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The Speech Acts of Illusory Islamic Reflection in Musleem.id Instagram Account Uploads: A Pragmatic Study

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Abstract

This study examines the use of speech acts in pragmatics, with a primary focus on the illocutionary speech acts of the Musleem.id Instagram account. The purpose of this study is to identify the types of illocutionary speech acts contained in the posts of the *Musleem.id* Instagram account and describe its functions based on the context of the speech. This study uses two approaches, namely methodological and theoretical. The methodological approach used is descriptive qualitative. The theoretical approach uses pragmatic analysis. The data source of this study is the posts of the *Musleem.id* Instagram account containing illocutionary speech acts. In this study, Searle's theory is used, which divides illocutionary speech acts into five types, namely representative, directive, expressive, commissive, and declarative, with the existence of evidence from the posts. The results of the study analyzing illocutionary speech acts in Muslim uploads.id Instagram account found 21 data, consisting of 4 representative speech act data (the functions found were indicating and stating), 8 directive speech act data (the functions found were inviting and suggesting), 6 expressive speech act data (the functions found were criticizing and stating), 2 commissive speech act data (the functions found were promising and being able), and 1 declarative speech act data (the functions found were prohibiting). The benefits of this research can theoretically contribute to linguistic studies, particularly in pragmatics, especially in illocutionary acts. In practical terms, this research can help readers better understand illocutionary speech acts.

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INTRODUCTION

The development of social media has transformed the practice of da'wah, from face-to-face to digital da'wah that uses various online platforms, including Instagram. The platform is used not only to share information and entertainment but also to convey religious messages to a wide audience through photo, video, reels, and caption upload features. In conveying the message, language plays an important role because it not only functions as a communication tool but also as a means to invite, remind, influence, and shape the understanding of speech partners (readers) of the values the speaker or writer conveys. Therefore, the use of language in da'wah content on Instagram is an interesting phenomenon to study, especially because every speech, in addition to conveying religious information, also serves specific goals and actions that can affect listeners' or readers' responses (Yule, 2017).

In general, language use on social media is a form of digital communication that is fast, interactive, and multimodal. Social media like Instagram allows users to combine text, images, and videos in a single message. This makes communication not only verbal, but also visual and contextual. In practice, social media users often convey not only information literally but also implicit intentions. Thus, a pragmatic approach is needed to understand the meaning contained in the speech. In particular, one of the interesting phenomena to study is the use of language in social media accounts that are based on religious values, such as Instagram (Iklimah et al., 2024) (Berliana & Rusminto, 2026) (Leech, 2016) *accounts Musleem.id*. This account actively presents content

with Islamic messages, packaged persuasively and communicatively. In each upload, various forms of speech convey information and express intentions, such as inviting, advising, reminding, and expressing religious attitudes. This phenomenon shows that social media has become a modern means of da'wah, employing specific linguistic strategies to reach a wider audience.

The selection of this research topic was based on several strong reasons. First, the increasing use of social media as a means of public communication requires linguistic studies that can explain linguistic practices within it. Second, pragmatic studies, especially the study of illocutionary acts, play an important role in revealing the meaning and function of speech that are not always explicitly visible. Third, religious content on social media significantly influences people's ways of thinking and behavior, so it needs to be studied scientifically to understand the mechanisms of message transmission. In addition, this research is important for understanding how language is used as a persuasive tool on social media. In this context, the act of illocutionary speech is key because it concerns the intention the speaker seeks to achieve through the speech. By analyzing the illocutionary act, researchers can identify communication strategies used to convey religious messages and understand how these messages can affect speech partners.

Several previous studies have examined speech actions in various media contexts. Some previous studies relevant to this study are presented in the following table.

Table 1. Literature Review

No.	Author (Year)	Title, Object, Theory, Method, and Result	Gap
1.	Syarifah et al. (2025)	Title: "Analysis of Illocutional Speech in Online Classroom on Case Studies on the Ruangguru Platform in Indonesia" Object: Speech in five online learning videos on the Ruangguru platform. Theory: Searle's theory of illocutional speech includes assertive, directive, commissive, expressive, and declarative. Method: Qualitative descriptive technique of watching and taking notes on the learning video.	The studies that have been carried out still have limitations, especially regarding the study's focus, which has not specifically highlighted da'wah-based social media accounts. Previous studies have focused primarily on speech in daily conversations across various digital platforms, so there has been no research providing an in-depth picture of the use of illocutional speech in Instagram-based da'wah content. In addition, studies that identify the type, function, and tendency in the use of illocutional speech in da'wah uploads packaged as visual slide

	Results: Five types of illocutionary speech were identified: assertive, commissive, directive, expressive, and declarative. The speech in the video contains various purposes and functions that help students understand the learning material.	content on Instagram accounts remain relatively limited. Thus, there is a research gap regarding undisclosed patterns in the use of illocutionary speech in digital da'wah communication on Instagram, especially among <i>Musleem.id</i> accounts that consistently spread Islamic values to speech partners or readers.
2. Iklimah et al. (2024)	Title: "Analysis of Illocutional Speech in Folklore Videos on the YouTube Channel of Our Fairy Tales" Object: A folklore video series on the Dongeng Kita YouTube channel, consisting of five videos. Theory: Searle's theory of illocutional speech (representative, directive, expressive, commissive, and declarative). Method: Qualitative descriptive; Free Listening Techniques and Recording Techniques. Results: 66 illocutionary speeches were found, consisting of 17 representative, 21 directive, 19 expressive, 5 commissive, and 4 declarative. Research shows that folklore videos contain various forms of speech that function to convey cultural values and messages.	
3. Melani and Utomo (2022)	Title: "Analysis of the Speech Actions of the Baksosapi.gapakemicin Account in Uploads on Instagram (A Pragmatic Analysis)." Object: Upload on the Instagram account of Baksosapi.gapakemecin. Theory: Austin's speech theory and Searle's classification of illocutions (representative, directive, expressive, commissive, and declarative). Method: Descriptive observation of Instagram account uploads as a data source. Results:	

The results of the study show that the Baksosapi. gapakemicin account uses a lot of illocutionary speech. Although it is often delivered in a humorous style, the speech in the upload has a strong influence on the reader.

4. Sajida et al.
(2024)

Title:

"Analysis of Illocutional Speech in the Tweet of Account X of 2024 Presidential Candidate Number 1 Anies Baswedan"

Object:

Tweet of Anies Baswedan's X account during the 2024 Presidential Election campaign.

Theory:

Searle's theory of illocutional speech (assertive, directive, commissive, expressive, and declarative).

Method:

Qualitative descriptive: Skills Free Listening Techniques, Recording Techniques, and Matching Methods.

