



# Illocutionary Speech Acts in @gibran\_tweet and Their Use as Teaching Materials for Response Texts

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**Abstract.** An illocutionary speech act is a speech act in which doing something is based on what is spoken by the speaker. Based on the application of illocutionary speech acts, it can be used as teaching material for response texts. The objectives of this study are as follows. (1) Identifying forms of illocutionary speech acts in @gibran\_tweet. (2) Describing the use of illocutionary speech acts in the learning of response texts. This research is a type of qualitative descriptive research. The data used in this study was Gibran's speech in the form of an illocutionary speech act. The data source used in this study is a Twitter account @gibran\_tweet. Data collection techniques carried out in this study using documentation, listening and recording techniques, as well as library techniques. In this study, the data were analyzed using pragmatic matching methods and the basic techniques of the matching methods used, namely HBSP, HBS, and HBB. Based on the results of the analysis in @gibran\_tweet five types of illocutionary speech acts were found, namely assertive, directive, declarative, commissive, and expressive. The most form of illocutionary speech act in @gibran\_tweet is the assertive form, while the least form is the directive form. Its use is used as learning material for response texts in accordance with the Merdeka Curriculum with reading and viewing elements, as well as writing elements in the form of Student Worksheets (LKPD) with learning outcomes where students are able to interpret information and convey expressions of sympathy, concern, empathy or pro contra opinions from the response text.

**Keywords:** Teaching Materials · Speech Act · Response Text · Illocutionar

## 1 Introduction

During the time, communicating with others becomes easier. Nowadays, communication is not limited by time or space and can happen anywhere. There are two main categories of communication namely direct verbal communication and indirect verbal communication such as written communication. Today, indirect verbal communication is not limited to in-person conversations or meets. Electronic media can be used as a means of oral communication so it is very useful for communication without having to meet in person.

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M. H. Hikmat et al. (Eds.): ICOLAE 2022, ASSEHR 757, pp. 917–934, 2023.

[https://doi.org/10.2991/978-2-38476-086-2\\_78](https://doi.org/10.2991/978-2-38476-086-2_78)

Social media is in great demand by people in today's era, both adults, teenagers, and children. It is one of the means of interaction of community communication. The use of social media is more accessible to the whole community. Social media also allows interaction between people over the internet. The internet also gives users the opportunity to establish personal relationships and share identities with others. Indonesians most often use Facebook, Twitter, and Instagram. Texts, photos, and videos can all be used to share information across these various social networks. In this case Twitter has the most users of all social networks. Twitter is one of the famous social media not only in Indonesia but also in the world created by Jack Dorsey [1]. Gibran Rakabuming Raka, the Mayor of Solo is one of those who actively uses social media, especially Twitter. Gibran uses Twitter social media to update governments and local governments and the state of affairs in dealing with public issues. A lot of information about Solo's current condition on the Twitter account @gibran\_tweet. Many tweets from the Solo Mayor's social media accounts are in the form of text, photos, and videos. Gibran usually replies to tweets from people who complain about problems in the Solo area on his Twitter account.

Some social media users use diverse words and languages in their tweets. In some cases, there are parties who perform speech acts are speakers or writers who use their language simply and directly. However, in some other respects there is also a speaker who conveys it implicitly to his speech partner or reader. This is according to circumstances, situations, and conditions. Language is used for communication tools that play a very important role in human life. Language which is a communication tool has a function as a tool to be able to convey the intention that the speaker wants to convey to the speech partner. Language is not only used as a tool for communication, but also an information medium to add insight that can be done directly and indirectly as in social media [2].

Speech acts serve to express and convey the attitude of the speaker to the speech partner according to the situation when the speech event is occurred. According to Widodo and Sumarta in [3], speech act is one of the pragmatic studies of the branch of linguistics that examines language from the aspect of its actual use. Pragmatik is a branch of linguistics that studies the reciprocal relationship between functions and forms of language. In pragmatik there are limitations i.e., within very simple limits, implicitly covering the use of language, communication, context, and interpretation. Pragmatik context plays a powerful role in determining the intent of the speaker when interacting with the interlocutor. Pragmatic linguistics is a study that analyzes aspects related to speech that are not derived from the formal nature of words or sentence constructions [4]. Leech said that pragmatics is a study that deals with meaning in the relationship of speech situations [5]. However, an analysis of linguistic meanings is performed by examining how an utterance is used and how it relates to a particular pragmatic context. Speech acts are a means of expressing thoughts as well as feelings [6]. According to Putrayasa in [7] stated if speech acts are activities of speakers using language to speech partners for communication. The meaning conveyed is not only determined by the use of language when speaking, but a broader aspect of communication, including the situational aspect of communication. Speech events are linguistic interactions that occur or take place in one or more forms of speech involving two parties, namely speakers and speech partners, with the main utterance at a certain time, place, and situation. Therefore, speech acts depend largely on the context in which the speaker speaks. It is understood in terms of the activity and context in which the utterance occurs.

