

## The Function of Directive Speech Acts in Gamal Komandoko's Indonesian Archipelago Folklore Text

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### Abstract

The directive speech acts have many functions. The functions of the directive speech acts include: forcing, inviting, asking, ordering, charging, urging, begging, advising, suggesting, commanding, giving cues, challenging. Folklore text is chosen as the data source due to it contains the utterances used by the characters to interact. The purposes of this research are to describe the function of directive speech acts in Indonesian archipelago folklore text written by Gamal Komandoko and to determine which function of directive speech act is dominant in Indonesian archipelago text written by Gamal Komandoko. The data are collected using observation method and writing technique. The data are analyzed using pragmatic analysis. The results of this study show some functions of directive speech. They are (1) requesting: 7 speeches, (2) begging: 5 speeches, (3) suggesting: 8 speeches, (4) commanding: 6 speeches, (5) ordering: 18 speeches, (6) advising: 1 speech, (7) forcing: 2 speeches, (8) inviting: 4 speeches, (9) prohibiting: 1 speech, (10) challenging: 4 speeches, (11) proposing: 1 speech, (12) giving cues 1 speech. The total of directive speech acts function data in Gamal Komandoko's Indonesian archipelago text are 58 utterances. The dominant function found in the text is the ordering function. This research is expected to be useful for pragmatic studies especially in speech acts.

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## INTRODUCTION

Language is the key of communication. It is a means of interacting with others. Language also has a very complex function in human life, both individually and communally. Communicating is not always related to textual problems, but also interpersonal ones. It makes verbal communication in any forms need to be addressed as a pragmatic phenomenon, namely how the language unit is used in communicating or interacting among humans (Rahayu, 2012). Pragmatics as a study of language was used in a communication context or a particular situation to recognize the communicated message or performed speech act (Dylgjeri, 2017). Pragmatics is a linguistic branch about the interrelationship between function and form measurement which implicitly include the use of language, contextual communication, and interpretation (Rustono, 2017).

Speech is the results of human thoughts realization and ideas. It is derived from the use of a series of utterances (Widyawati & Zulaeha, 2016). The ongoing interaction of language in a form of speech which involves two parties, namely speakers and conversational partners is called speech event (Rachman, 2015). Unlike speech event, speech act is an individual indication which is orally expressed by language (Ariyanti & Zulaeha, 2017). Speech acts contain a variety of identifiable intentions by considering the context of speech (Alviah, 2014). The meaning of speech is influenced by context. It is because speech will have no meaning without context (Fahmi & Rustono, 2018). Safrihady & Mardikantoro (2017) argue that the intention in the speech acts should be regarded as having various possibilities of speech acts in accordance with the speaker's position, speech situation, and possible structures in the language. Speech acts have function as a functional unit in communication.

Yuliarti, et al. (2015) define a pragmatic speech function as a function referred by the utterance of speech in its use to communicate between speakers. By this pragmatic function, the conversational partner is meant to do what the

speaker says. To deliver and obtain information, a person is never separated from the speech. A speech requires speaker and conversational partner (Isnaniah, 2015). Speech is divided into five types: (1) constative and performative, (2) locutionary, illocutionary, and perlocutionary, (3) representative, directive, expressive, commissive, and declarative, (4) direct, indirect, literal, literally, illiteral, (5) vernacular and ceremonial (Rustono, 2017). This research is focused on the function of directive speech acts. Directive speech acts are speech acts which are addressed to the conversational partner to do the action mentioned in the speech (Rustono, 2017).

The research of directive speech acts can be done in oral and written form. Susseptiana (2015) conducted a directive speech act research in Margana Djajaatmadja's novel *Ngulandara*. The research shows eight functions of directive speech act. In addition, the research of directive speech acts in spoken language was done by Mafaza & Rustono (2017). They conducted research on teacher's directive speech acts in building the value of character during teaching and learning process. This study finds five types of speech acts, twenty two functions of directive speech acts and six character's values. Based on the previous research, the gap of speech acts study in folklore text is found. Folklore is chosen to bring novelty from the previous research which shows the lack of speech related research that focuses on children literature especially folklore. Folklore can be used as description of life which is full of didactic values and norms within the society (Gusal, 2015).

