EXPRESSIVE SPEECH ACTS ON "SALAMUN 'ALAIKUM WA 'ALAINASSALAM" BY ANIS SYAUSYAN (A PRAGMATIC STUDY)

Puja Rahmah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Puja.birn12345@gmail.com

Abstract; *Speech acts are part of a pragmatic analysis that examines language from the aspect of actual use. The text in this poem has a communication process and contains utterances that refer to speech acts. This study discusses the analysis of expressive speech acts in the text of the Assalam poem in terms of the types and functions of expressive speech acts in the text of the poem. The purpose of this research is to describe the expressive speech acts of Anis Syausyan in Assalam. This research uses a qualitative description research method. Collecting data in this study using observation techniques and note-taking techniques. The research data is in the form of fragments of Anis Syausyan's speech in the form of expressive speech acts. The source of the research data is the entire utterance contained in the Assalam poem. From this research it is hoped that expressive speech acts in poetry can be identified. The findings are explained as follows, the types of expressive speech acts contained in the poem "Assalam" consist of the first; speech act of criticizing, second; speech act of complaining, third; speech acts of praise, fourth; speech act of blaming, fifth; insulting speech act.*

Keywords: *Speech Acts, Expressive, Anis Syausan, Assalam Poetry*

Abstrak; Tindak tutur merupakan bagian dari analisis pragmatik yang mengkaji bahasa dari aspek penggunaan yang sebenarnya. Teks dalam syair ini memiliki proses komunikasi dan mengandung tuturan yang mengacu pada tindak tutur. Penelitian ini membahas tentang analisis tindak tutur expresif dalam teks syair Assalam yang ditinjau dari jenis dan fungsi tindak tutur expresif dalam teks syair tersebut. Tujuan penelitian ini adalah untuk mendeskripsikan tindak tutur ekspresif Anis Syausyan dalam syair Assalam. Penilitian ini menggunakan metode penelitian deskripsi kualitatif. Pengumpulan data pada penelitin ini menggunakan teknik simak dan teknik catat. Data penelitian ini berupa penggalan tuturan Anis Syausyan yang berupa tindak tutur ekspresif. Sumber data penelitian ini adalah keseluruhan tuturan yang terdapat dalam syair Assalam. Dari penelitian ini diharapkan teridentifikasinya tindak tutur ekspresif dalam syair. Temuan tersebut dijelaskan sebagai berikut, jenis tindak tutur expresif yang terdapat dalam syair "Assalam" terdiri pertama; tindak tutur mengktirik, kedua; tindak tutur mengeluh, ketiga; tindak tutur memuji, keempat; tindak tutur menyalahkan, kelima; tindak tutur menghina.

Kata Kunci: Tindak Tutur expresif, Anis syausyan, Syair Assalam

A. Introduction

Language has an important role in human life. Language is used by humans as a means of communication, language also has a function to express feelings, opinions, thoughts. One way to express feelings, opinions, thoughts, we can pour this into a poem or poem, of course, poetry becomes a vessel for us to express it in the lyrics of poetry consisting of a collection of words that contain meaning. As social beings, humans need communication to establish a good social life.[1]

Poetry has been used as a means of communication. As since the Jahiliyah era, Arabic poetry has been used to boast, praise, or insult other people, and poetry at that time was known for its romantic value to express the feelings and souls of its poets. In doing this communication, of course, we use good and correct language that is easily understood by many people, for that we must use good speech. In linguistics known as speech acts, these speech acts are found in pragmatic studies.[2]

According to Tarigan, pragmatics is the study of the relationship between language and context which is grammatical or encoded in the structure of a language. Based on the above opinion, it can be concluded that pragmatics is a branch of linguistics that can be used to analyze the meaning of an utterance. Austin argues that speech acts are divided into three, namely illocutionary speech acts, namely speech acts that refer to speaking activities without the speaker's responsibility to carry out certain actions.[3] Examples of illocutionary speech acts include promises, making statements, and stating orders or requests. Second, perlocutionary speech acts, namely speech acts that can influence the listener. Whereas locutionary speech acts are

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[1] Cintya Nurika Irma, "Tindak Tutur Dan Fungsi Tuturan Ekspresif Dalam Acara Rumah Perubahan Rhenald Kasali," *SAP (Susunan Artikel Pendidikan)* 1, no. 3 (2017).

