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DIRECTIVE SPEECH ACT IN EXPRESSION OF MAGICAL POWER ON THE WALLS OF ELEMENTARY SCHOOL

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Abstract: This study aims to describe the form of directive speech act, mode and function in expression of magical power on the walls of elementary school at Karesidenan Surakarta. This type of research is descriptive qualitative. The data are in the form of words, expressions, and sentences contained expression of magical power on the walls of elementary school at Karesidenan Surakarta. Analyzing data of the research uses referential equivalent, pragmatic, translational, and distribution methods of reading markup techniques. Collecting data uses the documentation method. The results show that first, the expression of magical power on the walls of elementary school at Karesidenan Surakarta indicate two forms of speech acts, namely direct speech act and indirect speech act. Second, the sentence mode used is the imperative mode, the obligative mode, and the declarative-imperative mode. Third, the existing speech act function consists of imperative mode (order, appeal, prohibiting, and invitation/exclamation), obligative mode functions to require, and declarative-imperative mode functions to assert, remind, advise, propose/offer/suggest, governing, and threatening. The novelty of this research found that the expression of magical power on the walls of elementary school generally uses an indirect strategy. The strategy is expressed through a declarative sentence but has an imperative mode with the aim of smoothing the command to the reader. It is intended that the reader follows the command in the expression of magical power on the walls of elementary school.

Keywords: directive speech act, form, mode, function, magical power expression

Magical power expression is an expression that is not only composed of several words to sentence but also it contains a specific purpose (Setiawaty et al., 2018). The purpose is conveyed that is not automatically disclosed. Based on the term, the expression of magical power consists of two words, namely 'expression' and 'magical power'. The word 'expression' means a *statement (feeling, desire)*, while the word 'magical power' has a *deep*

meaning. In this case, it means that the statement contains a moral message and a wisdom (Santoso, Sabardila, et al., 2019). Thus, certain intention contained in the expression of magical power is moral messages that contain wisdom.

Based on research by Setiawaty et al. (2018) and Santoso et al. (2018) the expression of magical power is used to dignify the character of students and a medium for character building because it contains moral character values. In

addition, (Santoso, Wahyudi, et al., 2019) also found character values in the expressions of magical power on the walls of elementary schools Se-Karesidenan Surakarta. The expression of magical power made an effort to get used to character building in schools because it contains 18 characters proclaimed by the government including religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, appreciates achievement, friendly/communicative, loves peace, loves reading, cares the environment, cares social, and responsible.

Mei-Ju et al. (2014) described character building related to various dimensions including honesty, affection, loyalty, respect, trust, responsibility. These dimensions are practiced through mentoring and direction through the students' daily life experiences in playing, music, visual aid, and photograph. The expression of magical power includes a part of visual aid with written language as the medium.

In order to 18 character values in the magical power expression to be conveyed to the reader so that the reader can be influenced and follow what is being said, language is needed as an intermediary medium. Inderasari & Achsan's research (2018) concluded that the use of comparative and repetitive language styles in the song lyrics of the *dangdut koplo* genre, listeners can take the value of the moral message which wants to convey by the poet. In addition, Windiatmoko's research (2016) through Gurindam XII by Raja Ali Haji, students can take the value of education, love reading, and social care. The finding of this study can be concluded that language use affects a person's personality.

Language as a medium for imparting character building has a specific function in conveying the intentions of speakers to speech partners (readers). Linguistics that studies on this purpose is pragmatic. Sourou Koutchadé (2017) explains that pragmatic studies try to investigate aspects of meaning that do not come from the formal nature of words and constructions, but how speech is used by paying attention to certain contexts in the pragmatic domain. One of the topics of pragmatic studies is speech act. Speech act explains how speakers use language to achieve the goals of the action and how the

recipient or speech partner deduces the intended meaning to shape what is said (Altikriti, 2011).

Speech act theory is an aspect of pragmatic function developed by J.L. Austin in 1962. According to Austin, speech act consists three components, namely locution, illocution, and perlocution. These are actions to state something, actions to do something, and actions to influence. In addition, Searle (1974) which departs from Austin's concept and ideas to develop five illocutionary speech act. The five illocutionary speech act theory include: *assertive, commissive, directive, expressive, and declaration*. Based on the theory, the expression of magical power is included in the illocutionary speech act of the directive type.

Yule (2006: 93) directive speech act is a type of speech act used by speakers to tell others to do something. This type of speech act expresses what the speaker wants. This speech act includes orders, messages, requests and suggestions. Bach & M Harnish in (Priyastuti, 2020) (Mauri & Sansò, 2012) directive speech act is speech act used by speakers to express the speaker's intentions which are used as reasons for speakers to act. The speech act is in the form of asking, ordering, prohibiting, advising, demanding, warning (Prayitno, 2009); (Handayani, 2016); (Kim & Kwon, 2020).