The object of this research is the speech in Gamal Komandoko's Indonesian archipelago folklore text. The book by Gamal Komandoko is chosen because it contains the story from all 34 provinces in Indonesian archipelago. The function of directive speech acts is treated as research object. It is because this folklore text contains many directive speech acts used by the characters in the conversation. The conversations made by the characters in the story imply pragmatic functions. These functions are interesting to be discussed as a research object.

The purpose of this study is to describe and to determine the dominant directive speech act function in Indonesian archipelago folklore by Gamal Komandoko. This research is expected to be useful for pragmatic studies especially speech acts.

## METHODS

This research is a qualitative one. It focuses on the function of directive speech acts in Indonesian archipelago folklore text by Gamal Komandoko. The purposes of this study are to describe and to determine the dominant directive speech act function in Gamal Komandoko's Indonesian archipelago folklore text. To gain the purpose of the research, qualitative descriptive method is implemented. The theoretical approach in this research uses pragmatic approach. Pragmatics is branch of linguistics that examines the meaning of speech by linking nonlingual factors such as context, knowledge, communication, and language usage situations in terms of speech usage done by the speaker and the conversational opponent (Yuliana, 2013).

This study analyzes the data in form of discourse fragment in the text of Indonesian archipelago folklore by Gamal Komandoko. The data source of this research is taken from 34 Indonesian archipelago folklores text by Gamal Komando. The data collection in this study uses observation method and writing technique. The method is called the observing method or observation because it is conducted in the form of observation, done by observing, which is by observing the use of language (Sudaryanto, 2015). After conducting the observing method, the writing technique, as an advanced technique from observing method, is implemented. The writing technique is done by marking the emergence of speech from the characters, especially involving the main character in folklore. The data collection steps are as follows: (1) reading the text of Indonesian archipelago folklore by Gamal Komandoko, (2) listing the speeches containing the directive speech acts, (3) marking the data and the data sources, (4) noting the directive speech acts from the text

of Indonesian archipelago folklore by Gamal Komandoko on the data card, (5) classifying the data that has been marked according to the predefined criteria of directive speech act function.

The validity of this research data refers to Sugiyono (2015) by adjusting the study of functional analysis of directive speech acts in Gamal Komandoko's Indonesian archipelago folklore text. The trust or credibility test to examine the results of this qualitative research is done by increasing perseverance and discussion with experts. In analyzing the data, the researcher uses pragmatic analysis which is language analysis that applies pragmatic point of view as its base (Rustono, 2017). The pragmatic analysis is used to find the speakers' intentions, either expressed explicitly or expressed implicitly in the utterance.

## RESULTS AND DISCUSSION

Pragmatic function is referred by speech intention uttered by the speakers. There are several functions of directive speech acts found in Gamal Komandoko's Indonesian archipelago folklore text. They are (1) requesting, (2) begging, (3) suggesting, (4) commanding, (5) forcing, (8) inviting, (9) prohibiting, (10) challenging, (11) proposing, and (12) giving cues. The dominant function in Gamal Komandoko's Indonesian archipelago folklore is the the most frequent function found in the story. The dominant function of this text is the ordering function. The speech acts functions in Gamal Komandoko's Indonesian archipelago folklore text are stated in detail in Table 1.

**Table 1.** The Total of Function of Directive Speech Acts in Gamal Komandoko's Indonesian Archipelago Folklore Text

Function	Total	Function	Total
Requesting	7	Prohibiting	1
Begging	5	Challenging	4
Suggesting	8	Proposing	1
Commanding	6	Giving cues	1
Ordering	18	Total	58
Advising	1		
Forcing	2		
Inviting	4		

Based on Table 1, it appears that the functions of directive speech act in Gamal Komandoko's folklore text consist of 12 functions, which are (1) requesting: 7 speeches, (2) begging: 5 speeches, (3) suggesting: 8 speeches, (4) commanding: 6 speeches, (5) ordering: 18 speeches, (6) advising: 1 speech, (7) forcing: 2 speeches, (8) inviting: 4 speeches, (9) prohibiting: 1 speech, (10) challenging: 4 speeches, (11) proposing: 1 speech, (12) giving cues: 1 speech. The most frequent function found in the text is ordering function which is found in 18 speeches.

