Directive Speech Acts in Vidio.com Indonesian *Streaming Television Series* Santri Pilihan Bunda by Angling Sagaran

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Article Info	Abstract
	Language in audiovisual media, such as television series, reflects patterns of communication that can influence audiences, especially through speech acts. One important aspect to study is directive speech acts because they represent how speakers attempt to control or guide the actions of others. The aim of this research is (1) to explain the types of directive speech acts, (2) to explain the function of directive speech acts, and (3) to describe the effect of directive speech acts in the Indonesian streaming television series entitled Santri Pilihan Bunda. Data collection was carried out using the listening method and note-taking techniques. Data analysis used pragmatic analysis with pragmatic matching techniques and distribution techniques. The presentation of the results of data analysis used an informal method. The results of the study were speech in the Indonesian streaming television series entitled Santri Pilihan Bunda by Angling Sagaran. Based on the type of speech act in directive speech, direct speech acts, indirect speech acts, literal speech acts, and non-literal speech acts were found. Based on the function of directive speech acts, directive functions were found which include the functions of ordering, requesting, advising, inviting, taking action, accusing, criticizing, stating, allowing, rejecting, and conveying. Based on the effect of directive speech acts, the effects of directive speech acts included positive and negative effects. Based on the dominance of the type of directive speech act that was most often found, directive speech acts were indirect speech acts, the dominance of the most common function was the directive speech act of the requesting function and the dominance of the most common effect of directive speech acts was the positive effect.

INTRODUCTION

In the Indonesian socio-cultural context, speech acts play an important role in everyday communication, influencing the way individuals interact and understand each other's messages. Humans are defined by the culture and traditions they embrace. Each group has a language, norms, values, and practices that shape their identity (Devitt & Hanley, 2009). Humans are creatures who have morals who always need someone to carry out daily activities. So it is impossible for humans to force themselves to live alone. According to Devitt & Hanley (2009), language serves as a key to communication between individuals, consisting of symbols such as words and signs used to convey thoughts, feelings, and information. Language can be oral (speaking) or written, and has a regular structure, including grammar and vocabulary.

Tarigan (2009) defines language in two ways: as a systematic and generative system, and as a set of arbitrary symbols. Segmental and suprasegmental expressions, both in oral and kinesic forms, are included in various ways. Each utterance can have a different meaning depending on how it is delivered. This language ability is also used for theorizing, both in writing and scripts. Pragmatics is the study of the relationship between language and context that is grammaticalized or juxtaposed in the structure of a language (Tarigan, 2009). The meaning conveyed by the speaker and received by the interlocutor is called pragmatics. Therefore, pragmatics focuses more on the analysis of the speaker's meaning through speech than the meaning of the words in the speech itself (Levinson, 1983).

According to Kridalaksana (2008), language is a way for members of society to communicate, collaborate, and identify themselves using sound symbols. Language allows individuals to express thoughts and feelings, and create strong social relationships. In addition, language also reflects a person's cultural and social background, so it plays an important role in self-recognition. Human language is a language used by humans, different from created languages (Kridalaksana, 2008). Language as a tool for communication and collaboration is very relevant in the context of everyday life. Language is not just a collection of words, but a bridge that connects individuals with others and society as a whole. Language facilitates the exchange of ideas and emotions, which are very important in building harmonious social relationships. This is in line with Nasser (2022), who emphasize that language functions as a system of meaning that is realized in context.

Keraf (in Utami & Rizal, 2022) states that language is a communication tool used by humans to interact and express thoughts, feelings, and desires. Language is structured and has regular rules and functions as a symbol of meaning. In addition, language is an integral part of the culture and identity of a community group, and is important to understand in a social context as a means of building relationships between individuals and groups. Similarly, Thomas (2014) argues that pragmatics provides a crucial framework to understand how meaning is negotiated in interaction.

Bloomfield (in Arisnaini, 2022) argues that a collection of speech in society can be studied through linear speech fragments. He developed a structuralist linguistic theory that emphasizes that language consists of units such as phonemes (the smallest sound units) and morphemes (the smallest units that have meaning), as well as sentence structures that are analyzed through distribution theory. In addition, Hymes (1975) with the ethnography of communication stresses that language cannot be separated from the cultural context in which it is used.

According to Searle (in Wijana, 1996), pragmatically, there are at least three types of actions that can be realized by speakers, namely locutionary acts, illocutionary acts, and perlocutionary acts. The three types of speech acts are as follows: 1) locutionary acts, namely the use of speech to express something; 2) illocutionary acts, which are more than just conveying information and are used to carry out actions; 3) perlocutionary acts, which aim to influence the listener. Perlocutionary acts are specifically focused on influencing someone.

