

Utterances of Conservation Value and Character Teacher and Student in Learning Interactions at Adiwiyata School

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Abstract

One form of communication which occurs in the realm of education is in a classroom. In conveying their utterances, teachers not only give information but also have certain intentions. Based on this case, the study aims to analyze the types of utterances of teachers and students who are conservation-minded in their learning interaction at Adiwiyata schools. The research design used was qualitative descriptive. The data was collected by observation method, followed by uninvolved conversation observation technique, recording and taking notes. Furthermore, the data were analyzed using a pragmatic equivalent method with the basic technique to sort the determinants. The results of the study included the utterances types of representative (values of inspiring and honest characters), directive (value of inspiring, humanist, caring and honest characters), expressive (value of innovative and humanist characters), commissive (value of fair character), and declarative (value of inspiring, fair, caring and sportsmanlike characters). The results of this study provide theoretical and practical advantages. Theoretically, this study can find the types of utterances of conservation teachers and students in learning interactions at the Adiwiyata school. The practical advantage of this study is that teachers can use conservation-oriented utterances in conducting their learning interactions.

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INTRODUCTION

Communication is a process of conveying ideas or opinions to others (Mulyana in Eliya, and Zulaeha, 2017). One example of communication form occurs in learning interaction between teachers and students. To be understood by the students, the teacher's utterances must be conveyed in appropriate and effective language.

Learning is viewed as a process of interaction between students, teachers, and other learning sources to achieve the goals. This interaction can occur in the form of a monologue, dialogue, and also multilogue (Sudjana, 1996).

A speech act is an utterance considered as an action, particularly concerning its intention, purpose, or reaction (Arifin, 2016). Utterances that are spoken by the teachers in learning tend to have intentions that need to be followed up by the students. Here is the example of the teacher's utterances:

- Konteks : Pendidik menyuruh peserta didik kelas XII Bahasa agar tidak takut untuk mengerjakan latihan soal di papan tulis.
- Pendidik : “Separo energimu terbelenggu nggak akan maksimal, **merdekakan cara berpikirmu. Merdekakan jiwamu.** Sehingga kamu bisa belajar dengan nyaman. Di awal kan sudah saya sampaikan, Nggak usah merasa saya nggak bisa yang lain bisa, sama semua nggak bisa. Kalau bisa kamu nggak sah di sini ya to?”
- Peserta didik : (diam)

This dialogue took place in math class. The utterance “**Merdekakan cara berpikirmu, merdekakan jiwamu**” including the types of directive utterances that contain instructions so that they can let go of fear when learning mathematics. However, if analyzed other than containing the speech command contains encouragement so that they dare to try and be sure that they can do it, giving enthusiasm is included in the conservation of values and character, which is inspiring.

Similar studies have been conducted by several previous researchers, including Ariyanti,

and Zulaeha (2017). Her study is entitled *The Form, Function, and Type of Speech Act in Student's Communication in Advanced Class IX of Denpasar PGRI 3 Junior High School*. Apriastuti stated that the form of speech act includes declarative, interrogative, and imperative modus. The function of speech act includes assertive, directive, commissive, and expressive. The types of speech act are direct literal speech acts, direct non-literal speech acts, indirect literal speech acts, and indirect non-literal speech acts.

Ariyanti, and Zulaeha (2017) conducted a study entitled *Humanist Expressive Speech Act in Learning Interaction in Batang 1 Senior High School: Critical Discourse Analysis*. Ariyanti, and Ida Zulaeha stated that the forms of utterance are direct and indirect. The functions of expressive utterance are praise, criticism, and suggestion, thanking, criticizing, and insinuating. The utterance characteristics were based on Rymes' theory.

Meirisa, Rasyid, and Murtadho (2017) conducted the study entitled *Illocutionary Speech Act in Indonesian Language Learning Interactions: Study of Communication Ethnography in Ehipassiko Senior High School BSD*. In this study, they stated that the illocutionary speech acts include assertive, directive, commissive, and expressive.

The study entitled *A Study on the Use of Speech Acts* was done by Bayat (2013). He found several speeches acts, namely apologizing, complaining, rejecting, and thanking.

The purpose of this study was to analyze the speech of teachers and students who revealed the existence of planting values and character conservation in learning. This study provides advantages for teachers to facilitate conservation-based learning interactions.

METHODS

The approaches used in this research are theoretical and methodological. The theoretical approach uses a pragmatic approach, while the methodological approach uses a qualitative descriptive approach.

