

Directive Speech Acts on the Statement of Prohibition of Homecoming for *Lebaran* 2021: A Critical Pragmatic Study

Vina Uctuvia[✉], Nurhayati Nurhayati

Department of Linguistics, Faculty of Humanities, Diponegoro University, Indonesia

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Abstract

Homecoming or *mudik* is a massive mobility culture of inter-city and inter-provincial residents within a certain period of time carried out by Muslims in Indonesia. Therefore, in an effort to control the spread of the Covid-19 virus in the period leading up to Eid al-Fitr, the government made an effort to ban homecoming in 2021. This statement was first conveyed by the President of the Republic of Indonesia, Joko Widodo, which was conveyed through the Presidential Secretariat's YouTube channel. The purpose of this study is to explore the types and functions of directive speech acts through a critical pragmatic approach. The method of this research is descriptive qualitative which uses listening and note-taking techniques. The data that has been collected is then analyzed using a critical pragmatic approach. The results of this study indicate that the directive speech acts in the prohibition of homecoming are conveyed there are three types of speech acts that are found in the speech produced by President Joko Widodo, Chairman of the Covid-19 Task Force Doni Monardo, Deputy Secretary General of PBNU Andi Najmi Fuadi, and General Secretary Muhammadiyah Abdul Mu'ti, namely; 1) The directive speech act appeals, 2) The directive speech act prohibits, and 3) The directive speech act commands. Of the three types of speech acts found, there are two types of clauses used to perform directive speech acts, namely; 1) Declarative clauses and 2) Imperative clauses. From the statements made by the President, the Covid-19 Task Force, and several religious figures, there is a good synergy so that the statement has the same purpose and function.

[✉] Correspondence address:

Jl. Prof. Sudarto, S.H Tembalang, Kec. Tembalang, Kota Semarang,
Jawa Tengah 50275

E-mail: vinauctuvia@gmail.com

INTRODUCTION

Homecoming or mudik as a culture carried out by Muslims in Indonesia in the form of inter-city and inter-provincial mobility carried out by nomads just before the Eid al-Fitr. The main purpose of mudik is to celebrate Eid al-Fitr with family in their hometown. Homecoming usually starts from the last week of Ramadan until one day before Eid al-Fitr. The majority of homecomers come from big cities in all area of Indonesia to move to the areas where they come from. Java Island is one of the areas that becomes the center of population mobility during the homecoming season. Homecomers who come are usually many who come from the direction of Jakarta, Bandung, and other big cities on the island of Java to the central and eastern parts of Java.

There is a massive and simultaneous mobility within a certain period of time during the homecoming momentum. In the midst of the Covid-19 pandemic in 2021, there is a very big concern from the government about the spread of the Corona virus, so the government has taken a decision to try to control the spread of the Covid-19 virus. The government then took action through the announcement of the 2021 Eid homecoming prohibition delivered by the President of the Republic of Indonesia Joko Widodo. President Joko Widodo first announced the prohibition on homecoming for Eid in 2021 through the YouTube channel belonging to the Presidential Secretariat on April 16, 2021. In the statement made by President Joko Widodo, the President appealed to the public regarding the prohibition on homecoming for Eid al-Fitr 2021. The decision was according to the President's speech. Joko Widodo was taken after going through a long discussion. In the video, he appealed for the downward trend of active cases in Indonesia to be maintained through the prohibition on homecoming for Eid in 2021.

Implementing the Eid homecoming prohibition in 2021 requires support and cooperation from various parties. Referring to President Joko Widodo's statement regarding the prohibition on homecoming for the 2021 Eid al-

Fitr, several work units such as the Covid-19 Task Force made a similar appeal so that the public could implement the orders issued by the central government. In its realization, the government also cooperates with the TNI and Polri to control the implementation of the 2021 homecoming prohibition in the field. A number of religious leaders also played a role in conveying the prohibition on homecoming for Eid in 2021 so that it can be accepted by various levels of religious society, especially Muslim leaders, because the majority of Indonesians who go home are Muslims.

