

STRATEGIES FOR DEFENDING ARGUMENTS BY SPEAKERS IN THE DUA SISI PROGRAM ON TV ONE THROUGH ILLOCUTIONARY SPEECH ACTS

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Abstrak

This study aims to present the types of illocutionary speech and describe the illocutionary functions in the program "Dua Sisi" on TV One. This research is a descriptive qualitative study with a pragmatic approach. The data source for this research consists of oral data taken from video conversations in the "Dua Sisi" program on TV One within the time frame of 2021-2022. The oral data, which includes speech, was downloaded from YouTube using the methods of observation, documentation, and note-taking. The research findings indicate that in the "Dua Sisi" program on TV One, there are three types of illocutionary speech, namely assertive, directive, and expressive speech. Moreover, there are ten illocutionary functions used by the speakers in the "Dua Sisi" program on TV One, which include sarcasm, insults, provocation, praise, suggestion, clarification, blame, invitation, criticism, and command.

Keywords: illocutionary types, illocutionary functions, talk show, program Dua Sisi on TV One

A. INTRODUCTION


In interacting with one another, humans rely on language as a tool for speech to fulfill desires, convey opinions, and collaborate in order to fulfill the goals of humans as social beings. Good interaction can be achieved when speakers and interlocutors are involved in a speech event and both parties can understand the direction of the conversation.

In communication, a speech uttered by a speaker reflects their personality. It means that through the speech, one can easily discern the speaker's personality. Therefore, one's speech should be crafted in such a way that it is good, correct, and respectful. One interesting speech event that attracts attention is the speech event found in the world of politics.

The world of politics in Indonesia serves as a platform for politicians to gain power. Politicians must demonstrate their credibility to convince the public. One way to show their credibility is by using language that is good, respectful, and easily understood by all layers of society. Broadcasting media also plays a role in this process. For politicians, broadcasting media serves as a means to convey aspirations, information, and opinions, whether through social media or television media.

In speech, politicians often intentionally or unintentionally violate the principles of communication by using speech that carries implicit meanings, resulting in speech that appears irrelevant or unclear. Such speech with implied intentions is referred to as illocutionary speech. Illocutionary speech can also signify hidden meanings, purposes, or inner concerns that are concealed within a form of speech. In other words, there is a hidden intention behind the speech that is directed towards the interlocutor.

The use of implicit speech is intentionally expressed for a specific purpose. That purpose is none other than to ensure that the interlocutor is not offended by the speech, to maintain a polite tone and avoid sounding rude, even though the speech carries implicit intentions and objectives.



One television station that incessantly broadcasts the political turmoil in Indonesia is TV One. TV One is known by the public as a TV station that frequently airs political debate shows and political news in Indonesia, such as Indonesia Lawyers Club (ILC) and Dua Sisi. Dua Sisi is a talk show that addresses political issues in Indonesia and features speakers directly related to the issues from two different perspectives. The show not only delves into the existing political issues in Indonesia but also discusses the current hot topics by presenting speakers from contrasting viewpoints, guided by a neutral moderator who does not take sides. This makes Dua Sisi an intriguing subject for further study, particularly regarding the use of illocutionary speech by the speakers in defending and debating their respective arguments.

There have been previous relevant studies conducted before this research on illocutionary speech. Some of the related studies include the research conducted by Afriyanti et al. (2022) titled “Analisis Tindak Tutar Lokusi, Ilokusi, dan Perlokusi dalam Wacana Iklan Produk Kecantikan di Instagram”. Another study was conducted by Syahri & Emidar (2020) with the title “Analisis Tindak Tutar Lokusi dan Ilokusi dalam Program Ini Talk Show Net TV sebagai Kajian Pragmatik”. Furthermore, there was a study by Elsyie Jesti Mutji (2017) titled “Tindak Tutar Ilokusi Prof. J. E. Sahetapy dalam Talk Show ILC (Indonesia Lawyers Club) di TV One”.

B. LITERATURE REVIEW

1. PRAGMATICS

Yule (2014:3) in his book argues that pragmatics is a discipline that examines the meaning conveyed in speech, different from the meaning of words or sentences. Pragmatics is the study of language use (speech) in communication that is related to the context and situational aspects of a sentence, and it looks at the meaning of the speech beyond the meaning of words or sentences. Pragmatics is a linguistic discipline that identifies the use of language uttered by humans in everyday life, which heavily relies on the situation and context of the speech. Therefore, the context serves as the basis for speech, as both the speaker and the interlocutor may provide different responses if they do not understand each other's speech events. The field of pragmatics encompasses speech acts, deixis, presuppositions, and implicatures. Based on the aforementioned definition of pragmatics, it can be concluded that pragmatics is a discipline that examines meaning while considering the presence of context and situational aspects of speech, which ultimately affects the interpretation of meaning in a given speech.