There are different types of speech acts that we can know. Austin stated that there are three speech acts, namely, locutionary acts, perlocutionary acts, and illocutionary acts [8]. Searle sees if the speech act is seen from the listener, that is, how the listener

reacts to speech and how he interprets the intention of the speaker when they use certain speech [9]. There are several forms of speech acts, yakni locution, perlocutiony, and illocutionary speech acts [10].

First, a locutionary speech act is a speech act that simply says something and also gives information. So, a locutionary speech act is an utterance that simply states something. Locutionary speech acts are the act of conveying information provided by the speaker in connection with speaking activities and are not responsible for taking certain actions in response to the speaker. In speaking behavior, the speaker says something that takes precedence over what he says [11].

Second, a perlocutionary speech act is the act of expressing something. According to Austin, perlocution is the action we produce when we express something like persuading, saying, startling, getting angry, and inflammatory [8]. A perlocutionary speech act is a speech act related to the speech of another speech partner that relates to the nonlinguistic attitudes and behaviors of the other speech partner [12]. Therefore, the act of perlocution is understood to be due to the causal relationship between two speech events by the speaker.

Third, illocutionary speech acts according to Habermas are speech acts of doing something based on what is spoken by the speaker [8]. This illocutionary speech act relates to who spoke to whom, when and where the speech act was performed [13]. Therefore, the context of speech needs to be included in the speaker's situation. This research focuses on illocutionary speech acts. In this case Searle completes the speech act expressed by Austin [14]. Illocutionary speech act according to Searle [15] divided into five, namely assertive, directive, commissive, declarative, and expressive. Assertive is stating something according to the truth or as it is or simply telling, preaching, conveying something to the speech partner. Directive is a speech act that aims to command, beg, tell, ask, etc. to the speech partner so that the speech partner does something or produces something in the form of actions taken by the speech partner. Commissive is an act of speech bound to a promise or oath to be performed or fulfilled by the speaker as spoken. Declarative is a speech act that contains the intention of declaring or stating something that can be stated by a speaker who has authority, whether political, government officials, social officials, educational officials, etc. to ensure conformity between the content of the proposition and reality. Expressive is a speech act that contains expression or sympathy, that is, the expression of the speaker of what is being experienced or felt by the speech partner.

Previous research used by researchers as a reference in conducting this research, including: [15–18], dan [11]. From these studies, similarities were found in the form of research focuses that focused on illocutionary speech acts. Both use theories from Searle. The difference is in the form of the object of research which is carried out. Based on the background description of the problem above, the objectives in this study are outlined as follows. (1) Identifying forms of illocutionary speech acts in @gibran\_tweet; (2) Describing the use of illocutionary speech acts in the learning of response texts.

## 2 Method

This research uses a qualitative descriptive method. The qualitative descriptive method in this study was carried out naturally and has the nature of discovery. Then the descriptive method is carried out by collecting, grouping, and explaining information about the situation that is happening through words and pictures instead of numbers [19]. So, the

qualitative descriptive method is a research procedure that produces data in the form of written and spoken utterances from what can be observed [10]. This research is not in the form of numbers but in the form of explanations.

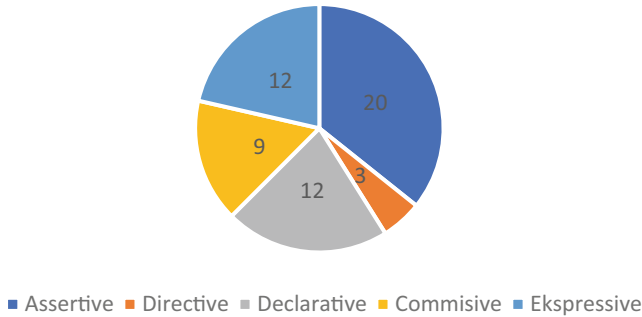
The data used in this study is Gibran's speech in the form of an illocutionary speech act on a Twitter account @gibran\_tweet. Data used was taken from June – September 2022. The data source used in this study is a Twitter account@gibran\_tweet. Data is collected objectively with documentation techniques and listening techniques according to [20] is an activity of listening to the use of written arrangements, and the recording technique is used to record the form of speech of speakers with speech partners in @gibran\_tweet, as well as library techniques by reading books and the results of previous research. Later in this study the data were analyzed by pragmatic matching methods according to Mahsun in [21] that is, it is focused on established meanings in addition to vocabulary elements, such as problems relevant to meaning, information, context, speech, and other problems. that is, it is focused on established meanings in addition to vocabulary elements, such as problems relevant to meaning, information, context, speech, and other problems. The basic technique used is the extralingual comparative relationship technique, which connects things outside the language such as speech acts and the context of the speech. In the analysis stage, the author reads @gibran\_tweet utterances, then recorded, analyzed, and coded according to the theory, then looks at the relationship and compares the differences between the theory and the findings of the analysis. Furthermore, the follow-up technique of this research uses the comparison technique to equate the subject matter (HBSP), which is a technique whose goal is to find similarities in the main points of the distinctions and similarities used by applying the technique of comparing comparisons to equate (HBS) and the technique of comparison to differentiate (HBB) [22]. The ultimate goal is to find the main similarities between the data being compared. The HBSP technique is extra lingual, connecting the forms of language (illocutionary acts) with things outside language, namely the use of language based on the context.

