

Directive Speech Acts in The *Nussa* Series and Their Relation to The Profile of Pancasila Students

Dwi Nurfitasari, Agus Budi Wahyudi¹

Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Indonesia

Abstract

This research aims to analyze directive speech acts in the *Nussa* series and their relationship to the profile of Pancasila students. The research method used in this research is a qualitative descriptive method. The object of this research is the speech of the character *Nussa*. The subject of this research is *Nussa*'s dialogue with several figures. The data collection technique in this research is note-taking. The data validation technique in this research uses triangulation techniques. The results found in this research were 1) a total of 20 directive speech acts which were grouped into six types, namely, 2 directive speech acts of asking; 6 interrogative directive speech acts; 4 directive command speech acts; 1 prohibitive directive speech act; 2 permission directive speech acts; and 5 directive speech acts in the form of advice. 2) The directive speech act is linked to the dimensions of the Pancasila student including having faith and being devoted to God Almighty; global diversity; mutual cooperation; independence; creativity; and critical reasoning. It is hoped that educators will realize these six dimensions during learning so that they do not only focus on one or two dimensions.

Keywords: Directive speech acts, *Nussa* series, Pancasila student profile

Introduction

The *Nussa* series was first broadcast on a YouTube channel on November 20, 2018. Apart from being broadcast on the YouTube channel, the *Nussa* series was also broadcast on several television stations, one of which was on NET in 2019. The cartoon series is a form of animation that contains a created message. as attractive as possible (Rosania, 6532: 2021). With increasingly sophisticated technological developments, watching a series can be done anywhere with the help of gadgets. In Indonesia, cartoon series that raise moral and religious values tend to be fewer than cartoon series that raise elements of violence in solving problems. The *Nussa* series is an example of a series that raises moral and religious values. This series of course uses speech to communicate.

Speech acts are signs in a communication process to convey the speaker's intention to the speech partner (Waljinah., et al, 2019: 119). One type of speech act is a directive speech act. Rohmadi (in Sumarsih, 2018: 50), explains that a directive speech act is a form of speech delivered by a speaker with the intention that the speech partner takes the action desired by the speaker. According to Ibrahim (1993: 32) states that directive speech acts are divided into six types, including requests, prohibitions, commands, questions, advice, and giving permission. The theory that studies directive speech acts is pragmatics. Pragmatics is a branch of linguistics that studies speech and acts as a basis for studying language use in certain contexts. Speech acts themselves have an important position in pragmatics. Pragmatics expresses the meaning of a speech event in communication, either implicitly or explicitly in a speech. The intent of an utterance can be marked from concrete language that takes into account the speech situation (Lutfiana, 2021: 27). Mono, et al (2019) state that pragmatics is a field of linguistics that studies the relationship between language and the context of speech. Pragmatic studies are used to study language based on language elements and speech context. Levinson (1983: 21-24), said that there are more or less seven definitions of pragmatics. One of them says pragmatics is the study of the ability of language users to pair sentences with the contexts in which they would be appropriate. In this sense, it emphasizes the importance of the suitability of the sentences spoken within the context of the utterance. Some things need to be considered in the opinion expressed by Levinson regarding the use of language and the context of speech. The use of language can be related to the function of language. According to Dell Hymes, language functions are divided into six types, including 1) place and time (setting), 2) use of language (participants), 3) topic of conversation (content), 4) purpose (purpose), tone (key), and 6) media/channel.

Education in Indonesia often experiences curriculum changes. Curriculum changes cannot be avoided but must be carried out according to needs. Currently, Indonesia is undergoing an independent curriculum. One of the contents in the Merdeka curriculum is the Pancasila student profile. The Pancasila student profile is a way that improve the quality of

¹ Corresponding author: abw186@ums.ac.id

education in Indonesia which prioritizes developing student character. With current technological advances, the role of education is needed to apply values and character to balance technological developments with student development (Faiz, 2022). In learning activities, it is hoped that the profile of Pancasila students can be raised to improve the quality of students. The Pancasila student profile consists of 6 dimensions which include: faith, devotion to God Almighty and noble character; mutual cooperation; global diversity; critical reasoning; and creativity. Development of the Pancasila student profile through explanations of competence and character can make learning focused on students. Irawati, et al (1236: 2022) with the formation of character and competence through the Pancasila student profile, it is hoped that they can build educational institutions from an early age until they graduate from high school to be ready to enter college.

The Nussa series certainly uses language as a means of communication between characters. By using pragmatic studies in the form of directive speech acts, you will find out what the speaker wants from the speech partner because in each utterance you need to pay attention to the context being discussed (Safira, 2022: 36). The Nussa series, which has been studied based on its speech acts, certainly contains values that are in line with the Pancasila student profile. The directive speech acts found in the Nussa series can be linked to the Pancasila student profile.

