

Illocutionary Speech Acts of Assertive, Directive, Expressive, Commissive, and Declarative in the Tweets of Jibran Kholil Jibran Account

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Abstract

This study aimed to describe the form of assertive, directive, expressive, commissive, and declarative illocutionary speech acts analysed based on the data collected. The method used was descriptive qualitative research. The data used were Arabic tweets contained in the twitter account @gbranit جبران خليل جبران which totalled 30 tweets. Data collection used listening, note-taking, and documentation. The listening and note-taking techniques were carried out by collecting twitter tweets and selecting them for analysis. The analysis technique used Miles and Huberman's interactive model comprising data collection, data reduction, data exposition, and conclusion drawing. This study revealed 30 data classified into 5 forms of illocutionary speech acts, namely 3 assertive speech acts, 6 directive speech acts, 13 expressive speech acts, 5 commissive speech acts, and 3 declarative speech acts. From all types of illocutionary speech acts, expressive speech acts were mostly used by speakers.

Keywords: Arabic; speech act; illocutionary; twitter

Introduction

In this world, there are so many languages with their unique characteristics that distinguish one language from another. Language serves as a

tool for expressing oneself. As social beings, humans require it.¹ However, these languages generally have universal similarities that become the object of linguistic study. Linguistics is a discipline that studies various aspects of language, ranging from language structure (form), language function, language meaning, values contained in language, to language discourse systematically and scientifically².

Kurzon divided linguistics into three main areas, namely, grammar consisting of four language aspects: syntax, morphology, phonology, and semantics; pragmatics consisting of speech act theory, Gricean maxims of cooperation and relevance theory, and conversation; discourse analysis, which discuss strategies for achieving conversation goals and for achieving cohesion and coherence³. As we know, the distinction of the linguistic excellence that humans have is through the way they speak with others.⁴ According to Wijana⁵, pragmatics is one of the sub-fields of linguistics that focuses on the external aspects of language, namely how language is used in communication. Meanwhile, Yuliana et al.⁶ defined pragmatics as one of the branches of linguistics that studies speech meaning through non-linguistic factors such as context, knowledge, communication, and language use situations by speakers and hearers. Additionally, according to Yule⁷, pragmatics is also defined as the study of the relationship between linguistic forms and their users. Moreover, according to Leech⁸, pragmatics is a language study that aims to find meanings of utterances adapted to the situation.

In the synthesis of pragmatic thoughts, three keywords can be drawn, namely “study”, “intention”, and “utterance”⁹. “Study” refers to a study or branch of linguistics, while “intention” refers to what the speakers wish or mean in their speech. This intention can be built through the combination of speech meaning with additional or extralinguistic information available in context. “utterance” refers to a linguistic unit above the sentence that represents a certain

¹ Afif Kholisun Nashoih and Tika Fitriyah, “Zhawahir Al-Azdawajiyah Al-Lughawiyah Fi Ittishalat Jama'ah Al-Árb Fi Indunisiyya (Dirasah Al-Halah Bi Malang Jawa Al-Syarqiyah),” *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 2 (2021): 333–58.

² Yendra, *Mengenal Ilmu Bahasa* (Yogyakarta: Decoublish Publisher, 2016).

³ Dennis Kurzon, “Linguistics and Legal Discourse: An Introduction,” *International Journal for the Semiotics of Law* 7, no. 1 (1994): 5–12, <https://doi.org/10.1007/BF01099007>.

⁴ Hanik Mahliatussikah and Mahbub Humaidi Aziz, “Akhbar Khuttah Mishriyyah-Urduniyyah Li Al-Saitharah Alá Taáddud Jihât Al-Qarâr Fi Hamas (Tahlil Al-Khitab Al-Naqdy Teun A. Van Dijk),” *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 2 (2021): 311, <https://doi.org/10.29240/jba.v5i2.3233>.

⁵ (in Tantra et al., 2021)

⁶ (2013)

⁷ (in Yuliana et al., 2013)

⁸ (in Sudaryanto, 1996)

⁹ Hastuti, *Pragmatik* (Yogyakarta: K-Media, 2021).

speech act¹⁰. A speech event is an activity controlled by rules and norms used in speaking, while a speech situation is an activity that is not entirely controlled by fixed rules, such as talking during a fight, murder, eating, and partying¹¹. During communication, context is very important to understand each other. Context includes many aspects including who is speaking, to whom, and with what purpose; in what situation the communication occurs; through what medium the message is conveyed; how communication develops over time; and how the relationship between all parties involved¹². Therefore, an utterance cannot only be understood as an internal part of linguistics but must be understood within the framework of a broader context. In the communication process, the text (message or utterance) and context interact and influence each other.

Speech acts are the basic units of communication and involve several types of sub-acts, namely illocutionary acts, locutionary acts, and perlocutionary acts¹³. Locutionary acts refer to someone's effort to express a specific meaning through utterance or language used. Meanwhile, illocutionary acts refer to the speaker's purpose in speaking and how they use language to influence the hearer. Perlocutionary acts include the effects or reactions that arise in the hearer after hearing the utterance or action of the speaker, both actively and passively¹⁴.

In this digital era, the speech acts of society occur through communication and interaction in various digital media. Social media, for example, can overcome distance, time, and place limitations, so people now choose social media as an alternative means of communication. There are various social media platforms available to the public, including Facebook, Twitter, Instagram, WhatsApp, TikTok, and others. Dihni has presented data cited from Statista that Indonesia ranks sixth as the largest Twitter user in the world with 15.7 million users¹⁵. Twitter is one of the social media platforms where people from all over the world can easily express their thoughts and

¹⁰ Hastuti.

