

Illocutionary Speech Acts of Ustaz Salim A. Fillah Lecture Video in The Culture Edition

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Abstract

Culture as the basis of speech acts can encourage the speaker and the listener to realize their goals in communication activities. The reasons are that culture can make listeners want to hear more about the speaker's information, can be media for listeners to illustrate the implicature, and can make them respond quickly. However, no specific research describes the culture, implicature, and response in the illocutionary speech acts to realize the effectiveness of communication. Based on this problem, it is important to do further research. The first purpose is to describe the illocutionary speech acts in Ustaz Salim A. Fillah's lecture video, especially in the *Culture* edition. The second purpose is to describe how culture, as part of illocutionary speech acts to realize the effectiveness of communication. The research used a descriptive qualitative method. The analysis data technique refers to the four simultaneous processes by Miles, Huberman, and Saldana, which consist of data collection, data reduction, data display, and conclusion. Speech acts are found to consist of assertive (identification, prediction, or description), directive (invocation, suggestion, or instruction), commissive (something is a must be conducted), expressive (expression of feeling), and declarative (acknowledgment

of status or condition). All of those speech acts can make listeners want to hear more information, to be media to illustrate the implicature, and make them easier to remember the utterance of Ustaz Salim A. Fillah speech acts.

Keywords: *Illocutionary; Speech Acts; Ustaz Salim A. Fillah; Culture.*

INTRODUCTION

Culture as the basis of communication can encourage the speaker, and the listener realize their goals in communication activities (Ismaya & Abduloh, 2022, p. 1043). For example, in the special event of lecture activity, culture is usually used because it is a medium to illustrate the speaker's implicature. It makes the listeners easier to understand what is the speaker means (Arifin, 2021, p. 80). An example of real-life lecture activity can be seen in Ustaz Salim A. Fillah's Youtube video. He used historic buildings, relics, verses of the Quran, hadiths, traditional food, and culture to explain his information.

Culture as part of speech acts can reduce the ambiguity of the speaker's utterance. Based on Giyatmi et al.'s (2021, p. 76) research, culture can be media for listeners to illustrate the reference of information with real things. When listeners can imagine the reference, they will understand the context and the meaning of speech act quickly.

Speaking about speech acts, both the speaker and listener need to consider the other influencing factors (Pratiwi & Rohmadi, 2021, p. 269; Soedjarwo, 2020, p. 65). Based on the description from Fadilah (2019, pp. 49–50), the meaning of speech acts needs to consider the context, background knowledge, or norm where the utterance is spoken. They also need to consider the situation and condition (Anwari, 2020, p. 124). Then the listener will interpret the implicature, and consider the text, context, condition, background knowledge, or norm where the utterance is spoken before giving responses (Midani, 2022, p. 57).

The study of speech acts describes the compatibility between culture, meaning, implicature, and response to realize effective communication. From the analysis, there is no research with a comprehensive explanation about that. The studies in the past only describe the form of speech acts, the function of speech acts, the relation between speech acts and the meaning, or the listeners' response. The researcher does not describe culture as a potential part of speech. Moreover, cultural product like relics, wayang, keris, traditional food, or historical building can be elaborated with speech acts to make listeners easier to remember and do the speakers implicature.

Considering the possible things in the culture as a basis of speech acts, it is important to do further research. Based on the theory description from Austin (2011, pp. 101–102), speech acts can be classified into three parts. There are locutionary (the main purpose is giving information), illocutionary (the main meaning is making specific responses from listeners), and perlocutionary (the main purpose is influencing the way how people think and do). An example of locutionary acts can be seen in research from Rismayanti et al. (2021, p. 148), that find speech acts like stating, surprising, refusing, or questioning in *Five Feet Apart* Movie.

The other example, illocutionary acts, can be seen in research from Ahmed et al. (2021, p. 262) that find the most usable speech act of Iraq President Jalal Talabani, in the General Assembly of the United Nations 2008 is representative (assertive), and the most avoidable speech act was declarative. The general research about speech acts are mentioned still does not analyze culture as a potential thing. People need newness in speech acts, and there is no research explanation about that.