### 3 Result and Discussion

This research was conducted on the Twitter account @gibran\_tweet. In this account, 56 data of illocutionary speech acts were found. Data was obtained through utterances in the form of illocutionary speech acts on the Twitter social media account @gibran\_tweet from June to September 2022. Next, the researcher presents illocutionary speech data taken from the @gibran\_tweet Twitter account. In the theory mentioned, Searle divides the forms of illocutionary speech acts into five types. The five types of illocutionary speech acts are 1) assertive, 2) directive, 3) declarative, 4) commissive, and 5) expressive [22]. Figure 1 shows the number of illocutionary speech acts contained in the @gibran\_tweet account.

#### 3.1 Forms of Illocutionary Speech Act in @gibran\_tweet

An illocutionary speech act is a speech act that has the intention of doing something. Austin stated that illocutionary speech acts are speech acts that have the purpose of carrying out an action and the ability of speech. Usually, these illocutionary speech acts are identified by explicit performative expressions [22]. Illocutionary speech acts are speech acts with the intent and ability to speak that aim to say or do something [23]. The following are illocutionary speech acts contained in the @gibran\_tweet account.



**Fig. 1.** Illocutionary Speech Act Diagram in @gibran\_tweet

### 3.1.1 Assertive Speech Act

Assertive speech acts are speech acts which function to explain or express something according to the truth or as it is. Assertive speech acts are speech acts that are spoken by speakers with the aim of simply providing information that can be proven to be true or not [24]. The form of assertive speech acts is to state, inform, explain, refuse, sue, and others [22]. There are three forms of assertive illocutionary speech acts that researchers have identified in @gibran\_tweet in the period from June to September 2022. The three forms of speech acts are assertive speech acts to refuse, assertive speech acts to declare, and assertive speech acts that serve to notify. Of the three forms of assertive speech acts, it turns out that the most commonly found is the form of assertive speech acts that serve to inform. Table 1 is a sample of speech acts contained in @gibran\_tweet that contain assertive speech acts.

#### 3.1.1.1. Assertive Speech Acts to Refuse

On data with code A/MNL/28 is an assertive speech act of refusing. The assertive speech act of refusing is a form of speech act that disapproves of an utterance. In this speech act, Gibran's speech is included in the type of assertive illocutionary speech act of refusing because it can be seen from Gibran's speech that he strongly rejects the suggestion to warn UMKM actors whose parking disturbing the road traffic. The act of rejecting speech is characterized by the presence of the word "*gak!*" (No) and had a firm intonation, so that in doing so Gibran had firmly rejected advice. The assertive speech act of refusing to be described was that Gibran refused to warn in advance the UMKM actors who parked in random locations that could disturb other road users. The speakers in the TT above are @gibran\_tweet. Gibran's hope is that the road can be used according to its function and as it should be, not to sell for personal use but the road belongs to road users. In order for road users to feel safe and comfortable, the advice or proposal should be rejected.

#### 3.1.1.2. Assertive Speech Acts to Declare

In the data with the code A/MYT/12 is an assertive speech act to declare or to state. This act is a speech act that expresses the heart as well as the mind carried out by the speaker. The utterances conveyed by Gibran in the @gibran\_tweet in this section have the intention of stating or providing information on something and are used to perform an action. This can be seen from Gibran's statement informing that according to him, Karanganyar is not part of Solo, so it is not his authority to be able to repair the damaged road. In this case it can be said to be assertive stating because we can know from the word "but my authority is only in Solo". Gibran was clear that he only wanted to provide