¹¹ Andiopenta Purba, "Tindak Tutur Dan Peristiwa Tutur," *Pena: Jurnal Pendidikan Bahasa Dan Sastra* 1, no. 1 (2011): 77–91, <https://online-journal.unja.ac.id/pena/article/view/1425>.

¹² H Fathul Maujud, *Pragmatik: Teori Dan Analisis Makna Konteks Dalam Bahasa* (Mataram: Universitas Islam Negeri Mataram, 2019).

¹³ Esa Auramäki, Erkki Lehtinen, and Kalle Lyytinen, "A Speech-Act-Based Office Modeling Approach," *ACM Transactions on Information Systems (TOIS)* 6, no. 2 (1988): 126–52, <https://doi.org/10.1145/45941.214328>.

¹⁴ Intan Sari Ramdhani and Lusi Apriliani, "Tindak Tutur Ilokusi Pada Cerpedn Laila Karya Putu Wijaya," *Lingua Rima: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 12, no. 1 (2023): 31–42.

¹⁵ Vika Azkiya Dihni, "Inilah 10 Negara Dengan Pengguna Twitter Terbanyak, Ada Indonesia?," *Databoks Indonesia*, 2021, <https://databoks.katadata.co.id/datapublish/2021/11/04/inilah-10-negara-dengan-pengguna-twitter-terbanyak-ada-indonesia>.

ideas¹⁶. Twitter plays an important role in maintaining its users' connections with their closest friends and acquaintances. When sending a tweet, the message sent is public and can be accessed by everyone¹⁷. In social media analysis, particularly on Twitter, text mining techniques are used through tweet analysis. This technique uses computers to process explicit information with the aim of generating new information¹⁸.

There have been many previous studies on speech act analysis conducted by Ma Wen, Saha et al., Baumann, Stambo, Purba, Auramäki et al., Taha et al., Yuliana et al., Safitri, Munawwaroh et al., and Ramdhani and Apriliani¹⁹. Previous studies that focused on speech acts on Twitter platform were conducted by Ardi et al., Ana and Chotimah, Saha et al., Algotiml et al.,

¹⁶ Herra Rodearni and Irwan Siagian, "Tindak Tutur Ilokusi Ekspresif Dalam Cuitan Akun Twitter," *Journal on Education* 05, no. 04 (2023): 12428–42.

¹⁷ Nurrun Muchammad Shiddieqy Hadna, Paulus Insap Santosa, and Wing Wahyu Winarno, "Studi Literatur Tentang Perbandingan Metode Untuk Proses Analisis Sentimen Di Twitter," *Seminar Nasional Teknologi Informasi Dan Komunikasi 2016 (SENTIKA 2016)*, no. March (2016).

¹⁸ Rosita Yanuarti, "Analisis Media Sosial Twitter Terhadap Topik Vaksinasi Covid-19," *Justindo: Jurnal Sistem Dan Teknologi Informasi* 6, no. 2 (2021): 121–30.

¹⁹ Tulika Saha et al., "Towards Sentiment and Emotion Aided Multi-Modal Speech Act Classification in Twitter," *NAACL-HLT 2021 - 2021 Conference of the North American Chapter of the Association for Computational Linguistics: Human Language Technologies, Proceedings of the Conference*, 2021, 5727–37, <https://doi.org/10.18653/v1/2021.naacl-main.456>; Mujahid Taha, Ery Iswary, and Dafirah Asad, "Tindak Tutur Ilokusi Deklaratif, Asertif, Komisif, Dan Direktif Dalam Berita Acara Pemeriksaan (BAP) Polda Maluku Utara Acts of Declarative , Assertive , Commissive , and Directive Illocutionary Speech in the Minutes of Investigation (BAP) of the N," *Madab: Jurnal Bahasa Dan Sastra* 13, no. 1 (2022): 91–104; Peter Baumann, "Sorry If! On Conditional Apologies," *Ethical Theory and Moral Practice* 24, no. 5 (2021): 1079–90, <https://doi.org/10.1007/s10677-021-10259-4>; Roli Stambo and Syahrul Ramadhan, "Tindak Tutur Ilokusi Pendakwah Dalam Program Damai Indonesiaku Di TV One," *Basindo* 3, no. 2 (2019): 250–60, <http://journal2.um.ac.id/index.php/basindo/article/view/11588>; Purba, "Tindak Tutur Dan Peristiwa Tutur"; Auramäki, Lehtinen, and Lyytinen, "A Speech-Act-Based Office Modeling Approach"; MA Wen, "The Speech Act of Complaint on Social Media: A Case of #Epidemic in Shanghai," *Sino-US English Teaching* 19, no. 7 (2022): 256–62, <https://doi.org/10.17265/1539-8072/2022.07.005>; Yuliana, Rohmadi, and Suhita, "Daya Pragmatik Tindak Tutur Guru Dalam Pembelajaran Bahasa Indonesia Pada Siswa Sekolah Menengah Pertama"; Salsabila Safitri, "Tindak Tutur Ilokusi Teks Deklarasi Kemerdekaan Palestina," *Jurnal of Middle East and Islamic Studies* 9, no. 1 (2022), <https://doi.org/10.7454/meis.v9i1.143>; Fatihatul Munawaroh, Surayya Hanum Irma, and Ian Wahyuni, "Tindak Tutur Ilokusi Dalam Pidato Juru Bicara Covid-19 Dokter a. Yurianto (Kajian Pragmatik)," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, Dan Budaya* 6, no. 12 (2022): 170–80, <https://www.who.int/emergencies/diseases/novel-coronavirus-2019>; Ramdhani and Apriliani, "Tindak Tutur Ilokusi Pada Cerpedn Laila Karya Putu Wijaya"; Tantra, Suntoko, and Pratiwi, "Analisis Tindak Tutur Dalam Novel Natisha Karya Khrisna Pabichara (Kajian Pragmatik)."