President Joko Widodo is a person who has power and dominance over strategic decisions in controlling the spread of the Covid-19 virus in the context of conveying the homecoming ban. The decision made by him is a very significant and crucial decision, considering that in 2020 the population in Indonesia infected with the Covid-19 virus jumped drastically after the homecoming and Eid season passed. The power of President Joko Widodo as the holder of the highest authority in Indonesia and a representative of the government, is strategically able to influence how all parties make decisions. This study aims to analyze the directive speech acts in the statements submitted by the president of the Republic of Indonesia Joko Widodo, the Head of the Covid-19 Officers Unit, and several religious figures in using their power in the form of language, especially the directive speech acts conveyed.

Speech acts are linguistic facilities used to express main ideas, thoughts, and feelings. In acting, one's speech does not only directly convey what is intended. Speakers often mean more than what is actually expressed. Speakers often have different intentions from what is said and even contradict what is meant by what is said (Apriastuti, 2017). The use of language in a speech event is related to several aspects, such as what is conveyed, the purpose of producing an utterance, and who is spoken to (Irma, 2017). In line with the statement on the 2021 homecoming ban, it is necessary to conduct further tracing and analysis of the directive speech acts delivered by speakers who have power and urgency in controlling the spread of the Covid-19 virus.

According to (Putri et al., 2019), directive speech acts are actions in language that require overall and in-depth consideration through context with the aim that the speech partner or audience can respond effectively as expected by the speaker himself. Directive speech acts are included in speech that has characteristics, it can be seen from the example in conveying a request or wanting something the speaker can appear in various languages. In each directive speech, it has its own function, or does not only have the meaning contained according to what is conveyed. It can be concluded that an utterance has various functions and purposes of speech.

Several studies have been conducted related to speech act analysis with various objects and studies. The first research that has been done by (Yuliarti, 2015) which examines how directive speech acts are in the novel trilogy by Agustinus Wibowo, from the results of the analysis the researcher finds several functions of directive speech acts, such as inviting, ordering, suggesting, asking, advising, pleading, and commanding. The next research was carried out by (Fauzia & Sulistyaningrum, 2019) which examines the types and functions of directive speech acts in a soap opera entitled *Preman Pensiun*. From the results of the analysis, it is found that functionally there are direct and indirect speech acts, and based on the types there are literal speech acts and non-literal speech acts. Then the next research is conducted by (Septi, Ardis E.R, 2020) which examines how the realization of directive speech acts in Javanese language is analyzed using a pragmatic approach. The results of the analysis found that in Javanese there are two types of use of directive speech acts, namely the use of direct and indirect speech acts.

METHODOLOGY

This research is designed as qualitative descriptive research which is parallel to the purpose of this research, which is to describe how the function of a speech act influences and regulates a certain society or group to tend to do or not to do an action in a certain context desired by the speaker. Speech acts in this study are

limited to directive speech acts that have an influence on people's behavior and views on the Eid Al-Fitr homecoming momentum in 2021. The object used in this study is the discourse regarding the 2021 homecoming ban issued by several figures with different backgrounds. The data from this research is secondary data that contains statements about the prohibition of homecoming from electronic media. For data collection, the researcher used a listening technique which was implemented by the researcher through listening activities to linguistic data that brought up the types and functions of speech from videos, news, and articles containing statements about the prohibition of homecoming from several national figures. Then proceed with the advanced technique of the listening technique, namely the note-taking technique. The note-taking technique is an activity of selecting data by noting various important things that have a relationship with the problem formulation of the research conducted and then collecting it in a data corpus. (Rahma, 2018). All data that has been collected is then transcribed to proceed to the data analysis stage. At the data analysis stage, it is realized by using a critical pragmatic approach regarding speechlessness and content analysis to explore how speakers think about the 2021 homecoming ban. The critical pragmatic concept used in this study is critical pragmatics developed by (Habermas, 1984; Mey, 2001), which states that the main essence of critical pragmatics is to connect pragmatics with power and social struggle. According to the two experts, language users will give the form of language used in communicating to achieve certain goals. In interacting, social agents do not rely on three validity claims, namely truth, normative accuracy, and honesty (Sinclair, 2005), but always fulfills the ideal speech situation, which consists of often distorting the language used to maintain or seize power and conflict of domination. Because the prohibition of homecoming discourse strategy is suspected to contain the meaning of asymmetric power relations, this research will be appropriate if it uses a critical pragmatic approach.