Recently there have been many kinds of research about speech acts. An example can be seen in the research from Tussolekha (2019, pp. 133–136) that find three types of speech act locutionary (informing something), illocutionary (asking, hoping, or directing people to do something), and perlocutionary (influencing the

listeners) in Mamah Dedeh's lecture. Research from Sagita & Setiawan (2019, p. 196) finds illocutionary speech like assertive, directive, commissive, and expressive. The following result can be found in the research from Zaen et al. (2020, pp. 34–36) that the meaning of representative (assertive) speech act in Ustad Maulana's lecture is describing, explaining, or informing something. The specific research is mentioned still does not explain culture as a potential medium to make listeners give responses to speech acts.

Speaking about the response, it can be analysed by the researcher from the illocutionary speech acts. Based on the description by Searle (1979, pp. 21–26), illocutionary speech acts can be classified to be assertive (consist of description, prediction, classification, or identification), directive (containing suggestion, hope, or instruction), commissive (contain of something needs to do), expressive (expressing the psychological condition), and declarative (claiming of status, achievement, or condition).

There is no research on illocutionary speech acts regarding responses as part of speech acts, especially using culture as the basis. Even though culture can to be media to realize the effectiveness of communication. Based on the problem, the urgency to do further research as soon as possible is essential. The first purpose is to describe the illocutionary speech acts in Ustad Salim A. Fillah lecture video, especially in the *Culture* edition. The second purpose is to explain how culture, as part of illocutionary speech acts to realize the effectiveness of communication.

RESEARCH METHOD

The research uses a naturalistic approach with a descriptive qualitative method. Based on the description from Leavy (2017, p. 39), the naturalistic approach is a type of research that collects data in a natural setting without any stimulus. In this natural setting, the researcher is used the descriptive qualitative method to collect and analyze all data (Syamsuddin & Damaianti, 2006, p. 87). The syntax refers to the description from Miles et al. (2014), which consists of data

collection, data reduction, data display, and conclusion. The data are collected from illocutionary speech acts in Ustaz Salim A. Fillah lecture video, especially in the *Culture* edition. From the data, the researcher analyzes how the form and the implementation of speech acts realize the effectiveness of communication.

The research is used purposive sampling. It means to collect the data researcher will consider the relevant aspects which support the process of achieving the goals (Yin, 2010, p. 88). Based on the description, the researcher uses five of twenty-one lecture videos in the Ustaz Salim's Youtube in the *Culture* edition. The sample videos are 1) *Nasi Inkung dan Pengingat Ibadah Kita*, 2) *Jenang Sumsu dan Gotong Royong Ala Para Wali*, 3) *Mendoan: Bersatu Kita Kompak Bicara Kita Ngapak*, 4) *Jadah Tempe dan Serundeng*, 5) *Keris Yogyakarta: Histori, Konservasi, dan Legitimasi*.

The technique to collect data is used taping and taking notes. Based on the description from Azwardi (2018, p. 103) and (Mahsun, 2007), taping is used to filter the relatable information in Language for research purposes. The next step is taking note of the data, which feels relatable to the classification from Searle's theory (Taylor et al., 2015, p. 82). All the collected data can be checked the validity by triangulation theory analysis. The triangulation theory refers to the classification description of illocutionary speech acts from Searle, Leech, and Yule.

Based on the description from Searle, speech acts can be classified to be assertive (consisting of description, or prediction), directive (containing suggestion, hope, or instruction), commissions (consisting of something need to do), expressives (the main meaning is express the psychologist condition), and declarative (claiming status, achievement, or condition). The theory is also supported by Leech (2016, p. 211) and Yule (1996, pp. 53–54), that describe similar types of illocutionary speech acts.

RESULTS & DISCUSSION

Results

Based on the description from Searle, Leech, and Yule, illocutionary speech act is classified to be five types. There are assertive (identifying, predicting, or describing), directive (hoping, suggesting, or instructing), commissive (referring to something must to do), expressives (expressing feeling), and declarative (claiming status or achievement). When a researcher wants to classify the utterance in Ustaz Salim's videos, he or she must consider the structure of the sentence, context, situation, and the norm in the society where the utterance is spoken. Then, the researcher must think the implicature and predict the response (Andika et al., 2021, p. 318).