Nemer, Bell, Fauzie and Kholisin, Munawaroh et al., Ramdhani and Apriliani, and Rodearni and Siagian.²⁰

Based on the above previous studies, the main topic of research is speech acts on Twitter. Therefore, the researchers were motivated to conduct a study on speech acts on Arabic Twitter accounts. The account selected by the researcher is the Twitter account @gbranit جبران خليل جبران. This account is a fan account of Khalil Gibran, a Lebanese-American poet with famous literary works known throughout the world. The account has tweets or posts in Arabic language, quoting Khalil Gibran's words on wise and insightful themes. The @gbranit جبران خليل جبران account has 2.4 million. Twitter users come from all over the world who follow the account. This account, which does not mention the personal identity of its user, writes thousands of beautiful and interesting wise words in Arabic language that are suitable for analysis.

The tweets or messages posted by the user of the @gbranit جبران خليل جبران account can be understood in their meanings through the analysis of speech acts. Most of the tweets posted by this account can not only be understood locutionarily, but their meanings can also be understood more deeply based on the theory of illocution and perlocution because the analysis of speech acts is contextual. Therefore, this is the background for researching speech acts in the Twitter account @gbranit جبران خليل جبران.

This study is qualitative descriptive research. Qualitative research is conducted to obtain results or reveal what cannot be obtained through statistical or quantitative methods, where the researchers start with data and can use practical theories for clarification and end with new theories that support or

²⁰ Norizah Ardi et al., "Speech Act of Flaming in Twitter Status," *Asian Journal of University Education* 16, no. 4 (2021): 109, <https://doi.org/10.24191/ajue.v16i4.11961>; Ghina Ana and Dien Chotimah, "Searle's Speech Act in Hamdan Bin Muhammad's Tweets on Twitter" 65145 (2020), <https://doi.org/10.4108/eai.2-10-2018.2295540>; Tulika Saha, Sriparna Saha, and Pushpak Bhattacharyya, "Tweet Act Classification: A Deep Learning Based Classifier for Recognizing Speech Acts in Twitter," *Proceedings of the International Joint Conference on Neural Networks* 2019-July, no. July (2019): 1–8, <https://doi.org/10.1109/IJCNN.2019.8851805>; Bushra Algotiml, Abdelrahim Elmadany, and Walid Magdy, "Arabic Tweet-Act: Speech Act Recognition for Arabic Asynchronous Conversations," *ACL 2019 - 4th Arabic Natural Language Processing Workshop, WANLP 2019 - Proceedings of the Workshop*, 2019, 183–91, <https://doi.org/10.18653/v1/w19-4620>; David Nemer, "Celebrities Acting up: A Speech Act Analysis in Tweets of Famous People," *Social Networking* 05, no. 01 (2016): 1–10, <https://doi.org/10.4236/sn.2016.51001>; Laura Beth Bell, "Illocution on Twitter: The Construction and Analysis of A Social Media Speech Act Corpus" (Georgetown University, Washington DC, 2019); Nadya Amri Fauzie and Kholisin, "Arabic Illocutionary Speech Acts On Twitter With The Theme Of Love Tindak Tuter Ilokusi Bahasa Arab Pada Twitter Bertema Cinta," *Ijaz Arabi: Journal of Arabic Learning* 6, no. 1 (2023): 233–46; Rodearni and Siagian, "Tindak Tuter Ilokusi Ekspresif Dalam Cuitan Akun Twitter."

refute what came before ²¹. This study is a type of qualitative research based on a pragmatic approach. Based on Sudaryanto's explanation, the steps in this study are to identify, classify, and analyze the data that have been obtained, by describing language as it is ²².

The data presented in this study were Arabic tweets from the Twitter account @gbranit, which has 2.4 million followers (<https://twitter.com/gbranit>). The researchers took 30 tweets as samples in this study. The aim of this study was to describe the types and meanings of speech acts in tweets from the @gbranit Twitter account. The data collection method used was observation, note-taking, and documentation. The researchers read several tweets from the @gbranit account, recorded and classified the data according to the predetermined sub-focus. Documentation was done by taking screenshots of the tweets that became the research data. Data analysis was conducted using the technique recommended by Miles and Huberman²³, namely data collection, data reduction, data display, and conclusion drawing. The analysis method used was the analysis method according to Leech.

Findings and Discussion

The following research results were obtained by the researchers after collecting, classifying, and analysing data according to speech acts and their functions. The data analysed consisted of 30 Twitter tweets posted between January and April 2023. Based on the data, it was found that the 30 Twitter tweets included assertive, directive, expressive, commissive, and declarative illocutionary speech acts. The results of the analysis can be seen through the table below:

Table 1. Forms and Functions of Speech Acts

No.	Forms of Illocutionary Speech Acts	Functions of Illocutionary Speech Acts	Total	Total of Utterance
1.	Assertive	Statement	3	3
		Prohibition	2	
2.	Directive	Command	2	6
		Advice	2	

²¹ Lexi J. Moleong, *Metode Penelitian Kualitatif*, cetakan ke (Bandung: Rosda Karya, 2010).

