Directive Speech Acts and Educational Values in the Dialogue of the Rentang Kisah Novel

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ABSTRACT

This study aims to examine the directive speech acts and moral value education discovered in the dialogue of the *Rentang Kisah* novel by employing a descriptive qualitative method. The novel serves as the subject of study, while the objects are the directive speech acts and the moral value education contained in the dialogue. The sentences within the dialogue function as the data source for this study. The data collecting approach involved listening and note-taking. The extralinguistic equivalent approach was applied to analyze the data. Dialogue analysis of the *Rentang Kisah* book by Gita Savitri revealed five distinct types of directive speech acts in three fields. There were three forms of command speech acts, two in health and one in education. Three distinct forms of speech acts of invitation were discovered, one in health and two in the religious sector. There were ten request speech acts, six in health, two in education, and the rest were in religion. There were nine speech acts of advice, five in education, one in health, and three others in the field of religion. Regarding critical speech acts, 32 forms were discovered, 16 in education, three in health, and 13 in the religious field. These data indicate that the novel has 57 directive speech acts. Moreover, both good and bad moral value education was also acquired. The good values included caring for parents, surrendering to God, working hard, loving, and believing in God. Conversely, the negative values covered badmouthing parents and stubbornness.

Keywords: directive speech acts, novels, Rentang Kisah, moral values

1. INTRODUCTION

Humans channel their opinions, thoughts, and desires through language, but not all language recipients can understand what is spoken. Language is highly diverse, both spoken, written, and sign. Like other languages, Indonesian also has four skills: listening, speaking, reading, and writing [1]. Indonesia has various languages in each region and culture. Various cultures can unite because of one aspect that binds them, namely language. Without language, humans cannot think abstract things and communicate ideas and thoughts. Language is a tool to convey messages, ideas, and information in mind [2]. When humans are born, the first thing they hear is the language of their parents who raised them. Then, they grow accustomed to listening to the language in their environment so that using good language is a person's way of keeping every utterance uttered. Language is inseparable from the lives of all humans because they need it to communicate [3]. The essence of language is to communicate [4]. Everything that includes communication is language, both orally and in writing

[5]. It is relevant to the statement that a language is a form of communication that can be expressed through written, spoken, and sign.

Communication cannot be separated from daily human lives; every communication conveys the meaning of every language expressed. Accordingly, communication is a need for all humans. Every creature in this world communicates to convey the ideas they want to express. Humans cannot be separated from communicating because they are social creatures who cannot live alone and depend on others. Someone who can communicate well does not necessarily have good language communication. Communication is not only speech but can use written or sign language. If someone wants to convey something, they can use that language. It relates to language and action [6]. Having language skills is the foundation in communicating [7]. Communication is a reciprocal relationship to influence someone [8]. Humans need interaction to live life. Interaction can be performed through spoken language or speech. Every speech spoken by humans to others must

have meaning. However, sometimes, not every human being can understand the intent of the speaker. Hence, people can learn pragmatics to understand the context spoken by others.

Pragmatics explains how the spoken sentence becomes a context. Pragmatics is a study of the language used by humans and is an utterance based on context [9]. In pragmatics, language in communication is analyzed, both between sentences and a context, as well as situations in the sentences spoken [10]. Pragmatics implies that the speaker conveys meaning and interprets it by the speech partner or listener using language [11]. In line with this, M. Siddiq [12] explains that speech acts are a form of language. Therefore, pragmatics is highly concerned with the relationship between the speaker and the speech partner to convey the speaker's intentions and goals.

Humans who convey their language are called speakers, and those becoming the target in conveying the intent are called speech partners. Thus, what is called a speech act occurs. Speech acts are usually caused by thoughts, situations, and emotions [13]. Typologies of speech acts include asking, ordering, hoping, begging, advising, forbidding, and inviting [14]. Speech acts are closely related to a goal so that the listener or speech partner can understand the meaning the speaker conveys through language. It is relevant to the statement [15], explaining that speech acts regulate the behavior of listeners according to their wishes related to stating orders, appeals, seductions, or requests, from now on referred to as directive speech acts. Then, Leech believes that a directive speech act is a form of speech addressed by the speaker to have an impact to allow the speech partner do what the speaker wants [11]. Context is something outside of language between the speaker and the speech partner that is never fixed and can change.