Results:

100 tweets were found, comprising 25 assertive, 25 expressive, 25 commissive, and 25 directive. Tweets are used to share information, express thanks, make promises, invite, ask questions, and ask during the campaign period.

5. Berliana and
Rusminto
(2026)

Title:

"Pragmatic Analysis of Illocutional Speech in @Official_Unila Instagram Uploads"

Object:

Text or *caption* of the @official_unila Instagram account upload.

Theory:

Searle's theory of illocutional speech (assertive, directive, commissive, expressive, and declarative).

Method:

Qualitative approach with descriptive methods; Pragmatic documentation and analysis techniques.

Results:

A total of 25 illocutionary speech data were found, consisting of 7 assertive, 4 directive, 3 commissive, 7 expressive, and 4 declarative.

Assertive and expressive speech are the most dominant types. Instagram accounts serve as both an information medium and a communication strategy for educational institutions.

This study uses a pragmatic approach, focusing on Searle's theory of illocutionary speech. This approach was chosen because it provides a systematic analytical framework for identifying the types and functions of speech. In addition, this approach also allows researchers to understand the relationship between language, context, and communication goals more comprehensively. The purpose of this study is to identify the types of illocutionary speech contained in Musleem.id Instagram account uploads and describe their functions based on the context of speech. This research is expected to contribute both theoretically and practically. Theoretically, this research can complement the scientific treasures of linguistic studies in the pragmatic field, especially the study of illocutionary speech acts. In practice, this research is expected to be useful for future research on the same subject. Thus, this research is not only relevant in a linguistic context but also has broader implications for communication, education, and digital media studies. Through the analysis of illocutionary speech, this research is expected to provide a clearer picture of how language is used as an effective tool for conveying religious values in the digital era.

Theoretical Basis

Definition of Pragmatics

Pragmatics is one of the branches of linguistics that studies the meaning of language in relation to the context of its use. In contrast to semantics, which focuses on literal meaning, pragmatics emphasizes meaning that is influenced by the communicative situation, the relationship between speakers, and the goals to be achieved. In this perspective, language is not understood as a static system, but rather as a dynamic and contextual social practice. states that pragmatics bridges the gap between language structure and its use in social interaction. (Yule, 2017) (Leech, 2016)

In pragmatic studies, one of the main concepts that is widely used is *the speech act*. This concept was first introduced by Austin in 1962: when a person speaks, he or she is not only saying something but also performing certain actions. Austin divides speech into three types, namely locution, illocution, and perlocution. Locution is related to the literal meaning of speech, illocution is

related to the intention to be conveyed, while perlocution is related to the effect caused on the speech partner.

Concept of Speech

The concept of speech acts was further developed by those who classified illocutionary speech into five types: representative, directive, expressive, commissive, and declarative. A representative is related to the delivery of information or statements that are considered true by the speaker. The directive aims to influence the actions of speech partners. Expressive is used to express the feelings or attitudes of the speaker. The committal is related to the speaker's commitment to future actions, while the declarative has the power to change the status or situation directly. In subsequent developments, the study of speech actions is not limited to oral communication but also encompasses written communication, including that in digital media. states that speech acts in digital media have unique characteristics due to virtual contexts and indirect interactions. This leads to the emergence of more complex and diverse variations of speech acts. (Searle, 1969) Rahardi and Setyaningsih (2022)

Social media, as a form of digital communication, has distinctive characteristics: it is multimodal, interactive, and open. On social media, users can produce and distribute messages widely using various modes of communication, such as text, images, and videos. In this context, speech actions are conveyed not only through verbal language but also through visual elements that strengthen the meaning of speech. Instagram, as a social media platform, has an important role in shaping modern communication patterns. stated that Instagram is a medium that prioritizes visuals, but still relies on text as an explanation of meaning. Therefore, speech analysis on Instagram needs to consider the relationship between text and the accompanying visual context. Nasrullah (2021) Kurniawan (2020)

Islamic Reflections

Islamic reflection is a process of contemplation, meaning, and appreciation of Islamic teachings, carried out consciously to foster understanding and behavior in accordance with religious values. In the Islamic perspective,

reflection is not only a cognitive activity but also a spiritual practice for evaluating oneself, recognizing the signs of Allah SWT's greatness, and drawing wisdom from various life events. The concept of Islamic reflection encompasses the activities of tafakkur, tadabbur, and muhasabah, which involve contemplating Allah's creation, understanding the teachings of the Qur'an and hadith, and reflecting on one's behavior. Through this reflection, a person is expected to improve the quality of faith, piety, and morals in daily life (Yusuf & Sofia, 2024).

Joseph and Sofia (2024) stated that, in the context of da'wah and digital media, Islamic reflection is often realized through messages that invite speech partners (readers) to reflect on religious values, strengthen relationships with Allah Swt., and enhance the quality of social interaction based on Islamic principles. The reflective message can take the form of an invitation to be grateful, patient, repent, maintain morals, strengthen worship, or learn lessons from various life experiences. The presence of Islamic reflection content on social media is a form of da'wah that is relevant to the needs of modern society because it presents spiritual values concisely, in context, and in an easily accessible manner. Islamic reflection not only strengthens individuals' spirituality but also fosters religious awareness that can influence how they think, behave, and act in accordance with Islamic teachings.

Language in Social Media

In the context of religious content, language on social media is often persuasive and normative. Hanafi (2016) states that language in da'wah serves to influence and direct the audience's behavior. This is in line with findings that show that directive and expressive speech are often used in persuasive content on social media. Other research has also shown that ideological goals and group identity influence language use on social media. In this context, illocutionary speech is an important tool for building and conveying identity. Therefore, an analysis of illocutional speech can provide a deeper understanding of how messages are conveyed and received on social media. Sari and Putri (2022) (Wijana & Rohmadi, 2021)

In addition, the development of digital technology also affects the way users understand and interpret messages. states that digital communication tends to be contextual and interpretive, so the meaning of speech is often not directly understood without considering the context. This further emphasizes the importance of pragmatic studies in understanding digital

communication. The theoretical foundation of this study integrates Searle's speech theory with a digital pragmatic perspective. This approach enables a comprehensive analysis of language use on social media, particularly in the context of religious message delivery. Through this theoretical framework, the research is expected to reveal the types and functions of illocutional speech in a more systematic and in-depth manner. Herring (2018)

RESEARCH METHODOLOGY

Research methods are the stage researchers must follow when conducting research to ensure the validity of the results. The methodology in this study employs two approaches: methodological and theoretical. Methodology is used to describe the results of the analysis; in this study, the methodological approach is qualitative descriptive. A theoretical approach is relevant to research studies, in this case, using pragmatic analysis. Sugiyono revealed that qualitative research is natural; this naturalness stems from the fact that the data and analysis are grounded in quality. Another opinion put forward by Sunaryo is that qualitative research is a method whose purpose is to present data descriptively based on the results of observation or identification of an object. In contrast to Hasanah's opinion, qualitative research is defined as research that yields final results in the form of descriptive data, written or oral, derived from sources or observations. (in Aulia et al., 2025) (in Ardiyanti et al., 2025) (in Hana et al., 2025)

