

THE FORM AND FUNCTION OF LOCAL LANGUAGE IN DIRECTIVE SPEECH ACT AT A UNIVERSITY IN CENTRAL SULAWESI

Kundharu Saddhono¹; Fatma²

^{1,2}Graduate Program of Sebelas Maret University, Surakarta
Jl. Ir. Sutami 36A Surakarta 57126
¹kundharu.uns@gmail.com

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ABSTRACT

The aim of this research was to describe the local language form, function, and typical of it in the directive act at the university in Central Sulawesi. The method used in this research was descriptive qualitative in socio-pragmatics approach. The source of the data was gained from lecturers and students utterances in discourse lecture. The data collection used note taking. Meanwhile, the techniques of analyzing data were the interactive analysis that consisted of four steps, namely data collection, data reduction, data analysis, and verification or drawing the conclusion. The result of the research shows that the local language form in directive act consisted of imperative, interrogative, and declarative. The functions of local language in directive acts are the prohibitive function, suggestive function, requestive, and permissive function. The typical local language that used is characterized by regional language and its dialect.

Keywords: directive act form, function, directive act, local language

INTRODUCTION

Utterances are not the only function to inform something, but also to conduct something. One of speech act which can be used in social interaction process is directive utterances. Those directive speech acts produce the certain effect through an action from the interlocutor. Searle states that the directive is the utterances addressed to an interlocutor to make him/her doing something in (as cited in Arani, 2012). The directive act also functions as imperative or request from the speaker to the interlocutor to do a certain action. The directive act as a speech act which expresses speaker intention can be expressed pragmatically in a declarative form. In this case, language can be used to persuade others, emotion, feeling or behavior. As stated by Searle (as cited in Bilbow, 2002), speech act can be grouped into five categories, directive, in which the speaker commands or requests the interlocutor to something. The directive speech act constitutes speech act that aimed to produce a certain effect in the form of action done by the interlocutor in accordance to the speaker intention.

In conversation context, for example in lecturer process, the unit of speech act expression can be seen in verbal communication (also nonverbal) of the teacher in teaching learning process. One of the speech acts which

commonly used is the directive act. It aims to produce the effect in the form of action done by the interlocutor. This shows that the use of those directive acts also happens in the social interaction context. This is emphasized in research result of Muhartoyo and Kristiani (2013), which said the directive speech is frequently used in daily social interaction around us. The directive speech act is the common act that people around the world usually use.

Those directive acts can be stated in various language form and depend on the context. The determiner context in real communication covered background, participant, topic, and language variation being used. The directive act form consisted of imperative, declarative and interrogative. Imperative has the intention to ask the hearer does something as intended by the speaker. The declarative sentence has meaning to inform something toward the hearer. Meanwhile, the interrogative sentence has meaning to enquire something to interlocutor (Rahardi, 2010). In detail, Ibrahim (1993) explains about the classification of the directive acts, namely requesting, question, requirement, prohibitive, and permissive.

The forms of a question which have functioned as pragmatic to convey the directive act are: (1) a question to ask for information, (2) a question to ask confirmation, (3) a question to test, and (4) a question to express advice.

The function of the directive act is oriented to receive the message (Cummings, 2007). Various research based on the class interaction shows the type of directive act of speech act variation, which usually used in interaction as well as in university level. These are showed in some research findings of directive speech act conducted by Shvartzman (2015), Field (2001), Beck (2008), Lohse (2014), George (2014), Arani (2012), Welvi (2015) Muhartoyo and Kristian (2013), and Prayitno (2009).

Based on literary research, a study about directive more focused in society, in the certain language, and conducted in senior high school. In Central Sulawesi specifically in Palu, the University of Tadulako Palu is selected as the setting of the research considering that it constitutes a favorite university. The lecturers experience both in the formal and nonformal situation, for example in teaching learning proses using discussion, so the appearance of local language form as directive function. The formal situation, for example, in the proposal and research result of seminars, the lecturers and students tend to use formal language, but unconsciously the use of local language directive emerged, such as Bugis, Kaili, and Manado language. The tribe that dominates in Palu Kaili island is one of the major tribes in Palu, Central Sulawesi. Kaili has almost ten language variations, such as Kaili Ledo, Unde, Tara, Rai and so on. Manado language is a language that derived from North Sulawesi, but it becomes the dominant local language. And this language is used by mostly students because most of them come from Central Sulawesi. This area is the boundary of North Sulawesi, and its residents have the same language used by Manadonese as in Tolitoli, Luwuk, Poso, Parigi, Tentena, and Ampara district. This research discusses three points, namely the form, the function and the typical of the local language in directive speech act in a university. The directive speech act, which discussed in this research included illocutionary act based on how form variation and speech function used local language in Central Sulawesi in which illocution culture as a directive act.