When someone is speaking, they can think of what to say first. Furthermore, [16] stated that, apart from speech, a person must also have a moral foundation in every life. The moral value can give life awareness in understanding something both right and wrong. In addition, the moral value clarifies whether human behavior is good or not to do. Value is considered crucial and good if it follows life in the community [17].

Education changes a person's attitude and behavior to mature himself. Education is an interaction between useful factors for achieving a goal; one of the factors is teaching values to those who want to be taught [18]. Moral in people's lives is significant to regulate the good and bad of human behavior [19]. That way, the language in speaking reflects a person's morals because the morals will be seen in how they use the language. Good value education can be used as a basis for education. In contrast, bad values can be a lesson for society and families.

This article only focuses on the observable details of pragmatic meaning in the dialog. Dialogue is a conversation between two or more people to convey the intent and purpose [20]. The dialogue was introduced as a form of conversation, allowing people to connect within and across cultures, form, and sustain communities through intersubjectivity and cultural creativity [21]. Dialogue users learn new meanings by observing utterances in context and adapting to how linguistic expressions are used [22].

From a novel, it can be understood how sentences in an utterance produce a context. A novel is a reading that provides many insights, information, and experiences that have never been encountered before [23]. A novel contains the stories spoken by the author in the dialogue. Then, the novel is a picture in the life of the author himself and others who make an idea [24]. The Rentang Kisah novel by Gita Savitri was published in 2017. Many novels can be used as a source of knowledge in learning, one of which is Rentang Kisah [25]. The novel tells the personal life of a writer named Gita Savitri, how the problems she went through when she was a teenager to become a successful writer with a degree she earned while studying in Germany. Not only that, this novel describes how the process she faced and how to deal with life goals not following the plan and has moral value education that can be taken because the problems regarding the purpose of life she faced are very varied, both in solving family problems, education, romance, and in religion. Therefore, in addition to speech acts that can be analyzed in the novel, the moral value education can be a learning material in the life side.

From the descriptions explained by the experts above, it can be concluded that language is the basis for communication; speech is the way a person communicates. Speech acts can explain the meaning of the speech conveyed to the speech partner. Pragmatics explains how a person conveys an intention with an utterance, such as a directive speech act. A directive speech act is a speech that the speaker will address to impact. A speech from someone during a dialogue can be seen. The dialogue of the act is not only found in the film; however, the novel also contains the dialogue in the speech acts. In addition to understanding the meaning of directive speech acts, the moral value education contained in the dialogue can also be studied.

2. METHOD

This study belongs to qualitative research with a descriptive method adapted to the research objects. Denzin & Licoln [26] suggested that qualitative research utilizes observations and documents. The objects of this research are directive speech acts and moral value education contained in the dialogue of the *Rentang Kisah* novel. The subject of this research is the novel itself, while the data are sentences within the novel.

The data source in this study is the dialogue in the novel of *Rentang Kisah*. The data were collected through listening and note-taking techniques. These techniques are instruments that are careful, thorough, and directed in depth to the source to be addressed [27]. Data analysis was carried out using the extralinguistic equivalent method. It is a method of which the determinant is not part of the language in question but is designated by the language according to the situation [28]. Extralingual is a technique that connects language problems outside of language [29]. It is also in line with [30], the extra lingual equivalent of a method outside the language covers the context of speech in language use.

3. RESULTS AND DISCUSSION

3.1. *The Form of Directive Speech Acts in the Dialogue of the Rentang Kisah Novel.*

Dialogue analysis of the *Rentang Kisah* book by Gita Savitri revealed five distinct types of directive speech acts in three fields. There were three types of command speech acts, two in health and one in education. Three distinct types of speech acts of invitation were discovered, one in health and two in the religious sector. There were ten request speech acts, six in health, two in education, and the rest were in religion. There were nine speech acts of advice, five in education, one in health, and three others in the field of religion. Moreover, there were 32 critical speech acts, 16 in education, three in health, and 13 in the religious field. These data depict that the novel has 57 directive speech acts.