RESULTS AND DISCUSSION

Statement of homecoming prohibition by the government

The statement on the ban on homecoming by the government is represented by a statement issued by the president of the state of Indonesia, namely Ir. H. Joko Widodo, which he delivered through a video uploaded to the YouTube channel of the Presidential Secretariat on April 16, 2021. President Joko Widodo as the highest government authority in Indonesia made an official statement regarding the ban on homecoming for Eid in 2021 amidst the ongoing Covid-19 pandemic. and spread evenly throughout Indonesia. Given this, President Joko Widodo feels the need to make a decision. The following are data related to the directive speech acts contained in it.

Data 1

“Bapak, Ibu, dan Saudara-saudara sebangsa dan se-Tanah Air, Ramadan tahun ini adalah ramadan kedua di tengah pandemi COVID-19, dan kita masih harus tetap mencegah penyebaran wabah COVID-19 untuk tidak lebih meluas lagi.” (Humas, 2021)

The opening statement of President Joko Widodo's speech in Data 1 is a direct speech act of urge, because instead of using an imperative clause the speaker chooses to use a declarative clause in the form of “Kita masih harus tetap mencegah penyebaran wabah COVID-19 untuk tidak lebih meluas lagi”. However, the word harus 'must' is a marker that the declarative clause is used to give instructions to all Indonesian people. The word masih 'still' indicates that the necessity to prevent the spread of covid-19 has taken place before the time of the speech event and continues at the time the speech is produced. The word tetap 'remain' indicates a warning against this necessity. The word kita 'we' is a form of refinement of the order, because by using the word kita 'we', the imperative to prevent covid-19 applies to the speakers themselves, namely the government represented through the President and all speech partners who in this context are Indonesian people. The verb mencegah 'prevent' is an exclamatory directive marker verb in President Joko Widodo's speech in data 1 which

is continuous with the clause “Kita masih harus tetap”.

Data 2

“Untuk itu, sejak jauh-jauh hari pemerintah telah memutuskan untuk melarang mudik pada Lebaran kali ini.” (Humas, 2021)

Data 2 reveals the speech act of the prohibiting directive through the declarative clause “*pemerintah telah memutuskan untuk melarang mudik pada Lebaran kali ini*”. The speech act forbidding is marked by the verb *melarang* 'forbid,' in this case the party who forbids it is the president. Explicitly Data 2 does not show the speech act of the President forbidding, but because President Joko Widodo is a representative of the government, it can be understood that the President also performs the speech act of the prohibiting directive. The use of the word *pemerintah* 'government' strengthens President Joko Widodo as a representation of the government. The clause *telah memutuskan* 'has decided' becomes an affirmation in the speech act of the prohibiting directive which was carried out by the government through President Joko Widodo. The use of past tenses marked by the word *telah* 'had' provides information to the speech partner that the decision taken by the government was not made when the speech was produced. In carrying out the speech act of the appeal directive, President Joko Widodo provided information in the clause “*Sejak jauh-jauh hari*” at the beginning of the speech that confirmed the prohibition on going home in Data 2. In this clause the government represented through President Joko Widodo provided information that the decision to prohibit going home had through a long process and time.

Data 3

“Pertimbangan lainnya adalah kita harus menjaga tren menurunnya kasus aktif di Indonesia dalam dua bulan terakhir ini, menurun dari 176.672 kasus pada 5 Februari 2021 dan pada 15 April 2021 menjadi 108.032 kasus.” (Humas, 2021)

In Data 3, President Joko Widodo made an appealing directive speech act that was raised

through the declarative clause “Kita harus menjaga tren menurunnya kasus aktif di Indonesia dalam dua bulan terakhir ini” with the directive speech act marker of command in the form of *kita harus menjaga* 'we must take care'. Instead of using imperative clauses, President Joko Widodo uses declarative clauses that refine the directive speech act. The selection of the subject *kita* 'we' which is inclusive in the declarative clause shows that the speaker does not only show the appeal to the community but includes the speaker himself who is a representative of the government through President Joko Widodo. The use of the subject *kita* 'we' also gives a sign that there is harmony between the speaker and the speech partner. The word *harus* 'must' emphasizes the directive speech act of appeal that should be followed by all speech partners. The verb *menjaga* 'to maintain' is the main marker of the directive speech act of urge spoken by President Joko Widodo.

