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Research Article

Illocutionary Acts in the Collective Religious Narcissism Discourses of Young Indonesian Muslims on Instagram

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Abstract: this current study aims to discuss the collective religious narcissism in social media accounts in a pragmatic study. It tries to scrutinize the functions and the strategies of illocutionary acts used in the collective religious narcissism discourses of young Indonesian Muslims on Instagram. This study is descriptive qualitative research, and the data are the collective religious narcissism discourses taken from the Instagram captions of three young Indonesian Muslim accounts, namely Pemuda Muhammadiyah (PM), Generasi Muda NU (GMNU), and Indonesia Tanpa Pacaran (ITP). In analyzing the data, Searle's (1979) speech act classification and Meyer's (2009) speech act strategies are applied to achieve the aim of this study. The results show that illocutionary acts in the collective religious narcissism discourses are presented in several functions, such as to state some affairs (representatives), to invite the readers, especially the cadres, to join the organization activities and to prohibit the cadres from doing something that is not in line with the ingroup's beliefs (directives), to express congratulation and to say thanks and wishes (expressives), to commit a future action responding recent issues (commissives), and to declare or confirm organization agendas that bring a change on the next day (declarations). In the strategies of the illocutionary acts in the collective religious narcissism discourses, the results show that PM, ITP, and GMNU use similar strategies which are direct, explicit, and implicit.

Keywords: Speech acts; illocutionary acts; collective narcissism; religion; Instagram

Abstrak

Penelitian ini bertujuan untuk membahas narsisme kolektif keagamaan di media sosial dengan kajian pragmatik. Penelitian ini mencoba untuk mengkaji fungsi dan strategi tindak tutur ilokusi

yang digunakan dalam wacana narsisme kolektif anak muda Muslim Indonesia di Instagram. Penelitian ini merupakan penelitian kualitatif deskriptif dengan data berupa wacana narsisme kolektif keagamaan yang diambil dari takarir Instagram tiga akun anak muda Muslim Indonesia, yaitu Pemuda Muhammadiyah (PM), Generasi Muda NU (GMNU), dan Indonesia Tanpa Pacaran (ITP). Dalam menganalisis data, klasifikasi tindak tutur berdasarkan fungsi yang diajukan oleh Searle (1979) dan strategi tindak tutur oleh Meyer (2009) diterapkan untuk mencapai tujuan dari penelitian ini. Hasil penelitian menunjukkan bahwa tindak ilokusi dalam wacana narsisme religius kolektif disajikan dalam beberapa fungsi, seperti untuk menyatakan suatu hal (representatif), untuk mengajak pembaca, terutama kader, untuk bergabung dalam kegiatan organisasi dan untuk melarang kader melakukan sesuatu yang tidak sesuai dengan keyakinan kelompok (direktif), mengucapkan selamat dan mengucapkan terima kasih serta harapan (ekspresif), melakukan suatu tindakan di masa depan dalam menanggapi isu-isu yang sedang berkembang (komisif), dan juga mendeklarasikan atau mengkonfirmasi agenda-agenda organisasi yang membawa perubahan di kemudian hari (deklarasi). Dalam strategi tindak ilokusi dalam wacana narsisme agama kolektif, hasil penelitian menunjukkan bahwa PM, ITP, dan GMNU menggunakan strategi yang sama yaitu langsung, eksplisit, dan implisit.

Kata kunci: Tindak tutur; ilokusi; narsisme kolektif; keagamaan; Instagram

INTRODUCTION

Most people assume that narcissism is the behavior of taking selfies and showing off oneself on social media, but it's not, it's broader than that. The term "narcissism" itself is derived from the legend of Narcissus, which was originally recounted in Homeric hymns during the seventh or eighth century BC and subsequently popularized in Ovid's *Metamorphoses*. The myth recounts the story of Narcissus, who was so captivated by the beauty of his own reflection in a pool of water that he became paralyzed. He gazed at himself in despair until he died over there.¹ In the latest conceptualization based on Bogaerts and Jankovic,² Jordan et al.,³ Dickinson and Pincus,⁴ and Wink,⁵ narcissism is divided into two sub-dimensions, namely grandiose and vulnerable. Narcissistic people with a grandiose sub-dimension characterized by grandiosity, arrogance, egoism, and a lack of empathy. Meanwhile, narcissistic people with a vulnerable sub-dimension are more likely to be fragile, shy, embarrassed, and anxious. However, both forms of narcissism share common characteristics such as entitlement, self-importance, and disagreeableness.