The following is a diagram of the classification of directive speech acts in the dialogue of the *Rentang Kisah* novel.
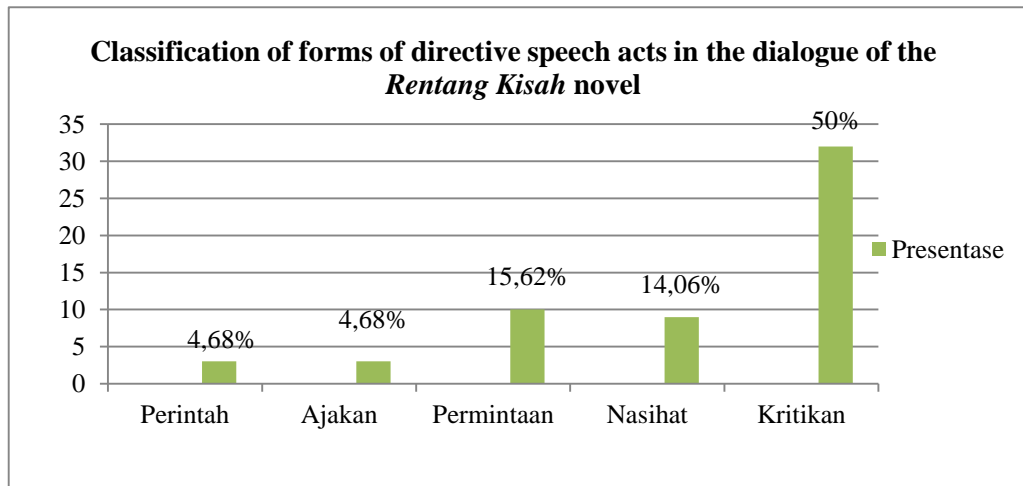
Command - Invitation - Request - Advice - Criticism

Figure 1. Classification of forms of directive speech acts in the dialogue of the *Rentang Kisah* novel.

3.1.1. *Command*

Command speech acts are part of directive speech acts that aim to order as expected, which requires someone to carry out an order. A command is a directive speech act depicting that the speaker asks the speech partner to do something following the speaker's wishes [31]. The directive speech acts of commands in the *Rentang Kisah* novel can be seen in the following dialogue example.

Table 1. Command

	Data	Context	Form	Field
[9]	*"Rat, cepet bawa Gita ke rumah sakit. Trombosit nya lah rendah nian. Bahaya!."*	*Mama Gita yang sedang menyuruh Tante Ratna untuk membawa ke rumah sakit disebut sebagai (Pn) dan Tante Ratna*	Command	Health

	Data	Context	Form	Field
	["Rat, hurry up, take Gita to the hospital. The platelets are low. It's dangerous!!."] (p. 13)	*sebagai (Mt).* [Gita's Mother, who is telling Aunt Ratna to take her to the hospital, is referred to as (Speaker) and Aunt Ratna as (Speech Partner).]		

Based on dialogue No. 1, one of the parent's love for their children can be seen from concern for their children. The speaker ordered the speech partner to immediately take her daughter to the hospital.

Speech in a command can be marked from the quick word. The field in the quote is health because it relates to the health of a speaker's daughter. The following is a classification diagram of intentions from the directive speech acts of command discovered in the dialogue of the *Rentang Kisah* novel.
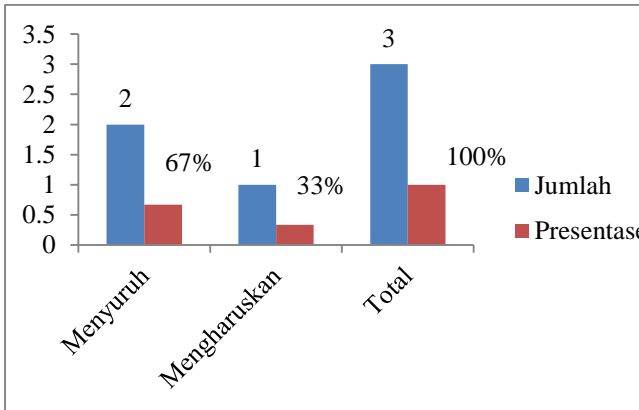
Order - Oblige (Total - Percentage)

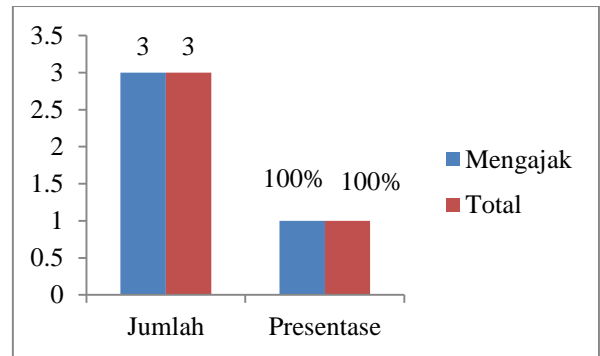**Figure 2.** Classification of command speech acts.