Table 1. Assertive Speech Act

Data Code	Speaker	Speech
A/MNL/28	@gibran_tweet	<i>Gak!</i> (No!)
A/MY/T/12	@gibran_tweet	<i>Bukan beda mbak. Tapi wewenang saya hanya di Solo. Jika ada masalah di Solo saya akan bertanggung jawab. Masa saya ikat ngurus jalan rusak di kota lain.</i> (Not different sis. <b>But my authority is only in Solo.</b> If there is a problem in Solo I will be responsible. It's time for me to take care of damaged roads in other cities.)
A/MBT/31	@gibran_tweet	<i>Hallo semua. Besok jam 18.30 akan ada giveaway 5 sneakers #aeroxgibran untuk penonton liga solo di gor. Sritex.</i> (Hello all. Tomorrow at 18.30 there will be a giveaway of 5 #aeroxgibran sneakers for solo league viewers at the Sritex gym.)

information if Karanganyar was not his authority and not his territory. This assertive speech act to state is also described that Gibran has clearly stated that Karanganyar is not his authority because it is not part of Solo, while Gibran himself is the Mayor of Solo. The “stating” utterance spoken by Gibran is considered very important so that his opponents understand that Karanganyar is not included in the Solo region. The speakers in this tweet are on @gibran\_tweet.

### 3.1.1.3 Assertive Speech Acts to Notify

In data coded A/MBT/31 is an assertive speech act of notifying. Assertive speech acts notify are speech acts that convey information for others to know. In the data, Gibran wanted to convey his remarks with the intention of informing the interlocutor about the existence of a shoe giveaway that can only be obtained when watching the Solo League at Gor Sritex. We can know this from Gibran’s speech that tells readers if there is a shoe giveaway for Solo League viewers who watch live at Gor Sritex. The above speech act is an assertive speech act that serves to notify that is by marking the word “tomorrow at 6.30 pm there will be a giveaway”. Gibran has already notified the readers. The assertive speech above is described as saying that Gibran simply wants to notify the reader that tomorrow at 6:30 pm there is a giveaway of 5 sneakers #aeroXgibran for Solo League spectators who are watching live on Gor Sritex. The speaker in the above speech act is Gibran and the reader as his speech partner. Gibran’s hope, of course, is that readers will immediately watch the solo league basketball match held at Gor Sritex so that they can take part in the giveaway and get the sneakers because Gibran has provided clear information.

## 3.1.2 Directive Speech Act

A directive speech act is a speech act that produces an action. A directive speech act is a speech act for a speech partner to perform an action from what has been said by the speaker [25]. According to Seale, if we expect others to do something we want, we can invite or suggest something that can be done in a more assertive way such as using high intonation [14]. There are several forms of speech in this directive speech act such as commanding, prohibiting, ordering, and recommending. It goes hand in hand with [22] which states if the directive speech act is carried out by the speaker to his speech partner such as commanding, asking, inviting, instructing, coercing, begging, etc. According to Harnish, Searale and Bach, the form of directive speech acts is ordering, commanding, begging, asking, recommending, asking, prohibiting, and allowing [26]. There are three forms of directive speech acts that researchers have identified in @gibran\_tweet accounts during June to September 2022. The three forms of speech acts are begging, instructing, and inviting. In Table 2 are the forms of speech acts contained in the @gibran\_tweet account which contain directive speech acts.

### 3.1.2.1. Begging

A directive speech act that states begging is a speech that forces the speech partner to fulfill the speaker’s wishes. The act of begging speech has a meaning that wants its speech partner to be able to fulfill the wishes of the speaker and must be done [26]. In the data with the code D/MHN/13 is the directive speech act of invoking. In this case the speaker delivers his speech with the intention of begging with his speech opponent to be able to help him. In the speech act above, it is clearly included in the directive speech

Table 2. Tindak Tutur Direktif

Data Code	Speaker	Speech
D/MHN/13	@gibran_tweet	<i>Tolong rekomendasi nama anak yang ada unsur Naruto dan makanan tradisional bercita rasa manis pedas.</i> (Please recommend a child's name that has Naruto elements and traditional sweet and spicy food.)
D/MGT/02	@gibran_tweet	<i>Sekali lg jangan lupa ke car free day</i> (once again don't forget to car free day)
D/MGJ/02	@gibran_tweet	<i>Sekali lg jangan lupa ke car free day</i> (once again don't forget to car free day)



act of begging, because we can know from the word “Please” where Gibran expressed his desire to ask the speech partner to find the child’s name according to the criteria already mentioned, namely the name of the child containing Naruto elements. Naruto is a character in the world of film animation as well as traditional food that has a spicy sweet taste. This speech act can also be described as Gibran begging the speech partner to find the name of the child who has Naruto elements as well as traditional food with a spicy sweet taste. This directive speech act is also expressed directly because Gibran expects direct action from the speech partner. This utterance also uses “please” which is a marker if the utterance is a request that the speech partner wants to find the child’s name [26]. The speaker in this speech act is @gibran\_tweet and the speech partner is the reader.