¹ W. Keith Campbell and Joshua D. Miller, *The Handbook of Narcissism and Narcissistic Personality Disorder: Theoretical Approaches, Empirical Findings, and Treatments* (New Jersey: John Wiley & Sons, 2011), 48.

² Stefan Bogaerts and Marija Jankovic, "Narcissism and Relational Capacity: The Contribution of Identity Integration and Social Concordance," *Current Psychology* 43 (2024): 3915–3927.

³ Christian H. Jordan, Barbara Nevicka, and Constantine Sedikides, "The Many Faces of Narcissism: Phenomenology, Antecedents, and Consequences," *Self and Identity* 20, no. 2 (2021): 145–151.

⁴ Kelly A. Dickinson and Aaron L. Pincus, "Interpersonal Analysis of Grandiose and Vulnerable Narcissism," *Journal of Personality Disorders* 17, no. 3 (2003): 188–207.

⁵ Paul Wink, "Two Faces of Narcissism," *Journal of Personality and Social Psychology* 61 (1991): 590–597.

Golec de Zavala et al. argued that if people can be narcissistic about their personal identities, they can also be narcissistic about their collective identities.⁶ Thus, they proposed a concept of collective narcissism as an extension of individual narcissism to the social aspects of self. Collective narcissism involves the expectation that everyone can recognize not only their individual greatness but also their prominence in ingroups. In addition, collective narcissism is also expected to protect a positive image of ingroups and to predict a preference for violent and coercive actions against the outgroup in intergroup conflict and a probability of viewing intergroup situations as conflict. According to Golec de Zavala et al.⁷ and Ardi and Budiarti,⁸ the phenomenon of collective narcissism occurs in several social groups, such as ideologies, nations, ethnicities, politics, religions, and organizations.

The phenomenon of narcissism, both individual and collective, has increased with the development of the digital era and the widespread use of social media. Engaging in online social networking is likely to be attractive to narcissists because of its ability to provide controlled self-presentation, to satisfy their need for attention, and to facilitate shallow relationships, all of which are associated with narcissism expression.⁹ This phenomenon attracts many researchers to conduct several studies about narcissism in the context of social media. An example is a study by Waliyuddin which discussed the religious expression of millennial Muslims and revealed the collective religious narcissism of young Indonesian Muslims on the social media Instagram and Facebook. His study found a form of collective religious narcissism in several Islamic organization accounts on Instagram and Facebook, namely Pemuda Muhammadiyah (Facebook), Generasi Muda NU (Instagram), Pemuda Hijrah (Instagram), and Indonesia Tanpa Pacaran (Instagram and Facebook). His findings are interesting to be studied further in other aspects, as social media discourses have broad perspectives, including linguistic aspects, to know how language is used to express their collective religious narcissism in these discourses.¹⁰

Austin in his book *How to Do Things with Words*¹¹ described that not all sentences are statements. There are also questions and exclamations and even expressions of commands or wishes or concessions. He pointed out that statements are only what may be called pseudo-statements because statements can only be to describe some state of affairs or to state some fact. This reinforces what Austin says, that to say something is to do something; or that by saying or doing something we

⁶ Agnieszka Golec de Zavala et al., "Collective Narcissism and Its Social Consequences," *Journal of Personality and Social Psychology* 97, no. 6 (2009): 1074–1096.

⁷ Ibid.

⁸ Rakhman Ardi and Diah Budiarti, "The Role of Religious Beliefs and Collective Narcissism in Interreligious Contact on University Students," *Heliyon* 6, no. 9 (2020).

⁹ Laura E. Buffardi and W. Keith Campbell, "Narcissism and Social Networking Web Sites," *Personality and Social Psychology Bulletin* 34, no. 10 (2008).

¹⁰ M. Naufal Waliyuddin, "Religious Expression of Millennial Muslims within Collective Narcissism Discourse in Digital Era," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 4, no. 2 (2019): 176–190.

