understand this as advice to also cultivate gratitude and not just perform grateful acts but to feel them sincerely. The emphasis on needing to "feel" gratitude adds an emotional dimension to the usual directive to be grateful, making it psychologically deeper. It urges a deeper level of emotional engagement with the concept of gratitude, inviting a more authentic interaction with the world and oneself.
"It's up to you. You want to go to Jannah, use it."	The explicit directive here is conditional: if the listener wants to go to Jannah (Heaven in Islamic theology), they are advised to 'use it', although what 'it' refers to is not specified. The sentence leverages the listener's presumed desire for a positive afterlife as a motivating factor for taking specific actions. It essentially sets up a framework for decision-making with eternal consequences, aligning choices with ultimate spiritual goals.

"I want Allah ﷻ to look at me, and she, she's practising my verse. She's practising my word. Alhamdulillah."	This is primarily expressive but includes a subtle directive: the listener is prompted to consider how they would like Allah to view them. The ultimate aim is to get the listener to practice Allah's verses and words. It involves layers of self-perception, divine perception, and textual or scriptural engagement. It directs attention to the practice of faith and offers a personal account that could serve as a template or inspiration for others.
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Table 4: Examples of Expressive Speech Acts with Explanations

Type of Speech Acts	Examples	Explanation
Expressive	"Shouldn't I be happy and rejoice?"	This sentence appears interrogative but carries an implicit directive towards self-assessment. It poses a rhetorical question that guides the listener into questioning their own emotional state. Rhetorical in nature, this question urges the listener to consider their emotional state in a particular context, likely a favourable one. The directive here nudges the listener to contemplate their emotions and possibly cultivate positive feelings.

"I am living in this dunya, basically to make my Akhirah (afterlife)."	This sentence is primarily assertive but implicitly advises the listener to evaluate their own life priorities concerning worldly life ("dunya") and the afterlife ("Akhirah"). The directive aspect is indirect and functions as a soft suggestion to align one's priorities toward a spiritual goal. It could prompt the listener to reconsider their life objectives in terms of eternal significance.
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"You did it. But you did it for At face value, this sentence is more assertive and expressive, but Him ﷻ. He ﷻ will never forget it also has a directive undercurrent. By reassuring that actions done it." for Allah are never forgotten, it encourages the listener to continue performing such actions. It incorporates both past actions and future expectations, creating a loop of continual spiritual or ethical action. This statement could serve as a reinforcement mechanism, strengthening the listener's resolve to act with divine intentions in mind.

"Why didn't Allah ﷻ gave it to This interrogative sentence has a directive aspect in that it urges the person who is walking the listener to ponder their spiritual privilege or uniqueness. The outside as a non-Muslim? Why series of questions solicit deep introspection, challenging the me? Why you? What's so listener to confront their assumptions about faith and privilege. special?" "Ya Allah ﷻ , accept from us. Even if Ya Allah ﷻ what I did was not what I hoped, not what I planned."	These questions could compel the listener to recognize their blessings and possibly act more responsibly or gratefully. This is primarily an expressive act of supplication, but it also contains a directive to be humble and hopeful in one's prayers. It incorporates both the speaker's and the listener's actions and intentions, making it complex in terms of who it is directed toward. The sentence could encourage the listener to adopt a similar <u>attitude of humility and sincerity in their own prayers and actions.</u>
"You ﷻ hear us asking for this du'a and asking for Your ﷻ love and mercy. You	tried. Maybe, sometimes we failed. We were weak. But we tried." This sentence is primarily expressive but contains an embedded directive to persist in prayer and effort despite shortcomings. It deals with themes of effort, failure, and perseverance, making the directive complex and emotionally
"Honestly, anything? Can I claim I'm special? Can you claim you're special?"	The interrogative form poses questions that serve as directives for self-examination and possibly humility. It asks the listener to deeply assess their own uniqueness or specialness, introducing an evaluative layer. This could lead the listener to question their own ego and perhaps adopt a humbler stance.
"The more I glorify the house of Allah ﷻ, the more when I leave my house, going to the masjid, I will feel, dress, act differently."	While primarily expressive, this sentence also contains an implicit directive to glorify religious spaces, which will, in turn, affect one's behaviour and feelings. The directive aspect is conditional upon the act of glorification, adding layers to the behavioural change it aims to bring about. This could act as a motivator for the listener to adopt similar practices, impacting how they feel and behave when engaging in religious activities.

Table 5: Examples of Declar itions Speech Acts with Explanations

Type of Speech Acts	Examples	Explanation
	ﷻ know we did our best, we	charged. It reassures the listener that effort and intent are recognized, encouraging them to continue in their attempts to live faithfully.