2. SPEECH ACT

Speech acts are concrete and central units in the study of pragmatics. It means that speech acts serve as the fundamental basis used to analyze various pragmatic topics such as the cooperative principle, politeness principles, presuppositions, and implicatures. Yule (2014:101) suggests that speech acts encompass everything we can do with words to achieve or perform specific actions. This means that every uttered speech act has a certain meaning behind it. Speech acts can take the form of apologies, requests, complaints, compliments, and so on.

Speech acts emphasize the meaning or significance within the speech action. Speech acts refer to actions performed in the context of speaking or linguistic units that function within a conversation. Therefore, it can be concluded that speech acts are speeches conveyed in the form of language, whether it be words, phrases, clauses, or sentences, which are linked to the relationship between speech and the actions carried out by the speaker towards the interlocutor in the process of speaking that is bound by the context.

Leech (1993) explains that context is one of the components in a speech situation. According to him, context is the aspect related to the physical and social environment, as well as the shared background knowledge possessed by the speaker and the interlocutor in a speech situation. The situational context in oral or written language is crucial because a word without linguistic context is merely a fabrication and holds no meaning at all. In reality, it is the tongue that speaks, and utterances do not have meaning except within a contextual situation (Malinowski, 1923). Therefore, it can be concluded that context entails the shared knowledge and background between the speaker and the interlocutor, which are necessary conditions for communication in the form of speech or utterance.



3. CLASSIFICATION OF SPEECH ACTS

Austin (1962) in his book titled "How to Do Things with Words," categorizes speech acts into three types: locutionary, illocutionary, and perlocutionary acts. Locutionary acts refer to speech acts where the meaning is found in the literal meaning of the words or sentences themselves. Illocutionary acts refer to speech acts where the meaning is implicitly conveyed in the speech. On the other hand, perlocutionary acts refer to the effects or influence produced when the speaker utters something. These effects can be intentionally or unintentionally generated by the speaker.. Searle (1969) later expanded on this theory by classifying speech acts into five categories: assertive, directive, expressive, commissive, and declarative acts.

Assertive acts are speech acts that bind the speaker to the truth of what they express. For example, stating, suggesting, boasting, complaining, and claiming. Directive acts are speech acts that bind the speaker in order to influence the hearer to perform an action. For example, ordering, commanding, requesting, advising, and recommending. Expressive acts are speech acts that serve to express or show psychological attitudes towards a state of affairs. For example, thanking, congratulating, apologizing, blaming, praising, and condoling. Commissive acts are a type of speech act that serves to state promises or offers. For example, promising, vowing, and offering something. Declarative acts are a type of speech act that serves to connect the content of the speech to reality. For example, resigning, dismissing, christening, excommunicating, and sentencing.

Unlike Searle, Wijana, (1996:56) explains that speech acts can be categorized into four types: impositive speech acts, commissive speech acts, expressive speech acts, and assertive speech acts. Impositive speech acts refer to speech acts that are commanding or directive in nature. Commissive speech acts refer to speech acts that express promises or offers. Expressive speech acts refer to speech acts used to express the speaker's psychological attitudes towards a situation. Lastly, assertive speech acts refer to speech acts that convey truth or a process. Not only in terms of their types, but Wijana also distinguishes speech acts based on their delivery methods. Wijana (1996:30) explains that speech acts can be differentiated into several forms, namely direct speech acts, indirect speech acts, literal speech acts, and non-literal speech acts.

4. PRINCIPLE OF COOPERATION

The principle of cooperation was introduced by Grice in the form of maxims. In the process of communication, both the speaker and the hearer must cooperate with each other in order for the process to proceed smoothly. A communicator must contribute the expected amount of information in the communication (Grice, 1975:45). Furthermore, Gunarwan (2007:162) states that the principle of cooperation is not an advice for communicators to behave well, but rather to ensure the efficiency of the conversation. Grice (1975:45-47) suggests that a coherent discourse can occur when both the speaker and the hearer adhere to the principle of cooperative communication. Therefore, Grice divides the principle of cooperation into several parts, namely the maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner.

The maxim of quantity is a principle that guides the speaker to provide sufficient, relatively adequate, and maximally informative information. The maxim of quality ensures that each participant contributes with specific evidence that is true and factual. The maxim of relevance suggests that speech participants provide information that is relevant to the topic of conversation. Lastly, the maxim of manner instructs each participant in a speech situation to speak directly, clearly, concisely, without ambiguity, without excess, and in an orderly manner.

5. IMPLICATURE

The term "implicature" is directly related to the principle of cooperation, which determines that in communication, individuals must collaborate, both the speaker and the hearer, in order to achieve effective and efficient communication (Gunarwan, 2007:247). According to Grice (dalam Mulyana, 2005:11), implicature refers to the implied meaning that differs from the literal meaning of an utterance. This meaning is not expressed directly but rather hidden within the actual utterance. This concept explains that what is said is not necessarily the same as what is implied. In other words, implicature is used to address the issue of linguistic meaning that cannot be resolved by syntactic and

semantic knowledge alone, and it provides understanding for communication participants in interpreting both the explicit and implicit aspects of a conversation.