3.1.2. Invitation

An invitation is a way for someone to invite what they do and do together. It is a directive speech act, explaining it aims to follow what the speaker wants [32]. The directive speech act in the form of an invitation in the novel can be seen in the following dialogue example.

Table 2. Invitation

No.	Data	Context	Form	Field
[6]	*"Ayo sholat!" Ajakku.* ["Let's pray!" I invite him.] (p. 112)	*Gita yang sedang mengajak Paulus disebut sebagai (Pn) dan Paulus sebagai (Mt).* [Gita, who is inviting Paul, is referred to as (Speaker) and Paul as (Speech Partner).	Invitation	Religion

Based on the dialogue in No. 6, the speaker intends the speech partner to pray because prayer is an obligation adhered to by Islam.

Speech in an invitation can be marked from the word "*yuk*" (let's). The field in the quote is religion because it invites a religious order. Religion is a way for a person to have guidance after death. The following is a classification diagram of intentions from the directive speech acts of invitations in the dialogue within the novel.

Total - Percentage (Invite - Total)

**Figure 3.** Classification of forms of invitation speech acts.

3.1.3. Request

A request can be defined as an order between one person to another to follow what is asked, but it does not oblige someone to always do it. A request is a directive speech act where the utterance expresses a desire and hope as a reason for action [33]. The directive speech act in the form of a request in the novel is displayed in the following dialogue example.

Table 3. Request

No.	Data	Context	Form	Field
[15]	*"Doanya ke siapa? Sholat gih."*	*Gita yang sedang meminta Paulus untuk salat disebut sebagai (Pn) dan Paulus sebagai (Mt).*	Request	Religion
	["Whom do you pray to? Just pray."]	[Gita, who is asking Paul to pray, is referred to as (Speaker) and Paul as (Speech Partner).]		
	(p. 98)			

Dialogue No.15 demonstrates that the speaker explains her religion, Islam, even though the speech partner does not know whom he wants to worship. Since the speaker has already prayed, she invites him to pray and explains which God he should worship as a religious follower of Islam. The stimulus pattern is the speaker's response.

The utterance in a request can be seen from the sentence "*shalat gih*" (just pray). It indicates a request from the speaker. The field in the quote is religion because it teaches about Islam. The following diagram displays the classification of intentions from directive speech act of requests in the dialogue of the novel.
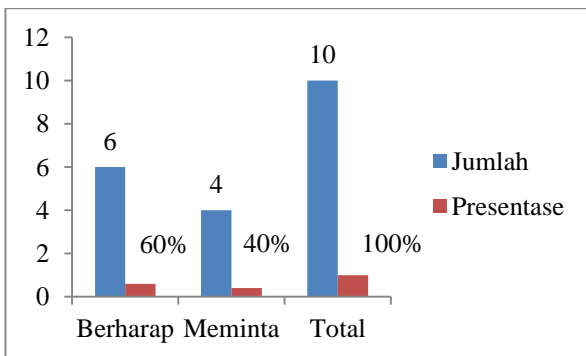
Hope - Ask (Total - Percentage)

Figure 4. Classification of request speech acts.

3.1.4. Advice

Advice is a way to prevent someone from making mistakes in choosing and taking action. It is a directive speech where the utterance aims to teach goodness. It is not conveyed directly but is already contained in the speech that the speaker conveys to ensure that the

speech partner is not offended by the speaker saying [34]. The directive speech act of advice in the novel is demonstrated in the following dialogue example.

Table 4. Advice

No.	Data	Context	Form	Field
[20]	*"Tadi Mama abis dari stand agen X. Dia bilang kalau masih di bawah 18 tahun, birokrasinya bakalan ribet dan semuanya harus pakai nama orangtua. Jadi mendingan kau nunggu satu tahun aja dulu."*	*Mama Gita yang sedang menyarankan Gita untuk menunda kuliah di Jerman disebut sebagai (Pn) dan Gita sebagai (Mt).*	Advice	Education
	["Mama has visited the agency X stand. They said that the bureaucracy would be complicated if you were under 18, and everyone must use their parents' names. So, it is better for you to wait one more year."]	[Gita's Mother, who is suggesting Gita postpone studying in Germany, is referred to as (Speaker) and Gita as (Speech Partner).]		
	(p. 44)			

As depicted in dialogue No.20, a parent will direct the children not to regret in the future. For the speaker, education is highly crucial and must be well prepared. Hence, the speaker wants the speech partner to follow

the advice given because it is for the sake of her goodness.