²² Taha, Iswary, and Asad, "Tindak Tutur Ilokusi Deklaratif, Asertif, Komisif, Dan Direktif Dalam Berita Acara Pemeriksaan (BAP) Polda Maluku Utara Acts of Declarative , Assertive , Commissive , and Directive Illocutionary Speech in the Minutes of Investigation (BAP) of the N."

²³ (in Ainin, 2010)

		Disappointment	7	
3.	Expressive	Hope	3	13
		Worry	2	
		Love	1	
4.	Commissive	Swear & Commitment	5	5
5.	Declarative	Declaration	3	3
Total				30

Based on the information in the table above, it could be seen that the total number of utterances obtained was 30 utterances which could be classified according to their illocutionary speech acts, namely 3 assertive utterances, 6 directive utterances, 13 expressive utterances, 5 commissive utterances, and 3 declarative utterances.

Assertive Speech Acts

Assertive is a speech acts that expresses a truth believed by the speaker. The form of assertive speech act is in the form of a statement of fact, a description of something, and a conclusion. In other words, it can be indicated by words such as stating, claiming, hypothesizing, asserting, and predicting²⁴. In Ballmer & Brennenstuhl²⁵, assertive is a speech acts function to make the speaker do something that is the case (stating, hypothesizing, insisting, and solemnly swearing). The speech acts of assertive found by the researcher in the data sourced from the @gbranit account amounted to 3 utterances or sentences, including:

أنا سند نفسي في كل فتراتي الصعبة التي مررت بها

“ I am my own source of strength through every challenging experience I have encountered.”

Locutionary this is a direct statement that explains that the speaker is his own advocate in all the difficult situations he has gone through. It is a descriptive statement about the speaker's actions or attitudes. In this context, the illocution of this speech is assertive. This is because the speaker is making a statement about herself, namely that she is her own advocate. He is not giving orders to others or expressing certain feelings, but rather giving information about himself. The perlocution of this speech is the response or reaction expected from the hearer. In this case, the speaker may hope that the hearer will

²⁴ (Cutting in Ana & Chotimah, 2020)

²⁵ (1981)

understand or respect her independent and strong stance or may gain understanding and support from others.

This utterance might come up in a conversation where someone is trying to express their independence and determination. It may also be in the context of supporting oneself when facing trials or difficulties. It can be used to motivate oneself or to share views on resilience in overcoming life's challenges. This form of assertive speech is also found in the following tweet:

الصادق لا يحلف، والواثق لا يبرر، والمخلص لا يندم، والكريم لا يمن، والمحب لا يمل

“The honest person does not swear; the confident person does not justify; the sincere person does not regret; the generous person does not withhold; and the loving person does not tire.”

This statement is delivered to the hearer to provide an understanding of the meaning of honesty, trustworthiness, sincerity, generosity, and love. Locutionarily, the utterance is a series of statements describing positive traits such as honesty, confidence, loyalty, generosity, and love. It is an expression of qualities that are considered good in human behaviour. Based on the theory of illocution, the intention of the speech is a statement or message to the hearer. The speaker wants to convey that people who have these traits do not need to take certain actions, such as swearing or defending themselves, because these positive traits already reflect their character. Meanwhile, the perlocution in this speech is the impact or reaction expected from the hearer. By revealing these positive traits, the speaker may hope that people who read it will ponder and perhaps try to adopt these traits in their lives. The expected impact is to encourage people to act with integrity, confidence, loyalty, generosity, and love.

The context of this sentence seems to be to give positive thoughts to the hearer. It conveys the message that having good traits in one's personal character is better than performing immoral or questionable actions.

This form of assertive speech is also found in the following tweet:

يذهب كل شيء، ويبقى الله يغني عن كل شيء

“When I realized that nothing lasts, I ignored everything”.

This utterance locutionarily contains a literal meaning which explains that everything apart from God will vanish or pass away, and only God is eternal and sufficient. This is a statement about the eternal nature and majesty of God in human life. In this context, the illocution of this speech is assertive. The speaker expresses the belief or view that God is the only one who is eternal and sufficient. He does not give orders to the listener or express certain feelings, but rather conveys a belief or view of the greatness of God.

The perlocution of this speech is the response or reaction expected from the hearer. In this case, the speaker may hope that the hearer will reflect on the wisdom and helplessness of humans in the face of everything, as well as strengthen their belief in God.

This utterance is usually used in a religious or spiritual context. It can appear in discussions about faith or in conversations that highlight the uncertainty of the world and the wisdom of relying on God. It reflects a belief in the majesty of God and a reminder of man's dependence on Him in all things.

Directive Speech Acts

Directive speech acts encompass various types of language functions, such as requesting, giving advice, threatening, inviting, offering, informing, and so on ²⁶. In a specific context, speech acts can be used to command or order someone, but it is not limited to that. This type of speech act expresses what the speaker wants. In this study, researchers found 3 functions of directive speech acts, namely forbidding, commanding, and advising, each function found 2 utterances.