Several studies are relevant to this research. Saputri (2020) conducted research entitled Analysis of the Form of Directive Speech Acts in the Dialogue of the Film "Rembulan Tenggelam di Perempuan" by Tere Liye. The results of this research found directive speech acts in the film dialogue in the form of commands, requests, invitations, advice, and prohibitions.

Islamiati's research (2022) entitled Analysis of Directive Speech Acts in the Film Later We Tell About Today (NKCTHI) and Their Use as Teaching Material for Persuasion Texts with research results in the form of character dialogue containing directive speech acts of orders, requests, invitations, advice. Then the results of this research were used as teaching material for class VIII persuasion texts.

Saputri (2018) conducted research entitled Analysis of Directive Speech Acts in the Mystery Novel of the Salt Statue by Ruwi Meita and Learning in High School. The results of the research found directive speech acts of commanding, ordering, instructing, forcing, and encouraging. Then it is connected to learning in high school.

Perdana (2022) conducted research titled Representation of Nationalism and Implementation of the Pancasila Student Profile in the Film "Susi Susanti - Love All" in Roland Barthes' Semiotic Perspective, with the results of the research being the meaning of the film which contains connotation, denotation and myth values and there is character dialogue which contains Pancasila student profiles. Research by Firdaus (2023) with the title Analysis of the Character Values of the Profile of Pancasila Student Mutual Cooperation in the Film Denias Senandung di Atas Awan, with research results in the form of an attitude of mutual cooperation carried out by the community related to the profile of Pancasila students.

This research aims to identify directive speech acts in the Nussa series and their relationship to the profile of Pancasila students. Of course, the Nussa series contains dimensions of the Pancasila student profile which can shape the student's character. This research takes Nussa's point of view as the main character who has the characteristics of being loving, patient, obedient, and intelligent which will be studied in terms of her directive speech acts.

Method

Method The research used in this research is a qualitative descriptive method. The data analyzed is in the form of descriptions and not numbers. Qualitative research is research into what is experienced by research subjects, such as behavior, perceptions, motivation, actions, and others holistically using descriptions in the form of words and language in a natural context using various methods (Moleong, 2013: 6). The object of this research is the speech of the character Nussa. The subject of this research is Nussa's dialogue with several figures.

Technique Data collection in this research is note-taking. The listening method is used to observe data, while the note-taking method is used to record important information (Anggraeni, 2021: 32). The steps taken were 1) listening to the Nussa series, 2) recording the directive speech acts of Nussa's character, and 3) connecting these directive speech acts with the profile of Pancasila students. The data validation technique in this research uses triangulation techniques. The triangulation technique is data validation that uses other sources to check or compare data (Lolutung, 2022: 3). Data sourced from YouTube has been grouped and then compared with several existing literature such as websites and journals.

Result

The results of the research were carried out by collecting directive speech acts in the Nussa series. The research was conducted based on viewing and listening via the official YouTube channel which broadcasts the Nussa series. From the results of data analysis, it was found that utterances containing directive speech acts were classified into six types.

From the results of data analysis, it was found that 29 data were grouped into six types: (1) request directive speech acts with 3 data; (2) directive speech acts of questions with 9 data; (3) directive speech acts with 6 data; (4) prohibitive directive speech acts with 2 data; (5) directive speech act of permission with 2 data; and (6) directive speech acts of advice totaling 7 data. Directive speech acts are divided into two types, namely direct literal and direct non-literal. Direct literal is a speech act that is delivered directly with the aim that the interlocutor can directly understand what is conveyed by the speaker, while direct non-literal is speech that is delivered directly but hides the meaning of the speech (Azwar, 2022: 55-57).

A. Directive Speech Acts in the Nussa Series

1. Types of Request Group Directive Speech Acts

- (1) Context: Umma asks Nussa and Rara to buy salt at the shop and allows them to have snacks. Then Nussa asked Rara to equally divide the snacks they would get.

Nussa: *“ehh, tunggu-tunggu... jajanan harus bagi dua ya ra...”*

Rara: “Iya kak Nussa”

Data (1) is entered in the form of a direct request directive speech act. This was proven by Nussa directly asking Rara that the snacks they were going to buy be divided into.

- (2) Context: Nussa asks Umma to borrow Rara's cell phone to play robot games.

Rara: “Eh Nussa, kaget Rara”

Nussa: *“Lagi ngapain sih Ra?”*

Rara: “Rara lagi sedekah nih...”