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approach uses a pragmatic approach, while the methodological approach uses a qualitative descriptive approach.

The method used to analyze the data is the matching method. It is a language analysis method that the determinant is outside, detached, and does not become part of the language concerned. The matching method used in this study is a pragmatic matching method, which makes the speech partner as a determining tool. Then proceed with the basic techniques, i.e., the *Pilah Unsur Penentu* (classifying the determinants) technique to analyze the types of utterances of the conservation teachers and students in their learning interaction.

RESULTS AND DISCUSSION

The types of utterances of teachers and students who have conservation of value and character views in learning interaction at *Adiwiyata* schools includes five. The types are representative, directive, expressive, commissive, and declarative utterances.

Representative Utterance

Representative speech is a type of speech that binds the speaker to the truth of what is said. Here's the fragment of his speech.

Inspiring Representative Utterance

The inspiring representative utterance is an utterance that binds the speaker to the truth that his speech can touch the emotions of the listener to be better. Here is the example of his utterances.

Konteks	: Sebelum memulai pembelajaran matematika, pendidik memotivasi para peserta didik.
Pendidik	: "Kemarin SMP 3 ada kok, masak SMP lara kalah karo SMP telu. Ayo harus bersaing, jangan menyerah yakin pasti bisa, ya!" [Kemarin SMP 3 ada kok, masak SMP lara karo SMP telu]
Peserta didik	: "Ya!" (serentak)

The utterance **"Kemarin SMP 3 ada kok, masak SMP lara kalah karo SMP telu"** is a

representative utterance. The representative utterance is an utterance that shows not only a truth but also a reliable opinion decision (Eemeren in Fahmi, and Rustono, 2018).

This utterance contains information that there were some students of SMP 3 (State Junior High School 3) who go to perfect score (10) for math. The teacher intends to give enthusiasm to the students of SMP 2 (State Junior High School 2) so that they are motivated to work harder.

The conservation of value and character that appears based on that utterance is inspiring. The teacher, with his utterance above, inspires the students to be eager to earn better learning achievements. One indicator of the value of inspiring characters is giving motivation (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017).

Honest Representative Utterance

The honest representative utterance is an utterance that binds the speaker to the truth of his utterance, which states something true and what it is. Here is an example of a teacher's utterance.

Konteks	: Pendidik menginformasikan kepada peserta didik pada minggu yang lalu di Besito ada pertunjukan ketoprak, beliau bertemu dengan salah satu peserta didiknya
Pendidik	: "Saya muter... kira-kira peserta didik SMA Gebog sing seneng ketoprak melestarikan nilai budaya ki sapa ya?" [Saya muter... kira-kira peserta didik SMA Gebog sij sənəŋ ketoprak melestarikan nilai budaya ki sapa ya?]
Peserta didik	: (ramai)
Pendidik	: "Terus saya juga ketemu sing ndok IPS, Sunggus." [terus saya juga ketemu sij ndo? IPS, Sunggus]

The utterance **"terus saya juga ketemu sing ndok IPS, Sunggus."** is representative. The utterance contains testimony from the teacher that there was a student who was interested in watching the *Ketoprak* show.

The conservation of value and character that appears in the above utterance is Honest.

Honest is an attitude or the nature of someone who expresses something true and what it is (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017). The teacher in the utterance above said something truthful, i.e., he met Sunggus, student of SMA (Senior High School) of Gebog.

Directive Utterance

Directive utterance aims to produce an effect in the form of actions taken by the speaker.

Inspiring Directive

The inspiring directive utterance is an utterance intended by a speaker to make his/her listener to be able to do something, so that s/he can stimulate the listener to be better. Here is an example of a teacher's utterance.

Konteks	: Ketika pembelajaran fisika berlangsung, pendidik mengajak peserta didik untuk memotivasi diri sendiri.
Pendidik	: "... Yo sudah, ikuti kata-kata saya, sudah ya, are you ready?"
Peserta didik	: "Yes"
Pendidik	: " Ayo friend – friend mulai saat ini saya mulai merasa pelajaran fisika sangat mudah, sehingga Tuhan lapangkan jalan saya supaya cita saya tercapai. " (Diikuti para siswa)

The utterance "**Ayo friend-friend mulai saat ini saya mulai merasa pelajaran fisika sangat mudah, sehingga Tuhan lapangkan jalan saya supaya cita saya tercapai**" is a directive utterance. It is an utterance intended by a speaker to make the speech partner performs the actions mentioned in the speech (Yuliarti, Rustono, and Nuryatin, 2015). The utterance contains an invitation for the speech partner to follow what is spoken by the speaker.