Prohibiting Directive Speech Acts

Prohibitive words such as “don't” are one of the characteristics of the prohibitive directive speech act. Prohibiting speech functions to give prohibitions so that the hearer can avoid a certain action or stay away from it. In this prohibitive directive speech act, the researchers found 2 utterances. For example, as follows:

لا تسامح كل من أطفأ السعادة في عينيك

“Don't forgive everyone who extinguishes the happiness in your eyes.”

Locutionarily, the utterance is a prohibition or command to someone not to forgive or pardon someone who has deprived them of happiness or caused grief in their life. It is an expression of prohibition to the recipient of the message. Illocutionarily, the utterance is the act of giving a prohibition to the hearer not to forgive or pardon someone who has caused suffering or sadness in their life. It is an order to preserve the feelings and rights of the recipient of the message. While, the perlocution of the utterance is the expected impact of the message recipient. The expected impact is that the recipient of the message may feel that they are being given orders not to spare people who have harmed them emotionally. This utterance may aim to give the recipient of the message the encouragement to protect themselves and their rights.

²⁶ Ballmer and Brennenstuhl; Fauzie and Kholisin, “Arabic Illocutionary Speech Acts On Twitter With The Theme Of Love Tindak Tutur Ilokusi Bahasa Arab Pada Twitter Bertema Cinta.”

In this context, the speaker describes a situation where someone has damaged or destroyed one's happiness (اطفأ السعادة في عينيك). Although the speaker does not explicitly issue a command, this statement expresses a prohibition or advice to the hearer not to forgive or be kind to the person who has ruined their happiness. Hence, contextually, this utterance can be considered a form of directive illocution that contains a hidden prohibition.

لا تأخذ جرعة كبيرة من الثقة ، أترك مكاناً للخيبة، ومكاناً لإستيعابها أيضاً

“Don't be overconfident, give room for disappointment, and room to absorb it too”

Locutionally, this utterance is a warning to the hearer. This utterance has the directive illocution of forbidding. The speaker is reminding the hearer not to be overconfident or overly optimistic in a situation. This illocution functions as a warning so that the hearers do not take actions that are considered risky or unwise.

With this utterance, the speaker hopes that the hearers will become more careful and wise in dealing with certain situations. They will hopefully internalise the message and avoid actions that may be excessive.

This utterance may appear in a context where someone is speaking to friends, family, or co-workers who are about to make an important decision or face a situation that has risks or uncertainties. The speaker is trying to instruct the hearer to avoid negative consequences that may result from an overly bold or overconfident decision.

Commanding Directive Speech Acts

The imperative form of a verb is a manifestation of a directive speech act. This speech act serves to request the hearer to perform an action. Two examples of commanding speech acts are found, namely:

ابن نفسك بنفسك لنفسك

“Build yourself with yourself for yourself.”

The locution in this utterance is an order or instruction to someone to “build yourself” or “develop yourself”. Illocutionarily, this utterance means an order to someone to be independent and make efforts to develop or build him/herself. The perlocution in this utterance is commanding or encouraging someone to take the initiative in developing him/herself. It is expected that the hearer will respond with encouragement to act independently in an effort to improve him/herself.

In the context of directive speech acts, this sentence functions as a command or instruction that aims to encourage hearers to take active steps in

developing themselves and not rely on others. It contains the message that individuals should take responsibility for their own personal growth.

غادر الأشياء التي لا تبادلك نفس الشعور

“Leave the things that do not give you the same feeling.”

The locution in this utterance is an order to “leave things that don’t have the same feelings as you”. As for the illocution, the utterance gives an order to someone to leave or let go of relationships or things that do not love each other or have the same feelings. This can refer to relationships of friendship, love, or other things. Whereas, perlocutionary is to inspire the hearer to take action in line with the order, which is to leave things or relationships that are not healthy or do not have the same feelings. It is expected that the hearer will respond by considering avoiding emotionally unhealthy relationships or situations.

In the context of directive speech acts, this sentence contains a message or command to the hearer to avoid unhealthy relationships or situations or not understanding each other's emotions and feelings. It is some advice to maintain more positive and supportive relationships in life.

Advising Directive Speech Acts

Advising is a directive speech act because this utterance serves to give advice. In this directive type, the researchers found 2 utterances that serve as advice, as follows:

قد يؤخر الله الجميل ليمنحنا الأجل

“God may delay the beautiful to give us the most beautiful.”

This utterance is a statement about the possibility of God delaying something good to give something better. This utterance has an illocution as a directive illocution of advising. The speaker is giving advice to the hearer that sometimes, in life, good things may be postponed by God so that we can get better ones in the future.

With this utterance, the speaker hopes that the hearers will feel more patient and willing to accept changes or delays in their lives. They will hopefully have faith that whatever God is doing is for their good, even though it may be difficult to understand at first.

This utterance often appears in the context of conversations about life, hope, and religious beliefs. The speaker may be speaking to someone who is facing difficulties or disappointments in their life, and they are trying to give advice and support by reminding them that God always has a better plan for each individual.

لا تعط شخصاً أكبر من حجمه فيتمرد، ولا تعط شخصاً أقل من قدره فيرحل

“Don't give someone more than they deserve, or they will rebel, and don't give someone less than they deserve, or they will leave.”

The locution in this utterance is an order or advice to “not give someone more than he should or more than his capacity” and “not give someone less than he should or less than his value or ability”. This is advice about balanced and fair giving. Based on the illocution, the utterance aims to give advice to someone about the importance of giving rights or treatment in accordance with one's capacity, value, or ability. It is a warning against giving unfair or inappropriate treatment to others. The perlocutionary meaning is to expect that the hearer will respond with understanding and awareness of the importance of giving fair and balanced treatment to others, according to their capacity or value.