### **3.1.2.2. Instructing**

The directive speech act instructs the speech partner to do something requested by the speaker. Instructing means the form of action that must be performed by the speech partner [12]. In the data with the code D/MGT/02 is a directive speech act in the form of instructing the speaker to deliver his speech instructing or telling his speech partner to come to the care free day event. The speech act is clearly included in the directive speech act of instructing or ordering. This is known from the word “once again” where Gibran asked to come to the car free day. This speech act can also be described in that Gibran instructs his speech partners not to forget to go to the car free day event because while they are there they can exercise and can help UMKM who are peddling their wares. The directive speech act of instructing in the tweet was also expressed directly by Gibran where he emphasized to the speech partner not to forget to go to the car free day event. The speaker in the tweet is Gibran and his partner is the reader.

### **3.1.2.3. Inviting**

In the data with the code D/MGJ/02 is also a directive speech act of inviting form. The speech act of inviting is used to direct the speech partner to carry out the activities specified in the utterance. In this speech, the speaker conveys his speech with the intention of inviting the speech partner to come to the car free day event. We can see this from “don’t forget to go to the car free day event” where in this speech Gibran indirectly invites his speech partners, namely readers, to come to the care free day event. This directive speech act can be described if Gibran invites the speech partner not to forget to come to the car free day event. The speaker is Gibran and his partner is the reader.

## **3.1.3 Declarative Speech Act**

Declarative speech acts are speech acts to ensure conformity between propositions and their authenticity. A declarative speech act is a speech act used by speakers to create new conditions after deciding something [27]. This speech act is also used to influence and change a certain situation or event that is happening [28]. The use of statements stating a truth identifies the existence of this declarative category. So, in this declarative speech act provides short-term change to the speech partner through a speech from the speaker or a realistic result from the speech partner. The forms of declarative speech acts are, such as legitimating, deciding, granting, allowing, canceling, and others [22]. There are five forms of declarative speech acts that researchers have identified in @gibran\_tweet during June to September 2022. The five forms of speech acts are forgiving, permitting,

**Table 3.** Declarative Speech Act

Data Code	Speaker	Speech
K/MGP /04	@gibran_tweet	<i>Sudah beres. Sudah dikembalikan. Pelaku <b>sudah minta maaf</b>. Rekaman CCTV sudah di tangan saya.</i> (It's done. It's been returned. The perpetrator has <b>apologized</b> . CCTV footage is in my hands)
K/MGZ /14	@gibran_tweet	<i><b>Monggo</b> seng meh sambat meneh. Mumpung dino Sabtu.</i> (Please those who want to complain. During Saturday)
K/MG B/26	@gibran_tweet	<i>Betul Pak. Dan kebanyakan bukan warga Solo. Tadi pagi <b>sudah ditangani</b>.</i> (That's right sir. And most are not Solo citizens. This morning It was dealt with)
K/MM T/32	@gibran_tweet	<i>Bertepatan dengan Hari Batik, <b>2 Oktober 2022</b>, Solo Art Market ke-19 akan digelar. Ini bukan kebetulan, tetapi sebuah kegembiraan yang ingin disatukan di tempat yang telah berusia 162 tahun. Sebagai salah satu cagar budaya di Kota Solo, Ndalem Doyoatmojo (100 meter timur Loji Gandrung) akan menjadi tempat berkesan bagi siapa pun yang datang untuk menikmati aneka kerajinan batik, kriya, dan lukis.</i> (Coinciding with Batik Day, <b>2 October 2022</b> , the 19th Solo Art Market will be held. This is not a coincidence, but a joy to be put together in a place that is 162 years old. As one of the cultural heritages in the city of Solo, Ndalem Doyoatmojo (100 meters east of Loji Gandrung) will be a memorable place for anyone who comes to enjoy various batik, craft and painting crafts)
K/MGS/ 08	@gibran_tweet	<i>Festival Payung Indonesia (FESPIN) ke-9 akan digelar pada <b>2 – 4 September 2022 di Puro Mangkunegaran</b> dengan tema <i>The Kingdom and Umbrella</i>. FESPIN IX ini diikuti 81 grup seni dan komunitas kreatif dari 50 kota/kabupaten di Indonesia dan peserta dari Thailand, India, dan Spanyol.</i> (The 9th Indonesian Umbrella Festival (FESPIN) will be held on <b>2-4 September 2022 at Puro Mangkunegaran</b> with the theme <i>The Kingdom and Umbrella</i> . FESPIN IX was attended by 81 art groups and creative communities from 50 cities/regencies in Indonesia and participants from Thailand, India and Spain)

granting, deciding, and legitimating. Among the five forms, the most common form is in the illocutionary form of speech act granting. Table 3 is a form of speech act contained in the @gibran\_tweet containing declarative speech acts.