The conservation of value and character that appears in the above utterance is Inspiring. The teacher's utterance contains motivation and teaches the students always to think positively. One of the inspiring indicators is giving motivation and positive thinking about something (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama,

Sunawan, Syaifudin, Yulianto, and Surahmat, 2017).

Humanist Directive

The humanist directive utterance is an utterance intended by the speaker to make the speech partner does something that has human values. Here's the example of the utterance:

Konteks	: Ketika pembagian atlas, Pendidik melihat ada peserta didik yang bertindak kurang baik terhadap temannya.
Pendidik	: "Ya, ke belakang. Satu bangku satu ya."
Peserta didik	: "Ya, Bu!"
Peserta didik	: "Ki...!"(dibanting)
didik	[ki]
Pendidik	: " Eh, sing apik ra mbak. " [Eh, sIj apI? ra mbak]
Peserta didik	: "Huuuuuu....."

The utterance "**Eh, sing apik ra mbak.**" is a directive utterance. The utterance is intended by the speaker to ask the speech partner sharing an atlas politely to her friend.

The conservation of value and character that appears in the above utterance is Humanist. Humanist teaches us to do good for others, humanize them based on their dignity and values as human beings. (Rini, and Wagiran, 2018). The teacher's utterance taught the students to respect their friends by being polite. This is following one of the indicators of humanist, i.e., politeness (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2018).

Caring Directive

The caring directive utterance is an utterance intended by speakers to make the listeners does something as a form of sensitivity to others. The following is an example of the teacher's utterance.

Konteks	: Salah satu peserta didik mengalami kesulitan untuk menempelkan gambar bangun ruang di papan tulis, namun tidak ada satu pun temannya yang membantu.
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- Pendidik : “**Mosok nggur ngeti tok, apakah tidak ada sesuatu yang bisa diperbuat dengan melihat kerepotan temanmu?**”
 [moso? ŋgʊr ŋɛti tɔʔ]
 Peserta : (segera ke depan dan membantu didik menempelkan)
 Pendidik : “Iya kok malah terpesona tok, mlongo.”
 [Iya kok malah terpesona tɔʔ, mlɔŋʊ]

The utterance “**Mosok nggur ngeti tok, apakah tidak ada sesuatu yang bisa diperbuat dengan melihat kerepotan temanmu?**” is a directive utterance. This utterance was intended to ask the students to have a willingness to help their friends in trouble.

The conservation of value and character appears in the above utterance is Caring. It is indicated by the response from the students who immediately went ahead although the teacher did not call their names. One of the caring indicators is indicated by the willingness to help others who are in troubles. (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017).

Honest Directive

The honest directive utterance is an utterance intended by a speaker to make his/her listener can do something based on honesty. Here is an example of a teacher’s utterance.

- Konteks : Pendidik meminta kelompok senin untuk mengemukakan hasil diskusi mereka secara lisan
 Pendidik : “**Yang merasa senin ngacung!** Nek kon ngacung ku emoh kok, wegah!”
 [neʔ kon ŋacuŋ ku əmoh koʔ, wəgəh]
 Peserta didik : (mengangkat tangan) “Bu.”

The utterance “**Yang merasa senin ngacung!**” is a directive utterance. This utterance asked the students of Monday Group to raise their hands. The goal is they are asked to present their discussion.

The conservation of value and character appears in the above utterance is Honesty. The teacher wanted the students to be able, to be honest, to admit whoever is in Monday Group. It is suitable with the indicator of honest, i.e., to say

what it is and to reveal the fact (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2018).

Expressive Utterance

Expressive Utterance is an utterance intended by the speaker to make his/her utterance to be interpreted as an evaluation of the things mentioned in it. The following is an example.

Innovative Expressive

The innovative, expressive utterance is an utterance that describes what the speaker feels about the ideas or ideas expressed by the listener. Here is an example of a teacher’s utterance.

