



Directive Speech Acts in the Film *Merindu Cahaya De Amstel* and Its Implementation in Indonesian Language Learning in Junior High Schools

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Abstract. This study aims to describe the form of directive speech acts (DSA) used in the film *Merindu Cahaya De Amstel* by Hadrang Daeng Ratu and its implementation in Indonesian language learning in junior high school (SMP). This study used descriptive qualitative method. Data was collected using observation and note taking and analyzed using pragmatic equivalent method. There are several types of DSA found in the film that can be used to teach Indonesian language in junior high school. The speech acts are: commands, offers, demands, criticism, persuasion, requests, advice, expectations, and prohibitions. The results of this study can be implemented in learning Indonesian in junior high schools.

Keywords: Speech Act · Directive · Film

1 Introduction

Humans cannot live alone because they will always need the help of others to live their daily lives. Therefore, it is said that humans are social creatures. People need instruments to communicate. Language is an instrument to communicate with each other. The statement implies that people can never live freely and constantly require help from others.

One can express thoughts, ideas, speaking abilities, and persuasion by using language. In speaking, the speaker performs speech acts. Speech acts refer to all forms of human interaction (activity). The form of a speech act is a speech/utterance.

Speech is another name for what is basically an action [1]. When speakers say certain speech, they are equivalent to acting, such as commanding, persuading, and others. The language-based behavior used to communicate is called speech acts [2]. There is no way to separate the two aspects of communication, which are speech acts and speech events. When involved in communication activities, each speaker tries to deliver certain functions and goals to the speech partner.

Speech acts are studied in the field of pragmatics. Pragmatics is a part of linguistics that studies language in the context of its use. Pragmatics analyzes the meaning and

context of utterances and since speech acts is instruments of communication, therefore it is a significant component of pragmatics [3]. To achieve their objective and ensure that the other person understands them, speakers must consider the situation and context when expressing their intentions.

One of the many categories of speech acts in pragmatics is directive speech acts. Directive speech act is a speech act performed by a speaker who asks the listener to follow the speaker's instructions [4].

Speech acts are not only found in everyday life, but also in films. Film is a drama that displays certain situations and topics that depict the social life of the general public through broadcasts that are watched by a larger audience, which are generally used to spread messages. In film, there is an oral communication (conversation) called speech act, which before being spoken is written through a scenario that has been prepared by the director or writer.

The use of directive speech is one of the most frequently occurring speech acts in films. Directive speech acts contained in a film are obtained through conversational dialogue uttered by the characters in the film. Film is another medium for communicating ideas that need to be studied in the study of speech acts [5].

According to previous research, there are three types of directive speech acts [6]. The categories are mandatory, permissive, and advisory. In another study, direct, indirect, literal, and non-literal speech acts were found [7]. Research findings [8] revealed that the supervisor of a female elementary school in Palu city used four different types of speech when giving instructions.

Research related to speech acts was also carried out by other researchers [9, 10], who found that the speech acts used in the films Rudy Habibie dan Ainun 2 fall into two categories: (a) directive speech acts, and (b) expressive speech acts. DSA in terms of forcing, commanding, and challenging were found in research [11]. Other findings are the speech acts of inviting, asking, commanding, collecting, begging, proposing, and signaling. Other research shows that male leaders tend to be commanding in their speeches, while female leaders tend to be expressive, sympathetic, and rogative when speaking in official meetings. The verbal form of car and motorbike advertisements in Solopos newspaper has three characteristics, which are: (a) terms that indicate advantage, (b) terms that indicate appearance, and (c) terms that indicate pleasant things [13].

Merindu Cahaya De Amstel is one of the interesting films to study because it contains a lot of DSA.

2 Method

This is qualitative descriptive research aims to fully understand the phenomena experienced by individuals including behavior, perceptions, motivations, and actions. This is done by verbally expressing what is happening in a certain natural context [16]. In addition, researchers apply pragmatic analysis, which is studying language from the pragmatic study point of view [9]. The dialogue between the speaker and the speech partner in the film *Merindu Cahaya De Amstel* forms the basis of this research. Researcher describes and examines the exchange of speech between the speaker and the speech partner.

The data obtained from the speech used in the film which includes DSA. The procedures and strategies used to collect data for this research are observation and note taking method which is done by listening to the speeches on the film and recording the DSA speeches. For the analysis of directive speech acts, the pragmatic equivalent method was used.