Wijana (1996) argued that based on the form speech act was divided into direct speech act and indirect speech act. Rustono (1999) explained that direct speech act required conformity between the mode of speech and its conventional function. This direct speech can be realized by declarative, interrogative, and imperative speech to state information, ask questions, and rule (Kim & Kwon, 2020). Meanwhile, indirect speech act, namely speech with other modes that are used unconventional. For example, declarative speech with an imperative intention.

The topic that will be presented in this article are (a) describing the form of directive speech act in the expression of magical power on the walls of elementary schools at Karesidenan Surakarta (b) identifying the modes and functions of the directive speech act forms. Previous research on directive speech act was carried out by Jazuli (2019) which found the functions of command and prohibition speech acts in the hadith which were realized in declarative, imperative, and interrogative

sentence modes. Sulistyowati, et al. (2013) found the form of sentence mode used by ustadz in delivering recitation in the form of a directive, consisting of ordering, requesting, and giving advice. Lindawati (2015) found imperative sentence mode in *Bahasa Kepulauan Tukang Besi*, namely requests, invitations and hopes, prohibitions, and omissions.

Sulhan (2019) found imperative forms of order, prohibition, request, invitation, and suggestion in students' daily conversations. Murti & Nurhuda (2019) found the function of directive speech act in the novel *Susah Tanda* by Ika Natassa and Ernest Prakasa, namely the function of asking, begging, inviting, asking, ordering, demanding, prohibiting, allowing, forgiving, advising, proposing, and suggesting.

John et al. (2019) found the directive and commissives speech acts in professional maritime discourse. Kim & Kwon (2020) found the directive speech acts form a continuum ranging from hortative to imperative. Burnette & Calude (2022) found the directive speech acts, politeness, and stance in the Wake up New Zealand discourse! In Twitter #Covid19NZ post.

The similarity between this research and the previous one is that both study the form, sentence mode, and function of directive speech act. Meanwhile, the difference lies in the object of research. The object of this research is the expression of magical power that is on the walls of elementary schools at Karesidenan Surakarta. This study aims to describe of (a) the form of directive speech act in expression of magical power on the walls of elementary school Karesidenan Surakarta (b) identifying the mode (c) the function of the directive speech act forms.

METHOD

This type of research is descriptive qualitative. This means that this research describes the form, mode and function of directive speech acts in expression of magical power that are explained narratively. The data in this study are in the form of words, expressions and sentences in magical power expressions that are placed in elementary schools Se-Karesidenan Surakarta. The elementary schools included elementary schools in Surakarta, Sukoharjo, Karanganyar, Boyolali, and Sragen districts. The selected schools are those that have a variety of

magical power or wisdom expressions placed on the walls.

The source of data in this study is the expression of magical power on the walls of elementary school Se-Karesidenan Surakarta. The research data collection uses the documentation method. The documentation technique was carried out by taking pictures of expression magical power on the walls. Furthermore, the writing and classifying based on the form, mode, and function of speech acts.

The data analysis in this study used the referential equivalent method (the determining tool is something outside the language or the meaning of magical power expressions), pragmatic (the determining tool is the interlocutor), translational (the determining tool is language/speech) and different methods of reading markup techniques (Sudaryanto, 2015). Meanwhile, the method used to obtain valid data is to test the validity of the data. The data validation in this study used theory triangulation and researcher triangulation. The theory triangulation is done by comparing information from different theoretical perspectives. The researcher triangulation is done by using more than one researcher in data collection and analysis.

RESULTS AND DISCUSSION

Research Results

Form, Sentence Mode, and Speech Act Function

Based on the form, speech act in the expression of magical power can be divided into two, namely direct speech act and indirect speech act.

Table 1. Form Directive Speect Act

Form Directive Speect Act	Quantity	Percentage
Direct speech act	10	26%
Indirect speech act	29	74%

Direct Speech Act

Direct speech act is speech act that matches the mode and function of the speech. Direct speech act in the expression of magical power contains imperative mode and obligative mode. Imperative mode used to order, appeal,

prohibition, and exclamation. While, obligative mode used to require.

Imperative Mode

An order is called direct if the order is conveyed in a sentence with an imperative mode, namely a sentence that is formed to ask for a response in the form of an act and is marked with command expressions such as the ending '-lah' (Alwi, et al in Sholiha et al., 2020). Imperative mode is a mode that states order, prohibition or prevention (Firman et al., 2016). Imperative mode in the expression of magical power contains command that is used to give order, prohibit, and reinforce motivation.