Referring to the mentioned theory, all illocutionary speech acts are found in Ustaz Salim's video. The result can be seen in the table.

Table 1. Illocutionary Speech Acts in Ustaz Salim A. Fillah' Lecture

No	Types of Illocutionary Speech Acts	Quantity	Presentage (%)
1.	Assertive	12	38,7
2.	Direktives	9	29,03
3.	Commissive	2	6,45
4.	Expressives	4	12,9
5.	Declarative	4	12,9
	Total	31	100

The most usable illocutionary speech act in Ustaz Salim's video is assertive. Based on the theory, assertive is a speech acts that talks about prediction, description, classification, or interpretation. It means to realize effective communication; speakers need to describe or interpret the information first to the listeners.

According to the data, the second speech usable is directive (an utterance that has implicature about hoping, suggesting, or instructing). After describing, the speaker can try to direct someone to do something. To encourage people to do something, the speaker can express their feeling or show some differentiation

before or after doing something. From the data, commissives become the lowest percentages of illocutionary speech act in the video. It means the speaker must think carefully before explaining about compel implicature. That is because the majority of listeners do not like that.

Discussion

Assertive

Based on the description from Haucsa et al. (2020, p. 16) and Sofian (2021, p. 16), assertive speech acts found in their research consist of stating, informing, describing, asserting, and boasting. Completing this description, the research from Rois et al. (2021, pp. 130–131), assertive speech act consist of utterances about identifying or translating something. Considering those researches, twelve utterances in the Ustaz Salim's lecture videos are related to the description of assertives. An example of the data can be seen on the table.

Table 2. The Example of Assertive Speech Acts in Ustaz Salim's Lecture Video

Sample of Video	Time Marker	Speaker	Speech	Contex and Situation
Third	17.20	USAF	<p>"Kalau kita makan mendoan, kita menjadi orang yang blakasuta."</p> <p>"If we eat mendoan, we will be an honest person."</p>	<p>The meaning of <i>blakasuta</i> is honesty. People called as blakasuta usually say facts about the story, incidents, theories, and other things. Based on the context, Ustaz Salim is used <i>ngapak</i> accent. It means the utterance refers to the dialogue of <i>wayang Bawor</i>, a unique fictional character from Banyuwangi or Banyumas.</p>
Fifth	13.24	USAF	<p><i>Konsep greget itu didapat dari berbagai macam warna yang ditampilkan. Yaitu warna yang bisa membawa dampak positif.</i></p>	<p>Ustaz Salim describes the meaning of <i>greget</i> in <i>keris</i>. Based on the context he wants to describe, if people want to have the conformity of life, they must think carefully before making decisions. People also do not allow to</p>

			<i>Greget</i> concept is found from the colors can be shown. Which means the colors can bring positives vibes.	show something in their life too much to avoid the negative feeling of vanity.
Fifth	43.06	USAF	<i>Dari pasemoning sangkan parang dalam keris tentu kita bisa membaca darimana kita lahir, darimana kita berasal, darimana kita menuju.</i>	The sentence identifies part of keris. Then Ustaz Salim describe the implicature. He encourage people to truly preparing for the second life (in <i>akhirat</i>)
			From <i>pasemoning sangkan parang</i> is found in <i>keris</i> , we can understand where we were born, come from, and will go.	

The first sentence on the table has the meaning of prediction. *A speaker uses Mendoan as a cultural product* to illustrate the implicature. *Mendoan* refers to the dialogue of *Wayang Bawor* from Banyumas or Banyuwangi. *Wayang bawor* in those societies, is famous as human honesty figure. Based on the context, Ustaz Salim is also predicting that if listeners eat *mendoan*, they will be honest people.

The next utterance on the table talks about *greget*. Before analyzing that matter, Ustaz Salim shows his *keris* first. Then he identified part of *keris* is named *greget*. After he identifies the *greget*, Ustaz Salim describes the meaning. He says that *greget* has a good color combination. The excellent combination means if people want to live in society, they are not allowed to show off.