In the context of directive speech acts, this utterance contains a message to provide fair treatment and in accordance with the values and positions of individuals and avoid inequality that can cause problems or problems.

Expressive Speech Acts

Expressive speech acts refer to a form of speech that is used to honestly express psychological states related to a particular thing in a propositional context²⁷. In simple terms, these speech acts are of various types, such as disappointment, hope, romance, and worry. This means that expressive speech acts are used to evaluate or assess something that is mentioned in the speech.²⁸ In the type of expressive speech acts, the researchers found 13 utterances in this type which are classified into functions, namely expressions of disappointment, hope, love, and worry.

Disappointing Expressive Speech Acts

Disappointment is one form of expressive speech act. Disappointment means the feeling experienced when the speaker finds out that reality does not match their expectations. In this definition, the expressive speech act of disappointment can be found in 13 tweets, including the following:

وكأنني أخبرتك بما يؤلني فعاقبتني به

“It's as if I have told you what hurts me and you punished me with it.”

The utterance is an expressive speech act that shows the feeling of disappointment in the speaker. Locutionally, the utterance means the speaker's

²⁷ John R. Searle, Ferenc Kiefer, and Manfred Bierwisch, *Speech Act Theory and Pragmatics* (London: D. Reidel Publishing Company, 1980).

²⁸ Stambo and Ramadhan, “Tindak Tutur Ilokusi Pendakwah Dalam Program Damai Indonesiaku Di TV One.”

disappointment with the hearer's response to the speaker. As for the illocution, the utterance intends to express feelings or experiences that make the speaker feel that he has been treated unfairly or punished as a result of the expression of his feelings. This could reflect a feeling of dissatisfaction or disappointment with the reaction or treatment he received after speaking openly. While the perlocution of this sentence is to create an understanding that the expression of feelings or complaints has led to unexpected or unwanted treatment or responses. It is expected that the hearer will respond with understanding or regret towards the impact of what the speaker has expressed.

In the context of expressive speech acts, this sentence contains an element of regret or dissatisfaction with the hearer's actions which are considered harmful or unfair. The speaker tries to influence the hearers to reflect on or change their actions by expressing his feelings towards the action.

يكسرك غالي ويجبرك غريب، والغريب يصير غالي والغالي يرجع غريب

“A loved one sometimes hurts you, and a stranger is the one who heals you, so that the stranger becomes loved and the loved one becomes a stranger.”

The feeling of disappointment from the speaker can also be seen from the above utterance. The locution in this utterance is a statement that describes a pattern or cycle in relationships or life. It states that someone who is initially considered important or valuable (غالي) in your life can eventually become a stranger (غريب) in your life, and vice versa, someone who is initially a stranger (غريب) can become important or valuable (غالي) in your life. The illocution of this sentence is to convey a message about the complexity of relationships between individuals in an emotional context. This sentence contains the message that the relationship between a person and another person can change from close to distant and vice versa. It is an expression of one's feelings and experience of the dynamics of human relationships. The perlocution of the utterance is to invite thoughts about changes in relationships and life and awareness of the dynamics that may occur. It is expected that the hearer will respond with an understanding of the importance of awareness of change and value in life.

In the context of expressive speech acts, this sentence is used to express feelings and experiences in relationships between individuals. It reflects an understanding of how human relationships can be fluid and complex, and how feelings and relationships can change over time.

لن يؤذيك من يكرهك بل من أحبته بصدق

“Those who hate you will never hurt you, but those whom you love with sincerity are the ones who can hurt you.”

The locution in this utterance is an expression of disappointment that “it is those whom you really love sincerely who can hurt you,” or “those who have

sincere feelings for you are the ones who have the potential to hurt you”. While, the illocution in the utterance is an expression of disappointment and a warning to someone that the greatest vulnerability to pain or disappointment comes from relationships that are full of love and sincerity. It can be intended as advice to be careful in emotional relationships. The utterance has the per locution of creating awareness about the potential emotional risks that may be associated with a loving and sincere relationship. It is expected that the hearer will respond with an understanding of the complexities of emotional relationships and feelings.

In the context of expressive speech acts, this sentence contains an element of disappointment about the potential dangers that may arise in personal relationships, especially with people you sincerely love. It is an expression of concern or worry for your own or the hearer's safety or feelings.

Hoping Expressive Speech Acts

Expressing hope is one of the functions of expressive speech acts. The speech act of hoping is a form of utterance expressing the speaker's desire for something to happen in the future. Researchers found a tweet that serves the function of expressive utterance of hope as follows:

أتمنى أن نجد نهاية نستحقها بعد كل ما مررنا به

“I hope we will find an ending that we deserve after all that we have been through.”

The locution in the above utterance is the hope that “we will find an appropriate ending after all we have experienced,” or “we will experience a settlement or result that is worthy of our struggle”. The illocution of the utterance is to convey the hope or desire for an adequate ending after facing various challenges or struggles. It can be meant as an expression of resilience and hope to get a proper outcome after a difficult journey. And it has perlocution which intends to create an understanding that after experiencing struggles or trials, one hopes to get a satisfactory result or a proper ending. It is expected that the hearer will respond with an understanding of wanting to get an adequate resolution or ending after going through a struggle.

In the context of expressive speech acts, this sentence is a way for speakers to express their feelings of hope for an adequate or appropriate ending after a life journey full of experiences. It is an expression of the speaker's feelings that they want to convey to others.