METHODS

This research uses a descriptive qualitative research which used sociopragmatic approach. It is a combination of sociolinguistic study and pragmatic. This sociopragmatic object is the intention from utterances that pay attention to language society aspect. Sociopragmatics constitutes a study about the local condition, specifically in cooperation principle and politeness (Tarigan, 2009). The first main point is the local language form in the directive speech act, the local language function in the directive speech act, and the typical of local language use in speech act in accompanying the contexts as the background of those local languages, which used the power as form and function of the directive. So this research represents qualitative research.

According to Bogdan and Taylor (as cited in Welvi, 2015), the qualitative study is a procedure to produce some descriptive words either written or spoken about behavior or observable. Lindlof says that the qualitative study is the kind of research with setting as what the presence is. The natural setting essentially describes qualitatively in the form of words and not mathematical figures or statistics (as cited in Saddhono, 2011, 2012, 2015). The data in the form of student's utterances reflect the form of, function, and specificity of local language in a directive used by faculty and students in lecture discourse. In data collection, a researcher

uses the note-taking the method that free utterance involved. A method of note taking is the method used of supplying or data collection using researchers conducted note taking of language use. This method has basic hearing technique because, in practice, note taking is done by discharging bugged utterances from lecturers and students. As a basic technique, it has advanced techniques, namely technique free note taking (Mahsun, 2012).

Miles and Huberman (2014) states that a method of free note taking intends to the researchers' bugged behavior and utterances without involving speakers. The researcher acts as observers, and conducts note taking toward relevance data, then makes the recording. Furthermore, the interactive model was employed to analyze the data. Hymes (as cited in Chaer&Agustina, 2010) says that this research consists of data collection, data display and drawing conclusion or verification based on language form, language function, typical of the local language in the directive speech act by its context toward teaching-learning process at university in Central Sulawesi. In analyzing the data, it is also considered some components, such as the speaker, interlocutor or partner, situation, goal, the thing that being spoken with component event conveyed.

Data analysis is done based on the previous determined goal. The collected data is explained based on the certain way (Sudaryanto, 2001). Data on the form of utterances represents the directive speech both from students and lecturers that were classified and categorized based on its form, function and the typical of the local language. The data were summarized based on directive diversity according to the lecture at the university in Central Sulawesi.

RESULTS AND DISCUSSIONS

The form of speech act used in the lecture is one of the five speech act, namely directive act (Leech, 1993). This directive speech act in imperative form is used to give information toward interlocutor. The information that are expressed in imperative form will produce the effect in the form of action by the speaker. The examples below are the local language form in the imperative, interrogative, and declarative of the directive act.

Group : “Dibacakan saja *barangkali* Pak. Matikan *jo* (laptop)! *Baca saja sambil dikopi* ke yang satu (laptop) filenya. *Baca jo Bu*”.

“*Sebaiknya* dibacakan Pak. Laptopnya dimatikan *saja*. *Dibaca sembari filenya digandakan* ke laptop yang lain. *Bacakan saja Bu*.”

“Just read *probably*, Sir. *Just* turn off the laptop! *Just read while copying* to another one (laptop). *Just read Ma'am*.”

(The group then read the resume)

Context : “Dibacakan saja *barangkali* Pak. Matikan *jo* (laptop)! *Baca saja sambil dikopi* ke yang satu (laptop) filenya. *Baca jo Bu*”.

The example data above is one of directive speech act in an imperative or command form. It is signed by the use of the base form of the verb *baca* (read), with the local directive device by appearing Manado language, that is “*jo*” (just) which has meaning “*lah*” or “*saja*” (just). Those

sentences above ask the presenter to read the material as soon as possible. In this case, other students act out as speaker and presenter group as interlocutor. With those commands, the presenter group then read the material in accordance with others students mean.

The used of word “*jo*” (just) in this context is fair because they are in peer age and the same social level. If the interlocutor is much younger, the local language choice used is not ‘*jo*’ (just) accent but “*barangkali*” (probably). These words have equal meaning as ‘*sebaiknya*’ (it is better), which constitutes as Kaili language. This is firmly stated that in a directive act is the condition when A establishes B to do something.