The last utterance on the table explains the philosophical meaning of *pasemoning sangkan parang* in the *keris*. It is an *empu* (the keris maker) advertisement for the new owner. *Pasemoning sangkan parang* means knowledge about where people come from, how long their life, and where they will go. Allah creates people from soil; then God gives much time in life, then people will come

back to the earth again or die. In the opinion of Ustaz Salim, when people know about that, they must genuinely prepare for the next life.

All of those utterances talk about prediction, identification, or description. This is the reason why those utterances are classified as assertive speech acts. Moreover, talking about culture as part of assertive speech acts can be media to illustrate the speaker's implicature. It also can make the listeners easier to remember the utterance when they hear about the culture's products. Because of that, the opportunity to make the listeners want to hear and do the speaker's implicature is more significant than the other lecture activity without culture as the basis.

Directive

Speech acts are classified as directive if the implicature is asking, hoping, directing, or giving suggestions. According to Sari & Utomo (2020, pp. 41–45), directive speech acts is found in their research consisting of utterances that talk about request, invitation, or govern. The other example can be seen in research from Fitria (2019, p. 92), who states that directive speech talks about command, request, or suggestion. Considering the previous research, the example of speech acts is found can be seen on the table.

Table 3. The Example of Directives Speech Acts in Ustaz Salim's Lecture Video

Sample of Video	Time Marker	Speaker	Speech	Context and Situation
First	10.46	USAF	<i>Nah kuahnya namanya areh, areh itu sareh. Sareh itu artinya sabar. Jadi kalau dalam Surat Luqman kita menemukan ayat: Ya bunayya aqimissholah wa'murbilma'ruf wanha'anilmunkar wasbir'ala maaashobak.</i>	QS-Luqman: 17 describes that people must keep their <i>salat</i> , do the good thing, stay away from the bad activity, and be patient with all the things that happen in this life.

			<p>The gravy called as <i>areh</i> or <i>sareh</i>. In other word, <i>sareh</i> is the capability to be a patient person. Refer to the QS Luqman, we can find <i>ayat: Ya bunayya aqimissholah wa'murbilma'ruf wanha'anilmunkar wasbir'alaah maa ashobak.</i></p>
Fourth	3.10	USAF	<p><i>Makanan jadah ini lengket. Suami istri diharapkan bisa lengket satu sama lain.</i> This food (<i>jadah</i>) is sticky. The meaning is hope for husband and wife to be long lasting untill the end of the time.</p>
Fifth	46.02	USAF	<p><i>Bagaimana membaca sebuah keris yang dapurnya sederhana? Tilam upih, tilam itu pelepah upih atau alas tidur. Kemudian berpamor udan mas, tidak ada cacat.</i> Based on the context, the utterance is about life's journey. A person was born, and then he or she dies. To face life after death, people must prepare as well as they can. They must pray to Allah, <i>salat</i>, and do good things.</p> <p>How to read the symbol of keris with a simple meaning like <i>tilam upih</i>? For sure, <i>tilam upih</i> is bed for sleeping. Then have label <i>udan mas</i>, it has not a mistake.</p>

The first speech on the table concerns the philosophical meaning of *areh* (sauce on the *ingkung*). According to QS-Luqman: 17, the meaning of *areh* is a direction for people to do *salat*, pray to Allah, do a good thing, far away from sin. Moreover, when people face bad things in their lives, they need to be patient.

The second speech is more concerned with the meaning of *jadah*. Based on the married context, the meaning of sticky is a wish for the couple that hopes their hearts are always together and hopefully always long-lasting.

The third speech in that table discusses about *keris* that have the label *tilam upih* has deep meaning. Which is *tilam upih* is a traditional bed cover. The means is people with *keris* with *tilam upih's* label can choose the happy one of way's life. Considering the context, people must work hard for a living if they want a good life.

Based on the description, all of the utterances are used to talk about hope, suggestion, or instruction. This is why all of those utterances are classified as declarative speech acts. Moreover, talking about culture as part of speech acts can be media to illustrate the speaker's implicature, especially in the directive speech act. It also makes the speech act has clear references. Moreover, culture can make listeners easier to understand the meaning of an utterance.