The descriptive method is a research approach that describes a phenomenon, whether naturally occurring or artificially induced. The phenomenon in question concerns the characteristics, changes, similarities, and differences between one phenomenon and another (Sukmadinata in Rosyada et al., 2024). Klik atau ketuk di sini untuk memasukkan teks. In contrast to Sugiyono (in Thohir & Utomo, 2024), who stated that descriptive research examines single or independent factors without making comparisons with other factors. This is because in qualitative descriptive research, there are no external constraints, unlike experimental research, which requires external factors. In line with that, Sukmadinata revealed that qualitative descriptive research is a form of research that emphasizes the relevance of characteristics among phenomena, both natural and artificial, to produce a broad and in-depth description. Through qualitative descriptive methods, a researcher can describe the data obtained in detail and in a complete manner. The data source for this study is the uploads on Musleem.id Instagram account (as in Muadzin et al.,

2025. The data is in the form of written words from each upload in the account.

The theoretical approach (pragmatic analysis) in this study relies on John L. Austin's speech theory of action. John R. Searle further developed the theory. The theoretical approach in this study leads to the understanding that a form of language activity not only conveys information but also serves as a communicative act expressing the intentions the speaker seeks to achieve with the speaking partner. According to Searle's theory, speech is divided into three types: locution, or speech that contains a literal meaning; illocution, or speech that expresses a certain intention so that the speech partner can capture the speaker's intention; and perlocution, or speech that affects the speech partner when the speaker delivers a speech. The approach that focuses on pragmatic theory in the analysis of illocutional speech on the Instagram account *uploads Musleem.id* aims to uncover the meaning conveyed by the speaker to readers about matters related to Islamic reflection in daily life through several aspects, such as social, psychological, and modernization.

Data collection in this study uses the listening method. The data collection technique uses Simak Bebas Libat Cakap (SBLC). The viewing method was chosen because the data obtained was in written form. According to Sudaryanto, the method is carried out by listening to the form of language use in each text being researched. In line with this, Damayanti revealed that the simak method is used to listen to and understand information in speech, whether oral or written, from print and digital media. The free participation technique is a data collection technique that does not involve the researcher directly in speech events. This means the researcher observes only the speech delivered by the speaker. Meanwhile, according to Mahsun, the recording technique is a data collection method for capturing various information about the research object. In line with this, Nisa revealed that the recording technique is used to produce data by documenting information in writing during data collection. The researcher conducted a study of the text in the upload (in Rohmah et al., 2025) (in Rohmah et al., 2022) (Mahsun in Afidah & Utomo, 2021) (in Melani & Utomo, 2022) (dalam Sajida et al., 2024) of the Instagram account *Musleem.id*, the study's results were identified in relation to the speeches that appeared, and then recorded for in-depth analysis.

The data analysis technique in this study uses the equivalent method. According to Sudaryanto, the matching method is one in which the determining tool is external to the language itself. Based on the determining tool or device, matching

methods are divided into five types, including referential, articulatory, translational, orthographic, and pragmatic. Referential matching is a method whose determining tool is outside the language, not part of the language itself. The articulatory matching method is an analysis method whose determining tool is the articulation of speakers that produces language sounds. Sudaryanto also defines the translational matching method as a method whose determining tool is another language, distinct from the language being studied. Furthermore, according to Mulyadi, the orthographic matching method is a data analysis method whose tool is written. Finally, Setiawaty. revealed that the pragmatic matching method is a data analysis method whose determining tool is the speaking partner. The researcher used the orthographic matching method in this study because the determining tool used was in the form of text or writing in the upload (in Hikmah et al., 2026) (Sudaryanto in Hikmah et al., 2026) (Sudaryanto in Rohmah et al., 2022) (in Rohmah et al., 2022) (in Hikmah et al., 2026) (in Umat & Utomo, 2024) of *Musleem.id* Instagram account.

The researcher's data presentation is informal, meaning the results of the analysis are presented in descriptive terms. The description aims to explain each research result in detail, in the context of the research findings. The descriptive description presents data from identification or categorization based on the type of illocutional speech found, then analyzed, with conclusions (interpretations) drawn. The methodological steps described above are a series of research processes taken by researchers to analyze the act of illocutional speech in *Musleem.id* Instagram account uploads (Usman in Izaaki et al., 2025). The research process is presented in the following diagram.

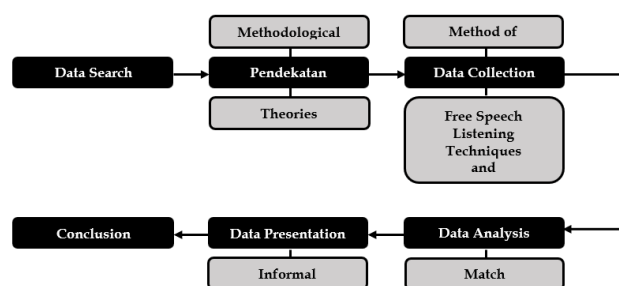


Figure 1. Research Flow Diagram

The diagram above shows that this research process consists of several steps. First, the researcher searched for data in *Musleem's uploads.id* Instagram account. Second, the researcher approaches the words or sentences in the Instagram account uploads *Musleem.id* using methodological (qualitative descriptive) and theoretical (pragmatic analysis) approaches. The

researcher described the use of illocutionary speech in the upload of *Musleem.id Instagram account* and then an analysis was carried out on the use of illocutionary speech in the upload of the Instagram account *Musleem.id* based on the type of illocution speech used. Third, data collection is carried out using the Simak Bebas Libat Cakap (SBLC) method and recording techniques. The researcher reads the full content of each Instagram upload from *Musleem.id*, then records instances of illocutionary speech and categorizes them by type. Fourth, the researcher analyzed the data using the matching method. Fifth, the researcher presented data using informal presentation techniques. The informal technique is carried out because the researcher describes the results of the analysis through logical, descriptive, and complex narratives

RESULTS AND DISCUSSION

The act of illocutionary speech is an act of speech that contains the intention and function or power of speech. The question asked regarding the act of illocutionary speech is "What is the speech spoken for?", not "What is the meaning of the speech that is spoken?" The existence of an intention that can be identified by asking whether the speech is spoken indicates that the speech is an illocution. To facilitate identification, several verbs mark the act of illocution. Some of these verbs include (Rustono & Fakhrudin, 2024) *report, announce, ask, suggest, thank you, propose, acknowledge, congratulate, promise, urge*, and others. The *Musleem.id* Instagram account features Islamic reflection content presented as illustrative visuals and short narratives about daily life.