It is also found by Lohse (2014) that the directive speech acts about/ towards an actor A. Either in imperative mode (A do X) or as a prediction (the actor A will do X). Ervin (in Arani, 2012) states that illocution always has the directive power that can be defined either by a speaker or an interlocutor to influence the behavior of the interlocutor. In this result, it is discussed the same case that in viewing local directive act. It is found the same case, and there is a standard between socio-cultural, namely the speaker age, language choice and chosen speech act that used to find their illocution strength in conversation context as well as in discourse lecture above.

The next example is the interrogative form of directive speech in the local language.

Group : Ya, demikian pembacaan materi dari kami kelompok 1, selanjutnya diberi kesempatan bagi teman-teman untuk memberikan pertanyaan dan *sebentar* (nanti) *apabila jawaban* kami tidak memuaskan, maka kita akan menunggu penjelasan dari Bapak dosen pembimbing. *Bemana Pak, Boleh?* (Bagaimana Pak, bisakah?). Baik, kami beri kesempatan kepada Bapak Ibu yang akan bertanya.

(Yes, I think that is all our material from Group 1, and next opportunity for friends to give question and *nextif our answers* do not satisfy you, we will wait for the further explanation from thesis consultant. *Can we Sir?* All right, we give opportunity for all lecturers to ask the question).

Context : It is spoken by students to the lecturer after presentation.

The example data above is the interrogatives form spoken by students to the lecturer. The sentence *bemana* (how) is influenced by local language, Kaili, which has meaning ‘how’. From the structure of the sentence, it is a form of the question. Functionally, the question means asking about something. Ramlan (as cited in Prasetyo, 2010) differentiates yes/no question and information sentence. The data above belongs to a question that requires answer agreeably. Formally, it is characterized by the presence of question word *bagaimana* (how) with or without *-kah* particle as confirmation (Alwi, 2003). Those local language choices are used as the directive question to the lecturer in order not to ask directly. When the interlocutor is the partner of the peerage, probably the language choice is “For other friends, please help us if we have problems”. Considering of the politeness, they use indirect strategy in giving the command.

For the Indonesian speakers, they do not always use imperative in commanding, but they also use declarative or interrogative. In the data below, the form used is declarative.

Student : *Napa e ngoni*, sudah. *capat to*. (tertawa haha)
“Ini kalian, selesai. Cepat kan?”(tertawa haha)
“Look this, finish. It is quick, right?”

Context : It is spoken by students to the lecturer after presentation.

In example data above, the local language used is Manadonese in the form of declarative or question. The sentence that said by students at the data example above is the statement from the presenter to their friend from the early beginning process of the presentation to finish the presentation shortly. That intention is fulfilled by the presenter group by finishing the presentation shortly. The implication of local language “*Napa e*” actually means “*kenapaini?*”(why), but it is precisely expressed to show “*inidia*” (look this) that followed by the local language *confirmation* “*capat to*” means ‘*cepatkan*’ (it is so quick, right?). It has function as imperative or command to give some questions based on the presented material.

In this condition, attitude domain is not explicitly expressed by speaker, but it can be understood by interlocutor. In accordance to Thamrin (2010) who states the choice toward a certain sentence, formulation has the different effect both for the speaker and the interlocutor. It is characterized that a certain language is not only has a function to expresses cognitive domain, but also expressing the certain attitude.

In the classroom, sometimes appears the local language function followed by the directive that functions as a prohibition, which is commonly used by the students to other students. Regardless of the strategy is used to represent the shape of the prohibition. The example below is the using of local language function in the directive act prohibitive.

Student 1: Me. (raising hand).

Student 2: *Alamo*, ambil semua saja itu kesempatan. *Jang. Jangkase.*“

Ambil, ambil semua saja itu kesempatan. Jangan, jangan berikan kesempatan.

(mahasiswa yang belum dipersilahkan untuk bertanya, sementara mahasiswa lainnya diberi kesempatan untuk bertanya).

Take! Take all the opportunities. Do not give the opportunity.

(a student who hasnot been given a chance to ask, while other students have been given a chance).

Context : It was spoken by a student to their friend in the class while discussion time.

