

The Language Function on Youth's Motivating Discourse

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Abstract

Purpose: This research was aimed at identifying the language function on youth's motivating discourse. It was carried out by describing the language function on youth's motivating discourse.

Methodology: The research belonged to qualitative research. The primary data were the language functions on youth's motivating discourse. Technique of the data collection was documentation by collecting the students' writings at SMP Muhammadiyah 6 Surakarta, such as motivating discourse, particularly discourse containing the language function. Technique of the data analysis was done by making use of the referential and critical reading technique and small group discussion.

Results: The research result found 4 functions of the language on youth's motivating discourse, such as (1) the instrumental function i.e. order, offer, and request, (2) the personal function that describes emotion, spirit, happiness, good mood, (3) the representation function, and (4) the regulation function.

Introduction

Presently education becomes public talks. One of the education minister's policies emphasizes on the importance of character education. People who involve in the education field think seriously to plan strategies for their students. Basically the character education has been spotlighted for a long time. It's just that, the condition of today's teenage characters is increasingly worrisome. In addition to this, rapid technological developments certainly have a very significant share to that problem.

With technology, a person can get the widest possible information. In addition, the scope of the network of friends has also become wider. There are so many benefits that can be obtained from technological developments. However, if not used wisely, technology can also have a negative impact on the development of a person's character.

To prevent unwanted things from happening, a good cooperation between teachers and parents is needed. Parents play a lot of roles in the family environment, while teachers certainly play an important role for children in the school environment. The cultivation of character education must be strengthened since the child is in the family and school environment. A conducive environment is expected to have a positive influence on a child.

However, the embodiment of adolescent character as expected often faces many challenges. Various problems that often occur, both within the family, school, and community, will directly or indirectly have an impact on the development of adolescents. In fact, at the research location, there were many students who needed special attention and treatment. From their Facebook site, they can find many photos depicting relationships that are not supposed for them, such as excessive closeness to the opposite sex for junior high school students. Not a few of them come from brokenhome families, so that from the beginning they were adolescents who had a poor family atmosphere. This is exacerbated by the community environment in which they live.

Seeing this phenomenon, the researchers felt the need to do an in-depth study of the function of language in the discourse of youth motivation. The researchers assume that adolescents usually express their ideas, feelings, or outpouring through writing. So, the discourse on youth motivation is interesting to study.

The term "wacana" (discourse) is etymologically derived from the Sanskrit *wac/wak/vak* which means "to say, to speak". In the world of linguistics, the word "wacana" is used as a translation of the English term "discourse". The word *discourse* comes from the Latin *discourse* which means "to run here and there, run back and forth". The word derives from *dis* (means: *from / in a different direction*) and *currere* (means: *to run*). Along with the development of science, the word *discourse* is more widely used by linguists in linguistic studies, while the term *discourse* and its *discursive* adjective form are more widely used by social scientists [1].

In relation to this research, the motivation theory is taken from the KKBI. Motivation means: (1) a conscious or unconscious urge arising from a person to take an action with a specific purpose; (2) efforts that can cause a person or group of people to be moved to do something because they want to achieve their desired goal or get satisfaction with their actions [2].

Harimansyah revealed that adolescents are speakers who are competent in their language and are not closed in their choice of language [3]. When they absorb language by expanding their vocabulary and stylistic distances, they control it completely. They often choose different words from adults.

This has led to the emergence of various language variations. The variety of language raised by adolescents is called adolescent language. By using a variety of languages, adolescents expect a different point of view in themselves compared to other friends. Some of them use language as a form of creativity that needs to be developed to achieve satisfaction.

With regard to individual functions, researchers based on the study of Halliday's language functions as follows.

Instrumental Functions

Halliday states that the instrumental function is the function of language as a tool to vibrate and manipulate the environment or cause an event to occur. This language function can be seen in activities when someone commands, either directly or indirectly. [4]

Regulatory Functions

The regulatory function is a language function based on the use of language to regulate the behavior of others [4]. In the regulatory function, language functions as a supervisor, controller, and organizer of events towards others.