The utterance in advice can be seen from the sentence "*mendingan kau nunggu satu tahun aja dulu*" (it is better for you to wait one more year) indicates suggestions from the speaker. The field in the quote is education because it describes the speaker's efforts in helping the speech partner continue to study abroad. The following diagram exhibits the classification of the directive speech acts of advice found in the dialogue of the novel.
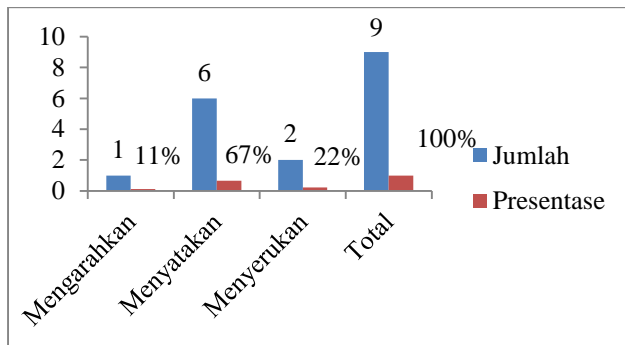
Direct - State - Call for (Total - Percentage)

Figure 5. Classification of forms of advice speech acts.

3.1.5. Criticism

Criticism is when someone disagrees with the speech the speaker says. Because of the disagreement, the speaker chooses to criticize. Criticism is a directive speech act, where speech aims to remind in the sense of warning so that the speech partner does not do what he should not do [35]. The directive speech act in the form of criticism in the novel is presented in the following dialogue example.

Table 5. Criticism

	Data	Context	Form	Field
[47]	*"Kok orang mau syahadat harus janjian? Bukannya malah disegerakan?"* ["Why do people have to make an appointment to do the shahada? Isn't the	Gita yang sedang menegur Paulus untuk segera syahadat disebut sebagai (Pn) dan Paulus (Mt). [Gita, who is admonishing Paul	Reprima nd	Religion

sooner, the better?"] (p. 114) | for the creed, is referred to as (Speaker) and Paul (Speech Partner).]

Dialogue No. 47 explains that the creed is a confession and witness of non-Muslims to make them Muslims by reading the sentence of monotheism.

The utterance in an invitation is marked from the sentence "*Kok orang mau syahadat harus janjian?*" (Why do people have to make an appointment to do the shahada)? It includes signaling a reprimand from the speaker. The field in the quote is religion because the warning criticizes the speech partner for delaying a religious act. The following diagram depicts the classification of the directive speech acts of criticism found in the dialogue of the novel.
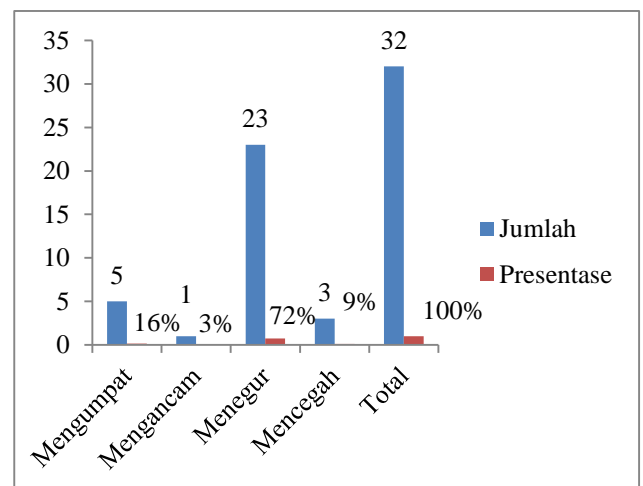
Swear - Threaten - Reprimand - Avoid (Total - Percentage)

Figure 6. Classification of forms of critical speech acts.