Content uploads on *Musleem.id* Instagram account not only discusses worship directly, but also relates Islamic values to psychological, social, and modern life issues. On *Musleem.id*'s Instagram account, the content uploaded features a lot of illocutionary speech with the specific intention of helping readers understand what the author conveys. The acts of illocution contained in the upload of *Musleem.id* Instagram account are representative, directive, expressive, commissive, and declarative. The total number of data points was 21, with the following breakdown: 4 representative speech action data, 8 directive speech action data, 6 expressive speech action data, 2 commissive speech action data, and 1 declarative speech action data.

The 21 data points are considered sufficient because this study uses a descriptive qualitative approach oriented towards depth of analysis rather than the amount of data obtained. In qualitative research, the adequacy of data is determined by the

achievement of data saturation, which is the condition in which the data obtained represent all categories of focus of the research, and no new categories emerge from the data collection process. In this study, the five types of illocutionary speech according to Searle's classification, namely representative, directive, expressive, commissive, and declarative, have been found and analyzed. Details of the data from the analysis are presented in the following table.

Table 2. Results of Analysis of Illocutionary Speech in Instagram Account Uploads *Musleem.id*

No.	Types of Illocutionary Speech	Function	Quantity
1.	Representative	Show Declare	1 3
2.	Directive	Invite Suggest	6 2
3.	Expressive	Criticizing Declare	4 2
4.	Commissioners	Promise Ability	1 1
5.	Declarative	Forbidden	1
Total			21

Representative Speech

Representative speech is speech that binds the speaker to the truth of what is said. Representative speech is also called assertive speech. Speech that is included in the type of representative speech is speech, namely statements (Rustono & Fakhrudin, 2024) *that declare, show, mention, give testimony, speculate*, and so on. In line with this, it was revealed that representative speech is a form of speech used by speakers to convey statements that contain truth values. The following are speeches that include representative illocutionary speech in *Musleem.id* Instagram account uploads Hikmah et al. (2026).

Data 1.

Context: *The author intends to present a general understanding of the 13th-century Gujarat Theory and to present the reader with the truth of Islam's entry into Indonesia.*

Speech: *"Many books say that Islam entered Indonesia in the 13th century, according to the Gujarat theory; however, according to Ust. Adi Hidayat traces Islam's existence long before that. Traces of Islam have existed since the beginning of the 7th century. The Gujarat theory is often associated with the construction of*

colonial history, including by Snouck Hurgronje. Logically, the establishment of the Samudera Pasai Sultanate in the 13th century indicates a phase of maturity. A kingdom is not born suddenly; there must be a process of da'wah and social interaction that takes place long before."

In the upload of the Musleem.Id Instagram account, the representative speech found stated that the speaker presented the truth about the process of Islam's entry into Indonesia since the beginning of the 7th century, not the 13th century, according to the Gujarat theory. The speaker expressed this because the Gujarat theory is often associated with the construction of colonial history, including by Snouck Hurgronje. Logically, the establishment of the Samudera Pasai Sultanate in the 13th century indicates a phase of maturity. A kingdom is not born suddenly; there must be a process of da'wah and social interaction that takes place long before. The speaker also states that Buya Hamka supports the claim of Islam's entry in the 7th century, archaeological evidence from Barus, and Tang Dynasty records. According to this theory, Islam was brought directly by Arab traders who came to the archipelago as far back as the time of the Prophet Muhammad (saw).

Other evidence includes the discovery of a Muslim village in Barus, North Sumatra, estimated to date to the 7th century AD, as well as Chinese records mentioning a Muslim community on the coast of Sumatra in that century. In the upload, the speaker seeks to present the truth to influence the reader about the entry of Islam into Indonesia, based on real evidence. The explanation of the representative speech act above, in accordance with previous research by the one who revealed that the representative speech act aims to convey speech that contains the truth according to its original condition to the speech partner or reader. Fauziyyah et al. (2026),

Data 2.

Context: *The author reveals to the reader the steps the Prophet will take when conflict arises.*

Speech: *"Ever felt like you had to give in to a deal that seemed detrimental? 14 centuries ago, the Prophet did the same thing. However, the decision actually became a big victory door. Imagine he has traveled a long way from Medina to Mecca with around 1400 people for Umrah. Suddenly, the Quraysh were detained because they were considered a threat. Tensions peaked, and the conflict almost broke out.*

Instead of war, the Prophet chose the path of negotiation at Hudaibiyah."

The above speech is an address by the author to the reader, conveying the truth about the steps the Prophet took when conflict arose during the Umrah pilgrimage. On the Instagram account Musleem.id, the speaker stated that the Prophet chose the path of the Hudaibiyah negotiation, from which the Hudaibiyah Agreement was born, whose contents seemed heavy to the Prophet's companions. The speech contains the truth because, in the time of the prophet, this condition really occurred, so the speech delivered by the author is an act of representative illocution. The explanation of the act of representative speech is in accordance with previous research conducted by Ahammi et al. (2025), that the act of representative speech aims to convey speech that contains the truth according to its original condition to the speech partner or reader. Historical records and so on can prove this truth.

Dates 3.

Context: *The author states that life must be balanced between prayer and effort.*

Speech: *"It is important to remember that prayer is not a substitute for effort, but a refinement of effort. Islam teaches a balance between spirituality and action."*

The above speech is an address by the author to the reader, conveying the truth that Islam teaches all humans to uphold the principle of a balanced life between spiritual activity and effort. In an Instagram post, a Musleem.id speaker stated that a life balance must be pursued by maintaining the stability of spiritual quality and efforts across various forms of halal business. The efforts made by every human being are perfected through prayer, a means of seeking blessings from Allah SWT. The speech contains the truth because these two things (prayer and effort) are the concern of the Islamic religion to all humanity, and those two things have also been recorded in the hadith. Therefore, the author's speech is an act of representative illocution. The explanation of the act of representative speech is in accordance with previous research, which reveals that the act of representative speech aims to convey speech that contains truth in accordance with conditions, rules, or guidelines embraced by society, in this case, the teachings of Islam. The existence of relevant hadiths can prove the truth conveyed by the author. Anjora et al. (2025)

Data 4.