Order

(1) **“Carilah ilmu walau sampai ke negeri Cina”** (UH01/I/Perintah)

Seek knowledge even if it takes you to China

Data context: The expression of magical power is placed on the front wall of grade 3 SDN 2 Ngalondono. The location of strategic placement aims to make school residents (students and teachers) read that expression.

The expression of magical power (1) originates from a hadith narrated by Baihaqi. The expression of magical power is in the form of direct speech act because the mode and function of speech is related that is it is used to command directly. It can be identified through the command tool marker used is the particles –lah in the word *carilah*. Based on the context, the expression of magical power implies motivation to school members (students and teachers) who read the magical power in order to be diligent in studying even though it requires a lot of sacrifices such as time, money, and so on.

(2) **“Pelajarilah ilmu, Karena mencarinya adalah Ibadah”** (UH11/I/Perintah)

Learn knowledge, because seeking it for the sake of Allah is a worship

Data context: The expression of magical power is placed on the front wall of class 3 MI Raudlatus Sholikin, Gemolong. The location of the strategic placement aims so that all students and educators read the expression.

The expression of magical power (2) comes from the statement of Mua'adz Bin Jabal r.a. who stated that studying is a form of worship. Some of the hadiths of the Prophet also stated that a person who studies knowledge is considered jihad so that if someone dies in the process of seeking knowledge, someone is dead. So he is a martyr (in the way of Allah). Based on the context, the magical power expression above is in the form of direct speech act. The use of sentence mode and speech function is relevant due to functions to order all students and educators to learn knowledge. This is indicated by the presence of particle –lah is attached to the word *pelajarilah*.

(3) **“Gunakan waktu sebaik mungkin”** (UH17/I/Perintah)

Use the best as possible as time

Data Context: Saying of magical power is placed on the front wall of class 6 MI Raudlatus Sholikin, Gemolong. The location of the strategic placement aims in order to all students and educators read the expression.

The expression of magical power (3) is sourced in William Shakespeare's statement which means always using time for good things. This expression of magical power implies that there is an order not to waste time that is not useful. The expression of magical power is functioned to instruct students so that their time is used for useful things. Based on the context, this expression of magical power is placed in front of the 6th grade so that it is read more by students in grade 6. So, it is more intended to motivate the enthusiasm for learning to prepare for school exams and not waste time in vain like playing *game*. In addition, the expression of magical power is addressed to teachers to use the best possible time. For example completing the task and responsibility as a teacher, not for things that are less useful. The use of sentence mode is relevant to the speech function as a command. It is characterized by the presence of particles –kan is attached in the word *gunakan*.

(4) **“Buku adalah jendela dunia. Jadikanlah buku sebagai pengisi waktu luangmu”** (UH25/I/Perintah)

Book as a window to the world. **Make** a book as a filler in your spare time.

Data context: An expression of wisdom is placed on the front wall of grade 6 SDN I Ngargoyoso. The location of the strategic placement aims so that all students and educators read the expression.

The expression of magical power (4) is sourced from an Indonesian proverb which implies an order for students to love reading and learning. The command aims to motivate students to fill their spare time with useful things such as studying, reading books, writing and criticizing reading, etc. Based on the context, the use of sentence mode is relevant to the speech function as a command. This is indicated by the presence of particles *-kan* and *-lah* attached to the word *jadikan*.

Appeal

(5) "**Jangan** takut, malu, dan ragu untuk berubah" (UH15/I/Imbauan)

Don't be afraid, be ashamed, and hesitate to change.

Data context: Magical power expression is placed on the front wall of grade 4 SDN 3 Jelobo. The location of the strategic placement aims all students and educators read the expression.

The expression of magical power (5) sourced in Nicholis Hayek's statement who appealed to every school member especially students do not be afraid, embarrassed, and hesitant to change into a better person. This is in accordance with the finding of Kusdaryani et.al (2016) that the character culture developed at SDN Pingit 01, Pringsurat Subdistrict, Temanggung Regency is a character of shame among characters ashamed of being late for school, embarrassed to violate school regulations, embarrassed to skip and so on. Based on the context, the use of sentence mode is relevant to the speech function as an appeal. This is indicated by the word *jangan*. The use of the word *jangan* in the context of the amount of magical power does not mean prohibition. This is in line with the finding of Dede & Suryadi (2019) that the use of the word *jangan* in the teacher's speech is included in the advice directive speech is not a prohibition because seen from the context the teacher is not prohibiting but giving an appeal.

Prohibition

(6) "*Nyambut gawe seng temen. Ojo ngarep-arep pikolehe. Rejeki bakal tut wuri*" (UH32/I/Larangan)

Berkerja yang sungguh-sungguh. Jangan berharap pada yang diperoleh. Rejeki akan mengikuti dibelakang

Work hard. Don't expect what you get. The fortune will follow behind

Data context: Words of magical power is placed on the front wall of grade 4 SDN 3 Jelobo. The strategic location aims to make all school members read the expression. This expression of magical power is more targeted at teachers and education personnel.