Representation Functions

The function of representation is based on the assumption that language acts as a tool for talking about objects or events in the surrounding environment or in culture in general [4]. In the representation function, speakers can convey statements about how the speaker feels and understands the world around him.

Interactional Functions

Halliday reveals that the interactional function is a contact-oriented function between parties who are communicating to establish relationships, maintain them, show feelings of friendship or social solidarity. [4]

Heuristic Functions

The heuristic function is a language function that involves the use of language to gain as much knowledge as possible about the environment around it. Halliday reveals that the heuristic function is a function of language as a tool to investigate reality and learn various things. [4]

Personal Functions

Personal functions are functions that are more speaker-oriented. It can be understood that this function emphasizes the speaker's attitude towards the language he speaks. His expression not only expresses emotions through language, but also pays attention to his emotions when conveying a speech. This function emphasizes the function of language as a tool to express feelings, personal emotions, and deep reactions. [4]

The research that is relevant to this research, among others. Jatmiko, et al (2017) examined the function of language in the oral discourse of buying and selling transactions at Klewer market in Surakarta and its relevance as Indonesian language learning material for SMA. The results obtained include the heuristic function of dominating the buying and selling conversation in the Klewer market and the form of negotiation between sellers and buyers at Klewer Market, Surakarta, which can be used as Indonesian language learning material in SMA.

Another study regarding language functions was conducted by Setiawan (2018). Setiawan (2018) examined the instrumental function of the jargon community of bus crews majoring in Jember-Banyuwangi.

This study aims to determine the instrumental function of jargon used by the bus crew community in the Jember-Banyuwangi route. The results showed that the bus crew used the instrumental function as a means of communication which aims to make requests, requests, appeals, orders, and warnings to fellow crew members in driving and serving passengers, especially on the bus. [6]

Previously, Astuti (2008) has examined the function of language in print media advertising discourse. Astuti's research aims to identify the function of language in print media advertising discourse. Based on the research results, it is found that there are six language functions in advertising discourse, namely expressive function, directive function, informational function, metalingual function, poetic function, and imaginative function. [7]

Method

This type of research is qualitative research, namely research that intends to understand the phenomena experienced by the research subject holistically and by describing in words and language in a special natural context by utilizing natural methods. [8]

This research was conducted by describing the function of discourse language on youth motivation in terms of semantics and pragmatics. This research was conducted by collecting data in the form of words and not numbers. So, based on Moleong's opinion, this research is included in qualitative research. [9]

This research is related to the function of language in adolescent motivation discourse, so the object of research in this study is words, phrases, or sentences that indicate the function of youth motivation language. Words, phrases, sentences that show the function of adolescent motivational language become points of attention in this study. This is based on Arikunto's opinion that the object of research is a variable that becomes a point of attention in a study. [10]

The primary data in this study is a function of discourse language on youth motivation. The function of language in adolescent motivation discourse can be found in the form of words, phrases, clauses, sentences. The source of the data was obtained from motivational discourses written by students of SMP Muhammadiyah 6 Surakarta.

The documentation technique was chosen as a data collection technique, namely by collecting the writings of SMP Muhammadiyah 6 Surakarta students about motivational discourse, especially those containing language functions. The validation technique was carried out by triangulation of sources and triangulation of researchers. The researcher collected as many students' writing as possible in the form of motivational discourse to be discussed with the research team.

To analyze the function, the researcher chose the equivalent method. The equivalent method is a method of analysis in which the determining tool is separated and does not become part of the language concerned. The referential equivalent method with the language reference determination tool was used to further refine the analysis. It also use the bookmark reading technique and small group discussion techniques.

Result and Discussion

In simple terms, «function» can be equated with the word «use». If referring to it, then function can be interpreted as the way people use their language, or their languages if they speak more than one language (Hasan, 1994: 20). Furthermore, Brown and Yule (1996: 1) revealed that there are 2 functions of language, namely transactional functions and interactional functions. Transactional functions are language functions to express content. The interactional function is the function of language in the expression of social relationships and personal attitudes.