- Konteks : Pendidik memuji pendapat peserta didik tentang upaya melestarikan nilai-nilai budaya tradisional.
 Pendidik : “Yang kedua, **ini bagus ini melakukan pendekatan melalui budaya tradisional dengan cara yang berbeda yaitu cara yang disukai anak muda, tanpa adanya paksaan, misalnya mengadakan pertunjukan ketoprak dengan menggunakan bahasa Inggris, keren ya.**”
 Peserta didik : “Tapi nggak semua orang bisa pak.”
 Pendidik : “Makanya melatih membiasakan berbahasa Inggris”

The utterance “**ini bagus ini melakukan pendekatan melalui budaya tradisional dengan cara yang berbeda yaitu cara yang disukai anak muda, tanpa adanya paksaan, misalnya mengadakan pertunjukan ketoprak dengan menggunakan bahasa Inggris, keren ya.**” is an expressive utterance. This utterance is intended by the speaker to make his/her utterance to be interpreted as an evaluation of the things mentioned in it (Rustono in Safrihady, and Mardikantoro, 2017). The teacher praised one of the student’s opinion. This student gave a solution to play Ketoprak show using English script. The aim is to attract the interest of young people. The praise “good and cool” is an expression of admiration and appreciation for something (Ariyanti, and Zulaeha, 2017).

The conservation of value and character appears in the above utterance is Innovative. Innovative means ideas, concepts, policies, plans, products, practices, or anything new and subsequently implemented (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017). The students gave a solution to use English script to play the *Ketoprak* show. It is supposed to make the young generation getting more enthusiasm in learning and directly involved in *Ketoprak* performance art.

Humanist expressive

The humanist expressive utterance is an utterance that describes what the speaker feels, which contains human values. Here's the example of the teacher's utterance.

- Konteks : Pendidik mengucapkan terima kasih kepada salah satu peserta didik putra karena telah menghapus papan tulis.
- Pendidik : “Kalau bu Diah waktu SMP, ada seorang guru yang baik mau menghapus papan tulis sendiri, kalau kalian punya bahasa yang lain, jadi guru yang baik itu mau menghapus papan tulis sendiri, biasa semacam itu?, dulu waktu bu Diah masih kuno, waktu saya SMA, ya iya, ada yang, ada yang semacam itu nggak?”
- Peserta didik : (Ke depan dan segera menghapus papan tulis)
- Pendidik : “**Anak yang baik, terima kasih.** Saking domblongnya ya sehingga lupa tradisi kalian”
 [sa?Iŋ dhɔmbloŋnya]

The utterance “**Anak yang baik, terima kasih**” is expressive. This utterance shows gratitude to the student as the speech partner who didn't mind cleaning the whiteboard. Saying thank you is included as an expressive utterance Searle in Carretero, Maíz-Arévalo, and Martínez, 2015). Meanwhile the utterance “**Anak yang baik**” is a form of appreciation for what the student did for the teacher.

Giving praise is a form of value and character of humanist conservation. Humanist is an appreciation of humans' existence to make them as true human beings who have the nature, behavior, and values of life (Wibowo, Suyitno,

Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017). Giving praise includes an attitude of respect for the work done by someone.

Commissive Utterance

The commissive utterance is an utterance that binds the speaker to actions in the future. The following is an example.

Fair Commissive

The fair commissive utterance is an utterance that demands the speaker to have a commitment in the future based on an impartial attitude. Here's the example:

- Konteks : Ketika asyik menjelaskan terdengar bel istirahat berbunyi, pendidik mempersilakan mereka untuk beristirahat.
- Pendidik : (bel istirahat berbunyi) “Ini istirahat ya?”
- Peserta didik : “Istirahat”
- Pendidik : “**Dilanjutkan nanti istirahat lima belas menit, nanti saya ke sini lagi**”

The utterance “**Dilanjutkan nanti istirahat lima belas menit, nanti saya ke sini lagi**” is included a commissive utterance. The commissive utterance is an utterance that binds the speaker to carry out the things mentioned in his/her utterance (Rustono in Safrihady, and Mardikantoro, 2017). The speaker demanded himself to commit to continuing the class after break, i.e., 15 minutes.

The conservation of value and character appears in the above utterance is *Fair*. The indicator of fairness that appears in the teacher's utterance is being consistent (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017). The consistency showed by the teacher is he would continue the class after the break.

Declarative Utterance

The declarative utterance is an utterance conveyed by the speaker to create a new status, new circumstances, etc.

Inspiring Declarative

The inspiring declarative utterance is an utterance conveyed by the speaker to create new things to motivate or inspire the listener. Here's the example of the teacher's utterance.