Searle (in Putradi & Supriyana, 2024) classifies illocutionary speech acts based on several criteria, such as assertive, directive, commissive, expressive, and declarative. The five types of illocutionary speech acts are as follows: 1) assertive speech acts, a type of speech act that requires the speaker to be responsible for the truth of the proposition expressed; 2) directive speech acts, a type of speech act that causes the speech partner to take an action; 3) commissive speech acts, a type of speech act that makes the speaker take action in the future; 4) expressive speech acts, a type of speech act that allows the speaker to express a psychological attitude to the speech partner; 5) declarative speech acts, a special form of speech act, usually carried out by someone in an institution that grants authority. Directive speech acts are speech acts that the speaker intends for the speech partner to take the action stated in the action (Rustono, 1999). Directive speech acts aim to encourage the speech partner to take certain actions stated by the speaker. This concept shows that language not only functions as a means to convey information, but also as a tool to influence behavior.

Understanding the function of directive speech acts in enriching the analysis of characters and storylines in Indonesian streaming television series is very important because it reveals characters. Directive speech acts used by characters in Indonesian streaming television series can provide deeper insight into the nature, personality, and motivations of the characters. Through their speech, readers can understand how the characters interact with the environment and other characters. Developing conflict directive speech acts can also trigger conflict between characters in Indonesian streaming television series. Commands, prohibitions, or requests conveyed through directive speech can create tension and drama that enrich the storyline (Yule, 2006).

As a supporting reference, Khoif & Rokhman (2025) analyzed expressive speech acts in the Indonesian web series 17 Forever (17 Selamanya). Their findings revealed eight types of expressive speech acts—including direct, indirect, literal, and non-literal forms—and ten pragmatic functions such as praising, complaining, thanking, blaming, and apologizing. These results show that speech acts in Indonesian streaming media are highly diverse and functionally rich, emphasizing the importance of pragmatic analysis in understanding communication in contemporary cultural products. This study also provides a useful comparison for examining directive speech acts in other Indonesian streaming series (Khoif & Rokhman, 2025).

Santri Pilihan Bunda is the title of an Indonesian streaming television series adapted from the novel by Angling Sagaran. In this television series, a girl who is still in school is told and is matched with a santri chosen by her mother. The story in the television series does not only focus on matchmaking, but also reveals many secrets kept by both parties and experiences various conflicts. In the streaming television series Santri Pilihan Bunda by Angling Sagaran, the author inserts more local cultural elements that reflect the traditions, values, and norms that exist in Indonesian society. In the series, there are many excerpts of directive speech acts carried out by the characters so that it is interesting to study. In terms of data, directive speech acts in the series are very varied and abundant, making them relevant for deeper research.

METHODOLOGY

In this qualitative research, two approaches are used, namely the theoretical approach and the methodological approach. The theoretical approach used in this study is the pragmatic approach. According to Pojprasat & Watcharapunyawong (2022) the pragmatic approach is a research approach related to language regarding the intent of speech according to certain situations and conditions. The pragmatic approach can be used to minimize the sasi of intent errors for its users. This approach is very useful in minimizing errors of meaning, especially in cross-cultural communication or in situations where the language used may have different nuances or implications. By understanding the context and situation,

language users can avoid misunderstandings and ensure that the message conveyed is in accordance with the intended intent. The pragmatic approach focuses on the use of language, especially how language is used in certain situations (Rustono, 1999). The pragmatic approach means that the analysis takes into account the dynamic evolution of language. The pragmatic approach also utilizes the use of the main language in determining how language is used in an utterance and situation. The qualitative approach is used because the data obtained are not in the form of numbers like quantitative research. Moleong (2017) states that qualitative research is research that aims to understand the phenomenon of what is related to the research subject. According to Sudaryanto (2015) a descriptive approach is a type of research approach that relies on facts that emerge empirically from the research subject, resulting in a language interpretation. The data source for this research is a fragment of a conversation in an Indonesian streaming television series entitled Santri Pilihan Bunda by Angling Sagaran which is suspected to be a directive speech act that has been broadcast on the site www.vidio.com with the link https://www.vidio.com/premier/9643/santri-pilihan-bunda which was transcribed before being analyzed. The method and technique of data collection for this research is the listening method, while the tapping technique is the basic technique and the note-taking technique and recording technique are advanced techniques. The method and analysis technique used in this research is the pragmatic matching method. According to Sudaryanto (2015) the equivalence method is a method used to study or determine the identity of the lingual unit of determination by using a determinant tool that is outside the language, independent of the language, and not part of the language concerned. The advanced technique used is the comparative relationship technique to differentiate (HBB technique) by comparing means looking for differences between the two things being compared (Sudaryanto, 2015). The technique of presenting the results of

data analysis used is an informal technique using words not with symbols.