The transactional view states that basically language is used to perform various communication functions, but the most important function is the delivery of information. Lyons (in Brown and Yule, 1996: 2) states that the meaning of communication is easily used for «feelings, moods, and attitudes», but shows that «the delivery of factual or propositional information is done on purpose». More deeply, the interactional view assumes that language is used to strengthen and maintain social relationships. The function of language as a means of

communication in relation to society and education in more detail is divided into four groups of language functions, namely: (1) cultural functions; (2) social functions; (3) individual functions, and (4) educational functions (Nababan, 1984: 38). This research focuses on individual functions in which there are instrumental functions, regulatory functions, representational functions, interactional functions, heuristic functions, and personal functions.

As for the 53 discourse on youth motivation, it was found that there were 4 language functions of youth motivation discourse. The following consecutive language functions were found, starting from the most findings to the least findings.

Instrumental Function

As previously explained, the Instrumental function is the function of language as a tool to vibrate and manipulate the environment or cause an event to occur. This language function can be seen in activities when someone commands, either directly or indirectly [4]. Most of the discourses on youth motivation that show an instrumental function show commands or invitations to readers to be enthusiastic in achieving their goals. Particularly for grade 9 writers, there is a function of motivational discourse that shows an invitation to complete the National Examination well. The following will be explained further.

(1a) Kejarlah cita-citamu setinggi mungkin.

(Pursue your dreams as high as possible.)

Jangan pernah berhenti mengejar cita-citamu,
hanya karena kata-kata orang lain.

*(Never stop chasing your dreams
just because of other people's words.)*

Apabila temanmu berkata

“Mandek’ondak kesel.”

*(When your friend says
“Stop’... make you tired.”)*

Udah kamu cuekin aja demi meraih cita-citamu.

(Just ignore it for the sake of achieving your goals.)

(N.V.P. 8A)

Instrumental function is seen in the discourse of motivation (1a). The motivational discourse contains several expressions of instruction to the reader. First, the command to pursue the highest possible ideals. This can be seen in the lingual unit “Kejarlah cita-citamu setinggi mungkin. (Pursue your aspirations as high as possible.)”. The clause “mengejar cita-cita setinggi mungkin (to pursue the highest possible goals)” can imply an order to the reader to have high targets and strive to achieve the desired targets. So, it is possible that the clause will inspire readers to do something, for example, to be more active in studying or other supporting activities.

Second, the instrumental function can also be seen in the clause “Udah kamu cuekin aja demi meraih cita-citamu. (Just ignore it for the sake of achieving your goals)”. This clause is a continuation of the previous clause, which is “When your friend says “Mandek’o ndak kesel” (Stop’... make you tired.). The instrumental function of the clause “Just ignore it in order to achieve your goals” is seen in the phrase “just ignore it” which means ordering the reader to ignore the arguments of the people around him who make themselves discouraged.

(1b) Sebuah penentu masa depan kini telah

berada di hadapan kita, jalani rintangan

tersebut ketika hal telah terjadi dan

lewatilah rintangan ini saat kita mampu

untuk menyelesaikannya.

(A determinant of the future is now in

*front of us, walk through the obstacle
when it has happened and cross this
obstacle when we are able to solve it.)*
(D.W. 9A)

Instrumental function is also seen in discourse (1b). In the motivational discourse above, the writer expresses the phrase “a determinant of the future”. Looking at the background of the author who is currently pursuing grade 9 SMP, it can be understood that “a determinant of the future” refers to the National Examination. The lingual unit that shows the instrumental function is seen in the clauses “**jalani rintangan tersebut ketika hal telah terjadi** (walk through the obstacle when it has happened)” and “**lewatilah rintangan ini saat kita mampu untuk menyelesaikannya** (pass this obstacle when we are able to solve it)”.

In the first clause, the writer invites the reader to undergo the National Examination period. As for the second clause, the writer at the same time convinces the reader to be able to pass the National Examination well with confidence.