¹¹ J.L. Austin, *How to Do Things with Words* (London: Oxford University Press, 1962).

are doing something. This argument means that when we utter a sentence we are doing something.¹² This also happens with discourse; when we write a sentence we are doing something, and this is what is called an illocutionary act.¹³ From an illocutionary point of view, there are pragmatic forces at work within each statement that enable listeners or readers to deduce what the speaker or the writer is doing directly, explicitly, and implicitly through the statement, rather than just saying something.¹⁴

Leech explicitly explains that an illocutionary act is one of the facets of speech acts which consists of a locutionary act (the act of verbalizing something), an illocutionary act (the act of verbalizing something in a specific manner), and a perlocutionary act (the act of verbalizing something to elicit a particular response or reaction).¹⁵ However, an illocutionary act is the focus of attention in pragmatic studies because a locutionary act has little to no relevance for pragmatic problems, and a perlocutionary act is very difficult to study.¹⁶ Searle, one of the speech-act philosophers, categorizes an illocutionary act based on the general ways of using language.¹⁷ The categorizations of illocutionary acts according to Searle are as follows.¹⁸

1. Representatives: acts that represent and describe some state of affairs, for example, *The sun is shining outside*. These acts also can report facts whether it is true or false, such as *There are some students in the classroom*.
2. Commissives: acts committing the speaker to a future action, for example, *I promise to solve it* and *I will return it back to you next week*.
3. Expressives: acts indicating or expressing the speaker's feelings or attitudes, such as *Good job!* and *Thank you for the flower*.
4. Directives: acts that are intended to get the hearer to do something, for example, *Could you pass me the salt?* and *Open the door, please!*
5. Declarations: acts that bring a change in the state of affairs, such as *I declare the conference open* and *I pronounce you man and wife*.

The illocutionary acts as one of the facets of speech acts are delivered in several strategies. Meyer explains that speech acts can be explicit or implicit, direct or indirect, and literal or nonliteral. An explicit strategy indicates that a performative verb is used in the speech acts. This verb names the speech act and has a very specific structure. An implicit strategy indicates that the verbs do not refer to the structural definition. A direct strategy indicates that the meaning of the utterance is conveyed clearly by the words and the structure, and an indirect strategy relates to the speech act whose meaning of the utterance is not directly conveyed by the words

¹² Ibid., 12.

¹³ Frank Parker and Kathryn Riley, *Linguistics for Non-Linguists 5th Edition* (Singapore: Pearson, 2014), 32.

¹⁴ I Dewa Putu Wijana, "On Speech Acts," *Journal of Pragmatics Research* 3, no. 1 (2021).

¹⁵ Geoffrey Leech, *Principles of Pragmatics* (New York: Routledge, 1983), 199.

¹⁶ Wijana, "On Speech Acts."

¹⁷ John R Searle, *Expression and Meaning: Studies in the Theory of Speech Acts* (New York: Cambridge University Press, 1979).

¹⁸ Ibid., 12–15.

and the structure. The next is a literal strategy which indicates that the speech acts are intended by the speaker to say what he/she means, and a nonliteral strategy is the act in which the speaker does not really mean what he/she means.¹⁹

Research on illocutionary acts has been carried out by many researchers, including studies of illocutionary acts in hate speech, such as Wulandari et al.,²⁰ Musa'adah et al.,²¹ Putri et al.,²² Linawati²³, which indicated that similar illocutionary acts were found in hate speech, such as representatives, directives, commissives, and expressives, to convey insulting and degrading words. The findings of these studies were consistent with the studies on illocutionary acts in the learning context, for example, Setiawan,²⁴ Sainab et al.,²⁵ Ruwandani²⁶, Meirisa et al.,²⁷ which showed that representatives, directives, commissives, and expressives were also commonly used in teaching and learning activities. In addition, illocutionary acts have also been studied in literary works such as films (Hermawan et al.²⁸ and Dewi and Jannah²⁹), songs (Leandro et al.³⁰ and Sitanggang et al.³¹), and novels (Sahara and Yuhdi³² and Petriandy and Merlina³³) in order to provide directions for giving meaning to song lyrics and dialogues between characters.

Based on the abovementioned background and the previous studies elaborated above, the existing illocutionary act studies merely focus on the literary works, the hate speech discourses on media, and the illocutionary acts in the

¹⁹ Charrles F Meyer, *Introducing English Linguistics* (New York: Cambridge University Press, 2009), 50.

²⁰ Frilia Dwi Wulandari, Irma Surayya Hanum, and Purwanti, "Tindak Tutur Ilokusi Dalam Ujaran Kebencian Pada Komentar Selebgram Rio Dan Kekeyi: Kajian Pragmatik," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya* 7, no. 4 (2023): 1225–1234.

²¹ Lailatul Musa'adah, Zulya Shofianti, and Yunita Suryani, "Tindak Tutur Ilokusi Ujaran Kebencian Terhadap Penyanyi PInkan Mambo Di Media Sosial Instagram," *Jurnal Faidatuna* 4, no. 3 (2023): 31–43.