The expression magical power (6) sourced from a Javanese proverb which implies a prohibition on school members especially teachers and education personnel, so that they do not expect what they get from the work they are doing. This means that the expression motivates the school community to work seriously without thinking about what they will get later because if they are sincere, the fortune will always follow behind. The use of sentence mode is relevant to the speech function as a prohibition. This is indicated by the word *jangan* marked prevention or a form of prohibition. Based on the context, this expression of magical word is more suitable to be placed in front of the BK room, the teacher's room, the principal's room or the administrative office (TU). This is because seeing the target expression of magical power is not for students.

Invitation/Exclamation

(7) "*Bersatu kita teguh bercerai kita runtuh!*" (UH12/I/Ajakan)

(Ayo) bersatu kita teguh bercerai kita runtuh!

(Come on) unite we stand for divorce we collapse!

Data context: The expression of magical power is placed on the front wall of the teacher room at SDN Makam Haji 3 Sukoharjo. The strategic location aims to make all school members read the expression. This expression of magical power is more targeted at teachers and education personnel.

The expression of magical power (7) is sourced from Eidelweis Almira's statement which implies an invitation to have a sense of unity with others. Based on the context, the expression of magical power placed in front of the teacher's room takes aim to teachers and education personnel to have a strong unity between each other such as mutual help, mutual cooperation, tense feelings, and tolerance. This expression of magical power is also expected to be able to avoid disputes that occur. So that relations between people will be harmonious even though sometimes there are differences of opinion. Thus, the sentence mode is relevant to the function of utterance in the expression of magical power namely as an invitation or an exclamation to strengthen unity and avoid disputes. This imperative sentence mode is also known from the exclamation marker. This is in accordance with the research of Kentary et al. (2015) implicitly, speech that has an imperative mode of invitation can be identified based on the intonation used and the context of the speech.

- (8) ⁴³ *Yang tua dimuliakan yang kecil dikasihi*" (UH24/Ujangan)
 (Ayo) ³⁰ *yang tua dimuliakan yang kecil dikasihi*
 (Come on) **The old is glorified and the little is loved**

Data context: An expression of magical power is placed in front of the fifth class room of SDN 3 Jebolo. The strategic location aims to make all school members read the expression.

The expression magical power (8) is sourced from an Indonesian proverb which implies an invitation to proclaim the value of character education to students and other school members to get used to respecting others, both older and younger. Based on the context, the meaning of *yang lebih tua menyayangi yang lebih muda* is not only addressed by teachers to their students but also by students with other students. The loving relationship between students are at a higher level to the younger siblings below. Thus, the sentence mode is relevant to the function of utterance in the expression of magical power, namely as an invitation or call to be polite by respecting and loving others. This imperative sentence mode is

also known from the delimiter *yang* the priority marker.

Obligative Mode

Obligative mode is a mode of speech that shows necessity and absolutes. According to Firman et al. (2016) obligative mode is used to express necessity by using the word 'harus', 'haruslah' which indicates a prerequisite or something that must be done. The use of obligative mode in the expression of magical power on the walls of elementary schools is as follows.

Require

- (9) ³⁶ *Hari ini harus lebih baik dari hari kemarin*" (UH05/O/Perintah)

Today **must** be better than yesterday

Data context: The expression of magical power is placed in front of the class VI SDN 2 Kuwu. The strategic location aims to make all school members read the expression.

The expression of magical power (9) is sourced on the hadith of Imam Baihaqi's history. The expression of magical power is the same mode and function namely commands. Based on the context, the expression of magical power was placed in front of the VI class room at SDN 2 Kuwu. So that the more targeted one was class VI which was the top class. Seeing this context, class VI is more prepared to enter a higher level, namely the junior high school level so that the learning process is expected to be even more improved than before. It aims to always carry out the obligation to improve one's quality in terms of thinking, behaving, acting or behaving. The use of obligative markers *harust* directly constitute an obligation for the reader to improve himself to be even better.

- (10) *"Kejujuran harus dikatakan walau terasa pahit"* (UH04/O/Perintah)

Honesty **must be** said even though it feels bitter

Data context: The expression of magical power is placed on the page of SDN 2 Kuwu. The strategic location aims to make all school members read the expression.

The expression of magical power (10) is sourced from the hadith narrated by Imam

Ahmad. The expression of magical power is the same mode and function namely commands. Based on the context, expression of magical power was placed on the page of SDN 2 Kuwu. The aim is to oblige the readers of the wisdom expression (all school members) to prioritize truth or honesty. This obligation to be honest can be seen in students. For example when answering exam questions without cheating.