The following discussion is the description of speech act functions in Gamal Komandoko's folklore text, which consist of requesting, begging, suggesting, commanding, ordering, advising, forcing, inviting, prohibiting, challenging, proposing, and giving cues.

#### **Requesting Function**

Context : Patih Jugul Muda membawa Aji Saka ke istana kerajaan medang kamulan. Aji Saka tampak tenang sekali tidak menunjukkan ketakutan. Sebelum menjadi persembahan raja medang kamulan, Aji Saka mempunyai permintaan.

(Patih Jugul Muda leads Aji Saka to the royal palace of medang kamulan. Aji Saka seemed very calm and he did not show any fear. Before becoming the offerings of the king of medang kamulan, Aji Saka wished for something to the king).

Aji Saka : **"Hamba meminta imbalan tanah seluas surban yang hamba kenakan ini."**

**("To you I wish for your land for my reward that should be as large as this sorban on my head.")**

The utterance above is classified as directive speech act with requesting function. It delivers the function of making request to the conversational partner to give land as large as the turban he is wearing. The marker that confirms this utterance as directive speech act with requesting function is the existence of the words, **"Hamba meminta imbalan tanah seluas surban yang hamba kenakan ini,"** (**"The slave**

**asked in return of land of as large as his sorban on his head"**). These words are intended as a request to the conversational partner. Aji Saka's utterance delivers meaning that Aji Saka asked for land, as wide as his turban, before he became King Medang Kamulan's victim.

#### **Begging Function**

Context : Doa Mak Dasah dikabulkan-Nya. Tak berapa lama kedua kaki jelita berubah menjadi batu. Ia kian ketakutan mendapati pinggangnya pun berubah menjadi batu. Ia sadar semua itu terjadi karena kedurhakaan kepada ibunya.

(The wish of mak dasah is granted by the God. Not long after that those graceful legs of jelita turned to stone. It is increasingly fear found her waist was turned into stone. She knew it all happened because of her disobedience to her mother).

Jelita : **"Mak, ampuni aku! Ampuni aku! Ampuni kedurhakaan anakmu ini, Mak!"**

**("Mother, please forgive me! forgive me! forgive of the iniquity of thy daughter to you, mother")**

The utterance above is classified as directive speech with begging function. Its function is to beseech the conversational partner to forgive his wrong-doing. The marker which emphasizes that this speech is a directive speech with begging function is the existence of words, **"Mak, ampuni aku! Ampuni aku! Ampuni kedurhakaan anakmu ini, Mak!"** (**"Mother, please forgive me! Forgive me! Forgive of the iniquity of thy daughter to you, Mother"**), which have intention to beseech forgiveness from the conversational partner. Jelita's utterance has intention that Jelita asked for forgiveness due to her iniquity to Mak Dasah, her own biological mother.

#### **Suggesting Function**

Context : Pada suatu hari Skolong berniat kembali ke rumah orang tuanya. Mengetahui Skolong hendak pergi, cue ingin mengikuti.

(Once upon a time, Skolong intends to return to his parents' house. Knowing the intention of Skolong to leave, cue wanted to follow).

Skolong : “Janganlah engkau mengikutiku, Cue,” kata Skolong. “**Sebaiknya engkau tinggal bersama ayah dan ibumu.**”

(“Do not follow me, Cue,” said Skolong. “**You should stay with your mother and father.**”)

The utterance above is classified as directive speech with suggesting function. It shows a function of suggesting Skolong's conversational partners to not follow him. The marker that confirms this speech as directive one with suggesting function is the existence of words, “...**Sebaiknya engkau tinggal bersama ayah dan ibumu** (“...**You should stay with your mother and father.**”), which are meant to provide suggestion addressed to Skolong's conversational partner. Skolong's speech shows that Skolong suggests Cue to stay with his father and mother rather than join him.

#### Commanding Function

Context : Raja merenungkan pertanyaan dari pejabat istana kerajaan Tumasik yang khawatir dengan keberadaan kabil lalu ia menemukan cara untuk memusnahkannya.

(The King pondered the question of which the officials court of the royal palace of Tumasik concerned with the existence of kabil and he found a way to destroy him).