Nussa: *“Hahh sedekah... sedekah apa?”*

Rara: “Rara lagi sedekah senyum... senyumkan juga sedekah”

Data (2) is entered in the form of direct request directive speech acts. This was proven by Nussa asking people directly for the games on their cell phones that they wanted to play.

2. Types of Directive Speech Acts Question Group

- (3) Context: Nussa asked Rara what she was doing, then Rara answered that she was giving alms to orphans.

Rara: “Eh Nussa, kaget Rara”

Nussa: *“Lagi ngapain sih Ra?”*

Rara: “Rara lagi sedekah nih...”

Nussa: *“Hahh sedekah... sedekah apa?”*

Rara: “Rara lagi sedekah senyum... senyumkan juga sedekah”

Based on data (3), it includes literal direct question directive speech acts. Because Nussa asked Rara directly what she was doing, then Nussa asked again about what alms Rara was doing.

- (4) Context: Nussa also received a gift from Umma like Rara, even though Nussa was not an outstanding student.

Nussa: *“Loh! Nussa kok dapat hadiah juga? Tahun lalu Umma juga udah kasih kan...”*

Rara: “Iya Umma... kan kak Nussa gak juara, gak prestasi. Murid yang prestasi kan cuma Rara”

Nussa: “Astaghfirullah ra...”

Based on data (4), the directive speech act is a literal direct question. Because Nussa asked Umma directly why she got a prize, she wasn't an outstanding student.

- (5) Context: Nussa will go to an Islamic boarding school for three days. Rara thought Nussa would leave the house because she had borrowed Nussa's toys without permission first.

Nussa: *“Kamu tau nggak artinya sanlat?”*

Rara: “Engaaa...”

Nussa: “Pesantren kilat”

Rara: “Ohhhh...”

Data (5) includes direct literal statement forms of directive speech acts. Characterized by the speaker asking directly to the interlocutor "What is sanlat? Then the speaker explains to the speech partner what sanlat is.

- (6) Context: While having lunch at Nussa's house, Nussa asked the community whether Rasulullah and his friends also exercised like them.

Nussa: *“Wah! Berarti Rasul dan sahabatnya juga berolahraga ya umma?”*

Umma: “Betul banget. Memanah, berkuda, berenang adalah olahraga yang dianjurkan Rasulullah... Karena dengan beribadah yang baik, diperlukan tubuh yang kuat dan sehat.

Syifa: “Dengarkan tuh dul kata umaa...”

Data (6) includes literal direct question directive speech acts. It is characterized by the speaker asking the speaker directly about the sports played by the Prophet and his friends.

- (7) Context: Nussa asked the umma what kind of wood she was holding, then the umma answered that it was a student. It was used to brush teeth at the time of the Prophet and his companions.

Nussa: *“Itu kayu apa?”*

Umma: “Yang ini? Ini namaya siswak saying... oleh-oleh dari tetangga yang baru pulang haji. Zaman Rasul dan para sahabat mereka menyikat gigi dengan batang pohon siswak seperti ini”

Data (7) includes a literal direct question form of directive speech act. Marked by Nussa asking Umma directly about the wood used for the students.

- (8) Context: Nussa asked the community about the practice of sunnah prayers that can complement the imperfect obligatory prayers. Then the umma explained to Nussa and Rara that sunnah prayers could complement the less-than-perfect obligatory prayers.

Nussa: "***Salat sunnah juga bisa melengkapi salat wajib kita yang kurang sempurna kan umma?***"

Nussa: "Betul Nussa. Amalan sunnah bisa menyempurnakan amalan yang wajib"

Data (8) includes literal direct question directive speech acts. Marked by Nussa asking the community whether sunnah prayers can complement the less-than-perfect obligatory prayers.

3. Types of Directive Speech Acts Command Group

- (9) Context: Nussa is experimenting with growing sprouts using cotton as a medium. When Rara wanted to try too, Nussa ordered Rara not to expose the seeds that had been planted in cotton to sunlight.

Nussa: "***Kamu cari kain ya... abis itu, kamu tutup deh kaya punya kak Nussa.***"

Rara: "Terus ditutup..."

Nussa: "Jangan sampai kena matahari"

Rara: "Kenapa kalau kena matahari kak?"

Nussa: "Ya bisa gagal eksperimennya..."

Data (9) includes direct command directive speech acts. Marked by Nussa ordering Rara to cover with cloth the green bean seeds that have been planted in cotton so that they are not exposed to sunlight.

- (10) Context: Nussa ordered Rara to get the HVS paper in the TV cupboard drawer because Nussa was in a hurry to do her homework.

Nussa: "Raaa...Raaaaa..."

Rara: "Hah!"

Nussa: "***Ambilin kertas HVS dong di laci lemari TV***"

Rara: "Kertas HVS?"