[2] Muhdie Amir Karim, "Pemahaman Makna Kedamaian Dan Gaya Bahasa Syair Assalam Karya Anis Chauchane (Analisis Stilistika)," *Nady Al-Adab: Jurnal Bahasa Arab* 18, no. 1 (2021): 69–83.

[3] Dewa Putu Wijana, *Dasar-Dasar Pragmatik* (Andi Offset, 1996).

statements of someone who only provides information without any reciprocal desire from the speech partner to the speaker.[4]

Lahwaimil stated that illocutionary speech acts are speech acts that can be used to express something and can also give the effect of an action from the utterances that are spoken. In this regard, a speech act is a form of utterance or utterance that has two functions, namely to express or inform something and to perform an action.[5]

Tunisia was one of the first countries to abolish slavery and sign the International Convention on the Elimination of All Forms of Racial Discrimination, But unfortunately, it is from these countries that black people still suffer. There are still many people who question the differences between one and the other, sopeace has not been embedded in every individual. This is clearly visible in inter-group conflicts and discrimination in terms of ethnicity, skin color, religion, even gender in some Arab countries and other countries Arabs, like the ethnic Rohingya Muslims in Myanmar a few years ago.

Anis Syausyan, is one of the activist nationalist figures engaged in the field of writing. Apart from writing poetry in Arabic, Anis Syausyan writes in French. Many of his poems speak of peace, freedom and discrimination against black people living in Tunisia. These poor people were centered in a residence known as "Khan Alabeed" slave area, an area inhabited by black people.[6]

Assalam poem is very deep in its elements of feeling and emotion contained therein. Contains a nationalist movement written with literature and art. Characterized by movements of thought, progress and the realities of life that occur in Tunisian

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[4] Monika Herliana and M. Suryadi, "Tindak Tutur Ilokusi Pengajar Pada Proses Pembelajaran Bahasa Mandarin," *Jurnal Lingua Idea* 10, no. 2 (2019): 89–105.

[5] Arozatulo Bawamenewi, "Analisis Tindak Tutur Bahasa Nias Sebuah Kajian Pragmatik," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 3, no. 2 (2020): 200–208.

[6] Karim, "Pemahaman Makna Kedamaian Dan Gaya Bahasa Syair Assalam Karya Anis Chauchane (Analisis Stilistika)."

society. Apart from the thought movement, Anis Syausyan also invited the public Tunisia to live in peace, be united and be able to respect differences.

This research uses descriptive qualitative method. Qualitative method is a research method that is solely based on existing facts or phenomena that are indeed empirically alive in the speakers so that what is produced or recorded is in the form of data as it is. in other words the data is not in the form of numbers or coefficients about the relationship between variables. The results of the analysis in this study are the forms and strategies of expressive speech acts in Anis Syausyan's Assalam poem. The object of this study is the form and strategy of expressive speech acts in the Assalam poem. The subjects studied in this study are the forms and strategies of expressive speech acts in the poem Aaalam. The data in this study are in the form of lyrics containing expressive speech acts. The source of the data in this study is the lyrics of the Assalam poem. Methods of data collection using the method of observing and note-taking techniques. The listening method in this study is the Assalam poem. Furthermore, the poem is classified based on the form of expressive speech acts. Ingredientsanalysis in this study used a qualitative method, namely the data that had been collected was then grouped into categories that had been found, and analyzed using this method.[7]

Expressive speech acts are speech acts that intend to express an expression (feeling) that the speaker wants to convey to the speech partner or listener based on the predicted situation,[8] in this case the utterance is intended by the speaker so that his utterance is interpreted as an evaluation of the things mentioned in the said utterance or utterance.[9] The results of this study include things that are in accordance

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[7] Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya*, vol. 2 (Kencana, 2007).