In Data 3, President Joko Widodo, in carrying out his directive speech acts, provided information in the form of data on the decline in the trend of active cases of Covid-19 in Indonesia to make logical appeals. The mention of the decline in February and April in Data 3 can lead the public to compare how active cases were in the two months. The mention of this figure guides the Indonesian people to accept orders for the prohibition of going home with the aim of being jointly responsible for maintaining the figures that appeared in April which claimed a decrease in active cases in Indonesia.

Data 4

“Oleh karena itu, *kita harus betul-betul menjaga bersama momentum yang sangat baik.*” (Humas, 2021)

Furthermore, President Joko Widodo carried out a directive speech act of appeal as indicated by Data 4 which was manifested through the clause “*Oleh karena itu, kita harus betul-betul menjaga bersama momentum yang sangat baik*” with directive speech act markers in the form of *kita harus betul-betul* 'we must really'. President Joko Widodo prefers to use declarative sentences instead of using imperative sentences. Although

in delivering his speech he uses declarative sentences, in his speech on data 4 President Joko Widodo performs a commanding speech act which is marked with the word *harus* 'must' and the verb *menjaga* 'to maintain'. The affirmation of the commanding speech act carried out by President Joko Widodo was also emphasized again by the presence of an adverbial *betul-betul* 'really' which explains how the verb 'to guard' must be implemented. The use of the pronoun *kita* 'we' refers to all speech partners and speakers who produce the utterance. In the context of data 4, the speech partners in the data are all Indonesian people, including President Joko Widodo himself as the speaker of the speech.

In Data 4 there is continuity in the previous data as evidenced by the conjunction *oleh karena itu* 'therefore' in Data 4, so that the *momentum* 'momentum' in question is the downward trend of active cases in Indonesia which must be maintained and pursued by all Indonesian people as the use of the pronoun *kita* 'we' in Data 4.

Data 5

“Untuk itulah, pada Lebaran kali ini pemerintah memutuskan melarang mudik bagi ASN, TNI, Polri, pegawai BUMN, karyawan swasta, dan seluruh masyarakat.” (Humas, 2021)

Data 5 shows that President Joko Widodo performed a prohibiting directive speech act which was represented through a declarative clause in the form of “pada Lebaran kali ini pemerintah memutuskan melarang mudik bagi ASN, TNI, Polri, pegawai BUMN, karyawan swasta, dan seluruh masyarakat”. The verb *memutuskan* 'to decide' and *melarang* 'to forbid' becomes a very clear marker for the directive speech act. In the context of Data 5, the use of the subject *pemerintah* 'government' explains that the forbidding speech act spoken by President Joko Widodo is not an individual speech, but an utterance that has a government collective in it which consists of various aspects of government represented by President Joko Widodo as the head of government. as well as the head of state of Indonesia.

It was further explained that the homecoming ban was implemented for all levels

of society by mentioning “ASN, TNI, Polri, pegawai BUMN, karyawan swasta, dan seluruh masyarakat.”, which shows that the president appealed to all levels of society with any professional background and social status to be faced with the same rule, namely the ban on going home for Lebaran in 2021. The statement is manifested in the speech act of the prohibition directive in Data 5 which reads “pada Lebaran kali ini pemerintah memutuskan melarang mudik”.

In accordance with its function, directive speech acts are used for someone to take an action, in this context as seen from Data 1-5 President Joko Widodo uses directive speech acts to appeal and prohibit which is aimed at the Indonesian people not to carry out an annual activity, namely going home with various explanations. . In the statement of President Joko Widodo, there is a use of power in it which shows that there is an absolute prohibition so that all components of the government and society must work together in implementing the prohibitions and appeals issued by President Joko Widodo.

From the utterances conveyed by President Joko Widodo, there are patterns of forming directive speech acts from Data 1 to Data 5. The following are the forming patterns and types of directive speech acts spoken by President Joko Widodo.