Grice (1975:43-45) divides implicature into two categories: conventional implicature and conversational implicature. Conventional implicature refers to the direct and general meaning, making it easier to infer the meaning behind an utterance. On the other hand, conversational implicature, or nonconventional implicature, tends to be more challenging to identify the meaning conveyed in the utterance as it requires the involvement of the cooperative principle and the contextual background of the conversation.

6. TALK SHOW DAN DUA SISI PROGRAM

According to Morissan, (2018:28), a talk show program is a program that features one or more individuals discussing a specific topic, guided by a host. The invited guests are people who have direct experience with the topic being discussed. One type of talk show is a discussion talk show. A discussion talk show is a program where three or more individuals engage in a conversation about an issue, and the invited guests can interact and express their opinions, while the presenter, as the moderator, may also share their views or facilitate the discussion (Wibowo, 2007:8).

Dua Sisi Show is one of the renowned talk shows on TV One, alongside Indonesia Lawyers Club (ILC). Dua Sisi Show addresses current and trending issues in Indonesia from two different perspectives. The show is hosted by a presenter and features remarkable and experienced speakers. Dua Sisi Show is aired live every Thursday from 8:00 PM to 9:00 PM WIB on TV One. The topics discussed on the show are diverse, ranging from political, economic, social, and cultural issues.

The communication in the Dua Sisi show is highly interesting to study as the program brings together two speakers from different perspectives. The speakers need to be skilled in presenting their arguments and carefully managing their speech to avoid offending the other party. However, it cannot be denied that the speakers often make implicit statements that carry underlying expressions of hatred.

C. METHOD

This research is a qualitative study that involves analyzing oral data consisting of spoken words or sentences, examining their types and functions in accordance with the available facts. Qualitative research aims to describe, classify, and analyze phenomena, events, social activities, attitudes, perceptions, and thoughts of individuals or groups (Sukmadinata, 2005:10). The data source for this research is video conversations obtained from YouTube, covering the period from 2021 to 2022. These videos are recorded discussions from the Dua Sisi program on TV One, uploaded by TV One on their YouTube channel named TV One News. Four videos were selected, covering various topics relevant to the trending discussions during that time.

The method used in the data collection process is the observation method. The complementary techniques used to gather data are documentation and note-taking techniques. The data analysis technique used in this research is qualitative analysis. The data analysis technique is employed to describe and explain the types and functions of illocutionary speech acts used by the speakers in the Dua Sisi talk show on TV One. The data analysis in this study is conducted following the procedures, which include data identification, data classification, data analysis, and drawing conclusions based on the research findings.

D. RESULT

In this section, the research findings will be presented in accordance with the research objectives that were formulated earlier. The results of this study will examine the types of illocutionary speech acts and the functions of illocutionary speech acts used by the speakers in terms of presenting and defending their arguments in the Dua Sisi talk show on TV One.

Illocutionary speech acts are speech acts where the intention or purpose is hidden behind the utterance. Based on Searle's theory of classification or types of illocutionary speech acts, there are six types: assertive, directive, expressive, commissive, and declarative. In this research, only assertive, directive, and expressive illocutionary speech acts were found. The reason for finding only three types of illocutionary speech acts is that the utterances made by the speakers in the show were mainly

opinions, dislikes, and expectations towards their interlocutors. As shown in Figure 1, there are three types of illocutionary speech acts: assertive with 71 speech act data (51.07%), directive with 26 speech act data (18.70%), and expressive with 41 speech act data (30.21%).

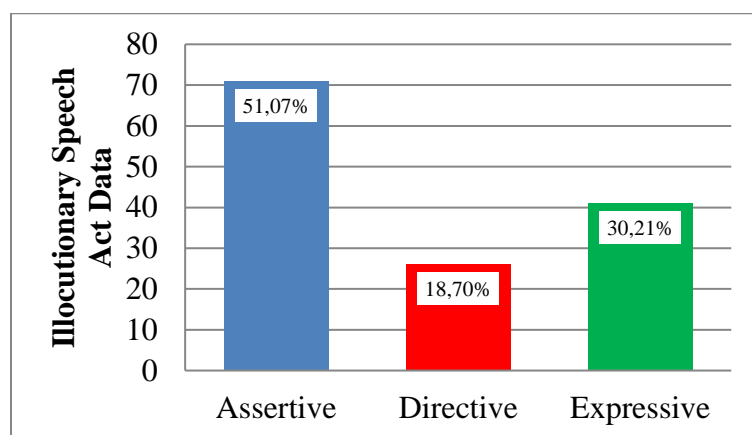


Figure 1: Types of Illocutionary Speech Acts

Illocutionary speech acts used by the speakers in the Talk Show Dua Sisi on TV One are not simply carried out without a specific function or purpose desired by the speaker from their interlocutors. From the data that has been collected and the research conducted, there are ten functions of illocutionary speech acts, namely: sarcastic remarks, insults, provocation, praise, suggestions, clarification, blame, invitation, criticism, and commands. In this research, it was also found that there were instances where the illocutionary type did not align with its intended function. For example, assertive illocutionary acts were found, but their function was not declarative, but rather sarcastic remarks towards the interlocutor. As shown in Figure 2, there are ten functions of illocutionary speech acts: sarcasm remarks with 16 speeches (11.51%), insults with 17 speeches (12.23%), provocation with 15 speeches (10.79%), praise with 8 speeches (5.75%), suggestions with 10 speeches (7.19%), clarification with 23 speeches (16.54%), blame with 24 speeches (17.26%), invitation with 6 speeches (4.31%), criticism with 9 speeches (6.47%), and commands with 11 speeches (7.91%).