²² Asdania Dwi Putri, Ahmad Murtadlo, and Purwanti, "Tindak Tutur Ilokusi Dalam Ujaran Kebencian Pada Balasan Tweet @safarinaswifty: Kajian Pragmatik," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya* 4, no. 4 (2020): 651–661.

²³ Linawati, "Tindak Tutur Ujaran Kebencian Dalam Komentar Pembaca Pada Surat Kabar Online Tribunnews.Com," *Jurnal Bahasa dan Sastra Indonesia* 6, no. 5 (2017).

²⁴ Oki Bagus Setiawan, "Tindak Tutur Ilokusi Guru Dalam Pembelajaran Bahasa Jawa Kelas VII Di SMP Negeri 1 Yosowilangun," *GHANCARAN: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 4, no. 1 (2022): 92–104.

²⁵ Sainab et al., "Analisis Tindak Tutur Ilokusi Dalam Pembelajaran Bahasa Indonesia," *Cakrawala Indonesia* 7, no. 2 (2022): 83–91.

²⁶ Ratih Ayu Ruwandani, "Analisis Tindak Tutur Ilokusi Dosen Dalam Pembelajaran Di Universitas PGRI Wiranegara," *Jurnal Simki Pedagogia* 4, no. 2 (2021): 118–129.

²⁷ Meirisa, Yumna Rasyid, and Fathiaty Murtadho, "Tindak Tutur Ilokusi Dalam Interaksi Pembelajaran Bahasa Indonesia," *BAHTERA: Jurnal Pendidikan Bahasa dan Sastra* 16, no. 2 (2017).

²⁸ Dandi Hermawan, Suharyo, and Riris Tiani, "Tindak Tutur Ilokusi Film IMperfect: Karir, Cinta, Dan Timbangan Karya Ernest Prakarsa," *NUSA: Jurnal Ilmu Bahasa dan Sastra* 17, no. 1 (2022).

²⁹ Elvita Savitri Dewi and Raudlotul Jannah, "Illocutionary Acts Analysis of the Main Character in 'Brave' Movie," *JALL: Journal of Applied Linguistics and Literacy* 6, no. 1 (2022).

³⁰ Jose Leandro et al., "Tindak Tutur Ilokusi Dalam Lirik Lagu EP 'Miracles in December' Karya EXO," *Jurnal Lingua Applicata* 5, no. 2 (2022): 70–81.

³¹ Anita Sitanggang, Helty Sinaga, and Herman, "Illocutionary Act in Song Lyrics of Taylor Swift's Single 'Love Story,'" *Global Scientific Journals* 8, no. 4 (2020).

³² Alfrija Irza Sahara and Achmad Yuhdi, "Analisis Tindak Tutur Ilokusi Dalam Novel Kami (Bukan) Sarjana Kertas Karya J.S. Khairen," *UNDAS: Jurnal Hasil Penelitian Bahasa dan Sastra* 18, no. 1 (2022).

³³ Dolla Vania Petriandy and Leni Marlina, "Illocutionary Acts Found in Novel the Never Girls: Before the Bell by Kiki Thorpe," *English Language and Literature* 7, no. 1 (2018).

classroom for learning and teaching context. They have not related illocutionary acts used to express narcissism, particularly collective religious narcissism, on social media. Thus, this current study tries to discuss illocutionary acts in collective religious narcissism discourses of young Indonesian Muslims on Instagram and to scrutinize the functions and the strategies of illocutionary acts used in the collective religious narcissism discourses. This study is expected to provide new insight into how collective religious narcissism is expressed and delivered throughout some discourses which contain illocutionary acts to not only convey something but also to do something.

The data of this study were collective religious narcissism discourses taken from Instagram posts in three young Indonesian Muslim Instagram accounts, namely Pemuda Muhammadiyah (PM), Generasi Muda NU (GMNU), and Indonesia Tanpa Pacaran (ITP). The accounts were selected as the data source following the finding of collective religious narcissism discourses in the study by Waliyuddin.³⁴ However, there were limitations to the data collection as follows:

1. Collective religious narcissism discourses in this study only focus on young Indonesia Muslims Instagram accounts.
2. The account of Pemuda Hijrah was not selected as a data source because there was an indication that the account was unofficial as it was stated in the profile of the Instagram account (<https://www.instagram.com/pemudahijrahuk/>).
3. Only 10 selected posts in 2023 from each Instagram account were used as the data sources in this study.
4. This study uses Instagram as the platform to collect the data since Indonesia is the fifth country with the largest number of Instagram users.³⁵
5. In selecting the posts, the researcher used characteristics of collective narcissism summarized by Ardi and Budiarti,³⁶ including a sense of superiority over other groups and a tendency to overestimate the positive image and important values of the ingroup.