Commissive

Commissive speech acts refer to an utterance about what needs to be done. Based on Firdaus et al. (2019, p. 58), commissive speech acts are found in their research about commitment and obligation. The study by Sumaniari et al. (2021, pp. 73–73) found commissive speech acts are talking about the requirement. Based on the research in the past, the commissive speech acts found in this research can be seen in the table.

Table 4. The Example of Commissive Speech Acts in Ustaz Salim's Lecture Video

Sample of Video	Time Marker	Speaker	Speech	Context and Situation
First	6.00	USAF	<i>Nasi ini sebelum dimasak dia disucikan dulu atau dalam bahasa jawa dipususi. Kemudian dicampurkan dengan sesuatu yang warnanya putih. Putih ketemu putih artinya bersih lahir batin.</i> Before this rice is cooked, the rice is	Ustaz Salim's speech acst refers to the <i>wuduk's</i> philosophy. If people want to keep their body from wrong acts and sin, they need to keep their <i>wudhu</i> .

			cleaned or in Javanese's Language be called as <i>dipususi</i> . Then, the rice is mixed with something that has white color. The philosophical meaning is pure hearth.
First	11.13	USAF	<p><i>Kemudian kok warnanya kuning? Itu pakai kunir (kunyi). Kunnir itu kunnur, jadilah cahaya.</i></p> <p>Why it has yellow color? It because uses <i>kunir</i> (turmerit). <i>Kunir</i> means <i>kunnur</i>, <i>kunnur</i> means "becoming a light".</p>

The first utterance on the table is used *wuduk* as the media to show Ustaz Salim's implicature. Based on the context, the meaning of white rice and *santan* (milk squeezed from coconut) refers to something pure. Based on the Islamic context, if people want to keep their bodies from wrong act and sin, they need to keep their *wudhu*. The obligation meaning in that utterance makes it is classified as commissive.

The second utterance talks about *kunir*. *Kunir* refers to the Arabic Language, which means "becoming a light". The contextual meaning is *sholat* can be media for person to get a light or a way of light. Because the second utterance have causality meaning, it is classified as commissive.

All culture's products interpret some act must be conducted to realize something. The speech acts are also talking about obligation. That is the reason why that utterance is classified as commissive speech act. Moreover, *Wuduk* and *kunir* to be part of speech acts that can be media to make listeners easier to understand the speaker's implicature. It also can be media to make listeners want to hear more

about the information. When the listeners are interested to hear more about the information, and they can also understand the implicature, the effectiveness of communication can be realized quickly.

Expressive

Expressives speech acts refer to the expression of feeling. The research from Nuraini et al. (2020, p. 5) described that expressives speech acts consist of talking about praising, criticizing, regretting, condoling, thanking, disliking, and disproving. The research from Anggraeni et al. (2020, p. 375) is found that expressives speech acts talking about protesting, complaining, and wishing. Considering the research in the past, the example of expressive speech act in this video can seen on the table.

Table 5. The Example of Expressives Speech Acts in Ustaz Salim's Lecture Video

Sampel of Video	Times	Speaker	Speech	Context and Sitation
Second	3.33	USAF	<i>Makanya gula merah yang menjadi pelengkap jenang sumsum.</i> The javanes sugar become completed things of <i>jenang sumsum.</i>	The sweet sugar is implementation of gratitude feeling for the success event. The owner of this event gives sweet sugar to people who are helped the event
Fourth	10.39	Alfredo	<i>Jazakumullaahu khoyran. Wassalamu'alaikum warahmatullaahi wabarakaatuh.</i> Thank you in advance. Hopefully all the best with you.	<i>Jazakumullaahu khoyran</i> is a sentence from Arabian Language that express thank full feeling to all listeners because they watch the video untill the end.

Fifth	50.13	USAF	<i>Mohon maaf untuk segala sesuatu yang kurang berkenan saya kembalikan pada Pak Ian.</i>	The context of Uztaz Salim's speech acts is express guilty feeling because he is not prepared well. Please accept my sincere apologize.
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The first utterance is used *brown sugar* to express the thankful expression. It means, cultural product as part of speech acts can be media to express something. Moreover, based on the context, the culture product can be a tool to make people remember the speaker's implicature.