Indirect Speech Act

Indirect speech acts that occur when the speaker uses the speech mode not in accordance with the intent of the speech. Declarative sentences are used to inform something to partners, in utterances it is used to instruct (Wijana & Rohmadi, 2011:28). Indirect speech acts in the expression of magical power by using declarative-imperative mode.

Declarative-Imperative Mode

Declarative-Imperative mode in the expression of magical power contains command that is used to give assert, remind, advice, propose / offer / suggest, governing, and threatening.

Assert

(11) "Aku anak sehat" (UH39/D/Penegasan)

I am a healthy child

Data context: The expression of magical power is placed in front of the hand-washing area of SDN Gonilan 02 Sukoharjo. The strategic location aims to make all school members read the expression. This expression of magical power is more targeted at students.

The expression of magical power (11) sourced from the title of the song "I'm a Healthy Child" created by AT. Mahmud. The expression of magical power is a form of affirmation that students have the value of character building in the form of environmental care. Selection of diction *Aku Anak* directly refers to students. Environmental care character building that students have at SD N Gonilan 2 is realized by maintaining cleanliness. One of them is diligently washing hands. Based on the context, this magical power expression has different mode and intention. In this case, the sentence mode used is the news sentence but has a command purpose. This magical power

expression emphasizes that when students are diligent in washing their hands, they are healthy children. Thus, this affirmation aims to familiarize students with always maintaining body hygiene. For example, before eating, students of SDN Gonilan 02 Sukoharjo are expected to wash their hands first.

(12) "Tiada hari tanpa belajar"

(UH28/D/Menegaskan)

There is no day without learning

Data context: The words of magical power are placed in front of the library of SDN Ngadirejo 1, Kartasura. The strategic location aims to make all school members read the expression and follow what is said.

The expression of magical power (12) comes from Indonesian proverbs. This expression of magical power is a form of affirmation that all SDN Ngadirejo 1 school members, both students, educators, and educational personnel have character building values in the form of hard work. Selection of diction *tiada* a form of negation, which means there is no day without study. Based on the context, this magical power expression has a mode that is not the same as the sentence. Declarative sentences with the imperative mode which are marked by the presence of negation serve to reinforce the truth that is believed (Firman et al., 2016). Indirectly, through the expression of magical power, all school members are ordered to make the best use of their time, especially to use their time to study optimally. This expression is very relevant because it is placed in front of the library room so that implicitly all school members are expected to visit the library every day to study.

Remind

(13) "Ajining diri dumunung ana ing lathi.

Ajining rasa dumunung ana ing busana."

(UH33/D-I/Mengingat)

(Nilai kepribadian seseorang terlihat dari ucapannya, sedangkan nilai fisik seseorang terlihat dari pakaian yang dikenakan)

The value of a person's personality can be seen from his words, while the physical value of a person can be seen from the clothes he is wearing

Data context: The words of magical power are placed in the classroom V SD

Tegalgunung 1. The strategic location aims to make all school members read the expression and follow what is said.

The expression of magical power (13) comes from Javanese proverbs. The expression of magical power is in the form of news sentences but the meaning expressed is an order. Based on the context, the use of the magical power expression serves to remind readers of the magical power expression (all school members) to have a polite personality value. This means that readers are required to act wisely both outwardly and inwardly. Outwardly is in the form of utterances or utterances, while inner is in the form of physical actions. The speech in question is speaking politely so that it indicates good self-respect. Because people who have good or bad self-respect will be seen from the words spoken. If a person with good self-respect will say things that are polite, honest, and not rude. On the other hand, if a person whose self-respect is bad then speaks harshly, dirty, and hurts others. According to Achsani (2019), a person's moral quality is not only seen through his daily behavior. The use of language conveyed by someone also affects the meaning contained therein. The better the language used by someone, the other people can judge that the person is virtuous.

Meanwhile, the mental action referred to wear clothes properly because neatly dressed is a mirror of oneself that can be seen physically. Thus, through the use of news sentences, this expression of wisdom indirectly commands all residents of SD Tegalgunung 1 to speak politely and dress neatly.

(14) *“Orang yang luar biasa itu sederhana dalam ucapan tetapi hebat dalam perbuatan”* (UH13/D-I/ Mengingatnkan)

Extraordinary people are simple in words but great in deeds.

Data context: The expression of magical power was placed in front of class II B MIM Gonilan, Kartasura. The strategic location aims to make all school members read the expression and follow what is said.