Furthermore, the data in this study were only the discourses of collective religious narcissism in the captions of the Instagram posts without paying attention to the photos, pictures, and illustrations, and not also to the tags in the captions of the posts. Table 1 shows the statistical data of the posts from the Instagram accounts of GMNU, PM, and ITP which were selected as the data source. The Instagram account of GMNU itself is @gmnu_official with 259.000 followers, and the Instagram account of PM is @pp.pemudamuhammadiyah with 32.500 followers, while the Instagram account of ITP is @indonesiatanpapacaran with 848.000 followers.

³⁴ Waliyuddin, "Religious Expression of Millennial Muslims within Collective Narcissism Discourse in Digital Era."

³⁵ Cindy Mutia Annur, "Indonesia Masuk 5 Besar Negara Dengan Pengguna Instagram Terbanyak Di Dunia," *Media*, November 1, 2023, accessed December 20, 2023, <https://databoks.katadata.co.id/datapublish/2023/11/01/indonesia-masuk-5-besar-negara-dengan-pengguna-instagram-terbanyak-di-dunia>.

³⁶ Ardi and Budiarti, "The Role of Religious Beliefs and Collective Narcissism in Interreligious Contact on University Students."

Table 1. Statistical Data of Data Source

Account	Post	Likes (n)	Comments (n)
GMNU (@gmnu_official)	https://www.instagram.com/p/Colo--LvTH3/?igsh=M3hkc3g2Nmh3bXdh	764	4
	https://www.instagram.com/p/CpcXEPtvDr9/?igsh=MmNjaTBINWFyNDk4	739	4
	https://www.instagram.com/reel/CwNgMcWgiq4/?igsh=cWdkNGNuazhyb29x	2.814	14
	https://www.instagram.com/reel/Cnrymb-ueYP/?igsh=djIYWFtNzFoNXJs	7.531	305
	https://www.instagram.com/p/CndPndYP_ys/?igsh=MTIwanpqqdGx4YnM1MO%3D%3D	381	0
	https://www.instagram.com/p/CtVibmfv8yS/?igsh=MXI5cW16bms4eW4xYg%3D%3D	98	0
	https://www.instagram.com/p/Cna9b_yvhqw/?igsh=eG4xamlmcGR6OTZI	1.735	7
	https://www.instagram.com/reel/Cn9en8YA2KB/?igsh=NnRubWI2MDJ4cnht	4.332	11
	https://www.instagram.com/reel/CokO9MUA2ma/?igsh=MWdodmtjNTdhcW42NO%3D%3D	594	0
	https://www.instagram.com/reel/Cm9LsDas5At/?igsh=bHZ4cDI2YWgyczlu	361	3

PM (@pp.pemudamuhamadiyah)	https://www.instagram.com/p/CxTQGz6vXEo/?igsh=MWt4b3IzcnZyMGk0Zg%3D%3D	2.040	63
	https://www.instagram.com/reel/CyJIgVXPIL3/?igsh=MW04YnBvcTlwdmh6eQ%3D%3D	1.161	49
	https://www.instagram.com/p/CxVVWjVvkK0/?igsh=MWYzdHZlZGg1MXhpMA==	1.149	27
	https://www.instagram.com/p/CuyXMV-vxqe/?igsh=dG50dThwdXVtYWRn	876	2
	https://www.instagram.com/p/CzisoIbPizu/?igsh=dzlpYjJwd2J2d2g1	775	17
	https://www.instagram.com/p/Czc2bbAvqEN/?igsh=NjV6M2RzNWxwNG5k	427	4
	https://www.instagram.com/p/CzOzczmPqog/?igsh=MW5yMTMwMXU5ajhtOA%3D%3D	1.267	10
	https://www.instagram.com/p/CyktMKCP7z5/?igsh=MTRwZDNIajRnaHB1ZQ%3D%3D	780	13
	https://www.instagram.com/reel/CxPy7j-vvHc/?igsh=em56eTY5dzZjcGNz	1.218	13
	https://www.instagram.com/p/CvcV3xLxjI/?igsh=cm01ajZldGwdGsl	1.178	19
ITP (@indonesiatanpapacaran)	https://www.instagram.com/reel/Cpm9q1GhNS8/?igsh=NzV6YzcyYnFncDB5	821	17