(1c) Tetap optimis, jangan sampai pesimis.
(*Stay optimistic, don't be pessimistic.*)
Jangan menyerah saat menggapai tujuanmu.
(*Don't give up when you reach your goal.*)
(E.P.A., 9C)

Motivational discourse (1c) appears to have the same meaning as discourse on motivation (1a). Motivational discourse (1c) invites readers to be optimistic. That is, a person must always have hope (view) in dealing with everything. On the other hand, one must avoid being pessimistic or someone who does not have good expectations. Based on this, the writer tries to move the reader to be optimistic.

In addition, the writer also tries to move the reader not to give up in order to achieve the desired goals or targets. When viewed from the function of language, discourse (1c) has an instrumental function. This can be seen from the writer who tries to move the reader to be optimistic and never give up.

(1d) Warna hidup itu lebih berarti jika kita
berbagi, untuk orang yang kurang
mampu mengerti dan tak tahu makna
memahami di dalam sebuah arti!!!
(*The color of life is more meaningful if
we share, for people who are less able to
understand and do not know
the meaning of understanding in a meaning!!!*)
(F.I.P.R. 9A)

Discourse (1d) also demonstrates an instrumental function. The meaning of discourse (1d) is different from the previous three discourses which tend to invite readers to be excited and optimistic. Implicitly, discourse (1d) moves readers to be generous, caring, and sincere in sharing. This can be seen in the clause “Living color is more meaningful if we share”. However, the author continues the motivational discourse with the clause “for people who are less able to understand and do not know the meaning of understanding in a meaning !!!”. When viewed from the author’s background as a student, this clause can be interpreted as a student in the class who has difficulty understanding the lesson.

Based on the description above, it can be understood that the discourse on motivation (1d) above is aimed at students who are perceived to be superior in class. The instrumental function can be seen from the author

who asks students who are smarter to have a caring character for students who are left behind and have difficulty understanding the material. This concern can be shown by motivating each other or sharing knowledge in the learning process.

Personal Function

Personal functions are functions that are more speaker-oriented. It can be understood that this function emphasizes the speaker's attitude towards the language he speaks. His expression not only expresses emotions through language, but also pays attention to his emotions when conveying a speech. This function emphasizes the function of language as a tool to express feelings, personal emotions, and deep reactions [4]. Youth motivational discourse is not spoken, but there are markers that indirectly show the reader's emotions when writing the motivational discourse. Here is further analysis.

(2a) Penulis skenario terbaik adalah Tuhan. Jadi jangan menyerah dalam menghadapi semua ini. Di balik cobaan ini nanti akan indah pada waktunya. SEMANGAT!!!

(The best screenwriter is God. So don't give up on all of this. Behind this ordeal will be beautiful in time. SPIRIT!!!)

(F.R.N. 9A)

First, the personal function is seen in discourse (2a). The clause "The best scenario writer is God" can be interpreted that human destiny is in the hands of God. For that, humans are obliged to try to face and solve all problems. Furthermore, the author adds that there are times when someone will get happiness after processing facing a problem.

When analyzing the language functions contained in the discourse, it can be seen that the writer shows a personal function. The writer tries to convey a passionate feeling through this motivational discourse. This can be seen from the word "SPIRIT !!!" which is written in capital letters followed by three exclamation points. Exclamation marks are commonly used to represent exclamations with a high intonation. Thus, it can be understood that motivational discourse (2a) has a personal function that describes a person's passionate spirit.

(2b) Saya percaya bahwa usaha tak akan pernah mengkhianati hasil. ☺*Never give up.*

(I believe that effort will never betray results. ☺*Never give up.*)

(D.A. 9A)

The discourse on motivation (2b) also demonstrates a personal function. In this motivational discourse, the writer believes that the maximum results obtained are proportional to the effort made. This means that someone who tries harder will get more results. This motivational discourse is also equipped with an English clause "Never give up" which means "don't give up". Indirectly, discourse (2b) shows the author's feelings that are full of enthusiasm in achieving his desires. The personal function in motivational discourse (2b) is emphasized by the symbol "☺" which depicts a smiling face. This shows the positive emotions possessed by the author through the discourse of motivation.