The expression of magical power (14) originates from a statement put forward by Confucius. The expression of magical power is

in the form of news sentences but the meaning expressed is an order. Based on the context, the use of the magical power expression serves to remind readers of the magical power expression (all school members) not to talk much but be able to do a great thing. This expression, like *ilmu padi makin berisi makin merunduk* have meaning that people who are knowledgeable will not boast but will be more humble and act wisely. The words and language spoken from his mouth are simple, not grandiose or exaggerated. However, it had a tremendous effect. For example, a good teacher certainly not only sets an example but must also be an example. Thus through the use of news sentences, this expression of magical power indirectly commands all members of the MIM Gonilan school, Kartasura to say something simple or not grandiose but there is an action or a real deed being done.

(15) *“Orang pesimis melihat kesulitan di setiap kesempatan orang optimis melihat kesempatan di setiap kesulitan”* (UH14/D-I/ Mengingatnkan)

A pessimist sees difficulties at every opportunity, optimists see opportunities in every difficulty

Data context: magical power expressions are placed on the front wall of MIM Principal Gonilan Kartasura's room. The strategic location aims to make all school members read the expression and follow what is said. However, this expression is more aimed at the principal.

The expression of magical power (15) originates from a statement put forward by Winston Churchil. The expression of magical power is in the form of news sentences but the meaning expressed is an order. The use of the magical power expression serves to remind the reader of the magical power expression (all school members) to be optimistic and easily see opportunities or opportunities even in difficult conditions. Based on the context, the use of the magical power expression is more directed at the school principal. This is because the burden and responsibility of the principal is of course very much so that various difficulties must exist. Therefore, this expression of magical power serves to remind people not to be pessimistic in facing these difficulties. In addition, students

and teachers are also expected to have an optimistic attitude and leave a pessimistic attitude.

Advise

- (16) *"Apabila manusia memiliki jiwa yang besar, pekerjaan yang besar dianggap kecil. Apabila manusia memiliki jiwa yang kecil pekerjaan kecil dianggap besar"* (UH10/D-I/Menasehati)

If humans have a big soul, big work is considered small. If a human has a small soul, small work is considered big.

Data context: Magical power is placed on the wall of the teacher's room at Madrasah Ibtidaiyah Muhammadiyah (MIM) Gonilan Kartasura. The strategic location aims to make all school members read the expression and follow what is said.

The expression of magical power (16) originates from a statement put forward by Prof. Hamka. The expression of magical power is in the form of news sentences but the meaning expressed is an order. The use of the magical power expression serves to advise readers of the magical power expression (all school members) to have a big soul. Based on the context, the use of the expression magical power is more aimed at teachers at Madrasah Ibtidaiyah Muhammadiyah (MIM) Gonilan Kartasura. The teacher when reading this expression is expected to have a big soul such as tough, independent, responsible, and sincere in carrying out their main duties. Apart from being an educator, these duties and functions are also a facilitator, motivator, evaluator, and school administrator.

- (17) *"Sopo seng diligently will press senjata nganggo teken"* (UH31 / DI / Advise)
Siapa yang tekun akan mencapai tujuan walaupun pelan-pelan

Who is diligent about achieving goals even though slowly

Data context: The expression of magical power is placed in class V MIM Blagung. The strategic location aims to make all school members read the expression and follow what is said.

The expression of magical power (17) originates from a Javanese proverb. The expression of magical power is in the form of

news sentences but the meaning expressed is an order. The use of the magical power expression serves to advise readers of the magical power expression (all school members) to be diligent, diligent, and consistent in an effort to achieve what you have aspired.

Propose / Offer / Suggest

- (18) *"Sebaik-baik manusia adalah manusia yang bermanfaat bagi yang lain"* (UH8/D-I/Menawarkan)

The best human being is a human being who is beneficial to others

Data context: An expression of magical power is placed in front of the classroom at Madrasah Ibtidaiyah (MI) Raudlatus Sholikin, Gemolong. The strategic location aims to make all school members read the expression and follow what is said.

The expression magical power (18) is derived from the above hadith narrated by Bukhari and Muslim. The expression of magical power is in the form of news sentences but the meaning expressed is an order. Based on the context, the expression of magical power is placed in front of the class V Madrasah Ibtidaiyah (MI) Raudlatus Sholikin, Gemolong. The goal is to propose or offer or suggest to readers the magical power expression (all school members) to be of benefit to others. Thus, through the use of news sentences, this expression of magical power indirectly commands all Raudlatus Sholikin citizens of Madrasah Ibtidaiyah (MI) to care socially, such as helping others in terms of material, energy, and time.

Governing

- (19) *"Ing ngarso sung tuladha
Ing madya mangun karso
Tut wuri handayani"* (UH9/D-I/memerintah)

Data context: The expression of magical power is placed in an open space at SDN Prawit 1 NO 69. The strategic location aims to make all school members read the expression and follow what is spoken.