	https://www.instagram.com/p/CsFYXDfb8VT/?igsh=M2h5aXk1MGo1dW8y	6.852	77
	https://www.instagram.com/p/Cos_7D-BN2m/?igsh=cTloaDZ0d3phY3pu	4.886	72
	https://www.instagram.com/p/CopbSo9BtLv/?igsh=MTh6aWJpbnplYzRpNg%3D%3D	5.472	45
	https://www.instagram.com/p/Co4118_BWk5/?igsh=MW80ODJpaWZpamxiaA%3D%3D	1.301	16
	https://www.instagram.com/p/CvgoDSeBrRK/?igsh=MTliOXplNTBveGRwdO%3D%3D	662	5
	https://www.instagram.com/p/CtnaxDNh1V_/?igsh=MTFqc3ZicXM3aXl2Nw%3D%3D	93	1
	https://www.instagram.com/p/Cnre66NhqOO/?igsh=MWduNGg0aDjwZHA2aw%3D%3D	915	27
	https://www.instagram.com/reel/Cnq-W1TjY7f/?igsh=MW5nZGVon3Z6cXNkdA%3D%3D	599	0
	https://www.instagram.com/p/Con7OMEB2wC/?igsh=djRmMzY3d200dm8%3D	318	10

Here, observation and documentation methods were used to collect the data. Observation was used to select 10 posts from each Instagram account, and documentation was used to photograph the posts, especially the captions, using a screen capture technique. Then, the researcher analyzed the illocutionary acts in the collective religious narcissism discourses contained in the captions and classified them into the types of the illocutionary acts based on the functions according to Searle's speech act classification, and analyzed the strategy of the illocutionary acts based on Meyer's speech act strategies. For presenting the results and discussion, a descriptive qualitative method was purely used in this current study. It involved the

classification, analysis, description, and interpretation of the data to explain the functions and the strategies of collective religious narcissism discourses of young Indonesian Muslims on Instagram.

RESULT AND DISCUSSION

The functions of illocutionary acts used in the collective religious narcissism discourses of young Indonesian Muslims on Instagram

Based on Searle's classification of speech act³⁷, there are five functions of illocutionary acts used in the collective religious narcissism discourses of young Indonesian Muslims on Instagram, particularly in the Instagram accounts of Generasi Muda NU (GMNU), Pemuda Muhammadiyah (PM), and Indonesia Tanpa Pacaran (ITP). The functions of illocutionary acts include representatives, expressives, directives, commissives, and declarations. However, each Instagram account has a different number of illocutionary act functions because the pattern of the collective religious discourses in the captions of the posts is also different. Some of them are in phrases, in clauses, in simple sentences, and even in complex sentences. Table 2 shows the detailed number of illocutionary acts used in the collective religious narcissism discourses in GMNU, PM, and ITP.

Table 2. The functions of illocutionary acts in the collective religious narcissism discourses

Account	Illocutionary Act Functions	Total
GMNU (@gmnu_official)	Representatives	16
	Commissives	3
	Expressives	7
	Directives	4
ITP (@indonesiatanpapacaran)	Representatives	32
	Directives	13
	Expressives	3
PM (@pp.pemudamuhammadiyah)	Representatives	35
	Directives	4
	Expressives	3
	Declarations	2

³⁷ Searle, *Expression and Meaning: Studies in the Theory of Speech Acts*.

	Commissives	1
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Looking at Table 2 above, we can explicitly assume that PM uses illocutionary acts in all the functions proposed by Searle,³⁸ including representatives, directives, expressives, declarations, and commissives. However, in the collective religious discourses on the Instagram account of PM, representatives are mostly used, followed by directives, expressives, declarations, and commissives. The Instagram account of GMNU also uses several functions of illocutionary acts, namely representatives, commissives, expressives, and directives, but declarations are not found in the collective religious narcissism discourses of the GMNU account. In line with the most used function of illocutionary acts in the collective religious narcissism discourses of the PM, representatives also dominate the functions of illocutionary acts in the GMNU. Others are expressives, directives, and commissives. In contrast to the collective religious narcissism discourse in the GMNU and in the PM, the illocutionary acts in the ITP account to express collective religious narcissism are less among others. Only three functions of illocutionary acts used to express collective narcissism in the account, namely representatives, directives, and expressives.