Nussa: "Iyaa...Nussa buru-buru nih lagi ngerjain tugas..."

Data (10) includes direct command directive speech acts. Marked by Nussa ordering Rara to get the HVS paper in the TV cupboard drawer because Nussa was in a hurry to do her assignment.

- (11) Context: "Nussa ordered Rara to read dhikr after praying.

Rara: Kok belum selesai, hmm..." (ketika Rara melihat Umma masih belum berpindah tempat padahal sudah selesai melaksanakan salat).

Nussa: "***Ra! Jangan lupa dzikir...***"

Based on data (11), this includes directive speech acts in the form of literal direct commands. Because Nussa ordered Rara directly to read the dhikr after praying.

- (12) Context: Nussa asked Rara not to tell anyone when Nussa was hit by someone.

Nussa: "***Ra, ingat ya kejadian tadi gak usah diceritakan sama siapa-siapa...***"

Rara: "Tapii..."

Nussa: "Sttttt..."

Data (12) is included in the directive speech act of direct or literal orders. Marked by Nussa ordering Rara not to tell anyone when someone hit her.

4. Types of Prohibitive Group Directive Speech Act

- (13) Context: Nussa forbade Rara from keeping birds, but Nussa forbade Rara not to keep birds because it is not permitted in a hadith.

Rara: "Rara mau pelihara burung aja deh..."

Nussa: "***Jangan ra! Cepat kembalikan ke sarangnya... kasihan tauu...***"

Rara: "Emang gak boleh pelihara burung? huft!"

Nussa: "***Kan ada hadistnya, Rasulullah melarang mengurung burung hingga binatang itu mati...***"

Data (13) is included in the speech act of a direct or literal prohibition directive. Marked by Nussa forbidding Rara from keeping birds because there is an order in the hadith that the Messenger of Allah forbade keeping birds locked up until they died.

5. Types of Speech Acts Directive Group Agreement

- (14) Context: when Umma went out of the house, she gave Nussa and Rara the task of cleaning the house. They will get paid every time they clean the house, and then Nussa asks for Rara's approval to share the task of cleaning the house together and the prizes can be divided equally.

Nussa: **"Biar adil, ini semua kita kerjakan bareng-bareng... biar hadiahnya kita bagi dua... gimana?"**

Rara: "Setujuuu!"

Data (14) is included in the directive speech act of direct or literal agreement. Marked by Nussa asking for Rara's approval to clean the house together.

(15) Context: Nussa asks a tourist with darker skin for permission to help with falling packages.

Nussa : **"Kami bantuin ya kak.., nah yang itu Ra, satu lagi. "**

Rarra: "Yang ini ya kak"

Pak Kurir: "Terima kasih ya adek-adek"

Data (15) is included in the directive speech act of direct or literal agreement. Marked by Nussa asking the courier for approval to help carry the fallen package.

6. Types of Advice Group Directive Speech Acts

(16) Context: Rara, who doesn't dare to sleep alone because of nightmares, makes Umma ask Nussa to accompany Rara to sleep. Then Nussa advised Rara that before going to bed she should read another prayer first.

Nussa: **"Kalau mau tidur pertama baca Basmallah, lalu yang kedua wudhu dengan tertib"**

Rara: "Habis wudhu apa lagi?"

Nussa: **"Baca ayat kursi dilanjut 3 surah (al-ikhlas, al-falaq, dan an-nas), masing-masing 3 kali. Terus ditutupin ke tangan terus diusapin ke wajah dan badan"**

Based on data (16), this utterance includes a literal direct directive speech act of advising, namely Nussa explaining to Rara that before going to bed it is best to read basmalah, perform ablution, and read surah al-ikhlas, al-falaq, and an-nas three times. This advice is given directly with the aim that the interlocutor understands that before going to sleep you have to do several things first to be safe from danger.

(17) Context: Nussa advises Rara, that if there is a call to prayer, it should not be loud.

Nussa: **"Kalau lagi azan gak boleh berisik, bukan malah diam kaya patung"**

Rara: "Iya tahu"

Nussa: "Tuh kamu tahu kalau udah azan, tapi kok tetap main"

Rara: "Iya maaf"

Nussa: **"Makanya Allah panggil kita untuk salat 5 kali dalam sehari. Azan itu ngajakin kita untuk menang melawan hawa nafsu, kaya kamu nafsunya ingin main terus jadi nggak salat kan"**

Based on data (17), this utterance includes a literal direct directive speech act of advising, namely Nussa advises that if it is time for the call to prayer, you should immediately pray, unlike Rara who continues to play "When the call to prayer is over, don't be noisy, instead of being silent like a statue", apart from that, Nussa also advised Rara that Allah calls His servants five times every day using the call to prayer to immediately pray so that the book of Isa fights lust. This advice is given directly with the aim that the speaker understands that what has been done is a disgraceful action, so the speaker advises the speaker.