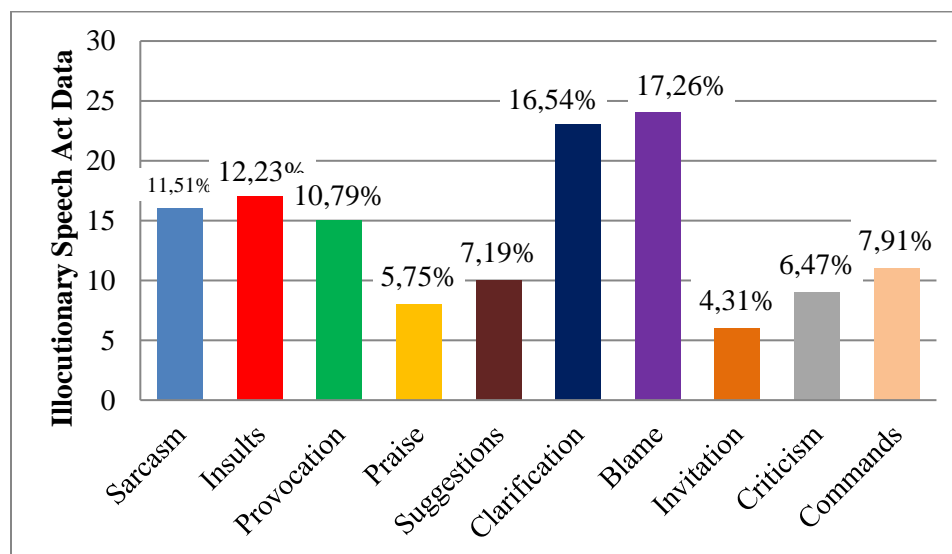


Figure 2: Functions of Illocutionary Speech Acts



E. DISCUSSION

Based on the research findings from the four downloaded videos used as data sources, various types of illocutionary speech acts and their functions were identified. The use of illocutionary and perlocutionary speech acts by the speakers serves specific intentions, purposes, and functions. The speakers deliberately choose these linguistic forms to prevent the interlocutor or listener from easily understanding the speaker's intentions without clear context. This phenomenon will be further elaborated in the following discussion chapter.

1. TYPES OF ILLOCUTIONARY SPEECH ACTS IN THE TALK SHOW DUA SISI PROGRAM ON TV ONE

Based on the research findings, data classification, and data analysis in the talk show program "Dua Sisi" on TV One, three types of illocutionary speech acts were identified and used by the speakers in the program. These three types of illocutionary speech acts are assertive speech acts, directive speech acts, and expressive speech acts.

(1) Topic : "Suara Sumbang": Masihkah Anies Moncer Usai Oktober?

["Suara Sumbang": Will Anies still be a success after October?]

Context: Andi Budiman confirms about the song sung by the PSI Chairman which is considered to be a satire against Anies Baswedan

Speech:

AB: *Pertama*, yang dinyanyikan ketua umum kami itu sebetulnya memang lagu PSI. *Kalo ada* yang tersindir, baper, itu artinya memang kena sindiran kami, atau apa yang menjadi kritik kami itu, kena tepat menghujam orang yang memang menjadi sasaran kritik... (DS/20.1.22/ TV One)

[AB: *First*, the song sung by our party leader is actually a PSI song. *If anyone* feels offended or triggered, it means that our criticism hit the mark and targeted the person who was meant to be criticized... (DS/20.1.22/ TV One)]

(2) Topic : "LGBT Indonesia, Makin Berani?"

["LGBT in Indonesia, Getting Bolder?"]

Context: Amirsyah Tambunan discussing the increasing number of LGBT people in Indonesia without government intervention

Speech:

AT: Pemerintah *jangan* melakukan pembiaran dan kita dari MUI tidak akan melakukan pembiaran. Ayo kita didik mereka, itu artinya ada kemauan, ada niat, ada action. Jangan NATO, no action, talk only karena itulah bahwa apa yang disebut dengan penyakit sosial atau penyakit penyimpangan seksual ini kita bisa pulihkan sesungguhnya, dari berbagai aspek, berbagai ahli, saya yakin sekali bisa ya. (DS/12.5.22/ TV One)

[AT: The government *should not* turn a blind eye and we from MUI will not turn a blind eye either. *Let's* educate them, that means there is willingness, intention, action, don't be NATO, no action, talk only because social diseases or sexual deviancy can actually be healed, from various aspects, various experts, I'm sure it can be done. (DS/12.5.22/ TV One)]