(2c) Ulat sumeh.
(*Friendly sight.*)

Gawe rening uwong akeh !!!
(*Make many people happy.*)

Tiada ibu.
(*No mother.*)

Aku tak akan lahir di dunia.

(I will not be born in this world.)
(F.A.I. 8A)

If the motivational discourse (2b) has an English clause, the motivational discourse (2c) has a Javanese clause. The clause “*Ulat sumeh / Gawe rening uwong akeh*” means “Friendly sight / Pleases the crowd !!!”. From this clause, it can be understood that speakers try to express the speaker’s attitude with expressions and feelings that are friendly to others. It is also indicated by the use of three exclamation points which simultaneously emphasizes the speaker’s desire to please the crowd by being friendly.

Representation Function

The function of representation is based on the assumption that language acts as a tool for talking about objects or events in the surrounding environment or in culture in general [4]. In the representation function, speakers can convey statements about how the speaker feels and understands the world around him. In the discourse of youth motivation, the function of representation shows events that often occur in an adolescent environment or how a teenager understands and responds to existing problems.

(3a) *Becik ketitik olo ketoro.*
(If a truth or good deed is covered up, it will gradually emerge as well.)
Innallahama’ashabirin.
(Verily Allah is with those who are patient.)
(A. 9C)

Motivational discourse has a representation function seen in discourse (3a). The motivational discourse consists of two clauses. First, the Javanese clause “*Becik ketitik olo ketoro*”. This clause is a Javanese proverb which means “If a truth or good deed is covered up, it will gradually emerge as well.” As for how clever someone is to cover up despicable acts, it will be known too. Second, the Arabic clause “*Innallahama’ashabirin*” which means “*verily Allah is with those who are patient.*”

From these two clauses, it appears that speakers understand two important points. First, the hidden good and bad, one day will be revealed. So, someone should always do good. Second, Allah is always with those who are patient and Allah will reward those who are patient. So, someone should be *tawakal* and mature in dealing with problems. These two important points are common in people’s lives, both social and spiritual.

(3b) *Apa yang kau tanam, itulah yang akan kau petik.*
(What you plant is what you will pluck.)
(N. 9B)

Furthermore, the representation function is also seen in the discourse on motivation 3b. This clause means that everything that is currently done by a person will have an impact on his future. If in the present a person is accustomed to doing good, then in the future he will also reap goodness. On the other hand, if in the present you are accustomed to reaping badness, it is not impossible that in the future you will get harm and difficulties. Phenomena like this also occur in many communities. One example is when a student today is struggling to seriously study, he will be easier to adjust to the environment, easier to get a job, and the like. Conversely, if in the present, a student has a lazy nature, in the future he will be left behind a lot. So, what can be learned from the representation of these events is that someone should always plant goodness or do positive things in the present so as to have a positive impact in the future.

(3c) *One hundred problems, one thousand solutions*
(C.F. 8A)

Motivational discourse (3c) also demonstrates a representational function. The English sentence means “a hundred problems, a million solutions”. It means, if someone gets a problem, then there are many solutions to solve it as long as that person thinks and tries. The speaker seems to want to convey his view on how he understands the problem, that there is no problem that cannot be solved. This is certainly relevant to human life in general, which will inevitably be faced with various problems. So, from this motivational discourse that has a representational function the reader is invited to think broadly in dealing with and solving all problems.

- (3d) Urip kui koyo dolanan lompatan, diuntang-antingke.
(*Life is like a game of jumping rope, being tossed around.*)
Sok neng duwur sok neng ngisor.
(*Sometimes it is on top, sometimes it is below.*)
Sok terkadang nganggo kesrimpet.
(*Sometimes tripping too.*)
Sok ngasi tibo.
(*Sometimes it falls too.*)
Tapi ora pareng nangis.
(*Still can't cry.*)'
(Ahmad S. 9B)

Another discourse that also shows the function of representation is discourse (3d). Discourse (3d) is written in Javanese. In this motivational discourse, the writer makes an analogy of life with “jumping rope game”. The events that occur in life are certainly not only joyful ones. Someone will also experience events in the form of grief. At the end of the discourse, the writer conveys “Ora pareng nangis” which means not to cry.