3.2. Moral Value Education in the Dialogue of the Rentang Kisah Novel.

3.2.1. Good Moral Values in the Dialogue of the Rentang Kisah Novel.

3.2.1.1. Caring for Parents

Caring is a basic value education and an attitude of thinking before acting by looking at the surrounding conditions. If humans pay attention to one another, it enters into a form of caring. Usually, the value of caring already exists and is instilled since people are young and is continued by teachers when they are at school. Caring is a fundamental value and an attitude of

concern for conditions and surrounding circumstances [36]. Parents are leaders for children, and they teach good morals to every child because they are role models and hope that they can be good examples for their children [37]. It is relevant to the statement of [38] that sincere intentions will create a generation that has noble morals. Caring for parents is the most important moral that every child should have. It is demonstrated in the following dialogue.

[1] "Mama kenapa nggak cari sopir aja sih?" ["Mama, why don't you just find a driver?"]

Gita feels sorry for her mother, who has dedicated her life to her and her sister in the dialogue. Gita feels selfish and does not think about his mother at all, but when Gita is an adult and has much experience, she realizes and wants her mother not to be tired from driving the car all day when stuck in traffic at a young age. Gita advises her mother to find a driver to lighten her burden.

3.2.1.2. Surrender to God

A surrender is referred to as someone who wholeheartedly believes in whatever decision God gives. Surrendering oneself will feel easy if done using a sincere heart and mind, sincere with all the provisions God has given to each of his creatures and believing that God will always be with those who always remember Him. Surrender means offering everything to God [39]. Surrender is a person's moral courage carried out on his conscience, not from coercion and pretense [40]. In the General Indonesian Dictionary, tawakal means surrendering God's will [41]. It is displayed in the following dialogue.

[2] "Yaa Allah, tolong ridhoi aku memperkenalkan agama-Mu dan tolong selalu ikhlaskan hatiku."

["O Allah, please bless me to introduce Your religion and please always spare my heart."]

Gita signifies that he has surrendered to what his God has decreed in the dialogue. He asked for permission to introduce his religion to people who were not of the same religion as him, but if that person refused, Gita was sincere in following the plan that God had set.

3.2.1.3. Work Hard

Working hard is an activity carried out in earnest to the maximum with everything it has to obtain the desired goal. Instead of only begging, humans must work hard to support themselves and those around them. Working hard will be fun if it follows the desired goal. Working hard is not only limited by age, but

usually, relatively young age has a hard work ethic and high enthusiasm. Someone who wants to achieve a desire has to work hard to make their dreams come true. Working hard is a person's effort to achieve the desired goal. Working hard is not something that must be performed without stopping and taking breaks, but an effort carried out according to the set targets [42]. To achieve something desired, one must work hard to make it happen [43]. The attitude of working hard is a person's effort to achieve a dream he dreams of [44]. The following dialog pictures the hard-working behavior.

[3] "Usahanya setengah mati lho Ma, Nggak ada selamat atau gimana gitu?"

["It's a half-dead effort, Mom, why don't you say congratulations or something?"]

The dialogue indicates that Gita has worked hard to get the university she wants. She has carried out all the processes because previously, she was a lazy child and was indifferent to school. Gita getting a college at the desired campus is a sign that she is diligent and enthusiastic in working hard to get the school she wants. In the hard work, she has gained much experience by being satisfied with the maximum efforts made and a parent who has helped realize her child's wishes and can get what she wants with the results of her hard work.

3.2.1.4 Affection

Affection is a feeling that a person has with a sincere gift, usually from a parent to their child and vice versa. Affection will appear by itself unsolicited and intentional. It grows from a person's instincts for being an important and valuable figure in his life. Affection is vital in a family, and children will feel the love given by their father and how a mother loves her children; it makes it an example of how children can love their parents [45]. The role of the mother in teaching good moral value education will make the child able to develop into a good individual as long as the mother becomes a good figure [46]. Full of affection becomes a form of creating a sense of security [47]. An example of love can be seen in the following dialogue.

[4] "Rat, cepat bawa Gita ke rumah sakit. Trombositnya rendah. Bahaya!"

["Rat, hurry up, take Gita to the hospital. Her platelets are low. It's dangerous!"]

The dialogue indicates that her mother loves her by showing concern because her child is sick, even though she is indifferent. However, parents are still parents who do not want their children to be in danger.