(3) Topic : Cap Gubernur Pembohong: Siasat PSI "Goyang" Anies Baswedan

[Lying Governor Label: PSI's Strategy to Shake Anies Baswedan]

Context: Geisz Chalifah expressed disappointment and anger at the PSI Chairman's absence from the show to be accountable for his allegations against Anies Baswedan

Speech:

GC: Begini. Anda bicara, Anda pertanggungjawabkan. Jadilah petarung, jangan jadi *pecundang*. Kalo seperti ini *pecundang* nih. (DS/23.9.21/ TV One)

[GC: Look, if you talk about being accountable, be a fighter, don't be a *loser*. If you act like this, you are a *loser*. (DS/23.9.21/ TV One)]

Speech (1) is an assertive speech act. This is marked by the presence of linguistic markers in the form of the word “pertama” [first] and the phrase “kalo ada” [if anyone], which indicate stating or explaining something. Speech AB aims to explain that the song sung by the Chairman of PSI is the PSI's song and not a satire directed at a specific individual. Rather, the song is created as a criticism from PSI towards the leaders in Indonesia. AB also states that if anyone feels offended by the song, it means that the song becomes a criticism for themselves.

Example speech (2) is a directive speech act. This is marked by the presence of linguistic markers in the form of imperative words such as “ayo” [let's] and “jangan” [should not] which indicate that the speech is giving a command to the interlocutor. The speech is intended to invite the government to collaborate with the Indonesian Council of Ulama. The collaboration that AT intends is a collaboration in the form of addressing or rehabilitating groups that experience deviation, such as the LGBT community in Indonesia.

Example (3) falls into the category of expressive speech act. The word “pecundang” [loser] serves as an indicator that the speech is expressive in nature, specifically as an insult. The insult made by GC in the public space is an expression of their anger towards Giring. GC is angry because Giring did not show up to be accountable for his statements made on social media. GC urges the Chairman of PSI to be brave and not be a loser who can only make comments without being able to be accountable for those comments.

2. FUNCTIONS OF ILLOCUTIONARY SPEECH ACTS IN THE TALK SHOW DUA SISI PROGRAM ON TV ONE

In addition to having intended meanings, a speech uttered by a speaker is not merely spoken without a purpose, but it also serves specific functions. Based on the research findings, data classification, and data analysis conducted, several functions of illocutionary speech acts uttered by the speakers in the talk show program “Dua Sisi” on TV One have been identified. These functions include mocking, insulting, provoking, praising, suggesting, clarifying, blaming, inviting, criticizing, and commanding.

(1) Topic : “Suara Sumbang”: Masihkah Anies Moncer Usai Oktober?

[“Suara Sumbang”: Will Anies still be a success after October?]

Context: Andi Budiman accuses Anies Baswedan of using religious issues to gain power and position

Speech:

AB:itu yang hilang, yang sekarang lebih muncul itu kita hanya melihat bungkusnya, sopan santunnya, sementara substansinya dilupakan orang. Itu tidak boleh terjadi. Tugas kami di PSI adalah mengingatkan kepada publik bahwa masyarakat tidak boleh lupa, *ada orang yang menggunakan segala cara meraih kekuasaan*. (DS/20.1.22/ TV One)

[AB: ...what's missing, is that now we only see the packaging, the politeness, while the substance is forgotten. That should not happen. Our task in PSI is to remind the public that people should not forget, that *there are people who use any means to gain power*. (DS/20.1.22/ TV One)]

In speech (1), AB intends to provide information about the criteria of an ideal leader. However, beneath the surface of the speech, there is an intention to criticize the interlocutor. This can be seen in the speech “ada orang yang menggunakan segala cara meraih kekuasaan” [there are people who use any means to gain power]. The speech is aimed at indirectly criticizing Anies Baswedan, as he is considered to have used unethical methods to obtain power. Anies is seen as using religious issues to remove his opponent at that time, namely Ahok, who was involved in a blasphemy case.

(2) Topic : Cap Gubernur Pembongkar: Siasat PSI “Goyang” Anies Baswedan

[Lying Governor Label: PSI's Strategy to Shake Anies Baswedan]

Context: Geisz Chalifah feels insulted by Giring's attitude of not being able to justify his words

Speech:

GC: Saya merasa terhinakan, hadir di sini membicarakan omongannya Giring yang *dia bukan siapa-siapa*. Itu menghina intelektualitas kita secara langsung

NP: Loh bagaimana Anda bilang Giring bukan siapa-siapa? Itu Ketua Umum PSI loh
 DA: Dia Ketua Umum PSI loh, punya kursi di DPRD. Oke silakan.
 GC: Ya, *partai seputaran ibukota aja*. (DS/23.9.21/ TV One)

[GC: I feel insulted, being here talking about Giring's words when he is nobody, that directly insults our intellectuality.