#### 3.1.3.1. Forgiving

The data with code K/MGP/04 is a declarative speech act in the form of forgiveness. This speech act is included in the declarative speech act of forgiving because it is addressed by the sentence “*Pelaku sudah minta maaf*” (The perpetrator has **apologized**), because in that word it shows the existence of forgiveness made by Gibran because the perpetrator has apologized. This speech act can also be described by the response from Gibran stating that Gibran had given forgiveness to the truck driver and the problem had been resolved. The speaker in this speech act is @gibran\_tweet.

#### 3.1.3.2. Permitting

On data coded K/MGZ/14 is a declarative speech act permitting. A permitting declarative speech act is a speech act spoken by a speaker who authorizes or allows a speech partner to do something. In this utterance, it is characterized by the presence of the word “monggo” which in Indonesian means please. It can be described that Gibran invited readers to complain with him over Saturday. The speakers in this speech act are @gibran\_tweet.

#### 3.1.3.3. Granting

In data coded K/MGB/26 is a declarative speech act of granting form in which the speaker only wants to grant what the speech partner wants. This is indicated by the presence of “*Tadi pagi sudah ditangani*” (This morning has been dealt with). In this speech, Gibran has granted what the speech partner wants, namely the existence of homeless people in Solo City who need more attention by the social service. Speaker in this case is @gibran\_tweet.

#### 3.1.3.4. Deciding

In data coded K/MMT/32 is a declarative speech act of the form of deciding. Deciding is to have the meaning of being able to express an action, existence or experience. A speech act of deciding is a speech act delivered by a speaker to perform an action so that the speech partner does something. The utterance in this data can be said to be a declarative speech act of deciding because it is marked by the presence of a sentence “*Solo Art Market ke-19 akan digelar*” (the 19th Solo Art Market will be held). Here it is clear that Gibran has decided that there will be an event that will be held on Batik Day later. Gibran decided that on October 2, 2022, which coincides with Batik Day, a festival will be held called the 19th Solo Art Market. This festival is held in one of the cultural heritages in Solo City, namely in Ndalem Doyoatmojo (100 m east of Loji Gandrung) will be a memorable place for anyone who comes to enjoy various batik, crafts, and painting crafts. The speakers in this tweet are @gibran\_tweet.

#### 3.1.3.5. Legitimating

In the data with the code K/MGS/08 is a declarative speech act of the form of legitimating, it can be seen from the expression “*akan digelar pada*” (will be held on). In this case, Gibran has clearly confirmed the existence of the Indonesian Umbrella Festival (FESPIN)

**Table 4.** Commissive Speech Act

Data Code	Speaker	Speech
M/KSG/25	@gibran_tweet	<i>Siap Pak Menteri. Menunggu arahan selanjutnya.</i> (Ready, Minister. Waiting for further instructions)
M/JJ/28	@gibran_tweet	<i>Saya tertibkan nanti malam kalau masih ngeyel.</i> (I'll arrange it tonight if it's still hard to let me know)
M/PNL/29	@gibran_tweet	<b>Gak</b> <b>(No)</b>

which will be held on September 2–4, 2022 at Mangkunegaran Temple. This time it carries the theme of The Kingdom and Umbrella where the theme shows the umbrella kingdom. We should also be proud because those who participated in this festival were not only from Indonesia, but there were those who came from Thailand, India, and Spain which were attended by 81 art groups and communities. The speaker in the tweet was Gibran and the reader as his speech partner.

### 3.1.4 Commissive Speech Act

A commissive speech act is a speech act that makes its speakers attached to an action in the future. A commission is a threat, refusal, or promise to a speech partner in which it binds its speaker to future action [14]. There are three forms of commissive speech acts that researchers have identified in @gibran\_tweet during June – September 2022. The three forms of speech acts are ability, promise, and rejection. Of the three forms, the most commonly found commissive speech is in the commission's speech act in the form of promises. Researchers found as many as six promises Gibran gave to speech partners in different contexts and utterances. Table 4 is a sample of speech acts contained in the @gibran\_tweet included in the commissioned speech acts.

#### 3.1.4.1. Ability

In the data with the code M/KSG/25 is a commissive speech act of the form of ability by being marked the word “*Siap*” (Ready), where the word indicates the speaker must agree to what the speech partner directs. The context of the speech is that Gibran accompanied the Minister to monitor the price and availability of staples in Pasar Gedhe, Solo. Then this speech act can also be described that Gibran agreed to the next direction of the speech partner, because Gibran had already responded with the word “*siap*” (Ready) and continued with the sentence “*menunggu arahan selanjutnya*” (waiting for further direction). The speaker is @gibran\_tweet.