[8] Nur Vita Handayani, "The Use of Expressive Speech Acts in Hannah Montana Session 1," *Register Journal* 8, no. 1 (2015): 99–112.

[9] Nia Binti Qurota A'yuni and Parji Parji, "Tindak Tutur Ilokusi Novel Surga Yang Tidak Dirindukan Karya Asma Nadia (Kajian Pragmatik)," *Linguista: Jurnal Ilmiah Bahasa, Sastra, Dan Pembelajarannya* 1, no. 1 (2017): 6–11.

with the research objectives, namely: to describe what types of expressive speech acts are contained in the poetry of assalam. In this study produced five types of expressive speech acts. types of expressive speech acts found in this study are: first; speech acts of gratitude, second; speech act of complaining, third; speech acts of praise, fourth; speech act of blaming, and fifth; insulting speech act.[10]

The researcher sees that expressive illocutionary speech acts are interesting to study in this study, because Anis Syausan's poetry contains many interesting signs and symbols to review more deeply their meaning and understand their meaning, the formulation of the problem in this study is, first; how is the illocutionary speech act in the poem as salam by anis syausyan, second; What is the function of the illusory speech act contained in the assalam poem by Anis Syausyan.

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B. Discussion

The theory of speech acts used in this research is illocutionary speech acts. Illocutionary speech acts "The Act of Doing Something" illocutionary acts are speech acts that contain the intent and function of utterances. The act is identified as a speech act that is to inform something and do something, and contains the intent and power of speech. In addition to saying or informing something, it can also be used to do something as long as the circumstances of the speech are carefully considered. Illocutionary acts are not easy to identify because this relates to who is speaking, to

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[10] Arini Kurniawaiti Arini, "Tindak Tutur Ilokusi Pada Lirik Lagu Agni Karya Grup Musik Tashoora," *Metabahasa: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 4, no. 2 (2021).

whom, when, and where the speech act is performed. In this case the illocutionary speech act needs to be included in the speech context in the speech situation.[11]

Speech acts are individual phenomena, psychological in nature and their continuity is determined by the language ability of the speaker in dealing with certain situations. In speech acts, we look more at the meaning or meaning of the action in the utterance. The action in speech will be seen from the meaning of the speech. Furthermore, Yule added that speakers and listeners are usually helped by the circumstances surrounding the speech environment. This kind of situation, including other utterances, is called a speech event. It is the nature of the speech event that determines the interpretation of an utterance when performing a particular speech act. Types of imperative speech acts are divided into three types, namely first; locution, second; illocution, and third; perlocution.

Yule argues that in expressive speech acts there are statements that describe what the speaker feels.[12]. Yule argues that in expressive speech acts there are statements that describe what the speaker feels. These speech acts reflect the speaker's psychological statements about a situation, including saying thank you, being surprised, saying welcome, congratulating, happy, worried, arrogant and disliking. Expressive speech act evaluates or evaluates the previous action or failure of the speaker or perhaps the result of acting or failing now.

Haram Furthermore, Supriyadi added that expressive speech acts are retrospective and involve speakers. Expressive speech acts include sympathizing, forgiving, condolences, being concerned, and so on. Forms of expressive speech

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[11] A'yuni and Parji, "Tindak Tutur Ilokusi Novel Surga Yang Tidak Dirindukan Karya Asma Nadia (Kajian Pragmatik)."

[12] HADI BAGUS FITRIAN, "ANALISIS BAHASA HUMOR DALAM ACARA TELEVISI INI TALK SHOW DI NET. TV" (PhD Thesis, University of Muhammadiyah Malang, 2018).

include the first; speech act of criticizing, second; speech act of complaining, third; speech acts of praise, fourth; speech act of blaming, fifth; insulting speech act[13].