NP: Wait, how can you say that Giring is nobody? He is the chairman of PSI, you know.
 DA: He's the chairman of PSI, he has a seat in the DPRD. Okay, please proceed.
 GC: Well, *he's just from a party around the capital area*. (DS/23.9.21/ TV One)]

The speech by GC above is classified as a derogatory speech. This can be seen in the speech “dia bukan siapa-siapa dan partai seputaran ibukota saja” [he's just from a party around the capital area]. GC insults Giring Ganesha by stating that Giring's viral statement on social media does not need to be discussed because he is nobody and only has a well-known party in the capital area, therefore his statement is not worthy of being discussed.

(3) Topic : “LGBT Indonesia, Makin Berani?”

[“LGBT in Indonesia, Getting Bolder?”]

Context : Haikal Hasan presenting data on LGBT cases in Indonesia in one month

Speech:

DA: Babe mungkin sama Pak Amirsyah punya pendapat gak? Tadi disebutkan bahwa ini hanyalah penyimpangan sosial bukan penyimpangan seksual

HH: ...97.000 dalam satu bulan, *kita diskusi satu jam ini bisa 130 orang terjangkit ...*

DA: Bahasanya Babe untuk pengidap, mengidap, dan terjangkit seolah berarti penyakit gitu ya?

HH: Penyakit. Ini penyakit yang mesti diobatin. (DS/12.5.22/ TV One)

[DA: Babe, do you and Mr. Amirsyah have the same opinion? Earlier it was mentioned that this is only a social deviation, not a sexual deviation?

HH: ...97,000 in one month, *in this one-hour discussion, 130 people could be infected...*

DA: The language used, Babe, makes it seem like being a carrier, having it, and being infected are like diseases, right?

HH: A disease. This is a disease that must be treated. (DS/12.5.22/ TV One)]

If we look at HH's speech, it appears to be merely informing about the data on LGBT within a month. However, behind that speech, there is an implied intention. HH is attempting to provoke public anger and hatred towards the LGBT community. This can be seen in the speech “kita diskusi satu jam ini bisa 130 orang terjangkit” [in this one-hour discussion, 130 people could be infected] which serves as a linguistic marker of provocation. HH aims to provoke the public to hate and discriminate against the LGBT community based on the speculations he makes, stating that LGBT is a contagious disease, even suggesting that through discussion forums on LGBT, the numbers will continue to rise.

(4) Topic : “Dua Tahun Jokowi-Ma'ruf: Puas atau Tidak Puas”

[“Two Years of Jokowi-Ma'ruf: Satisfied or Not Satisfied”]

Context: Immanuel Ebenezer's response when asked about the decline of democracy in Indonesia during Jokowi's presidency

Speech:

DA: Saya mau ke Bung Noel, catatannya mengenai demokrasi menurun, kebebasan berpendapat, orang-orang sekarang bisa dibilang takut untuk menyuarakan pendapatnya

IE: Gini, kalo dibilang kurang atau apa, saya tidak melihaat kacamata apa. Tapi, menurut saya justru di eranya Jokowi *demokrasi terjaga dengan baik*. (DS/21.10.21/ TV One)

[DA: I want to ask Bung Noel about his notes regarding the decline of democracy, freedom of expression, and how people are now afraid to voice their opinions.

IE: Well, if we talk about it being less or whatnot, I'm not looking at it from a particular perspective. *But in Jokowi's era, I think democracy is well maintained.* (DS/21.10.21/ TV One)]

In that speech, IE, who is the Chairman of Jokowi Mania or Jokowi's supporters in Indonesia, praises the government during the Jokowi era. The speech "justru di eranya Jokowi demokrasi terjaga dengan baik" [But in Jokowi's era, I think democracy is well maintained] serves as a marker of IE's praise for the Jokowi administration. Previously, HA and MA expressed their criticism regarding the Jokowi administration, especially concerning democracy and freedom of speech. HA and MA observed that people were afraid to voice their opinions. IE refuted this and stated that the state of democracy and freedom of speech during the Jokowi administration is the best ever. He also added that Jokowi never prohibits people from expressing their opinions as long as those opinions do not contain hate speech.

(5) Topic : "Dua Tahun Jokowi-Ma'ruf: Puas atau Tidak Puas"

"Two Years of Jokowi-Ma'ruf: Satisfied or Not Satisfied"

Context: Mardani Ali Sera's response upon learning that the satisfaction survey of the Jokowi government had risen to 68%

Speech:

MA: ...ini saatnya Pak Jokowi langsung reformasi kepolisian dijalankan, reformasi kehakiman. Saya kebetulan komisi dua, kalo ada kasus tanah antara negara lawan *private* ke pengadilan, seratus persen kalah negaranya gitu. Jadi itu fakta-fakta di lapangan yang nyata. Nah dengan 68, *ayo masuk ke bawah langsung pimpin orkestrasi agar ada warisan bahwa kita siap jadi negara maju.* (DS/21.10.21/ TV One)

[MA: ...This is the time for President Jokowi to directly carry out police and judiciary reforms. I happen to be in commission two, if there is a land case between the state and private parties brought to court, the state will lose one hundred percent. So those are the real facts on the ground. With 68%, *let's go down and lead the orchestration so that there is a legacy that we are ready to become a developed country.* (DS/21.10.21/ TV One)]