Representatives

The most illocutionary act in the collective religious narcissism discourse in the Instagram accounts of GMNU, PM, and ITP is to function as a representative. This is the illocutionary act to describe some state of affairs. There are 35 representatives found in the collective religious narcissism discourses from 10 Instagram posts of the PM account, 32 representatives from 10 Instagram posts of the ITP account, and 16 representatives from 10 Instagram posts of the GMNU account. All numbers of representatives dominate each Instagram account. The examples of representatives in the GMNU, PM, and ITP are presented below.

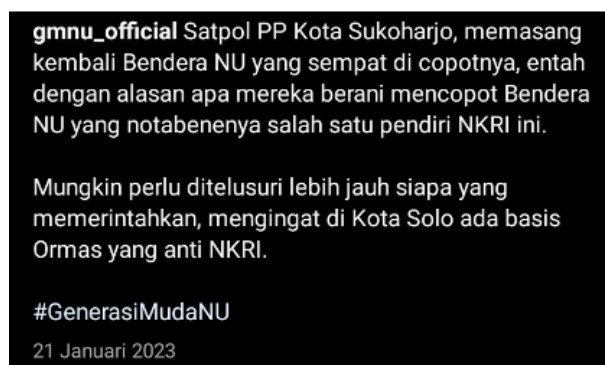
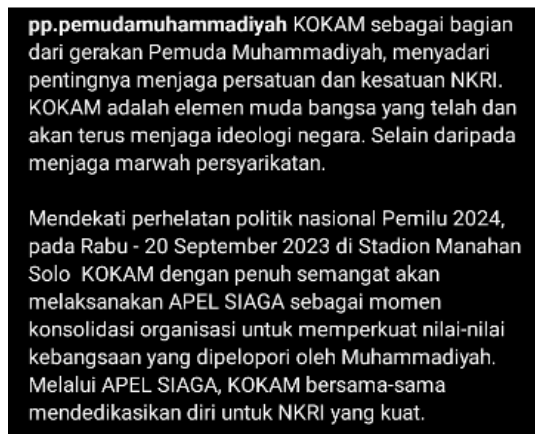


Figure 1. An example of representatives in @gmnu_official

The capture of the caption in Figure 1 shows the expression of collective religious narcissism in the post of the GMNU Instagram account. GMNU or Generasi Muda NU is an organization of the young generation that is affiliated with NU (Nahdlatul Ulama), the largest mass Islamic organization in Indonesia,

³⁸ Ibid.

practicing *Ahlusunnah wa al-Jama'ah*.³⁹ This post in Figure 1 indicates two illocutionary acts to a function of representatives to state an affair, that is the re-installation of NU flags in Sukoharjo city after being removed by unknown people. A sense of superiority over other groups and a tendency to have a positive image of the ingroup are illustrated throughout the representative acts. They are stated in two complex sentences '*...dengan alasan apa mereka berani mencopot bendera NU yang notabenehnya salah satu pendiri NKRI ini*' (...with what reason they dare to remove the NU flag which is one of the founders of NKRI) and '*...mengingat di Kota Solo ada basis Ormas yang anti NKRI*' (...considering that in Solo there is a base of anti-NKRI mass organizations).



pp.pemudamuhammadiyah KOKAM sebagai bagian dari gerakan Pemuda Muhammadiyah, menyadari pentingnya menjaga persatuan dan kesatuan NKRI. KOKAM adalah elemen muda bangsa yang telah dan akan terus menjaga ideologi negara. Selain daripada menjaga marwah persyarikatan.

Mendekati perhelatan politik nasional Pemilu 2024, pada Rabu - 20 September 2023 di Stadion Manahan Solo KOKAM dengan penuh semangat akan melaksanakan APEL SIAGA sebagai momen konsolidasi organisasi untuk memperkuat nilai-nilai kebangsaan yang dipelopori oleh Muhammadiyah. Melalui APEL SIAGA, KOKAM bersama-sama mendedikasikan diri untuk NKRI yang kuat.

Figure 2. An example of representatives in @pp.pemudamuhammadiyah

Representative acts are also used to describe the sense of belonging to the organization and the tendency to have positive images and important values of the organization as the characteristics of collective narcissism in the caption of the post on the PM Instagram account, see Figure 2. PM or Pemuda Muhammadiyah is a youth organization that is affiliated with Muhammadiyah, the modernist and reformist mass Islamic organization in Indonesia.⁴⁰ The caption explicitly states the collective religious narcissism in the beginning of the caption '*KOKAM sebagai bagian dari gerakan Pemuda Muhammadiyah, menyadari pentingnya menjaga persatuan dan kesatuan NKRI*' (KOKAM, as part of the Muhammadiyah Youth Movement, recognizes the importance of the unity of the Republic of Indonesia).