(18) Context: Nussa advises Rara that helping people must be done sincerely.

Nussa: **"Jadi kalau Rara sudah berbuat baik pada orang dan orang itu nggak baik sama Rara, jangan kesal udah ikhlasin aja"**

Rara: "Berarti kalau nunggu makasih artinya menolong gak ikhlas yaa"

Based on data (18), this utterance includes a literal direct directive speech act of advising, namely Nussa advising Rara that "so if Rara has done good to someone and that person is not good to Rara, don't be upset, just let it go." Nussa advises that when we help other people, we should not expect thanks from that person. When we help others, it should be done sincerely.

(19) Context: Syifa, who is Nussa and Rara's new neighbor, visits their house, then Nussa advises Rara, Abdul, and Umma to welcome Syifa well like a friend, by a hadith.

Nussa: "Nah, Syifa kan tamu Umma"

Rara: "Heem..."

Nussa: **"Kata pak ustad, dalam hadist riwayat tirmidzi... sahabat yang baik disisi Allah adalah yang paling baik sikapnya terhadap sahabatnya"**

Based on data (19), this utterance includes direct literal advice directive speech acts, namely Nussa who advises Rara, Abdul, and Umma to treat their friends well according to the hadith of the history of Tirmidhi, "Mr. Ustad said, in the hadith of the history of Tirmidhi... good friends in the sight of Allah is the best attitude towards his friends.

(20) Context: During the quiz, Abdul cheated by looking for answers on the internet so he got a score of 100, and then during group work, he couldn't do it. So he told Nussa and Syifa that he had searched the results of yesterday's quiz on the internet. After hearing Abdul's words, Nussa advised Abdul.

Nussa: **"Abdul begitu pasti karena nggak ngerti sama pelajarannya kan... jujur itu membuat hati tenang"**

Abdul: "Iya Nussa (dengan wajah bersalah)"

Nussa: "***Sebaliknya, kalau kita curang bikin hati jadi gelisah. Walau nilai 100 tapi kamu sendiri tetep nggak ngerti kan***"

Based on data (20), this utterance includes direct, literal directive speech acts, namely Nussa advising Abdul "Abdul is so sure because he doesn't understand the lesson, right... being honest makes the heart calm." And "On the contrary, if we cheat, it makes our hearts anxious. Even if you get a score of 100, you still don't understand it, right?" This speech was uttered by the speaker to the interlocutor directly, that we as humans must prioritize honesty so that our lives are not anxious.

B. The Relationship between Nussa Serial Directive Speech Acts and the Profile of Pancasila Students

The Pancasila Student Profile has six dimensions which are used as competencies. These six dimensions are related and can be used as an effort to realize the Pancasila student profile (Irawati, 2022: 1228). These six dimensions include 1) faith and devotion to God Almighty; independence; critical reasoning; creativity; mutual cooperation; and global diversity. It is hoped that educators will realize these six dimensions during learning so that they do not only focus on one or two dimensions.

Have faith, fear God Almighty

The dimension of faith, devotion to God Almighty has key elements of faith and spirituality that are applied because these two things are inherent and can be used as a guide by every human being in facing problems (Sutinah, 2020: 36). Through religious content in learning, it will form students' character who has morals. The application of this dimension also requires students' ability to understand the real forms of religious morals, personal morals, morals towards humans, and morals towards nature. Forms of directive speech acts in the Nussa series which contain the dimension of faith, and devotion to God Almighty include:

Context: Nussa advised Rara that if there is a call to prayer, it should not be loud.

Nussa: "***Kalau lagi azan gak boleh berisik, bukan malah diam kaya patung***"

Rara: "Iya tahu"

Nussa: "Tuh kamu tahu kalau udah azan, tapi kok tetap main"

Rara: "Iya maaf"

Nussa: "***Makanya Allah panggil kita untuk salat 5 kali dalam sehari. Azan itu ngajakin kita untuk menang melawan hawa nafsu, kaya kamu nafsunya ingin main terus jadi nggak salat kan***"

The directive speech acts above include advice that contains the profile of students who believe in Pancasila and have faith in God Almighty in religious morals. In the data above which proves P1, it is shown that "The call to prayer should not be loud, instead, it should be as silent as a statue". This is with the dimension of faith, fear of God Almighty which includes religious moral behavior.