Expressive speech congratulation is a speech act that occurs due to several factors, namely the speaker gets something special, the speaker gives a special welcome to the interlocutor, or as a greeting or greeting as a time marker so that the interlocutor congratulates the speaker as an expression of happiness. expressive utterances of saying thank you are speech acts that usually occur due to several factors, including because the speech partner or the interlocutor is willing to do what is requested by the speaker due to the 'praise' uttered by the speaker to the interlocutor, or because of the kindness of the speaker who has given something to the interlocutor.

Criticizing expressive speech is a speech act that occurs because the speaker does not like or disagree with what the interlocutor is doing or saying. Criticizing speech is usually in the form of responses, sometimes accompanied by good or bad descriptions and considerations of a work, opinion, and so on. Expressive speech complaining is a speech act that occurs because you want to express a feeling of difficulty caused by suffering, pain, or disappointment. Fifth, speech expressions of astonishment are speech acts caused by feeling that something that has been seen and experienced by others is considered unnatural for them or deviates from a culture in a society.[14]

Expressive utterances of flattering or praising are speech acts that occur due to several factors, namely due to the condition of the interlocutor in accordance with the existing reality because the speaker wants to relieve the opponent's heart because the

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[13] Edo Frandika and Idawati Idawati, "Tindak Tutur Ilokusi Dalam Film Pendek 'Tilik (2018),'" *Pena Literasi* 3, no. 2 (2020): 61–69.

[14] Sri Murti, Nur Nisai Muslihah, and Intan Permata Sari, "Tindak Tutur Ekspresif Dalam Film Kehormatan Di Balik Kerudung Sutradara Tya Subiakto Satrio," *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, Dan Asing* 1, no. 1 (2018): 17–32.

speaker wants to seduce the interlocutor, because the speaker wants to please the interlocutor or because of the deed commendable by the speaker.

According to Kridalaksana, you can see the form of illocutionary by looking at the sentence delivered by the speaker. Every utterance or speech act always has a structure in the sentence. Speech acts cannot be separated from meaning in utterances because speech acts learn about meaning or. Yule states that illocutionary acts are displayed through the communicative emphasis of an utterance. Illocutionary act is the formation of utterances with several functions in mind.[15]

Expressive speech acts are speech acts that intend to express an expression (feeling) that the speaker wants to convey to the speech partner or listener based on predicted circumstances, in this case the speech is intended by the speaker so that his utterance is interpreted as an evaluation of the things mentioned in the utterance or said speech. The results of this study include things that are in accordance with the research objectives, namely: to describe what types of expressive speech acts are contained in the poetry of assalam. In this study produced five types of expressive speech acts. types of expressive speech acts found in this study are: first; speech acts of gratitude, second; speech act of complaining, third; speech acts of praise, fourth; speech act of blaming, and fifth; insulting speech act.

1. Acts Of Criticizing

Expressive speech is a speech act intended by the speaker so that his utterance can be interpreted as an evaluation of the things mentioned in the utterance. This kind of speech form has the function of expressing or expressing the psychological attitude of the speaker towards his interlocutor. There are several functions of expressive speech contained in an utterance found in the "assalam" poem, namely criticizing, as seen in the following stanza:

دعونا اليوم نجرب ان نغوص فينا في أعماقنا

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[15] Fenda Dina Puspita Sari, "Tindak Tutur Dan Fungsi Tuturan Ekspresif Dalam Acara Galau Finite Di Metro TV: Suatu Kajian Pragmatik," *Jurnal Skriptorium* 1, no. 2 (2012): 1–14.

دعونا نجرب ان نعانق ارواحنا دعونا نجرب ان نعانق في الارواحى

اختلافاتناهااااا انا امامكم بلونى بشعرى بشعرى بأطوارى بأفكارى[16]

"Let us try to dive within ourselves, in our depths.