الله يديم لنا الناس اللي نرتاح لما نكلمهم

“May God always bring someone to us whom we feel happy talking to.”

Locutionally, this utterance is a prayer or wish to God by saying “may God maintain for us people who make us feel comfortable when talking to them”. While illocutionarily it is conveying a prayer or wish to have people in our lives who make us feel comfortable and happy when talking or interacting with them. It expresses gratitude and hope to maintain a positive relationship. It also has perlocution which intends to create an understanding of the importance of positive social relationships and people who provide comfort in communication. It is expected that the hearers will respond with loyalty to the valuable and important relationships in their lives.

In the context of expressive speech acts, this sentence contains elements of expression of feelings of hope and appreciation for people who provide comfort in communication. It is a positive expression about relationships and social interactions with people valued by the writer.

Loving Expressive Speech Acts

Love is one of the functions of expressive speech acts. Love, based on its definition, is a feeling that arises from attention and affection. A speech act that expresses the speaker's affection can be found in the following tweet:

أرى بك شيئاً مُختلفاً عن البقية، لا أعلم ماهو ولكنّه يشبهني و يناسبني و أنتحي إليه كثيراً

“I see in you something different from others, I don't know what it is, but I know it has similarities to me, suits me, and I really like it.”

In the utterance, the speaker writes this tweet to express his attraction or love for someone or the hearer. The locution in this utterance is the statement that “I see something different in you compared to the others,” or “I feel there is something special or unique about you that I find hard to express in words”. Illocutionarily, the utterance is an expression of a feeling or thought that there is something interesting or special in a person, even if it is difficult to clearly explain or identify it. It can be meant as a compliment or an expression of love and attraction towards someone. The perlocution of this utterance is to create an understanding that the speaker feels connected or has special feelings towards the hearer. It is expected that the hearer will respond with appreciation or positive feelings towards the statement.

In addition to the expression of the speaker's liking for his lover, in the speech there is also an expression of praise conveyed by the speaker which is located in the sentence 'I see in you something different from other people', of course the word *مختلف* in this context has a positive connotation, namely the thing that makes the hearer special because it has something that is not owned by others.

In the context of the expressive speech act of love, this sentence contains the element of expressing deep feelings of love and attraction towards

the person. The speaker lovingly tries to convey how the person is special and different in his/her view, and how the person creates a strong feeling of attachment.

بكل ودّ أنا أودّك

“With all affection, I love you.”

Locutionarily, this utterance contains a simple and direct expression of affection. The words “بكل ودّ أنا أودّك” literally mean “With all affection, I love you”. The dominant illocutionary speech act in this speech is the expression of love or affection. The speaker wants to sincerely express feelings of love and affection to the hearer.

The purpose of this utterance is to express feelings of affection to the addressee. The speaker hopes that the hearer will feel sincere affection and care from the speaker. Perhaps the speaker wants to make the addressee feel appreciated, loved, or happier after hearing this expression.

Context is important in understanding the meaning of this expression. This expression is often used in the context of a romantic relationship, but it can also be used in the context of friendship or family relationships to express positive feelings towards someone. In some situations, it can have a strong emotional impact and strengthen the bond between the speaker and the hearer.

Worrying Expressive Speech Act

Worry is one of the forms of expressive speech acts. Worry is a feeling of fear (anxiety, uneasiness) about something that is not yet known for sure. The researchers found a form of expressive speech act of worry in the following tweet from @gbranit:

أخاف أن يفنى بنا العمر ونحن نتخيل

“I'm afraid that our lives will be wasted while we're only imagining.”

This is an expressive speech act that has the function of expressing the speaker's worry. Locutionarily, this speech act is an expression of fear or worry that “time will pass and we are still only imagining”, or “we may not really live a life full of experiences”. As for the illocution, this speech conveys a feeling of fear or worry about missing out on time or opportunities in life. It expresses anxiety about the possibility of missing out on real life experiences. The perlocution in this utterance intends to create an understanding of the fear or worry towards effective use of time and meaningful life experiences. It is expected that the hearer will respond with thoughts about the importance of living life well and taking action to avoid future regrets.

In the worrying expressive speech act, this sentence reflects the feelings of the speakers who express their worry and anxiety about the future and the

use of their time. They remind themselves and perhaps others of the importance of taking concrete actions in life to realise their dreams and goals before time passes.

Commissive Speech Acts

Commissive Speech Act is a type of speech act that demands the speaker to commit to doing something in the future. Examples include using words like promise, swear, refuse, threaten, and guarantee²⁹. According to Ramdhani & Apriliani³⁰, commissive utterance is a form of speech act that functions to state something indicating that the speaker is involved in a future agreement. Based on the researcher's findings, the following tweets from @gbranit fall into the category of commissive utterance:

سأعيش على أمل أن كل شيء سيصبح جميلاً مادام لنا رب يقول كن فيكون

“I will live in hope that everything will be beautiful as long as we have a God who says be and it is.”

It can be seen that the above utterance belongs to the commissive type which shows the promise and commitment of the speaker. The locution in this utterance is the statement that “I will live with the hope that everything will be beautiful”, and “I believe that God has the power to make everything come true”. The illocution in this utterance is stating the intention or commitment to live with hope and belief in God who can change things for the betterment. It reflects the determination to live with faith and optimism. While, the perlocution is to create an understanding that the speaker is committed to living with hope and faith in goodness, as well as to inspire or encourage the hearer to see life with a positive outlook and strong faith.