RESULTS AND DISCUSSION

The results of this study include (1) types of directive speech acts, (2) the function of directive speech acts, and (3) the effects of directive speech acts in the Indonesian streaming television series Santri Pilihan Bunda.

Types Of Directive Speech Acts In The Indonesian Streaming Television Series Santri Pilihan Bunda

Types of directive speech acts include (1) direct speech acts, (2) indirect speech acts, (3) literal speech acts, (4) non-literal speech acts, (5) indirect literal speech acts, and (6) direct non-literal speech acts. This classification aligns with Searle's (1979) theory, which emphasizes that directive speech acts are intended to make the hearer perform an action.

Direct Directive Speech Act

UNCLE Flirtatious: Come on out, honey...

KANAYA: Where is Aliza? Why isn't Aliza answering?

UNCLE Flirtatious: **Honey! Come out! Honey. Open the door. Naya?**

SPB EPS 1 – Mother's Choice Students
(Data 1)

Based on the conversation excerpt (1), the directive speech act type has a clear direct command or imperative sentence, with the intention that Kanaya opens the door and comes out of the bathroom. The utterances "Honey! Come out!" and "Open the door." are imperative sentences that function as commands or invitations, the speaker asks or directs Kanaya to do certain actions, namely going out and opening the door. The utterance " Honey! Come out!" , the word "Honey!" functions as a greeting that shows emotional closeness between the speaker and the speech partner, while the utterance.

Data 1 excerpt illustrates direct imperatives such as "Honey! Come out!" and

"Open the door." These utterances clearly instruct the hearer. Arifa et al. (2023) found similar patterns in classroom interactions, where direct imperatives were often used by teachers to guide students effectively. "Come out!" is an imperative invitation.

INDIRECT DIRECTIVE SPEECH ACT

CONGREGATION I : Masha Allah...

JAMAAH II: **Aliza, why not too, Mom?**

MOTHER MIRA: Ohh, Aliza is still writing her thesis. So Rana will be fine for now.

SPB EPS 1 – Mother's Choice Students

(Data 2)

The type of indirect directive speech act was found in the conversation fragment of Jamaah II (2), namely "Aliza, isn't she coming too, Bun?" . From Jamah II's speech which conveys his intention indirectly or implicitly. This statement implies an implicit suggestion or question, which actually asks Bunda Mira to consider Aliza for ta'aruf too.

An utterance like "Aliza, isn't she coming too, Bun?" represents an indirect directive, framed as a question but functioning as a suggestion. Nurhasanah et al. (2021) noted that indirect directives frequently occur in narrative discourse, allowing speakers to deliver requests in a softened and less face-threatening way.

LITERAL DIRECTIVE SPEECH ACT

UMI: **God willing, he will be a helper to his parents in the afterlife.**

CONGREGATION I : Amen!

SPB EPS 1 – Mother's Choice Students

(Data 3)

This utterance is included in the literal speech act because the speaker explicitly states the belief and hope that a child who is educated with religious values will be a helper for his parents in the afterlife. This utterance is clear and direct without any hidden meaning.

Statements such as "he will be a helper to his parents in the afterlife" carry an explicit directive meaning. Uctuvia and Nurhayati (2022) reported that literal forms of directives—commands, prohibitions, or exhortations—are commonly employed in public policy discourse for their clarity and straightforwardness.

LITERAL DIRECTIVE SPEECH ACT

ALIZA : **Mom, Aliza doesn't want to. That violates human rights, Mom! Human rights, it can't be like that, Mom! Aliza hasn't agreed yet!**

RAKHA'S FATHER : Aliza

SPB EPS 1 – Mother's Choice Students

(Data 14)

The literal directive speech act in Aliza's (14) speech is "Mom, Aliza doesn't want to. That violates human rights, Mom! Human rights, you can't do that, Mom! Aliza hasn't agreed yet!". This speech is included in the literal direct speech act because Aliza explicitly expresses her rejection of the ta'aruf proposal. Her sentence is clear and has a meaning that is directly related to her objection. She uses the term "violates human rights" to describe her situation, which shows a clear disagreement without any other implied meaning.

Statements such as "he will be a helper to his parents in the afterlife" carry an explicit directive meaning. Uctuvia and Nurhayati (2022) reported that literal forms of directives—commands, prohibitions, or exhortations are commonly employed in public policy discourse for their clarity and straightforwardness.

LITERAL INDIRECT DIRECTIVE SPEECH ACT

MOTHER MIRA : **Anyway, Aliza, you don't have a boarding house anymore.**

ALIZA: Mom. The distance from my house to campus is very far.

MOTHER MIRA : Just leave it. You are also not allowed to be friends with him anymore.