Context: *The author states that when a human being dies, there are three practices whose rewards continue to flow as good deeds (worship).*

Speech: *"In the end, what remains is not how long we live, but what kindness we leave behind. It is the shodaqoh jariah, the useful knowledge, and the prayers of the pious children that continue to speak (flow) when we are gone."*

The above speech is an address by the author to the reader, stating that there are three practices whose perpetration, even after the perpetrator has died, is still recorded as an act of worship, and the rewards continue to flow. The three practices are shodaqoh jariah, knowledge that is useful and practiced for good, and prayers from righteous and righteous children. In the Instagram account Musleem.id's upload, the speaker stated that the three practices need to be prepared carefully. The speech contains the truth because the three practices stated by the author have been recorded in the sahih (strong) hadith. Therefore, the author's speech is an act of representative illocution. The explanation of the act of representative speech aligns with Aini et al. (2023), who state that representative speech aims to convey truth in accordance with the principles or rules that guide the audience. In this case, the truth conveyed by the author can be proven by the existence of a sahih hadith that talks about this.

Directing Speech

Rustono & Fakhruddin (2024). Revealing that directive speech is a speech act intended by the speaker for the speech partner to perform the actions mentioned in the speaker's speech. Speeches that include directive speech actions are *coercing, inviting, urging, suggesting, commanding, giving warnings, and defining*. The following speeches include directive illocutionary acts in the upload of Musleem.id Instagram account.

Dates 5.

Context: *The author invites readers to understand that working for a living (rupiah fighter) can be done in a way that not only earns a salary but also carries merit.*

Speech: *"Don't you want to go to the mosque because you are tired of coming home from work all day? Relax, the door of the sky remains open for you rupiah fighters. Here I give you the tips. First, organize intention and efficiency. Intention to work as a family breadwinner since leaving the*

house. Second, routine alms. Third, maximize golden hours. If you cannot get up in the third of the night, then take advantage of your lunch break to read 1-2 pages of the Qur'an."

In the above speech, the author provides a way for rupiah fighters, or people who earn a living, to receive great rewards, still, apart from the reward of making a living itself. The speaker conveyed it using light language on some of the slides in the uploaded file. To ensure rupiah fighters receive a secure salary and thunderous rewards, the speaker invites readers always to organize their intentions and efficiency. The intention in question is that, when going to work, the purpose of the work is to provide for the family and to be efficient by always wetting the tongue for light dhikr while traveling.

The second way is for the speaker to invite the reader to give alms regularly; this can be done by activating alms auto-debit, helping colleagues who are in financial difficulties, or simply by offering a smile and the best service to clients or customers as a form of Islamic manners. The third way: the speaker invites the reader to maximize the golden hours, namely, to maximize worship in the third of the night; if you are not able to, then you can use the lunch break (which is not being used) to read 1-2 pages of the Qur'an and increase prayers. In the upload above, the speaker tries to influence the reader to do what he says; therefore, the speech is a form of directive illocution. The explanation of the directive speech act above, in accordance with previous research conducted by, that the directive speech act aims to convey the intention that the speech partner or reader does something, in this case that is to do a way to get a salary as well as a reward. Mundaifa et al. (2023)

Data 6.

Context: *The author invites readers to always pray under any circumstances.*

Speech: *"Dream as much as possible, then pray to him. In fact, Prophet Jonah never expected to come out of the belly of a large whale. Prophet Ayyub never gave up praying, even after 7 years with his skin disease. Prophet Moses also never expected that his rod could split the sea. Raise your hand! Submit your heart, leave everything to Him."*

The above speech is an act of directive illocutionary speech that aims to make the reader act. The author invites readers to dream (strengthen their ideals or hopes) with optimism

and determination. The author also invites readers to always pray in various circumstances, even when facing life situations that seem insurmountable. The explanation of the directive speech act is consistent with previous research, which has shown that it aims to convey that the speaker wants the speech partner (reader) to do what he says. In this case, the author invites readers to take action, namely, to pray in facing all life circumstances. Athallah et al. (2026)

Dates 7.

Context: *The author invites readers to do small habits that are worth worship.*

Speech: *"Instead of making big targets that overwhelm you, try changing the strategy. Wear micro-habits. Super small worship. Only 2 minutes. Yes, two minutes. Stiff but powerful. Choose just one first: 2 minutes of dhikr after prayer, 2 minutes of reading 1-2 verses, 2 minutes of special prayer for parents, 2 minutes of writing 1 thing that you are grateful for, 2 minutes of istighfar while closing your eyes. It does not have to be dramatic; the important thing is that there is movement."*

The above speech is a directive illocutionary speech. The author invites readers to adopt small habits worth worshipping, rather than just writing down big targets that are expected to yield rewards but cannot be met. The author's invitation to the reader is accompanied by several strategies to choose from, namely doing dhikr after prayer, reading verses of the Qur'an, praying for parents in particular, writing things for which to be grateful, and istighfar, all of which take only two minutes. This speech can certainly affect readers because it contains a light invitation. The explanation of the directive speech act is in line with research showing that it aims to convey that the speaker wants the speech partner (reader) to do what he says. In this case, the author invites readers to adopt small habits (Melani & Utomo, 2022), micro-habits worth worshipping.

Dates 8.

Context: *The author invites readers to become accustomed to the Duha prayer before starting their activities.*

Speech: *"The Prophet once gave us a ritual to reset our mentality before the world began to make us dizzy. Not just a ritual, but a protection system called the Duha prayer. Consider this a daily check-in for our souls before starting to fight on the field. If the internal affairs (body) are settled, then we*

are ready to face the outside world. The Duha prayer is not only a gift of calm, but also a shield from unnecessary dramas that can damage our mood and focus throughout the day."

The above speech is an act of directive illocution written on one of the uploads of Musleem.id Instagram account. The author invites readers to form good habits before starting various activities. The habit conveyed by the author to the reader as a form of invitation is to carry out the Duha prayer. The author said that the Duha prayer should be practiced as a shield against problems that may arise during various activities, such as office work, buying and selling transactions, meetings with clients, and so on. When the preparation of the mind (soul) has been fulfilled, the condition of the body (body) can be better prepared to face the problems that exist. The author invites the reader to consider this not solely in light of one's own desires, but rather in light of the teachings of the Prophet. The explanation of the directive speech act is in accordance with previous research, which revealed that the directive speech act aims to convey speech so that the speech partner (reader) does what he says. In this case, the author invites readers to make it a habit to pray Duha before starting the various activities they will do throughout the day. Sajida et al. (2024)

Dates 9.

Context: *The author invites readers always to love their mother.*

Speech: *"Love your mother, friend. A third of the night never breaks for you."*

The above speech is a directive illocutionary speech. The author invites readers always to love a mother. The author conveyed the invitation to the reader by emphasizing that mothers are parents whose prayers are most important when offered. Related to this, in the Instagram account Musleem.id's upload, the author also conveyed a hadith stating that the pleasure of Allah SWT lies in the pleasure of parents, especially a mother. A person may feel that everything they do goes smoothly because of their own efforts or struggles, but behind it all, there is a mother's prayer that helps make everything smooth. Therefore, the author invites readers always to maintain that happiness by loving their mother. The explanation of the directive speech act is in accordance with previous research, which revealed that the directive speech act aims to convey speech so that the speech partner (reader) does what he says. In this case, the author invites readers always to love a mother

because her prayer is essential. Hikmah et al. (2026)

Dates 10.