In this context, the speaker is expressing an intention or determination to live with the expectation that everything will be beautiful, with the belief that God will make it so.

لم أعد كالسابق أبداً، سأصافح النهايات الباردة بكل ودّ

“I will not return to the way I was before, now I will embrace the cold endings with love.”

The above utterance describes the use of commissive speech acts in the function of promising. The locution in this utterance is the statement that “I will

²⁹ Ballmer and Brennenstuhl, *Speech Act Classification*; Taha, Iswary, and Asad, “Tindak Tutur Ilokusi Deklaratif, Asertif, Komisif, Dan Direktif Dalam Berita Acara Pemeriksaan (BAP) Polda Maluku Utara Acts of Declarative , Assertive , Commissive , and Directive Illocutionary Speech in the Minutes of Investigation (BAP) of the N.”

³⁰ (2023)

no longer be like before”, and “I will welcome the change or the end with a friendly attitude and full of kindness”.

Illocutionarily, the utterance is a statement of intention or commitment to change and be more positive and kinder in the face of an ending or changing situation. It reflects a determination not to maintain a cold or negative attitude. The perlocution of the utterance is to create an understanding that the speaker is committed to better behaviour and a better attitude towards change or endings. It is expected that the hearer will respond with an understanding of the goodwill and commitment to change.

In this context, the speaker is expressing a determination to change their behaviour or attitude in a more positive and kind way.

أنا أبحث دائماً عن الخير في الناس، والشر سيظهرونه بأنفسهم

“I will always look for goodness in people, because evil will reveal itself on its own.”

The locution in this utterance is the statement that “I always look for the good things in others”, and “I believe that a bad person will show his own bad nature”. As for the illocution, this utterance intends to express the intention or commitment to always be positive towards others and to keep looking for the good side in every individual. It also reflects the belief that bad behaviour will reveal itself in people who are not good.

The perlocution of this utterance is to create an understanding that the speaker is committed to being positive and looking for the good in others. It is expected that the hearer will respond with an understanding of the importance of a positive attitude and a belief about human nature. In this context, the speaker expresses a commitment to always look for the positive or good in others, and a belief that bad people will show their own bad nature.

In the context of commissive speech acts, this sentence contains an element of commitment or promise from the speaker to always have a positive outlook and look for the good in others. It is a statement of moral commitment to be kind to others.

Declarative Speech Acts

Speech acts that fall into the category of declarative speech acts are characterised by the fact that the successful performance of one of these acts results in a correspondence between the proposition expressed and the actual state of affairs³¹. Examples of such acts include resigning, firing, excommunicating, baptising, appointing a person to a role, and declaring war. In essence, these actions involve making statements or declarations that have real-

³¹ Ballmer and Brennenstuhl, *Speech Act Classification*.

world consequences and change the state of affairs to conform to what is asserted or declared. The following are the declarative speech acts found in the research sample:

اخترت نفسي والنفوس عزيزة

“I chose myself, and souls are precious.”

At the level of locution, this utterance is a statement or declaration. The speaker expresses an action or decision that has been taken. Illocutionary, this utterance can be considered a declarative act. The speaker states unequivocally that he has chosen himself, and therefore, may portray a sense of courage or independence. The expected effect or reaction of the hearer or reader is a sense of appreciation for the speaker's decision to choose herself. The utterance may be intended to inspire or give a message about the importance of having self-esteem and independent decisions.

The context may be related to a situation where the speaker wants to emphasise the importance of strong decision-making and awareness of self-worth in facing challenges or important decisions in life.

تدوم المودة ، فقط مع الأصيل

“Love endures, only with the genuine.”

This speech is locutionarily a statement or declaration about the nature of “*mawadda*” (مودة) or “love” that can endure and last in relationships only if it is genuine or authentic. Illocutionary, it is a declaration that implies the message that a genuine and sincere relationship is one that can last in the long run. It can serve as encouragement or advice on the importance of honesty and sincerity in relationships.

The purpose of this statement is to communicate the importance of sincere friendship to the listener. It may aim to support or encourage others to prioritise honest and sincere friendship in their relationships. This sentence can be used in various contexts, such as in advice to someone who is experiencing difficulties in a friendly relationship or as a reminder of the importance of sincerity in interacting with others.

Conclusion

Based on the research conducted on the tweets of the @gbranit account, which amounts to 30 tweets, several illocution speech act types are being used, including assertive, directive, expressive, commissive, and declarative. Based on the frequency of use, the most used illocution speech act type in @gbranit's tweets is expressive, amounting to 13 tweets that convey disappointment, hope, love, and worry. Assertive speech acts, consisting of the

speaker's statement or belief about something, are found in only 3 tweets in this research.

Meanwhile, commissive speech acts are found in one function, which is the speaker's promise and commitment that involves future actions, with a total of 5 tweets. Furthermore, directive speech acts are found in several functions, including prohibition, command, and advice, with a total of 6 tweets. Specifically, the directive speech act about prohibition amounts to 3 tweets, while the command speech act amounts to 3 tweets, and the advice speech act amounts to 2 tweets. While the declarative speech acts found amount to 3 tweets.

Based on that, it can be concluded that the type of speech that often appears on the @gbrant twitter account is expressive illocutionary speech acts, including expressions of disappointment, hope, sadness, anger, and worry so that the account becomes a place to express what is in the speaker's mind.

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