- Konteks : Pendidik meminta peserta didik untuk membantu temannya yang mengalami kesulitan ketika mengerjakan latihan di depan.
- Pendidik : "Ada yang bisa bantu mungkin? Ada yang bisa bantu? **Nggak usah takut, jangan belajar untuk takut terutama belajar dengan matematika.**"
- Peserta didik : (diam)

The utterance "**Nggak usah takut, jangan belajar untuk takut terutama belajar dengan matematika**" is declarative. The declarative utterance is an utterance conveyed by the speaker to create new status and circumstances (Rustono in Erlan, Amir, and Noveria, 2013). This utterance contained advice for the students to not afraid of Math.

The conservation of value and character appears in the above utterance is *inspiring*. The teacher tried to motivate the students to be brave to try something new. Giving motivation is expected to be able to form the mindset of the students to be more active in learning Mathematics. The indicator of the value of the inspiring character is to be able to give hope and motivation for others (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2018).

Fair Declarative

The fair declarative utterance is an utterance conveyed by the speaker to create new things or status by considering the rights of the listener. Here is an example.

- Konteks : Pendidik mengajukan beberapa pertanyaan sehubungan dengan organ ginjal kepada peserta didik, namun hanya satu peserta didik yang menjawab pertanyaannya.
- Pendidik : "Oke anak-anak sekalian bagian ginjal yang berperan untuk menyaring darah namanya apa?"
- Peserta didik : (mengangkat jari) "Pak?"
- Pendidik : (Peserta Didik yang mengangkat jari Erwin, penjawab yang pertama) "**Jangan hanya satu orang dibagi. Silakan!**"
- Peserta didik : (mengangkat jari) "Pak?"
- Pendidik : "**Ya, kamu mas!**"

The utterance "**Jangan hanya satu orang dibagi**" is declarative because the teacher did not allow the same student to answer his question again, and he allowed other students to answer it.

The conservation of value and character appears in the above utterance is *fair*. Fair is an individual character value that refers to a balance and impartiality (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017). The teacher did not allow only one student to answer all of the questions and gave equal opportunities for other students to get involved in learning interaction.

Caring Declarative

Caring declarative utterance is an utterance conveyed by the speaker to create new things or status as a form of sensitivity to the listener. Here is an example:

- Konteks : Pagi itu ada dua peserta didik yang sakit, sehingga pendidik menyarankan agar mereka tidak begadang di malam hari
- Pendidik : "Cuaca sangat tidak menentu ya, pandai-pandai menjaga kesehatan."
- Peserta didik : "Nggih [ngih] bu."
- Pendidik : "**Ya, jangan pulang pagi.** Pulang pagi yo nginep no kamu." [yo njinap no]
- Peserta didik : (tertawa)
- Pendidik : "Cuaca sangat tidak menentu ya, pandai-pandai menjaga kesehatan."

The utterance “**jangan pulang pagi**” is declarative. This utterance contained disallowance for the students to stay up late to keep them stay healthy.

The conservation of value and character appears in the utterance above is *caring*. The teacher showed that she cared about the students by forbidding them to stay up all night. The indicators of caring are characterized by sympathy, empathy, and advice (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017).

Sportive Declarative

The sportive declarative utterance is an utterance conveyed by the speaker to create new things or new status by upholding sportive. Here's the example:

Konteks	: Ketika diskusi matematika berlangsung, pendidik melihat ada salah satu peserta didik yang tidak ikut serta berdiskusi.
Pendidik	: “ Jangan ada yang nggandul ” [nggandhol] (sambil menepuk bahu salah satu peserta didik putra)
Peserta didik	: (senyum)

The utterance “**Jangan ada yang nggandul**” is declarative. This utterance was to forbid the students to do nothing when the others were busy with their group work. The teacher wanted all the members in each group to work together to solve the problems given.

The conservation of value and character appeared in the utterance above is *sportsmanship*. The teacher said, “**Make sure everybody works together. Don't let anyone do nothing.**” taught the students to be able to work in a group. They were supposed to give a contribution to their group. This is following the sportsmanship indicator that is not taking advantage of others irreverently (Wibowo, Suyitno, Retnoningsih, Handoyo, Rahayuningsih, Yuniawan, Pratama, Sunawan, Syaifudin, Yulianto, and Surahmat, 2017).

CONCLUSION

Based on the research and the data analysis, it can be concluded as follows: The utterances of the conservation teachers and students with the vision of conservation of values and character in learning interactions at *Adiwiyata* Schools include Representative Utterance (Inspiring and honest), Directive Utterance (Inspiring, humanist, caring and honest), Expressive Utterance, Commissive (fair), and Declarative Utterance (Inspiring, fair, caring, and sportive).

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