The expression of magical power (19) originates from the statement of Ki Hajar Dewantara. The expression of magical power is in the form of news sentences but the meaning expressed is an order. Based on the context, the

expression of magical power is placed on the page of SDN Prawit 1. The goal is to instruct the reader to carry out what is said in the expression of magical power. The sentence *Ing ngarso sing tuladha* has the meaning that in front of giving an example. This means that as educators or students, they must provide good examples such as the value of good character education to other people or those around them. *Ing madya mangun karso* has an understanding that the middle gives encouragement to the front. This means that someone must have high enthusiasm for oneself and be able to encourage others. Meanwhile, *Tut wuri handayani* has the meaning behind pushing the one in front of him. It means that even though we are in an activity. For example, we are behind always supporting what other people do as long as what is done is a good thing.

Threatening

(20) *Malu bertanya sesat di jalan*” (UH19/D-I/Mengancam)

Shame to ask if you are lost on the road

Data context: The expression of magical power is placed in front of the 4th grade room of SDN 3 Jelobo. The strategic location aims to make all school members read the expression and follow what is said.

The expression of magical power (20) originates from the statement of Nicholis Hayek. The expression of magical power is in the form of news sentences but the meaning expressed is an order. Based on the context, the expression of magical power which is placed in front of the 4th grade room of SDN 3 Jelobo aims to threaten the reader if he has a shy attitude to develop then he will experience difficulties. For example, embarrassed to ask, he will get problems such as getting lost, not knowing the direction, and so on. However, if he actively asks questions, tries to find out, and has a brave soul then he will find it easy. Thus, indirectly the expression of magical power instructs the reader to have an active, courageous attitude, not be afraid or ashamed to do good things. However, in negative matters, this culture of shame is emphasized, for example, shame on arriving late, embarrassed about breaking school rules, embarrassed to skip school, etc. In line with the findings, Kusdaryani et.al (2016) stated that the character culture of being ashamed of being late for school, ashamed

of violating school regulations, ashamed of truancy was developed at SDN Pingit 01, Pringsurat District, Temanggung Regency, so that the school became a disciplined school.

(21) “*Siapa yang malas di waktu kecil ia akan menyesal di waktu besar (dewasa)*”

(UH35/D-I/Mengancam)

Whoever is lazy as a child, it will regret it when he is big (adult)

Data context: The expression of magical power is placed in front of class 1 SD IT Al-Hikmah Ngargoyoso, Karanganyar Regency. The strategic location aims to make all school members read the expression and follow what is said.

The expression of magical power (21) comes from an Indonesian proverb. The expression of magical power is in the form of news sentences but the meaning expressed is an order. Based on the context, the expression of magical power which is placed in front of class 1 SD IT Al-Hikmah Ngargoyoso, Karanganyar Regency aims to threaten the reader if he has a lazy attitude, he will regret it later. Thus, through the use of news sentences, this expression of magical power indirectly commands all residents of SD IT Al-Hikmah Ngargoyoso, Karanganyar Regency to be diligent, diligent, and tenacious so that when adults do not regret it.

Based on the findings, it was formulated that mode in the expression of magical power on the walls of SD in Surakarta consisted of 74% declarative-imperative, 21% imperative, and 5% obligative, and no interrogative mode was found.

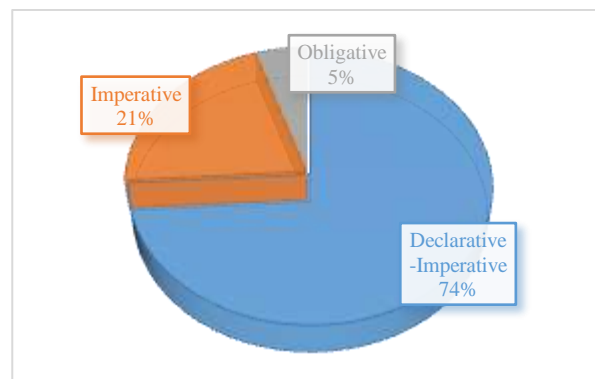


Figure 1. Percentage Mode in the Expression of Magical Power

Discussions

The placement of expressions of magical power on the walls of elementary school Se-Karesidenan Surakarta is an effort to socialize the value of character building. Internalizing the value of character building through the expression of magical power is important. This is done to remind students of the character values that must be possessed. If the socialization and internalization of the value of character building through the expression of magical power placed in elementary school Se-Karesidenan Surakarta is successful, automatically the students will have superior character. In line with the finding of Achsani (2019), it is necessary to carry out moral education for children by providing moral teaching from an early age so as to form a better generation in the future.