1. Pronoun *kita* ‘we’ + Directive marker *harus* ‘must’+ Verb *menjaga* ‘maintain’ (Appears in Data 3 and 4).
2. Pronoun *kita* ‘we’ + Directive marker *harus* ‘must’+ Verb *mencegah* ‘prevent’ (Appears in Data 1).
3. Pronoun *pemerintah* ‘government’ + Verb *memutuskan* ‘decide’+ Verb *melarang* ‘forbid’ (Appears in Data 2 and 5).

Table 1. Types of Directive Speech Acts Delivered by President Joko Widodo

No.	Data	Types of Directive Speech	Directive Marker
1.	Data 1	Appeal	<i>Harus</i> ‘Must’ and <i>Mencegah</i>

			‘Prevent’
2.	Data 2	Forbid	<i>Memutuskan</i> ‘Decide’ and <i>Melarang</i> ‘Prohibit’
3.	Data 3	Appeal	<i>Harus</i> ‘Must’ and <i>Menjaga</i> ‘Maintain’
4.	Data 4	Appeal	<i>Harus</i> ‘Must’, <i>Betul-betul</i> ‘Really’, and <i>Menjaga</i> ‘Maintain’
5.	Data 5	Forbid	<i>Memutuskan</i> ‘Decide’ and <i>Melarang</i> ‘Prohibit’

The statement on the prohibition of homecoming delivered by the Head of the Covid-19 Task Force

After the statement on the ban on going home issued by President Joko Widodo, several related parties also made similar statements. One component that is closely related to going home and controlling the number of Covid-19 sufferers is a special unit formed to handle this situation, namely the Covid-19 Officers Unit (Covid-19 Task Force). As the Head of the Covid-19 Task Force, Doni Monardo, who several times conveyed the ban on going home with the aim of preventing the spread of Covid-19 in certain events and events. The following are statements from Doni Manardo in declaring the ban on going home for Eid in 2021.

Data 6

“Mohon bersabar, jangan pulang kampung dulu. Kerinduan terhadap keluarga bisa menimbulkan hal yang tragis.” (Fahlevi, 2021)

On that occasion the Head of the Covid-19 Task Force used directive speech acts of appeals and direct prohibitions for the people of Indonesia. First, the appeal issued is an appeal to be patient which is indicated by the clause *mohon bersabar* 'please be patient' with the main marker *mohon* 'please'. Second, the prohibitive directive

speech act which is represented through the imperative clause “*jangan pulang kampung dulu*” with the imperative marker *jangan* 'don't'. So, Doni Manardo as the head of the Covid-19 Task Force appealed to the community not to go home in 2021. The reason for the statement was then followed by the speech of the chairman of the Covid-19 Task Force which stated that *kerinduan terhadap keluarga* 'longing for family' realized through going home or returning home would endanger all parties, both myself and people in my hometown, especially family and closest relatives. People who move from one area to another may be exposed to the Corona virus and become virus carriers for those they meet along the way or in their hometowns, so the head of the Covid-19 Task Force emphasized the prohibition by using the phrase *tragis* 'tragic'.

Data 7

“Kerinduan kepada orang tua agar ditahan. Kerinduan untuk bertemu sanak famili harus dicegah dulu. Karena kalau tidak, peristiwa seperti tahun yang lalu terulang kembali.” (Fahlevi, 2021)

In Data 7 there is an appeal directive speech act spoken by the Chair of the Covid-19 Task Force that appears in the declarative clause “Kerinduan kepada orang tua agar ditahan. Kerinduan untuk bertemu sanak famili harus dicegah dulu”. The markers that indicate the existence of an appeal in the data are the phrases *agar ditahan* 'to be detained' and *harus dicegah* 'must be prevented'. The directive's speech act is intended for people who will carry out Lebaran homecoming in 2021.

Data 7 indicates that homesickness that leads to homecoming or mudik must be detained first, not rindu 'longing' in the literal sense that is prohibited, but the result of homesickness that leads to a homecoming activity because with homecoming activities there can be a risk of contracting and transmitting the virus. Covid-19. In addition, there is a momentum that must not be repeated, where last year the number of Covid-19 sufferers jumped drastically after the 2020 Eid homecoming, so based on this review the Covid-19 Task Force has a moral responsibility so that

this incident does not happen again with an appeal. so as not to go home in 2021.