Context: The author invites readers to engage in activities before bed, in accordance with the teachings of the Prophet.

Speech: "Many health journals have discussed this issue. Interestingly, it turns out that long before that, the Prophet had immediately set an example, you know. It is not a matter of how long, but how you prepare before you go to bed. Let us fix the way we die for a little bit every night. First, ablution. Second, it does not lie down immediately. Third, turn off the lights. Fourth, sleep on the right side. When I wake up, I sit down first, then give thanks and read the wake-up prayer."

The author of the above speech invites readers to engage in activities before bed. The form of invitation in the above speech is marked with the word "Come" in the sentence "Come on, fix the way we die for a little every night". The speech is a directive speech act because what the speaker conveys is an invitation. The above description is in accordance with the opinion that the act of directive speech has the purpose of conveying speech so that the speech partner (reader) does what he says. In this case, the author invites readers to engage in activities before going to bed, as taught by the Prophet. Berliana and Rusminto (2026)

Date: 11.

Context: The author advises readers to do several things to avoid being easily carried away when gathering with a large family.

Speech: "How to stay sane when gathering family without baper. A guide to surviving friendship. The first way is to be silent. In the context of family gatherings, silence is a form of Ihsan. It means to be silent from returning insults with insults, to be silent from comparing oneself to others, and to be silent to maintain the blessing of the meeting. Second, stop being a connector of the tongue of ghibah. Third, be a soothing person."

The above speech is a directive illocution because the author advises readers to take several steps to avoid feeling uncomfortable when gathering with extended family. The author advises the reader to be silent. Silence does not mean defeat or arrogance. In the context of family gatherings, silence is a form of Ihsan. Be silent so as not to

return insults with insults, be silent not to compare yourself to others, and be silent always to keep the blessing of the meeting. The author also advises readers not to become a connector of the tongue of ghibah. So, when the conversation turns to other brothers, be the one who breaks the chain of the chat. Finally, the author advises readers always to be calm, because we cannot control what others say, but we do have complete control over our own reactions. The suggestions submitted by the author are a form of directive speech. The explanation of the directive speech act is consistent with previous research, which revealed that it aims to make the speech partner do what the speaker says. In this case, the author advises readers to do several things so that when gathering with a large family, they are not easily carried away by feelings that make them feel uncomfortable. Amalia and Irawan (2024)

Date: 12.

Context: The author advises readers to follow guidelines for managing time during Eid.

Speech: "The first Eid is usually chaotic? From the matter of missing socks to the social battery that suddenly dropped. This is an hourly guide to keep your day organized, physically awake, and the rewards from evaporating. Phase 1: 06.00 – 08.00 for sunnah harvest. Phase 2: 09.00 – 11.00 for high connection or silaturahmi. Phase 3: 11.00 – 12.00 for operational war. Phase 4: 12.00 – 13.30 for a nap. Phase 5: 14.00 – 15.30 to wake up full of "life". Phase 6: 16.00 – 18.00 Do not get stuck in the afternoon nap. Phase 7: 19.00 – 22.00 to close the day with Thanksgiving."

The author of the above speech suggests that readers follow guidelines for managing their time during Eid al-Fitr. The timing is suggested by the author so that the moment of Eid does not become chaotic. The author divides it into several phases. The author suggests phase 1 as a time to harvest sunnah worship, including sunnah bathing so that the body feels fresh, eating an odd number of dates for breakfast, and departing for the Eid prayer through road A and returning home through path B. Phase 2 is recommended to stay in touch, which is the best time to repent and forgive with parents, siblings, and others. Phase 3 is lunch time. Phase 4 is recommended for naps, as the body needs a refreshment to face the rest of the day. Phase 5 is waking up from sleep in a fresher state, after which you can perform ablution and Asar prayers. Phase 6 recommends doing the slightest activity to avoid the trap of wanting to sleep in the afternoon. Finally, phase 7 is recommended to close the day

with gratitude. The speech is a directive speech act because what the speaker conveys is in the form of suggestions and is suggestive to the reader. The explanation of the directive speech act above is consistent with previous research, which revealed that the directive speech act aims to convey a directive so that the speech partner (reader) does what is requested. In this case, the author advises readers to set the time during the holiday (Eid). Ariessa et al. (2022)

Expressive Speech

Expressive speech is an act of speech that the speaker intends so that their speech is interpreted as an evaluation of what is mentioned in the speech. Fraser called expressive speech in evaluative terms. Speeches that include expressive speech acts are (in Rustono & Fakhrudin, 2024) *praise, thanks, criticism, statements, flattery, and so on*. The following are speeches that include expressive illocutionary speech in Musleem.id Instagram account uploads.

Date 13.

Context: The author intends to criticize the behavior of social media users who post negative comments, which can lead to moral consequences, including sin.

Speech: "The intention is to remind, but the language makes people want to leave. Do you often see comments full of blasphemy wrapped in advice? He said it was for the good, but the nuances were judgmental. Being aware is also part of the message. We need more people who embrace their fellow human beings patiently, not those who kick through comments."

The upload of Musleem.id's *Instagram account* on February 23, 2026 is an example of expressive illocution. In the speech above, the speaker criticized the phenomenon of netizens' comments on social media about something. The comments made were full of blasphemy, but they were wrapped in advice. Netizens often deny this because they comment for the sake of goodness, but the nuances that emerge are, in fact, judgmental. Speakers criticize this and reveal that nowadays the fingers type faster than the heart thinks. Netizens often comment with evidence, but their words tend to be rude, using hadith without regard for the purpose. In fact, Islam came to embrace, not to hit through the typing. The author also reminds the reader, as evaluation material related to this, that the advice is aimed at improvement and is usually given *privately*. If the goal is to let everyone know

that he is wrong and that the commenter is the most right, it is called *public shaming*, not advice.

Descriptively, expressive speech acts function as a means of evaluation of the social reality being discussed. This is in line with research showing that speakers not only convey information but also express their position or attitude towards the phenomenon. The power of expressive illocution lies in how the speaker constructs evaluative meanings that can affect the speaking partner's awareness or reflection, even if they do not directly direct a particular action. Rosyada et al. (2026)

Date: 14.

Context: The author intends to criticize people who still have hope in others.