#### 3.1.4.2. Promise

In the data with the code M/JJ/28 is a commissive speech act in the form of promise. The speaker gives a promise to the speech partner where the promise must be kept. This can be known because it is marked by the presence of a sentence “*saya tertibkan nanti malam*” (I'll arrange it tonight), because the word contains the meaning of a promise

that must be fulfilled by the speaker. This speech act can be described as saying that Gibran gave a promise that later in the evening, he would order the sellers in front of SMA 4 because it had disturbed the comfort of road users. And that promise must be fulfilled by the speaker. The speaker is @gibran\_tweet.

### 3.1.4.3. Rejection

In data with the code M/PNL/29 is a commissive speech act in the form of rejection. The speaker gives a rejection to the speech partner. This can be known by marking the word “*gak*” (No), karena kata tersebut memiliki makna menolak, dengan begitu Gibran sudah menolak usulan dari mitra tutur because the word has the meaning of refusing, that way Gibran has rejected the proposal from the speech partner. The above speech act is described that Gibran rejected the proposal of a speech partner who wanted to create a Solo-Ponorogo bridge so that the speech partner could easily meet his ex. The speakers in the speech act are @gibran\_tweet. The hope from Gibran’s response to his speech partners is that speech partners can understand that not all proposals must be granted.

## 3.1.5 Expressive Speech Act

Expressive speech acts are used by speakers to express psychological attitudes to circumstances. Expressive speech acts occur to communicate a thought as well as a feeling in a certain way [29]. Expressive is an expression of attitude as well as feelings towards a situation and reaction to attitudes and actions of people [8]. The forms of expressive speech acts are joy, sadness, complaining, gratitude, sorry, congratulating, and others [14]. There are three forms of expressive speech acts identified by researchers in @gibran\_tweet during June–September 2022. The three forms of speech acts are apologizing, gratitude, and joy. Of the three forms, the most numerous forms are found in the form of expressive speech acts of apologizing which found as many as 8 utterances with different contexts. Table 5 is a sample of a speech act contained in the @gibran\_tweet that is included in the expressive speech act.

### 3.1.5.1. Apologize

In data with the code E/MMM/20 is an expressive speech act in the form of apologizing. The purpose of the expressive speech act of apologizing is that the speaker wants to express an apology to the speech partner. In this case the apologetic utterance has an expressive image of the speaker towards the speech partner. The utterance in the above sentence is included in the expressive speech act of apologizing which is marked by the word “apologies”, where the word is used by speakers to show their expressions of apology to speech partners. This speech act can be described as Gibran expressing apologies to the speech partner because there is a pothole road in the area of Jl. Ir. Juanda Pucangsawit, it makes Gibran feel sad and feel guilty. The speaker in this speech act is @gibran\_tweet.

### 3.1.5.2. Thanks

In the data with the code E/TRK/22 is an expressive speech act of gratitude. Thank you, which is where we usually do to express gratitude after getting good. Expressive speech act of gratitude is a speech act spoken by a speaker to express gratitude or return the favor

**Table 5.** Expressive Speech Act

Data Code	Speaker	Speech
E/MMM/20	@gibran_tweet	Ya Pak. Saya habis lewat juga. Akan segera kami perbaiki, <b>mohon maaf</b> sebelumnya. (Yes, Sir. I'm late too. We will fix it soon, <b>sorry</b> in advance)
E/TRK/22	@gibran_tweet	<b>Matur nuwun</b> sudah setia menggunakan BST. Nyaman, berAC dan yg paling penting gratis. ( <b>Thank you</b> for faithfully using BST. Comfortable with air conditioning and most importantly it's free)
E/KGB/09	@gibran_tweet	Bertepatan dengan Hari Batik, 2 Oktober 2022, Solo Art Market ke-19 akan digelar. Ini bukan kebetulan, tetapi sebuah <b>kegembiraan</b> yang ingin disatukan di tempat yang telah berusia 162 tahun. Sebagai salah satu cagar budaya di Kota Solo, Ndalem Doyoatmojo (100 m timur Loji Gandrung) akan menjadi tempat berkesan bagi siapa pun yang datang untuk menikmati aneka kerajinan batik, kriya, dan lukis. (Coinciding with Batik Day, October 2 2022, the 19th Solo Art Market will be held. This is not a coincidence, but a <b>joy</b> to be put together in a place that is 162 years old. As one of the cultural heritages in the city of Solo, Ndalem Doyoatmojo (100 m east of Loji Gandrung) will be a memorable place for anyone who comes to enjoy various batik, craft and painting crafts)

after someone has done something good to him. In this speech, it can be said to be an expressive act of thanksgiving because it is marked by the word “*matur nuwun*” which in Indonesian has the meaning of an expression of gratitude. The point of the speech act above is that Gibran expresses his happiness and gratitude to the speech partner for being loyal to using BST and gives praise to him for comfort when using BST. The speaker in this speech act is @gibran\_tweet.