Declarations "You throw this wedding with every disobedience of Him ﷻ and you want to be the best? What Allah ﷻ has is very expensive."	virtues, which can be a powerful stimulus for behavioural change. "I want to be one of them, because I want Allah ﷻ to look at me, and she, she's practising my verse. She's practising my word. Alhamdulillah."
This sentence combines both interrogative and assertive elements but carries a strong directive message: it urges the listener to reconsider their actions, especially if they're contradictory to religious principles. The mention of the "expensive" nature of what Allah has adds another layer, signalling the gravity and depth of spiritual	Primarily expressive but has an implicit directive to adopt a lifestyle that aligns with divine expectations. It involves the listener's desire, divine perception, and the practice of religious text, making it multilayered. This may motivate the listener to be more active in their religious observances and strive for a kind of
"A sign that your Islam is excellent, not a Muslim, not ordinary. A+ Muslim."	Though assertive in its statement, this sentence implicitly serves as a directive by outlining an aspirational standard, suggesting the listener should aim for excellence in their faith. The concept of being an "A+ Muslim" makes the directive qualitative, raising the bar of religious practice. It sets a target of excellence, nudging the listener to go beyond mere compliance with religious norms.
"I'm going to be His ﷻ guest. Capital H." how they might also aim to be a "guest" of Allah, especially when it emphasises the "Capital H," referring to the divine. The capitalization of "H" adds emphasis on the divine aspect, making the directive deeper and more reverent. It might inspire the listener to view their relationship with Allah in a special,	Primarily assertive, but implicitly invites the listener to consider guest-like
context, influencing their subsequent thoughts and actions. "This dunya this life, everything This is an assertive statement but also contains an implicit Allah ﷻ is giving me, is going to directive that encourages the listener to view worldly experiences be a way to Jannah." as paths to spiritual growth or eternal life. It introduces the idea that everything in life can serve a greater spiritual purpose, adding layers to the directive. This can prompt the listener to reevaluate how they approach their life and the choices they make, aligning them with eternal goals.	This is an assertive statement but also contains an implicit Allah ﷻ is giving me, is going to directive that encourages the listener to view worldly experiences be a way to Jannah." as paths to spiritual growth or eternal life. It introduces the idea that everything in life can serve a greater spiritual purpose, adding layers to the directive. This can prompt the listener to reevaluate how they approach their life and the choices they make, aligning them with eternal goals.
"That's the best." Though brief and assertive, the sentence holds an implicit directive suggesting that the listener should strive for the best in the given context. It is quite straightforward but open-ended, allowing various interpretations depending on the context. It pushes the listener to aim for excellence, whatever that may mean in their specific circumstance.	Though brief and assertive, the sentence holds an implicit directive suggesting that the listener should strive for the best in the given context. It is quite straightforward but open-ended, allowing various interpretations depending on the context. It pushes the listener to aim for excellence, whatever that may mean in their specific circumstance.
responsibility. The listener is prodded to weigh their actions and desires against spiritual costs and	lifestyle that brings divine approval.

"Stay away leave, from what does not concern you."	This sentence is explicitly directive, advising the listener to avoid matters that do not concern them. It is straightforward but can be universally applied across various contexts. This utterance provides a clear-cut guideline for behaviour, encouraging mindfulness and focus on one's duties and responsibilities.
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CONCLUSION

The analysis reveals a diverse array of illocutionary acts within Dr. Haifaa Younis' sermons. While directives are most directly of interest, she also employs assertive, expressive, and interrogative speech acts. In terms of directives, the categories can range from straightforward directives ("avoid matters that do not concern you"), conditional directives ("if the listener wants to go to Jannah, they are advised to 'use it'"), to more complex layered directives that interweave other illocutionary acts (e.g., assertive statements that subtly incorporate directives). Dr. Younis deploys these various forms of directives in complex ways, influenced by religious, cultural, and ethical considerations. For instance, some directives are tightly interwoven with Islamic beliefs and practices, such as the focus on eternal life ('Jannah') or Quranic teachings. Furthermore, some directives contain implicit cultural norms or are rendered more potent through religious or spiritual vocabulary ('Ni'mah'). These choices are reflective not only of the message Dr. Younis wishes to convey but also the specificities of her intended audience—likely one familiar with Islamic teachings and eager for spiritual and moral guidance. The multilayered and contextually nuanced usage of directive speech acts in Dr. Haifaa Younis' sermons goes beyond mere instruction. It serves multiple simultaneous functions, from shaping behavioral norms to deepening spiritual understanding. This complexity underscores the essential roles that context and sociolinguistic factors play in the selection and impact of these directives, thereby meeting the study's objectives in a multi-faceted manner.

In conclusion, this study offers a rigorous examination of contemporary Islamic sermons delivered by Dr. Haifaa Younis, with a focus on the utilization of directive speech acts. Drawing on Searle's framework, the research identifies various forms of directive speech acts such as advice, commands, and questions within these sermons. By adopting a qualitative methodology and employing descriptive interpretative techniques, the analysis illuminates the intricate interplay between religious discourse and pragmatic functions in Dr. Younis's sermons. This contributes to the broader understanding of how contemporary Islamic sermons seek to bridge traditional teachings with modern contexts, resonating with the challenges and concerns of today's society. Furthermore, the study underscores the role of directive speech acts in engaging the audience, thereby fulfilling the sermons' objective of imparting practical guidance and ethical instruction. Overall, the research advances the scholarly conversation on the evolving nature of religious oratory in the Islamic tradition, particularly in the era of digital media.

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