The King : “**Tangkap Kabil. Lilitkan rantai besi pada seluruh tubuhnya kemudian masukkan ia ke dalam kurungan baja. Tenggelamkan ia dalam laut.** Dengan cara itu, maka Kabil akan menemui kematiannya dan kekhawatiran kita tidak menjadi kenyataan.”

(“Catch Kabil. Wind the iron chain on his entire body and then put him into the steel cage. Drown him into the sea. By this way, then Kabil will meet his death and our worries will be gone.”)

The utterance above is classified as directive speech with commanding function. It has the function of commanding his partners to arrest Kabil. The marker that confirms this speech as a directive one with commanding function is the existence of the words, “**Tangkap Kabil. Lilitkan rantai besi pada seluruh tubuhnya kemudian masukkan ia ke dalam kurungan baja. Tenggelamkan ia dalam laut...**” (“Catch

**Kabil. Wind the iron chain on his entire body and then put him into the steel cage. Drown him into the sea...**”), which are meant to command the conversational partner. King Tumasik's utterance shows that he commanded the court officials to arrest Kabil and exterminate him.

#### Ordering Function

Context : Ayah Doyan Nada sangat malu dengan sikap Doyan Nada yang kerap menghabiskan hidangan dalam acara kendurian. Lama-kelamaan Ayah Doyan Nada juga tidak sanggup memberinya makan karena makannya sangat banyak.

(Doyan Nada's Father was very embarrassed by the attitude of Doyan Nada who often hooked up dishes in kendurian event. Eventually, Doyan Nada's Father cannot afford to feed him due to his big appetite and eat too much).

Doyan Nada's Father : “**Carilah makan sendiri!** Aku sudah tidak kuat lagi memberimu makan!”

(“**Find food by yourself!** I may not longer to feed you!”)

This utterance is classified as directive speech with ordering function. It has function of ordering the conversational partner to find his own food. The marker that emphasizes this speech as a directive one with ordering function is the existence of the words, “**Carilah makan sendiri!**” (“**Find food by yourself!**...”), which are meant to give order to Doyan Nada's father's conversational partner. The words spoken by Doyan Nada's father show that Doyan Nada was ordered to feed himself because his father could not afford to feed him.

#### Advising Function

Context : Nyi Siti juga khawatir pada menantunya yang *ngagandong* pada hari jumat. Nyi Siti mengingatkan Raden Budog untuk tidak *ngagandong* pada hari jumat. Bahkan, sesepuh desa turut pula mengingatkan Raden Budog. (Nyi Siti also worried of her son in law who *pepilon ngagandong* on friday. Nyi Siti warned to Raden Budog not to *pepilon (ngagandong)* on

friday. In fact, the village elders were also reminded raden budog).

Nyi Siti : **“Hendaklah engkau menghormati adat dan juga pantangan yang berlaku di desa kita ini.** Engkau boleh *ngagondang* pada hari-hari lain, namun jangan engkau lakukan pada hari Jum’at. Hari Jum’at adalah hari pantangan bagi warga desa untuk *ngagondang*. Semoga menjadi pantangan pula bagimu untuk bermain *ngagondang* pada hari Jum’at ini.”  
**“You shall also respect the customs and taboos that occurred in our village,** you may pepilon *ngagandong* on other **days,** but you may not do it on Friday. Friday is a day of abstinence for the villagers to perform *ngagandong*. Hopefully this also become taboo for you to play it on this Friday.”)

This utterance is classified as directive speech with advising function. It has function of advising the conversational partner to not *ngagandong* on Friday. The marker that emphasizes this utterance as a directive speech with advising function is the existence of words, **“Hendaklah engkau menghormati adat dan juga pantangan yang berlaku di desa kita ini...”** (“**Thou shall respect the customs and taboos that occur in our village ...**”). They are meant to give advice addressed to the conversational partner. The utterance from Nyi Siti has shows that Raden Budog was given advice by Nyi Siti to not *ngagandong* on Friday and to respect the customs in his village.

#### Forcing Function

Context : Pak Raje mencari tenaga untuk menjaga sawahnya yang akan panen agar terhindar dari serangan babi-babi hutan yang rakus. Lalu ia memperoleh ide dengan cara membohongi penyumpit.