Wuryandari et.al (2014) explained that making sticky board for affective message is one of the school's efforts to socialize the values of disciplined character to students. Faridah's research (2017) stated that Madihir Banjar's humorous utterances can be used as a medium for education and religious direction. Thus, the main purpose of expressing wisdom is also to socialize character education in schools.

The source of the value of character building contained in the expression of magical power on the walls of the school contains the Indonesian character trilogy. Meirawan (2010) revealed that the trilogy of the Indonesian national character includes: (1) local culture; (2) Western and Eastern cultural experiences and exchanges; and (3) Islamic teachings. Expressions of magical power originating from local culture such as Indonesian proverbs, Javanese proverbs, opinions of educational figures such as Ki Hajar Dewantoro and Prof. H. Abdul Malik Karim Amrullah (Prof. Hamka) has the value of local magical power. Expression of magical power that originate from experiences and exchanges of Western and Eastern cultures in the form of opinions from scientists who have inspired life such as Albert Eisten, Confucius, Winston Churchill, Eidelweis Almira, Nicholis Hayek, William Shakespeare, and other figures. Words of magical power that come from hadiths such as HR. Baihaqi, HR.Muslim and Tirmidhi, and HR. Bukhari & Muslim as a form of support for the character of the Indonesian nation to

form a spiritual aspect and make religion a way of life in thinking, behaving, acting, and behaving.

The words of magical power on the walls of elementary school Se-Karesidenan Surakarta show two forms of speech acts, namely direct speech act and indirect speech act. The direct speech act strategy uses imperative and obligative modes. This direct speech strategy uses a sentence mode that is conventionally suited to its function (Dwi & Zulaeha, 2017; Nurkhalizah et al., 2020). This finding is in line with Kurniati & Tressyalina (2019) who found direct speech acts that were found in the form of an "imperative mode" in the practice of interviewing Indonesian language education study program students. The mode of speech aims to instruct the speech team to do what the speaker wants.

The imperative mode is in the form of an order that functions to govern directly, a form of appeal that functions to appeal or persuade something, a prohibition that functions to prohibit doing something, a form of invitation or exclamation that functions to invite or call for the action spoken. Meanwhile, the expression of wisdom in obligative mode obliges the reader to carry out what is said. It is more in the nature of forcing the reader to follow the form of the speech in the wisdom expression.

Indirect strategy in the expression of magical power is found only in one mode, namely the declarative-imperative mode. This means that the mode of the sentence spoken is not the same as its function and meaning. In this case the sentence expressed is in the form of a declarative sentence or message but the goal is imperative or an order. Commanding speech acts expressed in other sentence modes, for example with news sentences, aim to create communication politeness (Handayani, 2016).

The function of the declarative-imperative mode in the expression of magical power in elementary school at Karesidenan Surakarta is in the form of affirming, warning, advising, proposing / offering / suggesting, ordering and threatening. The finding of the function emphasizes the expression of wisdom in the form of affirmation of commitment, principles, or life motto. This is in line with the research of Fanani et al. (2020) that the declarative-imperative mode in President Trump's speech serves as affirming commitments, hopes,

decisions and predicting the impact that will occur. The function of warning against the expression of magical power is also in line with the research of Faelani & Setyowati (2018) which found the function of telling and warning of directive speech act in Indonesian language learning at SMP N 2 Pacitan.

Insani & Sabardjil (2016) also found that directive speech act in Indonesian language learning for Class XI of SMK Negeri 1 Sawit Boyolali were more directed at giving orders, ordering, and giving advice. Ardianto (2013) also found the directive function represented by the teacher in various modes aimed at making students do something related to the learning task, activating students speaking, and encouraging student involvement or participation in the learning process. Thus, the use of directive speech act in the expression of magical power on the walls of SD has a specific purpose. One of them is moral learning. The moral learning that is conveyed is indirectly able to regulate the lives of all school members, both students, educators, and educational staff to become human beings with good character, character and character. The hallmark of this character building is the realization of positive development as an individual (intellectual, social, emotional, and ethical) (Eliasa, 2014).

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CONCLUSION

Based on the finding and discussion, it can be concluded that *first*, the expression of magical power on the walls of elementary school Se-Karesidenan Surakarta indicate two forms of speech acts, namely direct speech act and indirect speech act. *Second*, the sentence mode used is the imperative mode, the obligative mode, and the declarative-imperative mode. *Third*, the existing speech act function consists of imperative mode (order, appeal, prohibiting, and invitation/exclamation), obligative mode functions to require, and declarative-imperative mode functions to assert, remind, advise, propose/offer/suggest, governing, and threatening. Thus, the expression of magical power on the walls of elementary school generally uses an indirect strategy. The strategy is expressed through a declarative sentence but has an imperative mode with the aim of smoothing the command to the reader. It is intended that the reader follows the command in the expression of magical power on the walls of elementary school.

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