The example provided is a form of illocutionary speech act with the function of making a suggestion. This is evident from the speech "ayo masuk ke bawah langsung pimpin orkestrasi agar ada warisan bahwa kita siap jadi negara maju" [let's go down and lead the orchestration so that there is a legacy that we are ready to become a developed country] which serves as a marker of the suggestion made by MA to Jokowi, Jokowi's supporters, and the public in general. Previously, SA presented a public satisfaction survey regarding the Jokowi administration, which showed a satisfaction rate of 68%. MA believes that the public satisfaction is not wrong; in fact, with such a level of satisfaction, President Jokowi should undertake various reforms, such as judicial and police reforms, and take a stronger leadership role in orchestrating the governance of Indonesia to ensure its progress as a developed country.

(6) Topic : "LGBT Indonesia, Makin Berani?"

["LGBT in Indonesia, Getting Bolder?"]

Context: Zoya Amirin's response to Haikal Hasan's statement that LGBT is a contagious disease

Speech:

ZA: ...sekarang keterbukaan seperti ini membuat datanya jadi ada, tapi data ini gak bisa kayak sensus juga. Tapi kalo soal menular secara klinis sih jelas, *ini bukanlah sebuah penyakit* dan ini penularannya tidak seperti itu dalam konteks psikologi. (DS/12.5.22/ TV One)

[ZA: ...Now, this openness makes the data available, but this data cannot be like a census either. But regarding being contagious clinically, it is clear that *this is not a disease* and its transmission is not like that in the context of psychology. (DS/12.5.22/ TV One)]

The example above is an illocutionary speech with the function of clarification. ZA's speech stating "ini bukanlah sebuah penyakit" [this is not a disease] serves as an indicator that the speech is intended for

clarification. In the speech, ZA, who is a sexologist, aims to clarify and correct public misconceptions about LGBT, stating that it is not a disease or a sexual disorder, but rather a social deviation as determined by psychologists throughout Indonesia.

(7) Topic : “Dua Tahun Jokowi-Ma’ruf: Puas atau Tidak Puas”

[“Two Years of Jokowi-Ma’ruf: Satisfied or Not Satisfied”]

Context: Haris Azhar’s disappointment with Jokowi’s government system that is not running as it should be

Speech:

HA: Itu artinya sistemnya gak bekerja. Kalo semuanya harus ngandelin presiden berarti presidennya gak salah, tetapi presiden *tidak menginspirasi, presiden tidak mengawal* bagaimana mekanisme itu bisa bekerja. (DS/21.10.21/ TV One)

[HA: That means the system is not working, if everything relies on the president, it means the president is not at fault. But the president is not inspiring, the president is not overseeing how the mechanism can work. (DS/21.10.21/ TV One)]

In his speech, HA is seen blaming President Jokowi for the existence of non-functioning systems. The statement “presiden *tidak menginspirasi, presiden tidak mengawal*” [the president is not inspiring, the president is not overseeing] serves as an indicator of an illocutionary speech act with the function of blaming. HA blames the president for the inefficiency of various systems, including law enforcement, corruption eradication, and the tax sector. HA is dissatisfied with President Jokowi’s governance because he believes that Jokowi does not inspire and oversee these systems to work as they should. HA perceives that the systems would function if the president provides direct instructions or waits for the issue to go viral before taking action.

(8) Topic : Cap Gubernur Pembohong: Siasat PSI “Goyang” Anies Baswedan

[Lying Governor Label: PSI’s Strategy to Shake Anies Baswedan]

Context : Bestari Barus trying to convince that the Formula E program is not a futile program

Speech:

FA: Saya tengah dulu biar gak panjang

BB: Nanti dulu pak, nanti bagian Bapak

DA: Gantian Bung Faisal

BB: Kita harus ini ya, para kaum muda milenial Jakarta dan Indonesia, apa yang dilakukan oleh pak Anies Baswedan untuk tetap menyelenggarakan formula E ini *harus mendapatkan dukungan yang massif* dari seluruh pihak, kenapa? Bahwa Jakarta harus mempersiapkan dirinya dan memberi tahu kepada mata dunia bahwa Jakarta itu mendekati sudah aman untuk dikunjungi. (DS/23.9.21/ TV One)

[FA: Let me intervene to make it brief.

BB: Not yet, sir. It’s your turn later.

DA: It’s Faisal’s turn now.

BB: We need to do this, for the young millennial generation of Jakarta and Indonesia. What Anies Baswedan has done to continue the Formula E program must gain massive support from all parties, why? Because Jakarta must prepare itself and let the world know that it is approaching being safe to visit. (DS/23.9.21/ TV One)]

In his speech, BB is seen making an effort to persuade the public to fully support the Formula E program organized by Anies Baswedan. The statement “*harus mendapatkan dukungan yang massif*” [must gain massive support] serves as an indicator that the speech is aimed at persuading the interlocutor to act in accordance with the speaker’s wishes. Many people disagree with the hosting of the Formula E event in Jakarta, as advocated by Anies Baswedan. Therefore, BB wants to encourage the entire community, especially the residents of DKI Jakarta, to support the hosting of the Formula E event, considering that DKI Jakarta is now capable of competing on a global scale and proving that Jakarta is safe to visit as it has been free from Covid-19.