3.2.1.5. Believe in God

Trust is to believe in everything that comes from the heart, even though it can be scientifically proven or not. Believing in the existence of God implies that there is a higher degree than humans and believing that God is the creator of all things. Believing in God can be applied in daily lives by asking and worshiping God. Belief means admitting that God exists even though it cannot be explained scientifically because it exists when a person has a religion. Believing in God signifies self-strengthening that the universe exists because God created it [48]. Everything that exists on earth is proof of the existence of God according to the Islamic view; God has arranged human life on earth and is in control of everything [49]. The existence of life and death determined also indicates that one's self believes in God [50]. An example of believing in God can be seen in the following dialogue.

[5]   "Sholat, yuk!" ajakku.

["Let's pray!" I invited him.]

The dialogue indicates that the Gita invites Paul to believe in the existence of God by worshiping because Paul feels lost and does not know which God he should worship. In addition, Gita invites Paul to pray. In other words, Gita informs that she believes in the existence of God.

3.2.2. Bad Moral Values in the Dialogue of Rentang Kisah Novel.

3.2.2.1. Badmouthing Parents

Slandering will come out of the speech of every human being if he does not like something not following his will. Good moral education in the home is by coaching children to keep their words from reaching their environment. Verbal violence is included in the pronunciation that comes out of someone's mouth, one of which is badmouthing another person [51]. Errors in speech have a high chance of being imitated by others, so one must be responsible for his words [52]. Every human needs communication, but in speaking, they must use good language [53]. Badmouthing parents can be seen in the following dialogue.

[1]   "Asli ya, mending gue ngeliat kuntilanak, deh, daripada ngeliat nyokap gue marah."

["Really, I'd better see a kuntilanak rather than seeing my Mom mad."]

The dialogue demonstrates that when she was a teenager, Gita was a grumpy figure, and she had a very protective parent, which made her irritated every time she saw her mother. For Gita, her mother was a scary figure. However, she should not have said that to her friends. It can be a lesson in education at home for her not to easily vilify her parent to others as an adult. No matter how much her parent raised her with love, other people would not understand the love that Gita's parent gave her.

3.2.2.2. Stubbornness

Stubbornness is the nature of someone who is difficult to accept other people's input and is firm only in his stance. Someone who has a stubborn nature will fight more often because he is not neutral, feels he is the most right, is firm in his stance and is difficult to accept input from others. Stubbornness can lead a person into an argument. It is the nature of a person who is difficult to manage, so the word stubborn is often referred to as "kepala batu or hard-headed" [54]. Stubbornness is a bad trait, but if one has a strong will, this trait can be reduced by being willing to accept input from others. Stubbornness can be seen in the following dialogue.

[2]   "Pokoknya gue harus dapetin apa yang gue mau, kalo nggak gue bakal ngamuk."

["Anyway, I have to get what I want. Otherwise, I'll be furious."]

The dialogue indicates that Gita as a teenager, was a stubborn figure. What she wanted must be achieved following her wishes. Gita felt that her mother could not understand her. Good parents must adapt to their children because parents who cannot adapt well will cause conflicts with their children [55]. She found it difficult to listen to her mother's words because she always had different opinions from her mother since childhood. Even though her mother did not like to pamper their children, she still has had this trait since she was little. However, her stubbornness toward adulthood has slowly disappeared when she becomes an adult.

4. CONCLUSION

4.1. Conclusion

Gita Savitri's dialogue study of Rentang Kisah unveiled five unique directive speech acts in three fields. Three command speech acts were identified, two in health and one in education. Three forms of speech acts of invitation were discovered, one in the health sector and two in religion. There were ten request speech acts, six in health, two in education, and the rest in religion. Nine speech acts of advice were delivered, five in education, one in the subject of health, and three in the field of religion. Moreover, 32 cases of critical speech acts were identified, 16 in the education sector, three in the subject of health, and 13 in the field of religion. In other words, the book has 57 directive

speech acts. There was both good and bad moral value education. Parental care, surrender to God, work hard, love, and belief in God were all examples of positive moral values. In comparison, negative values included badmouthing parents and being stubborn.

4.2. Suggestion

This study examined the directive speech acts in the dialogue of the Rentang Kisah novel by Gita Savitri. This research has been carried out as a whole, but the dialogue contained in this novel is very limited. Therefore, further research can be developed with other books. The same book has many feelings and emotions, so the directive speech acts and moral value education in the novel can be further investigated.

AUTHORS' CONTRIBUTION

The first author contributed fully to the research. The second and third authors guided and provided direction in completing this article.

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