Global Diversity

Global diversity can help students to have nationalism, locality, and identity on one side and the other, and interact globally with foreign cultures. Tolerance is needed to understand countries with various cultures, traditions, customs, ethnicities, religions, and others (Shihab et al, 2019: 281). Forms of directive speech acts in the Nussa series that contain dimensions of global diversity include:

Context: Nussa asked a tourist with darker skin for permission to help with the falling packages.

Nussa: "***Kami bantuin ya kak.., nah yang itu Ra, satu lagi..***"

Rarra: "Yang ini ya kak"

Pak Kurir: "Terima kasih ya adek-adek"

The directive speech act above is a type of request that contains the profile of Pancasila students with global diversity. The data shows P2 as evidenced by Nussa and Rara asking for approval from couriers who have darker skin color. This is by the dimension of global diversity which includes a sense of tolerance towards racial differences.

Worked together

The character of mutual cooperation is the ability that students must have to carry out activities together voluntarily which makes these activities easy and light (Mery, 2022:7842). The mutual cooperation skills that students must have can show that students have a sense of concern for the surrounding environment. This mutual cooperation attitude can prevent conflict from occurring and not impose one's will on others. Forms of directive speech acts in the Nussa series that contain the dimension of mutual cooperation include:

Context: When Umma went out of the house, she gave Nussa and Rara the task of cleaning the house. They will get paid every time they clean the house, and then Nussa asks for Rara's approval to share the task of cleaning the house together and the prizes can be divided equally.

Nussa: "***Biar adil, ini semua kita kerjakan bareng-bareng... biar hadiahnya kita bagi dua... gimana?***"

Rara: "Setujuuu!"

The directive speech act above is a type of agreement that contains the profile of Pancasila mutual cooperation students. The data shows P3 which is proven by Nussa asking Rara's consent to clean the house together. This is by the dimension of mutual cooperation which includes collaboration.

Independent

Indonesian students are independent students and can develop themselves and all their achievements with full responsibility for all the results. Independence in the context of the Pancasila student profile means that students are responsible for all the processes they go through, for their condition, and for strengthening themselves (Juliani, 2021). Forms of directive speech acts in the Nussa series that contain independence include:

Context: During the quiz, Abdul cheated by looking for answers on the internet so he got a score of 100, and then during group work, he couldn't do it. So he told Nussa and Syifa that he had searched the results of yesterday's quiz on the internet. After hearing Abdul's words, Nussa advised Abdul.

Nussa: "**Abdul begitu pasti karena nggak ngerti sama pelajarannya kan... jujur itu membuat hati tenang**"

Abdul: "Iya Nussa (dengan wajah bersalah)"

Nussa: "Sebaliknya, kalau kita curang bikin hati jadi gelisah. Walau nilai 100 tapi kamu sendiri tetap nggak ngerti kan"

The directive speech act above is a type of advice containing the profile of an independent Pancasila student. The data shows P4 which is proven by Nussa advising Abdul to take the exam independently and apply honesty. This is by the independent dimension which contains honesty.

Critical Reasoning

Students' ability to have critical reasoning skills must of course be a habit of students from childhood, such as starting from reading activities (Istiningsih., et al, 2021: 32). Having critical reasoning skills is very necessary for students in the 21st century. Having critical reasoning skills can enable students to make decisions on a problem considering the impact of various aspects. Students who reason critically will see a problem from various perspectives and be open to various things. Forms of directive speech acts in the Nussa series that contain critical reasoning include:

Context: Nussa forbade Rara from keeping birds, but Nussa forbade Rara not to keep birds because it is not permitted in a hadith.

Rara: "Rara mau pelihara burung aja deh..."

Nussa: "**Jangan ra! Cepat kembalikan ke sarangnya... kasihan tauu...**"

Rara: "Emang gak boleh pelihara burung? huft!"

Nussa: "**Kan ada hadistnya, Rasulullah melarang mengurung burung hingga binatang itu mati...**"

The directive speech act above is a type of prohibition that contains the profile of a Pancasila student with critical reasoning. The data shows P5 which is proven by prohibiting Rara from keeping birds accompanied by reasons that are guided by the hadith of the Prophet. This is by the critical reasoning dimension which includes evaluation and reflection in receiving information.

Creative

Creativity is the ability to think that students must have to produce ideas that can produce interesting work (Surya et al., 2018). The development of this dimension is to express oneself and develop one's abilities, to face the challenges of increasingly rapid changes in the surrounding environment. Students can be creative in various things, such as creatively creating work that is original, useful, and impactful. Forms of directive speech acts in the Nussa series that contain creativity include:

Context: Nussa is experimenting with growing sprouts using cotton as a medium. When Rara wanted to try too, Nussa ordered Rara not to expose the seeds that had been planted in cotton to sunlight.