(Pak Raje was looking for worker to keep the fields that will be harvested in order to avoid the attack of the greedy wild pigs. Then, he got an idea to lie to penyumpit).

Mr. Raje : “Penyumpit, almarhum ayahmu pernah meminjam uang kepadaku. Belum sempat utang itu dibayarnya, namun ayahmu telah meninggal dunia. **Sebagai ahli warisnya, engkau tentu harus membayar utang ayahmu itu.**”

(“Penyumpit, your late father had to borrow money to me. Even before the debt was paid, but your father has died. **As an heir, you would have to pay the debt of your father.**”)

This utterance is classified as directive speech with forcing function. It has the function of forcing the conversational partner to repay the debt. The mark that emphasizes this utterance as directive speech with forcing function is the existence of the words, **“...Sebagai ahli warisnya, engkau tentu harus membayar utang ayahmu itu.”** (“**...as an heir, you would have to pay the debt of your father.**”), which are meant to force the addressed conversational partner to do what the speaker wants. The utterance spoken by Mr. Raje has the intention that Penyumpit were forced by Mr. Raje to pay the debt of his late father.

#### Inviting Function

Context : Orang-orang mengikuti arah terbang burung beo hingga menemukan sebuah gua yang ternyata menjadi tempat persembunyian para perampok.

(People follow the directions of parrots flying till they found a cave that turned out to be a hideout for robbers).

Ambo Ape’s father : “Rupanya gua ini menjadi tempat persembunyian para perampok serta tempat untuk menyembunyikan barang-barang hasil rampokan mereka,”bisik ayah Ambo Upe.” **Mari kita tangkap para perampok itu!**”

(“Apparently this cave became a hideout for robbers as well as a place to hide stuff of their loot, "whispered of Ambo Upe’s father. **"Let's catch the robbers!"**)

This utterance is classified as directive speech with inviting function. It has the function of inviting the conversational partner to catch the robbers. The marker that confirms this speech as a directive one with inviting function is the existence of the words, **“...Mari kita tangkap para perampok itu!”** (“**...Let's catch the robbers!**”), which are meant to invite the conversational partner. Ambo Ape's father’s utterance has the intention that Ambo Ape's

father invited people to catch the robbers who were hiding in the cave.

### Prohibiting Function

Context : Meski telah menjadi istri si pemuda, hati si gadis sesungguhnya amat berat meninggalkan keluarga dan juga desa tempat tinggalnya. Namun, ia harus mengikuti ajakan suaminya sebagai tanda kesetiaan dan baktinya pada suami.

(Although she has being a wife of the young guy, the girl was indeed very hard to leave her family and village of her own. However, she should follow the call to her husband as a sign of loyalty and devotion to her husband).

Father : “Wahai anakku, tinggallah engkau baik-baik di negeri suamimu. Ingatlah pesanku, selama engkau dalam perjalanan, **jangan sekali-kali engkau menoleh ke belakang! Jangan sekali-kali!** Jika engkau berani melakukannya, niscaya engkau akan menjadi batu!” (“O my daughter, please be fine in living in the land of your husband. Remember my message, as long as you're on the go, **You, do not ever look back! Do not ever!** If you dare to do it, then you will be a stone!”)

This utterance is classified as directive speech with prohibiting function. The function of this speech is to prohibit the conversational partner to look back. The marker that confirms this utterance as a directive speech with prohibiting function is the existence of the words, “...**jangan sekali-kali engkau menoleh ke belakang! Jangan sekali-kali!**” (“...**you, do not ever look back! Do not ever!**”), which are meant to prohibit the conversational partner. The utterance spoken by father has function that a girl was prohibited to look back on the way. If the girl violated this prohibition, she would turn into stone.

### Challenging Function

Context : Sigarlaki terus menyudutkan dan menuduh limbat telah mencuri daging persediaannya. Namun limbat terus menolak dan menyangkal tuduhan itu.

(Sigarlaki continue to cornering and accusing limbat of stealing the meat supply. However,

limbat continue to reject and deny the allegations).