SPB EPS 1 – Mother's Choice Students

(Data 5)

The type of indirect literal directive speech act was found in the conversation excerpt of Bunda Mira (5), namely "Anyway, Aliza, you don't have a boarding house anymore". From Bunda Mira's speech, she directly gave an order to Aliza not to live in the boarding house

anymore. This speech is clear and does not require additional interpretation, so it is included in the category of indirect literal speech acts because the meaning conveyed is in accordance with the words spoken without any figures of speech or implied meaning.

The line "you don't have a boarding house anymore" from Bunda Mira conveys an implied command without imperative form. Sabila et al. (2022) observed that such indirect yet literal directives are often used in educational videos to maintain politeness while still conveying authority.

DIRECT NOT LITERAL SPEECH ACT

Based on the research data, the type of non-literal direct speech act was found in the following conversation excerpt from the figure of Santri Pilihan Bunda.

ZERO: **Ma'am, but if you allow me, I'm ready to propose.**

MOTHER MIRA : Do you pray five times a day?

SPB EPS 1 – Mother's Choice Students

(Data 8)

Zero's utterance is a direct non-literal speech act that asks for permission. This happens because in Zero's utterance "But if for example it is permitted, I am ready to propose." . Zero directly states his readiness to propose, but implicitly aims to show Zero's seriousness and commitment to Aliza's parents. Zero uses this statement to convince Bunda Mira that he is a worthy and responsible partner, not just to convey literal intentions.

Zero's utterance "if you allow me…" exemplifies a direct non-literal directive. Although expressed politely, it conveys an earnest intention. Fitriani and Pujiati (2022) highlight that non-literal indirectness in political discourse often strengthens persuasion while maintaining decorum.

FUNCTION OF DIRECTIVE SPEECH ACT IN INDONESIAN STREAMING TELEVISION SERIAL SANTRI PILIHAN BUNDA

The function of speech acts in the context of research on directive speech acts in this study refers to the purpose or intention of the speech acts used by the characters in their interactions.

GOVERNING FUNCTION

Instructions can be given directly or indirectly, and usually use imperative sentences (Ardianto & Hadirman, 2018). Based on the data from this study, the imperative function was found in the following excerpt from the conversation between the characters in the Indonesian streaming television series Santri Pilihan Bunda.

MOTHER MIRA : **Anyway, Aliza, you don't have a boarding house anymore.**

ALIZA: Mom. The distance from my house to campus is very far.

MOTHER MIRA : Just leave it. You are also not allowed to be friends with him anymore.

SPB EPS 1 – Mother's Choice Students

(Data 5)

In the conversation excerpt (5) Bunda Mira said, "Anyway, Aliza, you don't have a boarding house anymore". Bunda Mira firmly gave Aliza an order not to live in a boarding house anymore. This shows that Bunda Mira wants to control or regulate Aliza's actions, which reflects the directive function of the statement. In other words, Bunda Mira tries to influence Aliza's behavior to follow her wishes.

Bunda Mira's firm tone exemplifies directive acts used to govern behavior, reflecting authority. Hilmi et al. (2022) similarly found that directive speech in health advertisements serves a governing function, instructing audiences to adopt prescribed behaviors.

REQUEST FUNCTION

Ibrahim (1993, p. 29) stated that the form of request speech act expresses the speaker's desire or hope so that the speech partner responds to the desire as a reason for acting. This function is used when a character asks for something from his speech partner. For example, a character in a soap opera asks for help or information from another character.

KANAYA : Where is Aliza? Why isn't Aliza answering?

UNCLE Flirtatious: **Honey! Come out! Honey. Open the door. Naya?**

SPB EPS 1 – Mother's Choice Students (Data 1)

In the conversation excerpt (1) delivered by the flirtatious uncle, *"Honey! Come out! Honey. Open the door, Naya?".* This utterance contains a request function, as shown in the utterance excerpt *"Open the door, Naya."* From this utterance, the flirtatious uncle directly asks to open the door.

Although phrased as commands, some directives such as "Open the door" function more like requests depending on tone and context. Uctuvia and Nurhayati (2022) also noted that even in government regulations, politeness markers may shift imperatives into requests, softening their illocutionary force.

CONCLUSION

Based on the discussion above, it can be concluded that the characteristics of the *quizizz*-based reading skills assessment tool in BIPA 1 learning include four main aspects, namely the material aspect, the construction aspect, the language aspect, and the *quizizz* application aspect. The characteristics of the material aspect include five principles consisting of a) the principle of completeness, b) the principle of suitability, c) the principle of validity, d) the principle of integrity, and e) the principle of adequacy. The characteristics of the construction aspect contain two aspects, namely a) the principle of completeness, and b) the principle of systematicity. The characteristics of the language aspect include two principles, namely a) the principle of ease, and b) the principle of communicativeness. The characteristics of the *quizizz* application include three principles, namely a) the principle of practicality, b) the principle of economy, and c) the principle of novelty.

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