Those local languages function as prohibition. In the context of discussions process in the classroom, the question and answer is used as learning techniques to make students become active to ask. In other chances, the students only address limited question since it is dominated by other students. In the data above, it is clearly seen that the use of the word “*alamo*” in Kaili language means “*ambil saja*”

(just take it), “*ala*” means “*ambil*” (take) and “*mo*” means “*saja*” (just). It is added by the use of sentence “*Jang-jang kase*” means “*jangan! jangan diberikan*” (Don’t give the opportunity), which function as prohibition. It has opposite meaning with the previous structure that asking to take all of the chances.

Ibrahim (1993) states that prohibition belongs to prohibitive directive, which means prohibition, command or ask interlocutor not to do something. The intonation is usually higher and louder. Sometime, prohibition utterances are characterized by politeness device. That politeness device usually uses words of “*jangan*” (*don’t*) rather than using the word “*it is prohibited*” and “*not allowed*” or sometimes a different sentence is used. Rahardi (2010) states that prohibition in Indonesian is usually characterized by language device “*jangan*”(don’t).

In line with the explanation above, Collin (as cited in Beck, 2008) states that direct speech stands out from other modes of speech representation because it requires a greater degree of interpretation and thus participation from the listener. The participants or the listeners do not look at the structure building of the sentence as a command to take the opportunity to ask, but form the strategy of local language in the directive is responded as prohibition or as a request to provide the opportunity to ask other students. This is also found in Welvi (2015) that one intention can be expressed in different utterances because each speaker has own strategy in spoken.

The suggestive function in directive speech uses different words to show what the speaker means. The next example is the suggestive function of directive speech in the local language.

Student : Maaf, *Barangkali bisa bapelan sadiki leh*. Yang lain juga mungkin. *Tabe leh*.

(Maaf, mungkin dapat sedikit dipelankan. Yang lain juga mungkin. Maaf ya)

(Sorry, probably it can be slow down. Probably the others, too. I am so sorry)

Context : It was spoken by a student to his friend when they want the presentation not be held in hurry.

Other functions that exist in the local language of the directive act in the discourse lecture at Central Sulawesi is the use of the suggestive device. The suggestive function is characterized by local language Kaili, ‘*barangkali*’ or ‘*probably*’. That word tends to command and request suggested by adding the word ‘*bisa*’ or ‘*dapat*’ (able to). The politeness device in Kaili and Bugis is “*tabe*” or “*maaf*” (sorry) and “*permisi*” (permission). In the context of academics discourse, the use of these sentences aims to tell the presenter slowly in presenting the material (not in a hurry). When the students answer a question from their friends, in this context, culture becomes a consideration in creating the directive act. Even though the intention is the command, by considering politeness aspect, age, and who the speaker and the hearer is, the younger interlocutor will choose directive that functions as the suggestion to convey their intention.

Pramujiono (as cited in Gunawan, 2014) states that the use of politeness has meaning to make the polite utterance or the utterance that keeps from losing face and dignity. In line with this opinion, Haugh (2011) states that the politeness constitutes a very complex aspect of a

language since it is not only involving the understanding of language aspect. Politeness does not always correlate with how to ask to apologize correctly, but it also needs social value in the speaker society. The heterogeneous level of the students comes from different tribes, age, gender and culture diversity. It becomes one of the speakers’ and the interlocutors’ equal knowledge context toward where they study together.

The findings above are in line with research finding from Beltran (2014) about the directive speech act. It says that a learner in a sojourn about an exchange program learns the culture. That exchange program shows the different culture with learner’s culture. The student language exchange is not only learning about language but also about culture because learning a language means learning its culture as well. So, the local directive language with Kaili language pieces and Bugisnese became acceptable as asking advice based on context in the setting. The use of the word “*sorry*” or ‘*tabe*’ is certainly the reason of different social background of the speaker.

Beside command and advice, the other functions of the directive act are requestive and permissive function. The data below is spoken by a lecturer to his colleges during examining their student in proposal seminar.

Moderator : Baik kesempatan berikut saya persilahkan kepada pembimbing 2. *Silahkan Pak, 7 menit ya Pak. Kita sudah capek semua. Monggo.*

(Well, the next chance, second consultant is invited. Please Sir, seven minutes for you. We are all already tired. *Please*)

Lecturer 3 : (Laughing)

Lecturer 2 : *Torang so banyak semua noh* (laughing). (We already addressed so many questions)

Lecturer 1 : Baik, hadirin yang kami hormati, saya selaku pembimbing dua saat ini sebagai penguji, e. Saya sudah membaca naskah ini ya, naskah ini. Ini naskahnya kerdil, *barangkali bisa komi tambahkan*. (mungkin Anda dapat menambahkannya)

(Well, honorable audience, I am as the second consultant as one of the examiners, I have read this proposal. This is poor, *probably you can add some more*)

Context : The utterances appears during proposal seminar in late at night because it takes place at night.