Sigarlaki : “**Engkau dapat dan berani membuktikannya?**” (“**Can are you dare to prove it?**”)

This utterance is classified as directive speech with challenging function. The function of this utterance is to challenge the conversational partner to prove his words. The marker that confirms this utterance as directive speech with challenge function is the existence of the word, “**Engkau dapat dan berani membuktikannya?**” (“**Can are you dare to prove it?**”), which are meant to challenge the conversational partner. Sigarlaki's utterance shows that Sigarlaki challenged Limbat to prove his words that he was not the one who stole Sigarlaki's meat supplies.

### Proposing Function

Context : Sura dan Baya lelah dan bosan berkelahi karena berebut kekuasaan. Lalu mereka bertemu untuk menggagas penghentian permusuhan mereka.

(Sura and Baya tired and fed up fighting because fighting over power. Then they met to initiate the termination of hostilities).

Sura : “Untuk menghindari perselisihan di antara kita, **sebaiknya kita membagi wilayah kekuasaan.**” (“In order to avoid disputes between us, **we should divide the territory.**”)

The utterance above is classified as directive speech with proposing function. The function of this speech is to propose the division of territory to the conversational partner. The marker that confirms this utterance as directive speech with proposing function is the existence of the word, “...**sebaiknya kita membagi wilayah kekuasaan.**” (“...**we should divide the territory**”), which is meant to propose particular idea adressed to the conversational partner. Sura's utterance is intended to propose the idea of how to put an end of fighting over power by proposing Sura to divide the territory.

### Giving Cues Function

Context : Segenap pelaut Cina menyiapkan tombak besi. Mereka menunggu perintah nakhoda kapal. Seketika kedua burung raksasa semakin mendekat.

(The whole Chinese sailors prepare an iron spear. They were awaiting orders of the ship's captain. While, two giant birds approaching).

Skippers : "Pelontaaaar...seraaaang...!!"

("Throwers ... attaaaack...!!")

The utterance above is classified as directive speech with giving cues function. The function of this utterance is to give cues to the conversational partner to attack. The mark that confirms this utterance as directive speech with giving cues function is the existence of the word, "Pelontaaaar...seraaaang...!!" ("Throwers ... attaaaack...!!"), which is meant to give cues to the conversational partner. Nakhoda's utterance is intended to give cues to his subordinates to attack the enemy.

In the text of Indonesian archipelago folklore by Gamal Komandoko, several functions of speech acts are found as follows (1) requesting, (2) begging, (3) suggesting, (4) commanding, (5) ordering, (6) advising, (7) forcing, (8) inviting, (9) prohibiting, (10) challenging, (11) proposing, and (12) giving cues. The function of directive speech acts in Gamal Komandoko's Indonesian archipelago is dominated by directive speech act with ordering function. This is because in the text of Indonesian archipelago folklore by Gamal Komandoko, the directive speech act with ordering function is frequently used by the characters in the conversation. The directive speech act with ordering function is speech act that orders the conversational partner to do something. The results of this research support previous study conducted by Mariana et al (2015). Where the function of directive speech act can be found in novel as literary work through conversations of the characters in the story. The functions found in this study include (1) requesting: 18 speeches, (2) asking: 36 speeches, (3) demanding: 14 speeches, (4) prohibiting: 4 speeches, (5) allowing: 4 speeches, (6) advising:

15 speeches. The function of implicit speech acts in a conversation must be analyzed pragmatically to find the appropriate function by considering the context of its utterance. The study of directive speech act in folklore shows gap. The previous researches about directive speech act do not pay much attention to children literature, especially folklore. Thus, this research is expected to be useful in the development of pragmatic study especially speech acts.

### CONCLUSION

Based on the result of this research, it can be concluded that the functions of directive speech acts are found in Gamal Komandoko's Indonesian archipelago folklore text. There are 58 speeches in the text that contain the functions of directive speech acts. Those functions are (1) requesting: 7 speeches, (2) begging: 5 speeches, (3) suggesting: 8 speeches, (4) commanding: 6 speeches, (5) ordering: 18 speeches, (6) advising: 1 speech, (7) forcing: 2 speeches, (8) inviting: 4 speeches, (9) prohibiting: 1 speech, (10) challenging: 4 speeches, (11) proposing: 1 speech, (12) giving cues: 1 speech. The dominant function of directive speech act in the text is the ordering function which is found in 18 speeches.

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