Speech: "Who told you to hope for humans? Even though it is very clear that Allah SWT. said, "And only in your Lord do you hope." So, why still make man a place of hope? Humans are full of mistakes and forgetfulness. Human beings are also capable of making mistakes. The greatest mistake and deliberate disappointment by a person is when he puts his hopes in man."

The above speech is an act of expressive illocutionary speech that criticizes a person's behavior while still expressing hope for fellow humans. The author said that hope should be placed only in Allah SWT, because Allah has indeed spoken about it. Placing hopes in humans will very likely lead to disappointment, unmet expectations, and other unpleasant feelings. The author also said that placing hope in humans is the biggest mistake. Such a condition can certainly be used as a basis for joint evaluation by readers, so that they should not place the slightest hope in fellow humans. The speech contains criticism that also serves as an evaluation for the reader, so it includes expressive speech. Descriptively, expressive speech acts function as a means of evaluation of the social reality being discussed. This is in line with research showing that expressive illocutionary speech is a speech act in which the speaker not only conveys information but also expresses a criticism, position, and attitude towards the phenomenon. Hidayah et al. (2024)

Date: 15.

Context: The author criticizes the phenomenon of beauty standards and self-esteem that constantly change to follow trends.

Speech: "If the standards change, why do your values change? Beauty standards change every decade. If our self-esteem follows

trends, then our identity is never stable. Homes built on trends will crack every season."

In the speech, the speaker criticized the phenomenon in today's era of the ever-changing standard of living (beauty and self-esteem) that follows ongoing styles and trends. A person who follows the trend ultimately affects the change in self-image or identity inherent in him. Therefore, the author criticizes by revealing that trends shape a person's self-esteem and are always changing; thus, a person's identity or self-image will never be stable. This means that a person will always have a different personality in each trend that appears. We should not do this because the impact on survival is negative. Thus, the above speech is a form of criticism as well as a joint evaluation material for readers, so that the speech expressed by the author is an act of expressive speech. Descriptively, expressive speech acts function as a means of evaluation of the social conditions being discussed, in this case, the phenomenon of changes in living standards that follow trends. The description of expressive speech acts that has been conveyed is in line with the research that the speaker intends expressive illocution speech to convey a criticism of certain things, so that it can be used as evaluation material for speech partners (readers). The power of expressive illocutionary speech lies in how the speaker constructs evaluative meanings that can affect the speech partner's awareness or reflection, even if they do not directly direct a particular action. Syarifah et al. (2025)

Date: 16.

Context: *The author criticizes patriarchal and toxic behavior that occurs in the household.*

Speech: *"Patriarchy is a system that makes men feel like absolute bosses who cannot be denied. However, there is also a toxic side where women demand exorbitant things without wanting to play a role. We agree, yes, both are wrong. A healthy marriage is cooperation, not a contest for who benefits the most."*

The above speech is an act of expressive illocution, because it contains a criticism of something that is happening in people's lives. The author criticizes patriarchal behavior that exists in men and the behavior that brings a negative (toxic) influence on the environment in women. These two behaviors appear in domestic life. The upload of *the Musleem.id* Instagram account that discussed this was uploaded on March 29, 2026. In the upload, the author's criticism is that a healthy marriage is an

effort at cooperation between husband and wife, not an attempt to determine who benefits most. The author also revealed that the husband's job is to protect, not oppress. Being the leader of the family does not mean you can let go of home affairs, and you want to know that everything is done. If there is no desire to help the spouse (wife), then it is not a leader but a foreman; likewise, with a wife who exhibits *toxic* behavior. Equality is not an excuse to be lazy about doing homework or to do things that have a negative impact. The author reveals that the household is the management of life. That is, when a husband is already struggling on the outside, the wife is the manager on the inside. Demanding a living but refusing to cooperate in household care is not independence but a form of exploitation. Thus, the author's speech is a form of expressive speech that also serves as a concern, enabling evaluation, especially of good household management. The explanation of the expressive speech act aligns with what was revealed in his research, which showed that expressive illocutionary speech seeks to convey meaning that can serve as joint evaluative material for speech partners (readers). Ariyadi et al. (2021)

Date: 17.

Context: *The author states that motivation is actually a deception, not the spirit to achieve something.*

Speech: *"Motivation is a scam. You do not need a motivation to do it; you need the right system. "That is why*

In the above speech, the author states that a person needs a system or strategy to achieve or achieve something, in this case, the khatam of the Qur'an. The author emphatically states that motivation is just a trick, not a spark to achieve what someone wants. The function of stating in the above speech is included in the category of expressive illocution speech because the speech does not merely convey information that can be objectively tested for truth, but reflects the speaker's personal attitude, judgment, and belief in the concept of motivation. The phrase "*motivation is a scam*" is a subjective assessment that reflects the speaker's perspective on the phenomenon. The main focus of the speech lies in expressing the speaker's attitude, not in delivering propositions that aim to describe facts, as in representative speech, which demands a commitment to the truth of a statement.

This reason is the basis for the above speech being a form of mutual evaluation for readers, so they can understand the system or strategy for achieving something; thus, the speech falls into the

category of expressive illocutional speech. The explanation of the speech act is consistent with research indicating that expressive speech is used to state something that can serve as evaluative material for the speaking partner (reader), in this case, a system or strategy for reciting the Qur'an. Iklimah et al. (2024)

Date 18.

Context: *The author states that evil and suffering are causes and effects created by humans.*

Speech: *"God gave man free will. Evil is the result of the abuse of the human will. Meanwhile, suffering is a test tool to bring out the best human traits (patience, help-help)."*

In the speech above, the author discusses the causes of evil and suffering in human life. As part of a joint evaluation material for readers, the author states that humans' abuse of free will causes the existence of evil. God has indeed given full freedom to man, but all the will held by man should be directed to positive things. When the will is not directed to negative things, then a form of evil occurs. Of the crimes that arise, the worst impact is suffering. The suffering that a person receives as a victim of the crime. The author states that suffering is one of the ways that make humans better, because in the end they develop patience, surrender to God, and a sense of mutual help. It is not that God does not love man as his servant, but this is all about the management of the will held by man himself. Thus, the speech delivered by the author is an act of expressive speech as a joint evaluation for the reader to direct all his will to things of positive and useful value. In line with the explanation provided, Putri et al. (2022), in their research, reveal that expressive illocutionary speech aims to evaluate the speech partner (reader) regarding what he says. In this case, it is the situation or condition that occurs in people's lives, especially the management of human will given by God.

Commissive Speech

According to the act of commissive speech, it is an act of speech that binds the speaker to carry out what is mentioned in their speech. The speeches that are included in the act of commissive speech are Rustono and Fakhruddin's (2024) *promises, oaths, ability, and vows*. The following are speeches that include commissive illocutionary speech in Musleem.id Instagram account uploads.