Let's embrace our souls Let's try to embrace.

Our differences in our souls, here I am in front of you with my skin color, with my hair, with my poetry, with my style, with my thoughts".

In the excerpt of the poem, we can see that the poet with his utterances invites to think, to feel how differences have become the biggest obstacle, so it is necessary for us to dismiss all these differences so that complete peace can be obtained. This utterance is a speech act that is included in the directive category. which is done by the speaker with the intention that his speech partner listens and approaches him.[17] The speech act of criticizing can be seen from the speech uttered by the speaker that the explanation of his speech can be interpreted or intended in terms of criticism of other people or about something. In the analysis of expressive speech acts criticizing the social conflicts that occurred at that time as seen in the following quotation:

كأن اسلام أجدادنا ما عاد يعنية

"whereas, the Islam that our ancestors adhered to was not like that!"

This verse quote leads to the criticism conveyed by Anis Syausyan that there is no oppression in Islam, there is no difference in the religion of Islam, all are the same on the side of the creator and peace will not be obtained if differences are still a debate that often occurs in society.

2. Expressive Speech Acts of Complaining

The expressive speech act of complaining is a form of expression of a psychological attitude which is meant by the speaker's speech as a speech of

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[16] Anis Syausyan, "Syair Assalam," n.d.

[17] Ririn Zamain and Cintya Nurika Irma, "Bentuk Tindak Tutur Ilokusi Dalam Dialog Film Wanoja Karya Rofie al Joe," *Jurnal Bindo Sastra* 4, no. 2 (2020): 95–101.

complaint about something. Complaint utterances, namely, expressions issued because they feel difficult, feel suffering from something that is heavy in pain or other things that are felt as a burden. Following are the results of the analysis of expressive speech acts of complaining found.

لذا نحاول اغتيال كل اختلاف فين

اتحولنا لبعضنا سماً زعاف

نحن مجتمع احمق من الحمق

نعم نحن مجتمع أحمق من الحمق نتنازع علي[18]

"Because we are, let's get rid of all that is different in us together.
we are some here
let's try to rail against this falsehood, yes we are an ignorant society that is as stupid as it is.
and we are a society of fools, which are more stupid than stupidity itself".

From the quotation above we can see expressive speech acts of complaining where Anis Syausyan complained about peace to the people at that time, and that could only happen if people were able to forget all differences and accept each other, this expressive speech act is present in a Speech discourse is to provide an understanding to the reader that at that time the poet wants to make the reader aware of what the problem is meant by the poet's expressive speech acts with the intention that his speech can be interpreted as an evaluation of the things mentioned in the utterance. Expressive speech acts are speeches conveyed by speakers to speech partners so that speech can be responded to as a form of response or involvement

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[18] Syausyan, "Syair Assalam."

between speakers and speech partners in communication.[19] Quotations of expressive speech acts of complaining can also be seen from excerpts from the lyrics of the poem as follows:

<div dir="rtl">

ليهجر رويدا رويدا اراضينا ويحل مكانة تسليم واستسلام لتأسلم لا اسلام فية

</div>

"he rushed away, step by step, away and disappeared from the motherland, the field of peace was blown away because we surrendered, surrendered and submitted to those who are not Islamic anymore"

Quote above ويحل مكانة تسليم shows how the poet's complaint is expressed in the lyrics of this poem that peace has gone, peace has disappeared from the face of the earth, that is because humans have turned away, humans are no longer submissive and obedient and obedient to the religion of Islam, Islam is only used as a label to make humans will never understand the true meaning of peace, because the word 'salm' in the holy verses of the Koran means peace or peace. This is one of the meanings and characteristics of Islam, namely that Islam is a religion that teaches its people to love peace or always fight for peace, not war or conflict and chaos. The verse above describes the expressive speech act of complaining, the expressive speech act of complaining found in the data is the expressive speech act of complaining indirectly by using the strategy of 'showing feelings that are felt as a result of the loss caused