Data 8

“Ini kerja keras bangsa kita. Oleh karenanya, ajakan dan imbauan Bapak Presiden untuk tidak mudik tahun ini tolong diikuti dengan sukarela, jangan ada perasaan tertekan dan merasa ini menghambat aktivitas silaturahmi.” (Liputan6.com, 2021)

In Data 8 the Head of the Covid-19 Task Force quoted a statement from President Joko Widodo in acting on the directive which was represented in Data 8 which was indicated by “ajakan dan imbauan Bapak Presiden untuk tidak mudik tahun ini, tolong diikuti dengan sukarela”.

The directive speech acts in Data 8 are directive speech acts of admonishing and forbidding. The speech act of appealing is found in the clause in the clause “ajakan dan imbauan Bapak Presiden untuk tidak mudik tahun ini tolong diikuti dengan sukarela” with an appeal marker of *tolong* 'please'. In carrying out the directive speech act, Doni Monardo as the head of the Covid-19 Task Force called for awareness of the impact of going home, and there was no compulsion and pressure in carrying out the homecoming ban.

In addition to appealing directive speech acts, it is also found in Data 8 that prohibiting directive speech acts are represented using imperative clauses in the form of “jangan ada perasaan tertekan dan merasa ini menghambat aktivitas silaturahmi”. The directive speech act marker of direct prohibition is marked by the word *jangan* 'don't' which represents a prohibition to the interlocutor.

Indirectly, Doni also led the people's mindset to be aware that activities that connect with relatives in their hometown are not only by going home, but the implication is also that Doni suggests a substitute for going home to stay connected with family which appears in his statement which reads “merasa ini menghambat aktivitas silaturahmi”.

From the utterances conveyed by the Head of the Covid-19 Task Force, Doni Manardo, there are patterns of forming directive speech acts from

Data 6 to Data 8. The following are the patterns of formation.

1. The directive marker *jangan* 'don't' + Verb *pulang kampung* 'go home' (Appears in data 6).
2. The directive marker *agar* 'to' + Verb *ditahan* 'to hold' (Appears in data 7).
3. The directive marker *harus* 'must' + Verb *dicegah* 'prevented' (Appears in data 7).
4. Directive marker *tolong* 'please' + Verb *diikuti* 'followed' (Appears in data 8).
5. Marker directive *jangan* 'don't' + Verb *ada* 'there' (Appears in data 8).

Table 2. Types of Directive Speech Acts Conveyed by the Head of the Covid-19 Task Force

No.	Data	Types of Directive Speech	of Directive Marker
1.	Data 6	Appeal	<i>Mohon</i> 'Please'
2.	Data 6	Forbid	<i>Jangan</i> 'Don't'
3.	Data 7	Appeal	<i>Agar</i> 'So that' and <i>Harus</i> 'Must'
4.	Data 8	Appeal	<i>Tolong</i> 'Please'
5.	Data 8	Forbid	<i>Jangan</i> 'Don't'

Statements on the prohibition of homecoming delivered by religious leaders

The next statement on the prohibition of going home was made by several religious leaders who have an important role in controlling the community so they don't go home or return home. The researcher cites statements from the homecoming ban issued by the two largest Islamic organizations in Indonesia, namely, Nahdlatul Ulama and Muhammadiyah. On several occasions representatives from these two organizations also gave their statements in urging and forbidding the people not to go home. The following are statements issued by two Islamic organizations in Indonesia.

Data 9

“Pemantik-pemantik orang mudik termasuk **sektor wisata juga harus tutup**. Catatan

lagi **pemerintah harus kompak, tidak boleh pelangi.**” (Syakir, 2021)

In Data 9 which is the speech of the Deputy Secretary General of PBNU Andi Najmi Fuadi, two directive speech acts were found, namely the directive speech act of commanding and the directive speech act of prohibiting. First, the directive commanding speech act is found in the fragment of speech in Data 9 in the form of sector wisata juga harus tutup 'the tourism sector must also close'. In this piece of data, the commanding directive marker that appears is the word harus 'must'. In his statement, Deputy Secretary General of PBNU Andi Najmi Fuadi ordered that the prevention of the spread of the Covid-19 virus be carried out by banning going home and closing tourist attractions, because according to him the two sectors must be closed so that the spread of Covid-19 during the Eid holiday momentum can be controlled, not only by banning their homecoming or closing their tourist attractions.