Date 19.

Context: *The author promises not to worry when WW3 occurs because he already has careful preparations.*

Speech: *"After knowing this, I do not worry anymore if WW3 happens. Islam teaches I'dad or total preparation. Starting from readiness to be 'ready to die', increasing faith, mastering digital literacy, food independence, mastery of technology, improving the quality of worship, and logistical preparation."*

In an Instagram account upload *Musleem.id* March 4, 2026, the author promised to do something when a certain situation or circumstance occurred, in this case, *War World 3* (WW3). The issue of WW3 did cause *anxiety*. The author revealed that in Islamic literature, there is the term *Al-Malhama al-Kubra*, the great war of the last days. However, Islam has never taught its adherents to panic or wait for the apocalypse. Islam teaches *i'dad* or preparation (things to be done) in total. The author in the upload expresses the ability to do what is said or written. In his upload, the author said that if WW3 occurs later, he will take several steps, such as strengthening his mindset, digital literacy, food independence, and mastery of technology.

In addition, the author identifies maintaining timely prayers and fasting correctly, sharing information, investing in real assets and local communities, and strengthening networking as actions to be taken. The author revealed that WW3 was not just a physical war but a psychological one. Muslims who have a *deep relationship* with Allah SWT will not be easily affected by mental *breakdown*, even if the outside world is not doing well. Based on the content of the uploaded writing, the author's act was a commissive illocution. The upload certainly does not focus solely on the author; it also aims to prompt readers to consider and plan what needs to be prepared and done if WW3 occurs.

The description of the analysis above is in accordance with the research that the act of commissive illocution speech is an act of speech that contains commitment and binds the speaker to do something or take an action in the future. In speech, the main focus is not on providing information or expressing feelings, but on the speaker's willingness to act in accordance with what he or she says. Herawati et al. (2024)

Date: 20.

Context: The writer can prepare for death, so that when the time comes to be called by the Almighty, his attitude is calmer.

Speech: "Someone who has packed their luggage neatly will not panic when the flight schedule arrives. Serenity in the face of death will arise when we have a system in place to ensure that each day we do not pass in vain. The provisions cannot be prepared suddenly. We must be able to pay it in installments, record, and evaluate it every day."

In the above speech, the author expressed his ability to prepare provisions that would later be brought when he died. The author reveals that we often forget this world is only a temporary transit. In fact, death is the process of moving from the dream of the world to the eternal reality of the hereafter. Many people still have a fear of death. Fear arises not because there is cruelty, but because we feel that we are not ready to bring 'souvenirs' to the Creator. We are afraid because we are still not satisfied with our lives; some are afraid because many sins have not had time to be repented of. To overcome this, of course, careful preparation is needed. The author expressed his ability because he had prepared the provisions in installments, recording and evaluating them every day for things of worship value. The goal is always to improve the quality of worship every day. The author's ability is a form of commissive speech. The description that has been explained about the act of commissive illocution speech is in line with the research that reveals that the act of commissive illocution speech is an act of speech that binds the speaker (the writer) to act according to what he says (writes). In this case, the author demonstrates the ability to prepare provisions for death. Islamiyah (2025)

Declarative Speech

According to declarative speech, it is the act of speech that the speaker intends to create new things (status, circumstances, and so on). Some of the speeches that include declarative speech are Rustono and Fakhruddin (2024), which discuss *deciding, canceling, prohibiting, allowing, granting*, and so on. The following is a speech that includes declarative illocutionary speech in *the upload of Musleem.id* Instagram account.

Date 21.

Context: The author advises against advising people experiencing overthinking to "a lot of dhikr," as it is considered inappropriate.

Speech: "Stop giving advice to people who are overthinking!"

The upload to the Instagram account *Musleem.id* containing the speech "Stop Giving Advice A Lot of Zikir To People Again Overthinking" is an instance of declarative illocution. This is because, under normal conditions, people should indeed increase dhikr for peace of mind, especially when they are overthinking or overthinking. Dhikr is one way a Muslim overcomes such a condition. However, in the upload, the author revealed that we must stop advising people who are overthinking to increase dhikr. Of course, it is an expression or something that has just been heard, because it is contrary to the concept of a Muslim calming the heart and mind.

Not without reason did the author, in his upload, explain that when advising people who are overthinking without a solution to increase dhikr, it is better to stop. People who are *overthinking* are better served by psychological reinforcement and reasonable solutions, not just recommendations to increase dhikr. Therefore, the author reveals that dhikr aligns with the Islamic formula of strengthening the heart and clearing the mind, so that a Muslim has the energy to rise and try again. Dhikr is a real solution to problems when the mind is chaotic and cannot think clearly; then, dhikr calms the heart, and finally, logic becomes the way. A mind that has gone will find it easier to see new opportunities, build a better CV, or recognize business ideas that were previously obscured by anxiety.

The author, in his upload, also wrote about new things people who are overthinking can do or practice, besides dhikr, namely practicing before going to bed and after waking up in the morning. The above description is in line with the research that, given the novelty conveyed by the author, the upload constitutes an act of declarative locution. Sa'diyah et al. (2024)

CONCLUSIONS AND SUGGESTIONS**Conclusion**

Based on the analysis conducted in this study, the researcher identified 21 instances of illocutionary speech in *Musleem's* uploads.*id* Instagram account. The types of illocutional speech contained in *Musleem.id* Instagram account uploads are representative, directive, expressive, commissive, and declarative. The data found consisted of 4 representative speech action data, 8 directive speech action data, 6 expressive speech action data, 2 commissive speech action data, and 1 declarative speech action data. Each of these illocutional speech acts contains Islamic reflections

that, at the same time, function to convey the meaning of the speech in a given context.

The most dominant act of directive illocution appeared in the uploads of *Musleem.id* Instagram account. This shows that the communication built by the account is more oriented towards influencing and directing the speaking partner's (reader's) behavior than simply conveying religious information. The implication for digital da'wah communication is that the effectiveness of da'wah on social media is highly dependent on the ability of speakers (writers) to build persuasive messages and encourage the involvement of speaking partners (readers). The dominance of directive illocutionary speech indicates that da'wah content on Instagram tends to use invitational and coaching communication strategies, thereby fostering closer interaction between speakers and speech partners.

Suggestions

This research can theoretically complement the scientific treasures of linguistic studies in the pragmatic field, especially the study of illocutionary speech acts. Practically, this research is expected to be useful for future research on the same object, thereby expanding the scope of references in the research process. The next research is expected to be more in-depth, analyzing illocutionary speech acts, especially those found on social media. Therefore, this research can be completed, continued, or updated to make the results of the analysis and discussion more detailed, structured, and complete, serving as a reference for linguistic studies, especially in the pragmatic field.

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