3 Result and Discussion

The objective of directive speech is to instruct the speech partner to carry out an activity that has been indicated in the speech [14]. It is also to deliver the speaker's intent so that the listener can use the speaker's words and attitudes to support his actions. DSA is intended to receive response from listeners. Form of DSA are requesting, commanding, offering advice, and demanding. The speaker can express his wishes and aspirations through directive speech acts, and the speech partner can use the speaker's attitude as a justification for acting.

3.1 Forms of Directive Speech Acts in the Film *Merindu Cahaya De Amstel*

The film *Merindu Cahaya De Amstel* has a variety of directive speech acts in the form of direct speech which are commands, requests, offers, persuasions, prohibitions, criticisms and hopes. This religious-romantic film is based on the true experiences of a Dutch girl who converted to Islam. It tells the journey of a Muslim in the Netherlands.

3.1.1 Commanding Directive Speech Acts

A speech act in which the speaker intends to encourage the speech partner to respond to what the speaker is saying. Commands in DSA are statements that aim to direct listeners to take action.

(1) Khadija: *Ikut aku turun!* Nanti aku jelaskan.

Kamala : Maksud kamu apa mengajakku turun di sini

(1) Khadija: *Follow me to get off!* I'll explain later.

Kamala : What do you mean to tell me to get off here

Context : There was a girl on the bus and the girl was about to be pickpocketed by someone, so the girl was forced to get off by a woman she didn't know.

The context shown in the speech is on the bus. Khadijah gave a command to an unknown person named Kamala to get off the bus with her. Without giving a reason, Kamala (the speech partner) was told to get off the bus by the speaker, Khadijah. The command voiced by the speaker to carry out the command, which is getting off the bus with him, is contained in Khadija's words, "*Ikutlah denganku! Akan kujelaskan nanti.*" The exclamation mark (!) and the pitch are both quite high.

It can be identified that the speech contains command because it is spoken among peers who are familiar with one another. The results of this analysis are in accordance with the results of Prayitno's research [12]. On the story "Ima! Mainkan!" states the intention of the speaker to issue a command, instructs the speech partner to perform the commanded action, in this case playing the guitar.

Table 1. DSA Type Data

No	Speaker	Data	Directive Speech Acts
1.	Khadija	<i>"Ikut aku turun! Nanti aku jelaskan"</i> "Follow me down! I'll explain later"	Command
2.	Khadija	<i>"Kau mau ku antar?"</i> "Do you want me to take you?"	Offer
3.	Nico	<i>"Ada yang bisa aku bantu?"</i> "Is there anything I can help?"	Offer
4.	Khadija	<i>"Bisa dibantu? Mau cari buku apa?"</i> "Can I help? What book are you looking for?"	Offer
5.	Khadija	<i>"Aku ada tugas dari kampus tentang seni panggung Asia. Aku boleh minta tolong kamu?"</i> "I have an assignment from campus on Asian performing arts. Can I ask your help?"	Request
6.	Saras	<i>"Nyokap lo tahu tuh kalo lo ga pernah sholat selama di sini"</i> "Your mother know you never pray while here"	Criticism
7.	Ibu Kamala	<i>"Mal, ini waktunya sholat subuh loh. Bangun yuk. Sholat dulu"</i> "Mal, it's time for the dawn prayer. Come on, wake up. Pray first"	Persuasion
8.	Khadija	<i>"Aku ingin kamu merekam aku saat berbicara"</i> "I want you to record me talking"	Demand
9.	Fatimah	<i>"Seperti apa pun masa lalumu, kamu masih punya masa depan yang cerah. Allah Swt memberikan cinta-nya dengan menerima segala macam bentuk taubat".</i> "No matter what your past is, you still have a bright future. Allah SWT gives His love by accepting all kinds of repentance."	Advice
10.	Fatimah	<i>"Allah sayang kepadamu Khadija dan semuanya akan baik-baik saja"</i> "Allah loves you Khadija and everything will be fine"	Advice
11.	Nico	<i>"Ambilin obat"</i> "Get me the medicine"	Command

(continued)

Table 1. (continued)