3. The expressive speech act of satire

The expressive speech act of satire is where the utterance that is spoken intends to blame something the speaker feels is not good or inappropriate. We can see the expressive types in the dialog below:

<div dir="rtl">

نحن مجتمع يرفض الاعتراف أنة مجتمع يعيش التخلف,

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[19] Farah Fadhila Rahmadhani and Asep Purwo Yudi Utomo, "Analisis Tindak Tutur Ekspresif Dalam Novel Hujan Bulan Juni Karya Sapardi Djoko Damono," *Bahtera Indonesia; Jurnal Penelitian Bahasa Dan Sastra Indonesia* 5, no. 2 (2020): 88–96.

حن مجتمع يصيح بكل صفاقة ويدعى بأنة حامل لفكر مختلفحن

مجتمع يهوى التعالي من فراغ

ويدعى أنة مجتمع مثقف[20],

"We are a society that refuses recognition as a backward society.
We are a society that likes to shout shamelessly and claim to be carriers of different thoughts.
We are a society that likes to boast of emptiness.
And claim to be a cultured society".

In this quote one can see the type of expressive speech act in which the poet Anis Syausyan insinuates their ignorance in accepting differences, one of which is shown in the lyrics يصيح مجتمع نحن صفاقة بكل we are a shameless shouting society with a streak of pretense. Expressive satirical speech acts are also speeches that occur due to several factors, namely the speaker does not like what the interlocutor is doing or saying, because the speaker conveys unreasonable reasons to the interlocutor or an opinion about something, or because of the speaker's question. Towards the interlocutor. This can be seen in the fragment of the assalam poem below:

سلام علي من رد السلام وسلام حتى علي من لم يرد

"Greetings of peace to those who answer my greeting and greetings to those who ignore it"

Quote above حتى علي من لم يرد shows the allusion that the poet makes to society which often even makes differences a problem and in the end creates conflict, this is

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[20] Syausyan, "Syair Assalam."

based on an assessment or evaluating previous actions or from speakers or maybe the results of acting.

4. **Contemptuous Expressive Speech Acts**

Expressive insulting speech acts are utterances that are ridiculing or intend to insult the interlocutor. In the analysis of insulting speech acts as seen in the following text:

ا ويلي ما هذا القرف فقبول الاختلاف عندنا ليس إلا خلاف

اختلاف اللون يؤذينا اختلاف الشكل يؤذينا

اختلاف الفكر يؤذينا

اختلاف الدين يؤذينا

حتى اختلاف الجنس يؤذين.[21]

"Woe! this is so sickening, isn't it?!: then we also accept differences even though in reality it's only on the outer shell! the proof, color differences still hurt usdifferences of thought still hurt usreligious differences still hurt useven gender differences still hurt us"

From the quotation above, we can see expressive speech acts insulting, namely the poet or mockery of the condition of society at that time which could not accept differences, although basically the poet did not mean to insult in the sense of mocking but to insult here, it is more precise to give an opinion on the condition of society at that time. and it is hoped that this will become an evaluation for the people being tested and an understanding for the poetry reader.

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[21] Syausyan.

C. Conclusion

In creating poetry, the poet certainly has his own purpose, sometimes the expressive speech conveyed has an implied meaning. Based on the discussion of expressive speech acts in the poem "assalam" by Anis Syausyan. It can be concluded that in the utterances of verse verses, there is the use of expressive speech acts. In addition, expressive utterances which are part of illocutionary speech acts are also found in this study. The types of expressive speech acts found in this study are the first; speech act of criticizing, second; speech act of complaining, third; satirical speech act, fourth; insulting speech act. In the five speech acts that have been analyzed, the meaning contained in these types of speech acts expressed by the poet is positive, even though there are speech acts that have a negative connotation such as utterances of criticizing, blaming, and insulting. However, the meaning contained was not negative, but only as a criticism of the government at that time.

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