Nussa: "**Kamu cari kain ya... abis itu, kamu tutup deh kaya punya kak Nussa.**"

Rara: "Terus ditutup..."

Nussa: "Jangan sampai kena matahari"

Rara: "Kenapa kalau kena matahari kak?"

Nussa: "Ya bisa gagal eksperimennya..."

The directive speech act above is a type of command containing the Pancasila create a student profile. The data shows P6 which is proven by Nussa's instructions to Rara on how to plant bean sprouts using cotton. This is by the creative dimension that contains an idea. This research is new compared to previous research. The novelty of this research is discussing directive speech acts in the Nussa series which are linked to the content of Pancasila student profiles. The data used in this research focuses more on the main characters of the Nussa series who have characteristics of affectionate, patient, obedient, and intelligent which will be studied in terms of directive speech acts. This is different from previous research, which examined the profile values of Pancasila students in the Nussa series. The novelty of this research lies in

the analysis of the directive speech acts contained in the Nussa series and then connecting them with the dimensions of the Pancasila student profile

Conclusion

The results of the research analysis were carried out based on viewing and listening via the official YouTube channel which broadcasts the Nussa series. From the results of data analysis, it was found that speech acts contained 20 directive speech acts which were grouped into six types: (1) request directive speech acts with 2 data; (2) directive speech acts of questions with 6 data; (3) command directive speech acts with 4 data; (4) 1 item of a prohibitive directive speech act; (5) directive speech act of permission with 2 data; and (6) directive speech acts of advice totaling 5 data.

The results of the directive speech act of the character Nussa contain a profile of Pancasila students which includes 1) having faith and being devoted to God Almighty; global diversity; working together; independent; creative; and critical reasoning. Instilling Pancasila student profile values can be done by getting used to it from an early age to shape the student's character. The current use of the independent curriculum, which contains the Pancasila student profile, requires teachers to apply the dimensions of the Pancasila student profile. These dimensions must also be involved in their entirety because they are all related. So teachers cannot choose just one or two dimensions of the Pancasila student profile because it will affect other dimensions.