In relation to the representation function, the writer tries to describe the living conditions not only when someone has good luck, but also vice versa.

Regulatory Function

The regulatory function is a language function based on the use of language to regulate the behavior of others [4]. In the regulatory function, language functions as a supervisor, controller, and organizer of events towards others. In the motivational discourse written by teenagers, the function of regulation is seen in the fields of religion, family, and education. Here's the analysis.

- (4a) Beribadahlah kepada Allah agar hati tetap tenang untuk menghadapi masalah apapun, besar maupun kecil.
(*Worship God so that your heart will remain calm to face any problem, big or small.*)
(L.N.K. 9A)

The discourse on motivation (4a) shows a regulatory function. In this discourse, the function of regulation is seen in the lingual unit “Worship Allah so that the heart remains calm”. In this lingual unit, it can be seen that the author tries to make a regulation that one must worship Allah. For a Muslim, worship is both an obligation and a necessity. Many prayers are performed by Muslims, starting from the 5 daily prayers, fasting, zakat, and so on.

As for the motivational discourse, the writer tries to remind readers that the regulations on worshipping Allah basically already exist and must be applied. Given the background of the author, who is actually a teenager and the age of the reader is not much different, the fulfillment of this worship becomes a target and a challenge for adolescents. From this discourse, the writer reveals that someone who is diligent in worshipping Allah will calm his heart when facing various problems.

- (4b) Rajinlah belajar sekarang, akan menuai hasil kemudian.
(*Diligent study now, will reap the results later.*)

Jangan pantang menyerah, harus tetap semangat belajar, belajar, dan belajar!
(Do not never give up, you must keep the enthusiasm for learning, studying and studying!)
(A.D.A., 9A)

Motivational discourse which has a regulatory function is also seen in discourse (4b). the regulatory function in the discourse can be seen in the lingual unit “Learn now, will reap the results later”. The clause denotes a function that seeks to regulate the reader to engage in “studious learning” activities. If someone is diligent in studying now, he will reap the rewards later. In this case it is meant that someone who from an early age tries hard to study, will bring benefits in the future. So, the writer tries to arouse the awareness of readers, especially teenagers, of the importance of learning.

(4c) Patuh kepada orang tua niscaya suatu saat akan bahagia.
(Obeying parents will undoubtedly one day be happy.)
(B.A.R. 9B)

If motivational discourse (4a) is related to religion and motivational discourse (4b) is related to education, motivational discourse (4c) deals with parents. In the motivational discourse (4c), the regulatory function appears in the clause “Obeying parents will one day be happy”. Just like the previous motivational discourse, this clause shows a function that seeks to regulate the reader to do something, namely obeying parents. The author instills the belief that someone who is obedient to parents will get good things in the future.

Discussion

This research has similarities and differences with previous research conducted. This study has similarities with the research of Jatmiko, et al. (2017) which both studied language function. The difference is that Jatmiko et al. (2017) focused on the function of language in the oral discourse of buying and selling transactions at Klewer Market, while this study examined the discourse function of youth motivation. The results of the research by Jatmiko et al. (2017) obtained that the heuristic function dominates in buying and selling conversations in the Klewer market and the form of seller and buyer negotiations at the Klewer Market in Surakarta can be used as material for learning Indonesian in high school. [5]

Another study that also examines the function of language is the research of Setiawan (2018). The difference is, Setiawan’s (2018) research examines the instrumental function of the jargon community of bus crews majoring in Jember-Banyuwangi. This research focuses on the function of language in the discourse of youth motivation. The results of Setiawan’s (2018) research show that bus crews use instrumental functions as a communication tool that aims to make requests, requests, appeals, orders, and warnings to fellow crews in driving and serving passengers, especially on the bus. [6]