In the directive act, even it is dominated by command function, it is important to consider honorable or honorific, or we put someone in honor position, or at least we put them in the wanted position. Ardhan (as cited in Gunawan, 2014) avoids the face threatening acts, so prescribing conflict and friction (Fraser, 2005).

The use of requestive directive utterances in the local language above is the word ‘*monggo*’ (please) in Javanese means ‘*silahkan*’(please). Those utterances appear because the lecturer uses requestive directive and permissive to other lecturer who come from Javanese culture. Those utterances are preferable to emphasize lecturer authority restriction who acted as chairperson in proposal seminar of the student. Basically, requestive directive act intends to invite someone.

Ibrahim (1993) states that requestives directive act includes in requests. For a lecturer who originally comes from Java, the existence of requestive/permission directive act shows the person will have different honor. Besides, those utterances are intended to make the request more polite. It implies the limited time for examination because in Javanese, word of 'monggo' represents a polite request. Those utterances are spoken politely because they want to give appreciation to the interlocutor. This is in line with the opinion from Rahardi (2010) that states the request usually characterized by politeness device.

The local language that appears in a conversation context or academic discourse at the university in Central Sulawesi has its own typical. In the use of directive act, local language in that region is used. The emergence of local language pieces and its dialect, for example in word "co" in "co nganajo" or it can be translated into "coba kau saja" (just you try). The research are found the dialect from that typical directive like "seperti barangkali atau nanti" (as probably or later) that does not show the time but it tends to show request, like in the sentence "nanti saya saja barangkali" (later just me probably) meaning "sebaiknya saya saja" (should be me). Then the use of -mo particle in Kaili language is for the confirmation, for example if it is combined the end of the word of ambil (take) with "ala", it has meaning to command. If it is combined with word syukur "agina" (thankful), it means umpatan (swearing). Besides, it is also the command greeting as politeness device. Komiu (you) tends to be more polite compared to iko, which means kau (you). Beside Manadonese and Kaili, it is also found Bugis dan Javanese, for example, the using of 'tabe' which have the meaning of permission. For example, in sentence "tabeleh, geser ki sedikit", (Sorry, can you move a bit?), the word tabe and -ki particle means the request directive asking the permission to move a little bit. Besides that, the use of honorific in Javanese language, like 'monggo' (please) means polite directive. For example, 'Monggo, (please) sit in front raw first'. It is more polite if those words are used in asking permission. So, the typical of local language used depends on to whom that language is used, in what context, what and function, and the strategy are used in those academic discourses.

CONCLUSIONS

Language communication is not merely words and sentence symbols, but it is a product in the certain context which constitutes basic unit of language communication. Local language in directive act covered: (1) Command and imperative form, (2) interrogative or question, (3) declarative or statement. The functions of local language in the directive act are (1) Prohibitive function, (2) suggestive function, and (3) requestives and permissive function. The typical of local language which used is characterized by regional language and its dialect. The uses of local languages in this research are Manadonese, Kaili, Bugis, and Javanese. Manadonese finds in the word 'co', 'jang', 'kang'; in Kaili finds the dialect as in 'barangkali atau nanti' (probably and later), the use of -mo particle, and politeness device in command sentence, komiu; the typical of Bugis language and Javanese, for example, 'tabe' means permission, the used of -ki, the use of honorific in Javanese 'monggo' in polite invitation. The directive speech act intends to produce the effect through a certain action by the interlocutor. The directive act represents (1) speaker's command to the interlocutor, (2) in

the form of declarative, interrogative, command, suggestive and refusal, and (3) directive act form is characterized by politeness device as in word co, jang, komiu, tabe, monggo.

In practice, the use of form and function by lecturer and student seems more polite, profitable, considering face notion, or allowing honor toward each partner. In the certain context, the lecturers and students utterances can reflect power restriction. In the term of lecturer utterance, it is fairness. In the student level, power is more humanistic. For the reader, hopefully, it can utilize the result of the study to use it in daily communication in conveying the meaning to the interlocutor. Besides, a speaker and an interlocutor must understand speech act to communicate better.

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