No	Speaker	Data	Directive Speech Acts
12.	Nico	“ <i>Mau minum?</i> ” “Want to drink?”	Offer
13.	Khadija	“ <i>Aku membawakan kamu nasi goreng. Joko bilang kamu suka. Silakan dicoba</i> ” “I brought you fried rice. Joko said you like it. Please try”	Offer
14.	Saras	“ <i>Peter, bisakah kamu menunggu saya di mobil?</i> ” “Peter, can you wait for me in the car?”	Command
15.	Mala	“ <i>Ibu mau nyuruh Mala sholat lagi, kan?</i> ” “You want to tell Mala to pray again, right?”	Command
16.	Ibu Kamala	“ <i>Ibu Cuma ingin kamu selamat dunia dan akhirat, nak</i> ” “Mom just wants you to be safe in the world and the hereafter, child”	Hope
17.	Kamala	“ <i>Perjanjian kita gak ada yang bawa laki-laki ke kamar, sar</i> ” “Our agreement is not to bring men into the room, sar”	Prohibition
18.	Bude Rini	“ <i>Kamu bisa membahagiakan ibumu dengan mengirimkan doa dan memenuhi permintaan saat ibumu masih hidup</i> ”. “You can make your mother happy by sending prayers and fulfilling her requests while your mother is still alive.”	Advice

3.1.2 Offering Directive Speech Acts

(2) Khadija: Kau mau ku antar?

Kamala: Ya, boleh.

(2) Khadija: Do you want me to take you?

Kamala: Yes, sure.

Context : The story happened when Khadija offered to take Mala to the campus near De Amstel

The utterances in the conversation above are included in the offering directive speech act. It can be seen from this statement that Khadija offered Mala to take her to campus.

This can be proven by the form of speech “*Kau mau ku antar?*”. In this story, Mala received an offer from Khadija to accompany Mala to campus.

(3) Nico: Ada yang bisa aku bantu?

Kamala: Boleh.

(3) Nico: Is there anything I can help?

Kamala: Yes.

Context : The event occurred when Nico saw a girl named Kamala who was in trouble because the bicycle she was using was broken.

Offering directive speech act includes statements made in the previous discourse. The question “*Ada yang bisa saya bantu?*” can be used to show this statement. From this speech it is clear that the speaker offered to help the speech partner in repairing her bicycle.

(4) Khadija: *Bisa dibantu? Mau cari buku apa?*

(4) Khadija: Can I help? What book are you looking for?

Context: The story event occurred when Nico accidentally stopped by the bookstore and it turned out that the bookstore keeper there was Khadija, who was Nico’s target for publishing Khadija’s photo to the mass media

The DSA offered to help find books. This statement is shown by Kadhija’s utterance that proposes help to find books.

3.1.3 Requesting Directive Speech Acts

(5) Khadija : *Aku ada tugas dari kampus tentang seni panggung Asia. Aku boleh minta tolong kamu?*

Kamala: Boleh. Mau minta tolong apa?

(5) Khadija: I have an assignment from the campus on.

Asian performing arts. *Can I ask for your help?*

Kamala: Yes. What do you need help for?

Context: The event of this speech occurred when Khadija asked for help from Kamala to become a dancer model which was an assignment from the campus on Asian performing arts.

The speech in the conversation above is included in the request directive speech act. The evidence is the use of, “*Aku boleh minta tolong kamu?*”. The speaker expressed a plea to ask for help from Kamala to help him. The speaker’s low voice seems to be requesting the speech partner to help him in an Asian stage art project.

3.1.4 Criticism Directive Speech Acts

(6) Ibu Kamala: Jangan lupa dipakai, nak. Mukena dari ibumu.

Saras : Nyokap lo tahu tuh kalo lo ga pernah sholat selama di sini

(6) Kamala’s Mother: Don’t forget to wear it, child. Veil.

from your mother.

Saras: Your mother know you never pray while here.

Context: The speech in the conversation above is categorized as criticism directive speech act. The event occurred when Kamala's mother sent a veil to remind Kamala to pray.

The speeches in the conversation above are categorized as criticism directive speech acts. It can be proven by "*Nyokap lo tahu tuh kalo lo ga pernah sholat selama di sini*". This speech was to criticize for never praying while migrating to the Netherlands. This was intended to make Kamala aware of her actions that never prayed.

(7) Mala: Halo, Bu? Kenapa nelpon jam segini?

Ibu Mala : Mal, ini waktunya sholat subuh loh. Bangun yuk. Sholat dulu

(7) Mala: Hello, Mom? Why are you calling at this hour?

Mala's mother: Mal, it's time for the dawn prayer. Come wake up. Pray first.