References

- Aisyah, Siti., Evih., Novianti, Triyanto. (2020). Bahan Ajar sebagai Bagian dalam Kajian Problematika Pembelajaran Bahasa Indonesia. *Jurnal Saleka*, 2(1): 62-65. <https://doi.org/10.33751/jsalaka.v2i1.1838>
- Anggraeni, Pipit Novita dkk. (2021). Analisis Tindak Tutur Ekspresif Dilan dalam Film Dilan 1990. *Logat, Jurnal Bahasa Indonesia dan Pembelajaran*, 8(1), 27-39. <https://doi.org/10.36706/logat.v8i1.7>
- Azwar, Rida., Deri, Wan M. 2022. Tindak Tutur Direktif dalam Pidato Presiden RI pada sidang Tahunan MPR, DPR, dan DPD Tahun 2021. *Edukatif: Jurnal Ilmu Pendidikan*, 4(6): 8084-8095. <https://doi.org/10.31004/edukatif.v4i6.4039>
- Faiz, A. (2022). Urgensi Pendidikan Nilai di Era Globalisasi. *JURNALBASICEDU*, 3222-3229.
- Ibrahim, Abd Syukur. 1993. *Kajian Tindak Tutur*. Surabaya: Usaha Nasional.
- Irawati, Dini., dkk. (2022). Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa. *Jurnal Edumaspul*, 6(1), 1225-1238. <https://doi.org/10.33487/edumaspul.v6i1.3622>
- Islamiati, Joty., Oding, Supriadi., & Sinta, Rosalina. (2022). Tindak Tutur Direktif dalam Film Nanti Kita Cerita Tentang Hari Ini (NKCTHI) dan Pemanfaatannya Sebagai Bahan Ajar Teks Persuasi. *Edukatif: Jurnal Ilmu Pendidikan*, 4(1): 474-486. <https://doi.org/10.31004/edukatif.v4i1.1821>.
- Istiningsih, Galih. (2021). Integrasi Nilai Karakter Diponegoro dalam Pembelajaran untuk Membentuk Profil Pelajar Pancasila di Sekolah Dasar. *Jurnal Kebudayaan*, 16(1), 25-42. 10.24832/jk.v16i1.447
- Juliani, A. J., & Bastian, A. (2021). Pendidikan Karakter Sebagai Upaya Wujudkan Pelajar Pancasila. 257–265.
- Kristianti, Cyntia T., Laili, Etika, R. 2022. Relevansi Tindak Tutur Direktif Film “Hari Yang Dijanjikan” Sutradara Fajar Bustomi dengan Pembelajaran Bahan Ajar Di SMP. *SEBASA*, 5(1): 80-91. <https://doi.org/10.29408/sbs.v5i1.5109>
- Levinson, S. 1983. *Pragmatics*. Cambridge: Cambridge University Press.
- Lotulung, S., Sumarah, N., & Arief, M. (2022). ANALISIS TEKSTUAL BENTUK KEKERASAN VERBAL DALAM FILM “DEVIL ON TOP”. *RELASI: Jurnal Penelitian Komunikasi (e-ISSN: 2807-6818)*, 2(04), 1–6. Retrieved from <https://aksiologi.org/index.php/relasi/article/view/935>
- Lutfiana, Miya Aliful., Fitriana, Kartika Sari. Tindak Tutur Representatif Dan Direktif dalam Lirik Lagu Didi Kempot. *Jurnal Diwangkara*, 1(1): 26-35.
- Mery, dkk. (2022). Sinergi Peserta Didik dalam Proyek Penguatan Profil Pelajar Pancasila. *Jurnal BASICEDU*, 6(5), 7840-7849.
- Moleong, Lexy J. (2013). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Mono, Umar., Dian, M, P., Liza, A, P. 2019. *Praanggapan Pragmatik Strategi Memahami Teks Artikel*. Medan: Walashri Press.
- Perdana, R. A. (2022). Representasi Nasionalisme dan Implementasi Profil Pelajar Pancasila pada Film “Susi Susanti - Love All” dalam Perspektif Semiotika Roland Barthes. *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 339-351. <https://doi.org/10.19105/ghancaran.vi.7079>
- Rosania, Tania., Zulkifli, & Rita. (2021). Analisis Nilai-Nilai Moral dan Agama pada Serial Kartun Nussa Untuk Anak Usia 5-6 Tahun di TK Negeri Pembina 1 Pekanbaru. *Jurnal Pendidikan Tambusai*, 5(3), 6531-6543.
- Safira, Shinta, D., Achmad, Yuhdi. (2022). Analisis Kesantunan Berbahasa dalam Film Ali dan Ratu-Ratu Queens Serta Implikasinya Terhadap Pembelajaran Bahasa Indonesia di SMA. *JBSI*, 2(1): 35-51. <https://doi.org/10.47709/jbsi.v2i01.1499>
- Saputri, Kurnia, Eka., Bagiya., & Joko, P. (2018). Analisis Tindak Tutur Direktif dalam Novel Misteri Patung Garam Karya Ruwi Meita dan Pembelajarannya di SMA. *Surya Bahtera*, 6(50) : 31-40.
- Sukadinata, N. 2012. *Metode Penelitian Pendidikan*. Bandung: PT Remaja Rosdakarya.
- Sumarsih, Nanik. (2018). Strategi dan Fungsi Tindak Tutur Direktif dalam Poster Pendidikan. *WIDYAPURWA*, 46(1): 49-60. <https://doi.org/10.26499/wdprw.v46i1.163>

- Surya, A. P., Relmasira, S. C., & Hardini, A. T. A. (2018). Penerapan Model Pembelajaran Project Based Learning (Pjbl) Untuk Meningkatkan Hasil Belajar Dan Kreatifitas Siswa Kelas III SD Negeri Sidorejo Lor 01 Salatiga. *Jurnal Pesona Dasar*, 6(1), 41–54. <https://doi.org/10.24815/Pear.V6i1.10703>
- Sutinah, Pusat Penguatan Karakter. 2020. *Capaian Satu Tahun Kolaborasi dengan Tokoh Penggerak dalam Mewujudkan Profil Pelajar Pancasila*. Jakarta: PUSPEKA.
- Saputri, Ulin, I., Laili, Etika, R. (2020). Analisis Bentuk Tindak Tutur Direktif dalam Dialog Film “Rembulan Tenggelam Di Wajahmu” Karya Tere Liye. *KIBASP (Kajian Bahasa, Sastra dan Pengajaran)*, 392: 249-260. <https://doi.org/10.31539/kibasp.v3i2.1182>
- Waljinah, Sri., dkk. (2019). Analisis Tindak Tutur Direktif dalam Novel Misteri Patung Garam Karya Ruwi Meita dan Pembelajarannya di SMA. *Sebasa : Jurnal Pendidikan bahasa dan Sastra Indonesia*, 2(2), 118-129. <https://doi.org/10.29408/sbs.v2i2.1590>
- Wijayanti, Niken Meyra., Asep. P. Y. (2021). Analisis Tindak Tutur Direktif pada Novel Orang-Orang Biasa Karya Andrea Hirata dan Relevansinya sebagai Pembelajaran Bahasa Indonesia Di SMA. *Jurnal Parafrasa: Bahasa, Sastra dan Pengajaran*, 3(1): 15-26.