(9) Topic : “Dua Tahun Jokowi-Ma’ruf: Puas atau Tidak Puas”

[“Two Years of Jokowi-Ma’ruf: Satisfied or Not Satisfied”]

Context: Mardani Ali Sera's disappointment about the dismissal of 57 competent KPK members who failed in the competency test

Speech:

DA: Jangan semua dikaitkan ke presiden, mas Mardani, gimana tuh. Gak fair juga katanya, jangan semua urusan ke presiden, urusan KPK ke presiden, urusan polisi ke presiden, kondisi politik ke presiden.

MA: Kalo urusan KPK, Pak Jokowi sudah berpendapat, jangan ada pemecatan, itu tegas dan jelas disampaikan, tetapi terjadi pemecatan. Penyesalan kami kenapa presiden itu, jangankan perkataan yang tegas, perkataan yang isyarat pun mestinya harus sangat diperhatikan, karena dia bukan cuma penjaga secara fisik melindungi segenap bangsa Indonesia, tetapi juga penjaga moral, penjaga prinsip, yang kami garisbawahi *kenapa tidak ditindaklanjuti*. (DS/21.10.21/ TV One)

[DA: Not everything should be linked to the President, Mardani. It's not fair. The KPK's affairs should not be the President's responsibility, nor should the police's or political conditions']

MA: Regarding the KPK's affairs, President Jokowi has expressed his opinion that there should be no dismissals, and it was conveyed clearly and firmly. However, the dismissals still occurred. We regret that the President's even implied statements were not taken seriously. He is not only responsible for physically protecting the entire Indonesian nation but also for upholding morality and principles. That's why we emphasize, *why wasn't it followed up*. (DS/21.10.21/ TV One)]

MA's criticism is directed towards the Corruption Eradication Commission (KPK) and President Jokowi. The phrase “*kenapa tidak ditindaklanjuti*” [why wasn't it followed up] serves as an indicator that MA's speech is critical in nature. MA criticizes President Jokowi for not following up on the dismissal of KPK members and the KPK institution's failure to heed the president's recommendations. The president is deemed to have not taken action on the dismissal case, resulting in some KPK members switching professions to become sellers of martabak and fried rice

(10) Topic : “Suara Sumbang”: Masihkah Anies Moncer Usai Oktober?

[“Suara Sumbang”: Will Anies still be a success after October?]

Context: Anies is instructed to prove to the public by implementing his promised work programs

Speech:

Arb: Demokrasi itu akan memberikan ruang rakyat, mungkin karena ini posisi kota Jakarta yang secara politis, secara ekonomis, bahkan luar negeri menjadi sorotan. Rakyat akan menguji janji Anies dengan bukti. Ini yang penting dicatat dalam waktu yang tinggal delapan bulan. Itu Anies *harus mengejar* banyak hal untuk hal yang pernah dijanjikan dan tentunya harus menjadi bukti itu adalah suatu keberhasilan Anies. Itu yang dikatakan dia moncer sebagai gubernur..... (DS/20.1.22/ TV One)

[Arb: Democracy will provide space for the people, perhaps because of Jakarta's position as a politically, economically, and even internationally highlighted city. The people will test Anies' promises with evidence. This is important to note in the remaining eight months. Anies *must pursue* many things that have been promised and certainly must be evidence of Anies' success. That's what he said to be a successful governor... (DS/20.1.22/ TV One)]

Arb's speech is an illocutionary act that functions as a command or directive. The speech is directed towards Anies Baswedan. The phrase “*harus mengejar*” [must pursue] serves as an indicator that the speech is imperative in nature. Arb commands Anies to fulfill all the promised work programs to the people before they demand those promises. The city of Jakarta is considered to be under international scrutiny, both in terms of politics and economy. Therefore, Arb wants Anies to promptly realize all the commitments made to the people within the remaining eight months. This is done to restore Anies' reputation from various negative allegations and to demonstrate his credibility as the Governor of DKI Jakarta.



F. CONCLUSION

In conveying their opinions and arguments, the speakers use speech acts with implicit meanings. Implicit speech acts are often referred to as illocutionary speech acts. Three types of illocutionary speech acts were found in the program, namely assertive, directive, and expressive speech acts. No commissive and declarative speech acts were found in the program because the topics discussed only involved the speakers expressing their opinions, dislikes, and expectations towards their conversation partners.

Not only were the types of illocutionary speech acts found in the program, but there were also functions associated with these speech acts. The discovered illocutionary functions include mocking, insulting, provoking, praising, suggesting, clarifying, blaming, inviting, criticizing, and commanding. In this research, it was also found that certain illocutionary speech acts did not align with their intended functions, such as assertive speech acts being used to mock the conversation partner, and so on.

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