Astuti’s (2008) research also has similarities with this study. This study and Astuti’s (2008) study both examined language function. The difference is that Astuti (2008) focuses on the discourse of print media advertising. This research focuses on the function of discourse language on teenagers’ motivation. Based on the results of Astuti’s (2008) research, it was found that there are six language functions in advertising discourse, namely expressive functions, directive functions, informational functions, metalingual functions, poetic functions, and imaginative functions. [7]

As for this research, it was obtained four discourse functions of youth motivation. First, discourse on youth motivation has an instrumental function. Instrumental function in the discourse of youth motivation aims to command, invite, and ask. The commanding function is seen in the lingual unit “” Pursue your aspirations as high as possible “. The clause “to pursue the highest possible goals” can imply an order to the reader to have high targets and strive to achieve the desired targets. The inviting function is seen in the lingual unit “” walk through the obstacle when it happens “and” pass through this obstacle when we are able to solve it “which can be interpreted as an invitation to the author to have a characteristic believing attitude in facing the National Exam. The function of asking can be seen in the motivational discourse “The color of life is more meaningful if we share,

for people who are less able to understand and do not know the meaning of understanding in a meaning !!!” The instrumental function asks to be seen from the author who asks students who are smarter to have a caring character for students who are left behind and have difficulty understanding the material.

Second, the discourse on youth motivation has a personal function. This function emphasizes the function of language as a tool to express feelings, personal emotions, and deep reactions [4]. Youth motivational discourse is not spoken, but there are markers that indirectly show the reader’s emotions when writing the motivational discourse. As in the motivational discourse, “The best screenwriter is God. So don’t give up on all of this. Behind this ordeal will be beautiful in time. SPIRIT!!!”. This motivational discourse shows a personal function in which the writer shows a passionate expression. It is indicated by the word “SPIRIT !!!” which is written in capital letters followed by three exclamation points. Exclamation marks are commonly used to represent exclamations with a high intonation.

Third, discourse on youth motivation has a representation function. In the representation function, speakers can convey statements about how the speaker feels and understands the world around him. In the discourse of youth motivation, the function of representation shows events that often occur in an adolescent environment or how a teenager understands and responds to existing problems. For example, the motivational discourse “Urip kui koyo dolanan leap, diuntang-antingke / Sok neng duwur pretentiously neng ngisor / Sok sometimes nganggokesrimpet / Sok ngasitibo / But oraparengnangis” has a representation function because in relation to the function of representation, the writer tries to describe living conditions that are not only when someone is fortunate, but vice versa.

Fourth, motivational discourse has regulatory functions. In the motivational discourse written by teenagers, the function of regulation is seen in the fields of religion, family, and education. In the motivational discourse “Worship God so that the heart remains calm to face any problem, big or small”, it can be seen that the author reveals that someone who is diligent in worshipping Allah will calm his heart when facing various problems. So, indirectly there is a rule that every Muslim must worship to Allah.

Conclusion

Based on the results of the discourse analysis of youth motivation, it is found that there are four functions of language in the discourse of youth motivation. First, the instrumental function is in the form of orders, invitations, and requests. Command functions are seen from orders to the reader to target things maximally. Meanwhile, the function will be seen from the author who invites the reader to be optimistic and confident (in the context of the test is confidence). Second, personal functions that describe the emotions of enthusiasm, happiness, and feelings of calm. Enthusiastic emotions are seen from the writing of students so that they are enthusiastic about their daily life. The feeling of being happy and friendly is also trying to convey the writer through their motivational sentences. Third, discourse on language motivation serves as a representation. In the representation function, speakers can convey a statement about how the speaker feels and understands the world around him. The function of the presentation is that the speaker understands the natural law that applies in society that what is done now will read the impact in the future. Besides, the Javanese adage also conveys that the good will be seen, as well as the bad.

So someone should always do good. Motivation in Arabic also shows that one should be patient. Fourth, the function of regulation in the fields of religion, education, and the family environment is found. Regulations in the religious field show that the author conveys rules to always worship God. The author indicates that education is an obligation, so one must always be enthusiastic about gaining knowledge. As for the regulations in the family, the writer shows that a person must always be obedient to their parents, of course as long as that is a positive thing.

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