A bit different with the first utterance, the second and the third utterance do not use the cultural product to express the speaker's feelings. The second utterance is use Arabian to express thanks to making the implicature more respectful. Then, the third utterance is expressing guilty feeling to the listeners because the speaker don't prepare the event well.

Based on the description, the first utterance is used a cultural product to express the feeling. The second utterance is use Arabian culture to express thankfulness. Then, the third utterance is used Javanese knowledge to represent a guilty feeling. It means all those utterances can be classified as expressive speech act. From the description, it also means culture as a part of speech acts can be media to express something and realize the effectiveness of communication.

Declarative

Illocutionary speech acts are classified as declarative if the primary meaning is claiming status, achievement, or condition. It is supported by the research from Firdaus et al. (2019, pp. 163–164) that describes the declarative speech acts of canceling, lifting, deciding, and punishing. Considering the research, the example of declarative speech acts in Uztaz Salim's video can be seen in the table.

Table 6. The Example of Declarative Speech Acts in Ustaz Salim's Lecture Video

Code	Time Marker	Speaker	Speech	Context and Situation
First	1.39	USAF	<p><i>Jadi bedanya channel kita dengan channel yang lain apa? Makanannya juga ada maknanya, ada artinya, penuh pelajaran. Jadi tidak sembarangan kita mereview.</i></p> <p>What is the different of our channel and the others? In our channel the food hava valuable meaning. So, we are not analysis without any purposes.</p>	Ustaz Salim's speech acts declare that his channel Youtube is different with other. To support his argumentation, Ustaz Salim give reason why it is different. The purpose is making people want to know more information.
Second	11.39	USAF	<p><i>Sunan Kalijaga khusus membuat tiang di masjid Demak dari sisa-sisa kayu pasahan atau disebut kawul. Beliau mengatakan ternyata yang kecil-kecil yang tidak bermanfaat kalau disatukan bisa menjadi tiang yang tidak kalah kuat.</i></p> <p>Sunan Kalijaga made poles in the Demak Mosque from chopping wood or called <i>kawul</i>. He said: although the chopping woods looked small and not usable, it can be strong if we put it together.</p>	The meaning of Sunan Kalijaga's utterance is a declaration about the capability to be strong. According to Ustaz Salim's declaration, if people can keep cooperation and unity, they will be a strong society.
Second	1.11	Ao	<p><i>Ini agak nyindir saya ya Ustad.</i></p> <p>It (<i>jenang lemu</i>) is satired me little bit.</p>	Before Ustaz Salim's partner said like that, he hears Ustaz Salim describing <i>jenang lemu</i> or <i>jenang sumsum</i> . According to the context, <i>lemu</i> means fat. So, he feels Ustaz Salim declare that his partner is fat.

All the utterances on the table are about the acknowledgment of something. The first utterance talks about the difference between the speaker's Youtube channel and the other.

The second utterance talks about unity. The last utterance talks about the acknowledgment of overweight. Because of that, all of those utterances are classified as declarative speech acts.

Meanwhile, the culture product on the table illustrates the declarative implicature of the speaker. The video mentions the culture product, making people want to know more information. It also gives listeners concrete references to implicature when Ustaz Salim elaborated *tatal* and *jenang lemu* with the philosophical meaning of those. Based on the description, culture as the basis of communication can illustrate the implicature of speech. It will encourage the speaker and listener to realize the effectiveness of communication.

CONCLUSION

The conclusion can be described in two parts based on the research purposes. First, speech acts are found in the Ustaz Salim A. Fillah lecture video, especially in the *Culture* edition consists of five things. There are assertive (identification, prediction, or description), directive (hope, suggestion, or instruction), commissive (something must do), expressive (expression of feeling), and declarative (acknowledgment of status or achievement). Second, culture as an important part of illocutionary speech acts can be media to make listeners want to hear more information, to be media to illustrate the implicature, and make them easier to remember the speaker's utterance.

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