### 3.1.5.3. Excitement (a Joy)

In the data with the code E/KGB/09 is an expressive speech act of joy, because it is marked by the word “a joy”, here Gibran is clear if he is very happy with the existence of a festival called the 19th Solo Art Market. This festival is held to coincide with Batik Day, which is October 2, 2022 at one of the cultural reserves in Solo City, Ndalem Doyoatmojo (100 m east of Loji Gandrung) which will be a memorable place for anyone who comes to enjoy various batik, craft, and painting crafts. Then, the speakers in this tweet are @gibran\_tweet and readers as his speech partners.

## 3.2 Utilization of Illocutionary Speech Acts @gibran\_tweet in Response Text Learning

The @gibran\_tweet Twitter account owned by the Mayor of Solo contains complaints related to problems in Solo City. Many of these vents, complaints, and things were found

in the account @gibran\_tweet was given a response by the mayor of Solo. A response text is a text that contains a message accompanied by facts and reasons for the problems that are happening around us. The text of this response takes the form of criticism, support, affirmative or disagreeing statements, good or bad of an issue. Good teaching materials are teaching materials that have good quality, this can make it easier for teachers and students to achieve learning goals [30]. One of the teaching materials that can be used by teachers is the Student Worksheet (LKPD) which is in the form of instructions or steps to complete a task [31].

Teachers can create LKPD to be used as student teaching material whose content contains how to analyze a response sourced from Twitter social media. In this LKPD design, there are educational units, subjects, classes, materials, time, and student identities such as names and classes. Then there are initial competencies, learning objectives, and learning instructions. Teaching materials are all forms of materials used in teaching and learning activities. The forms of teaching materials vary, can be in the form of reading books, workbooks (LKS), LKPD, or in the form of impressions [32]. Therefore, various things that are considered to improve students' knowledge or experience can be used as teaching materials. In this case, students can look for a response in the form of criticism, support, or statements sourced from Twitter and then analyzed by paying attention to the characteristics of the response text, and students must write it in LKPD. In addition, teachers can also create LKPD that directs students to write down the results of responses related to a problem on Twitter social media. By knowing the existence of various illocutionary speech acts in the response, it will make it easier for students to find the topic being discussed. In addition, students can identify information in the form of criticism or praise from the response text on social media accounts because in illocutionary speech acts there are still some related to the response text. The learning is in accordance with the independent curriculum, namely with the elements of reading, viewing and writing elements, learning outcomes can be achieved. Where in this case the learner is able to interpret information and convey expressions of sympathy, concern, empathy or pro-con opinions from the text of the response.

## 4 Conclusion

Based on the results and discussions found by researchers, it can be concluded that speech acts are considered to be researched or analyzed through speech spoken by speakers in a tweet from a Twitter account. In @gibran\_tweet found as many as 56 illocutionary utterances. The utterance consists of twelve forms of five types of illocutionary speech acts according to Searle. This type of speech act is an assertive speech act, where researchers find three forms of speech, namely refusing, declaring, and notifying. Directive speech acts found three forms of utterance, namely begging, instructing, and inviting. Then in declarative speech acts, as many as five forms of speech are found, namely forgiving, permitting, granting, deciding, and legitimating. The commissive speech acts found consisted of three forms of speech, namely ability, promise, and rejection. This expressive speech act found three forms of speech, such as apologizing, gratitude, and joy. The most numerous forms of illocutionary speech act in @gibran\_tweet is the assertive form, while the least form is the directive form.

Illocutionary speech acts in @gibran\_tweet can also be used as learning material for response texts in accordance with an independent curriculum with reading and listening elements, as well as writing elements in the form of Student Worksheets (LKPD) with learning outcomes where students are able to interpret information as well as convey to express sympathy, concern, empathy or opinions pro contra from the response text.

**Acknowledgments.** The author would like to thank Mrs. Dini Restiyanti Pratiwi, M.Pd. as a supervisor and help write the article to completion. Thank you to the University of Muhammadiyah Surakarta for organizing international seminars and providing funds for publications so that it can be a forum for authors to develop research.

**Authors' Contributions.** The lead author contributed to designing, conducting research and analyzing the data, while the second author contributed as a reviewer and corrector.

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