Then the Deputy Secretary General of PBNU Andi Najmi Fuadi also performed a second commanding speech act in his speech which was represented through harus kompak 'must be compact', where the main marker of the commanding speech act was the word harus 'must'. Deputy Secretary General of PBNU Andi Najmi Fuadi added that the government, both in the bureaucracy, must be firm and compact in carrying out the ban on going home, so that the impact on the community can be well received by the ban on going home imposed by the government, indirectly these statements appear in the directive speech prohibits which is represented through tidak boleh pelangi 'no rainbows' with the directive marker prohibiting the phrase tidak boleh 'not allowed'.

Data 10

"Mudik tidak ada hubungan dengan ajaran agama, tapi lebih merupakan peristiwa kebudayaan. Karena itu, **masyarakat tidak perlu memaksakan diri**" (Pertana, 2021)

Furthermore, a statement on the prohibition of going home came from the Muhammadiyah Islamic community organization

which was conveyed by the General Secretary of Muhammadiyah Abdul Mu'ti. In Data 10, it is found that there are directive speech acts of appeal which are represented by declarative clauses “masyarakat tidak perlu memaksakan diri”. The speech act marker contained in the speech fragment is the phrase *tidak perlu* 'not necessary'. In line with that, finally he explicitly gave an appeal and explanation to the public that going home was not part of a religion that was obligatory by law, but a cultural momentum that came from a habit and culture of the Indonesian people and was not an order from Allah SWT. In other words, through his directive speech act, he appealed that the community does not need to force themselves to go home, and it is better to leave it, considering the government has given a statement that going home for Eid in 2021 is prohibited.

Data 11

“Larangan mudik akan dimulai pada 6-17 Mei 2021 dan sebelum dan sesudah tanggal itu, **diimbau pada masyarakat untuk tidak melakukan pergerakan atau kegiatan-kegiatan yang ke luar daerah kecuali benar-benar dalam keadaan mendesak dan perlu**” (Pertana, 2021)

Furthermore, the statement on the prohibition of going home by the General Secretary of Muhammadiyah Abdul Mu'ti who used a directive speech act called for it to be aimed at the community which was raised with a declarative clause *diimbau pada masyarakat untuk tidak melakukan pergerakan atau kegiatan-kegiatan*. The directive speech act marker calling for the utterance is the word *diimbau* 'required'. In the speech act, he explained that on May 6-17, 2021, which had been determined by the government where people were prohibited from carrying out homecoming activities, namely movement and mobility out of town unless there was an urgent need in accordance with government regulations, where there were exceptions for being allowed to travel outside the city with certain goals.

From the utterances delivered by the Deputy Secretary General of PBNU Andi Najmi Fuadi and General Secretary of Muhammadiyah

Abdul Mu'ti, there are patterns of forming directive speech acts from Data 9 to Data 11. The following are the patterns of formation.

1. Directive marker *harus* 'must' + Adjective *tutup* 'close' (Appears in Data 9).
2. Directive Marker *harus* 'must' + Adjective *kompak* 'compact' (Appears in Data 9).
3. Directive marker *tidak boleh* 'not allowed' + Adjective *pelangi* 'rainbow' (Appears in data 9).
4. Directive marker *tidak perlu* 'not necessary' + Verb *memaksakan* 'force' (Appears in Data 10).The directive marker *diimbau* 'required' + Prepositional phrase *pada masyarakat* 'to the community' (Appears in data 11).
5. Marker directive *tidak melakukan* 'do not do' + noun *pergerakan* 'movement' (Appears in data 11).