Context: The speech event occurred during the morning prayer. Kamala's mother called her daughter to persuade her to pray immediately.

The utterances in the conversation above are categorized as criticism directive speech acts. It can be proven by "*Mal, ini waktunya sholat subuh loh. Bangun yuk. Sholat dulu*".

3.1.5 Demand Directive Speech Act

(8) Fatimah : Aku ingin kamu merekam aku saat berbicara.

(8) Fatimah : I want you to record me while talking.

Context: The event occurred when Khadija had agreed to a work contract with Nico to write about Muslim women in the Netherlands

The speech in the conversation above is categorized in the demand directive speech act. The speech spoken by Khadija was in the garden. Khadija asked Nico to record her talking about her life story.

3.1.6 Advice Directive Speech Act

(9) Fatimah : Seperti apa pun masa lalumu, kamu masih punya masa depan yang cerah. Allah Swt memberikan cintanya dengan menerima segala macam bentuk taubat.

Khadija : Bagaimana caranya aku bisa jadi lebih baik?

(9) Fatimah : No matter what your past is, you still have a bright future. Allah SWT gives his love by accepting all kinds of repentance.

Khadija : How can I be better?

Context: In this speech, the speaker is advising the speech partner to continue her life because she has a bright future

The speech in the dialogue above are categorized as advising directive speech acts. In this speech act, the speaker advises the speech partner to return to God and repent.

Khadija was advised by Fatimah to repent and move on with her life because she still has a promising future.

(10) Mala: Ibu mau nyuruh Mala sholat lagi, kan?

Ibu Mala : Ibu cuma ingin kamu selamat dunia dan akhirat, nak.

(10) Mala: You want to tell Mala to pray again, right?

Mala's mother: I just want you to be safe in this world and the hereafter, child.

Context: the event occurred when Kamala's mother reminded her child to pray and hoped that Kamala would be safe in this world and the hereafter.

The speech in the conversation above are categorized as hope directive speech act. In this story it is known that Kamala's mother only hopes that her child will survive in the world and the hereafter and she always asks Kamala to pray.

3.1.7 Prohibition Directive Speech Act

(11) Kamala : “Perjanjian kita gak ada yang bawa laki-laki ke kamar, Sar”

(11) Kamala : “Our agreement is not to bring men into the room, Sar”

Context : The events in the story occur when Saras brings a man into the room which makes Kamala angry because both of them are forbidden to bring men into the room.

The utterance above is categorized as prohibition speech act. The speaker in the conversation forbids the speech partner from bringing a man into the room. The rules set by both of them have been broken by Saras.

4 Implementation in Indonesian Language Learning in Junior High School

This research can be applied for Indonesian language learning in relation with the study of the description of directive speech acts in the film *Merindu Cahaya De Amstel*. This research is specifically related to the learning process of stage D students in junior high school. At the end of phase D, students are able to communicate and rationalize according to objectives, social context, and academic context. Students are able to understand, process, and interpret information about various subjects and literary works. The findings of this study can be applied for teaching Indonesian language, particularly the introduction of focused listening and speaking through literary media, specifically films.

The learning materials are the types of DSA found in this study and examples of each DSA. Learning is done with the problem-based learning method. The learning process is carried out in the following sequences: introduction, main activity and closing. In the introduction activities the teacher conditions the class, checks student attendance, opens with a prayer, motivates students, and describe the learning objectives.

Main activity begins with a presentation about the material, giving students the opportunity to ask questions, giving assignments to students in the form of problems that students need to solve. Students then discuss in groups. In the next activity, students present the results of the discussion which are then responded to by the teacher and other students.

5 Conclusion

In accordance with the findings of the analysis above, it can be said that this research found directive speech acts including commands, offers, requests, criticisms, demands, advice, and prohibitions. The results of this study can be applied to Indonesian language learning. This research is specifically related to the learning process of stage D. At the end of phase D, students are able to communicate and rationalize according to objective, social context, and academic context. The ability that students achieve is to understand, process, and interpret information on various subjects and literary works. The findings of this study can be applied to Indonesian language teaching, especially speech recognition through directive utterances, particularly from films.

Acknowledgments. The author would like to thank Muhammadiyah University of Surakarta for funding this publication and the seminar reviewers who have provided input to improve this article.

Authors Contributions. First author was searching for references related to research topics, planned and conducted the research and wrote publication articles. The second author contributed in correcting the results of the analysis, mistakes and improving this article.

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