Table 3. Types of Directive Speech Acts Conveyed by Religious Leaders

No.	Data	Types of Directive Speech	Directive Marker
1.	Data 9	Command	<i>Harus</i> 'Must'
2.	Data 9	Forbid	<i>Tidak boleh</i> 'Not allowed'
3.	Data 10	Appeal	<i>Tidak perlu</i> 'Not necessary'
4.	Data 11	Appeal	<i>Diimbau</i> 'Required'

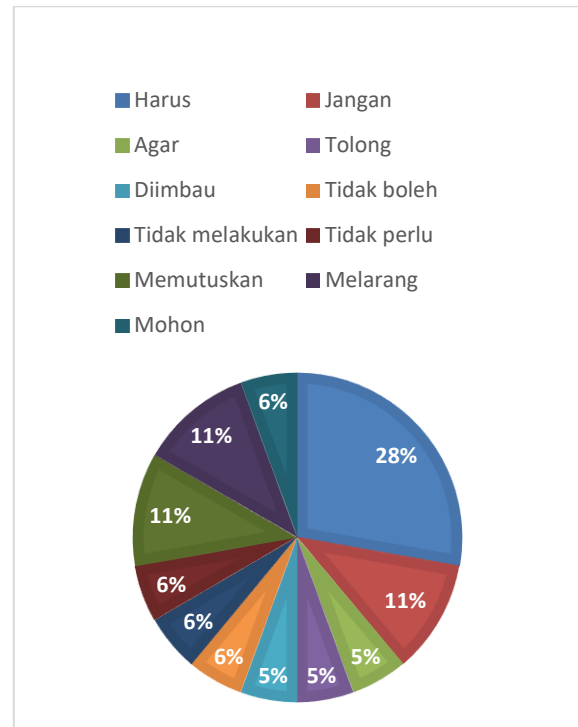
CONCLUSION

The first statement that is also used as a reference for the next statement on the prohibition of going home is a statement made by President Joko Widodo, so that President Joko Widodo's statement is used as the main basis for several parties such as the Covid-19 Task Force and several religious figures related to the implementation of the 2021 homecoming ban. The official statement regarding the 2021 homecoming ban made by President Joko Widodo shows the use of power, considering that President Joko Widodo is the head of state and head of government of Indonesia.

The power possessed by President Joko Widodo can move other related parties to ban the Eid Al-Fitr homecoming in 2021. The ongoing outbreak of the Covid-19 virus is the biggest factor in the ban on going home, so in order to control its spread, President Joko Widodo uses his power to control several parties. which has institutional control over the community to issue a statement prohibiting going home. In addition to President Joko Widodo, the Covid-19 Task Force and religious figures are also considered strong in preventing the public from moving out of the region simultaneously at the same time.

The directive statement made by President Joko Widodo, Chairman of the Covid-19 Task Force Doni Monardo, Deputy Secretary General of PBNU Andi Najmi Fuadi, and General Secretary of Muhammadiyah Abdul Mu'ti referring to the ban on going home has certain characteristics and patterns. There are three types of speech acts found in the speeches produced by President Joko Widodo, Chairman of the Covid-19 Task Force Doni Monardo, Deputy Secretary General of PBNU Andi Najmi Fuadi, and General Secretary of Muhammadiyah Abdul Mu'ti, namely; 1) The directive speech act appeals, 2) The directive speech act prohibits, and 3) The directive speech act commands. Of the three types of speech acts found, there are two types of clauses used to perform directive speech acts, namely; 1) Declarative clauses and 2) Imperative clauses. In fact, the use of declarative clauses dominates more than imperative clauses in representing directive speech acts. There is no use of imperative markers in the form of *-kan* and *-lah* suffixes in verbs. The use of suffixes *-kan* and *-lah* are markers used to change verbs into imperative markers in every directive speech act spoken by the four speakers.

From the speeches spoken by President Joko Widodo, Chairman of the Covid-19 Task Force Doni Monardo, Deputy Secretary General of PBNU Andi Najmi Fuadi, and General Secretary of Muhammadiyah Abdul Mu'ti, various directive markers were found. The significance of the number of directive markers can be seen in the following diagram.



From the diagram above, it can be concluded that the occurrence of the directive marker *harus* 'must' is the most dominating directive marker among other markers with a percentage of 29%. Then followed by the presence of directive markers *memutuskan* 'decide' and *melarang* 'forbid' with a percentage of 12%, followed by directive markers *jangan* 'don't' with a percentage of 11%. Furthermore, there is an even distribution of the directive markers *tidak boleh* 'not allowed', *tidak melakukan* 'not to do', and *tidak perlu* 'not necessary' as much as 6% each. Furthermore, the markers are *diimbau* 'recommended', *memutuskan* 'decided', *mohon* 'please', and *melarang* 'forbid' with a percentage of 5% each.

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