³⁹ Setyadi Sulaiman, "Nahdlatul Ulama (NU)," *Ensiklopedia Sejarah Indonesia* (Kemdikbud, 2023), [https://esi.kemdikbud.go.id/wiki/Nahdlatul_Ulama_\(NU\)](https://esi.kemdikbud.go.id/wiki/Nahdlatul_Ulama_(NU)).

⁴⁰ Setyadi Sulaiman, "Muhammadiyah," *Ensiklopedia Sejarah Indonesia* (Kemdikbud, 2023), <https://esi.kemdikbud.go.id/wiki/Muhammadiyah>.

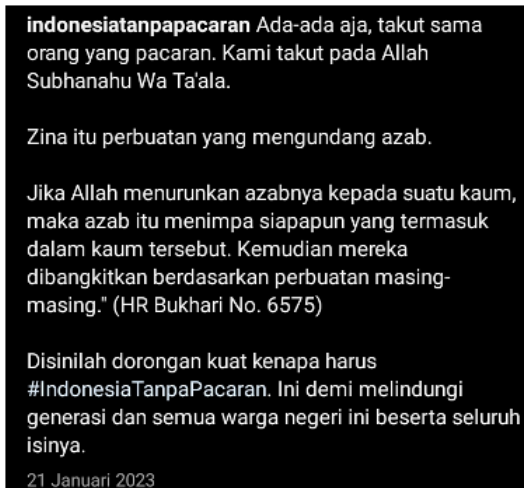


Figure 3. An example of representatives in @indonesiatanpacaran

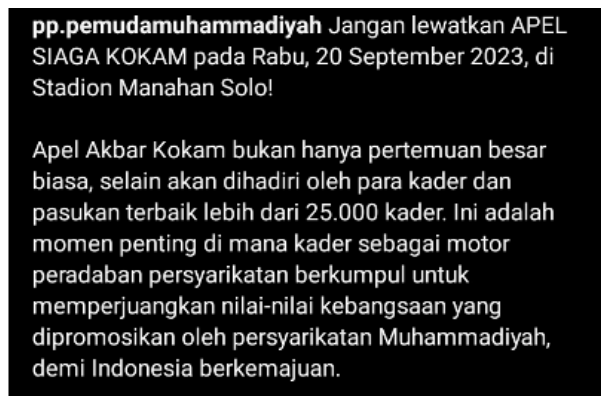
Furthermore, representatives are also used in the ITP caption to express collective religious narcissism in the Instagram post. The representatives present hadith as illustrated in Figure 3. This hadith is used by the ingroup to represent and strengthen the values held by the organization to show its image. Moreover, collective narcissism is shown by the statement in the last paragraph indicating the sense of superiority of the organization's values over others that are not in line. The complex sentences in the last paragraph is '*Disinilah dorongan kuat kenapa harus #IndonesiaTanpaPacaran. Ini demi melindungi generasi dan semua warga negeri ini beserta seluruh isinya*' (This is why we have to force #IndonesiaWithoutDating. This is for protecting all generations and citizens of this country and everything in it). The sentences illustrate how this ingroup is proud of what they do and even forces everyone to follow it. ITP or Indonesia Tanpa Pacaran itself is a youth organization in Indonesia that campaigns that dating is bad and forbidden in Islam, so they reject dating and have a desire to wipe out dating by the campaign of Indonesia without dating in social media.⁴¹

Directives

Besides representatives, collective religious narcissism in the Instagram accounts of GMNU, PM, and ITP is also indicated in the illocutionary acts to a function of directives. This is the act that is intended to get the hearer to do something, such as an invitation to join activities or agendas of the organizations or prohibition to do something based on the ingroup's belief. See Figures 4, 5, and 6 as examples of directives used to express collective religious narcissism discourses in the Instagram accounts of GMNU, PM, and ITP.

⁴¹ Jasmine Noor Andretha Putri, "Indonesia Tanpa Pacaran: Fenomena Internet Berbasis Religi Terbaru Di Indonesia," December 9, 2021, accessed May 23, 2024, <https://digitalsociety.id/2021/12/09/indonesia-tanpa-pacaran-fenomena-internet-berbasis-religi-terbaru-di-indonesia/6626/>.

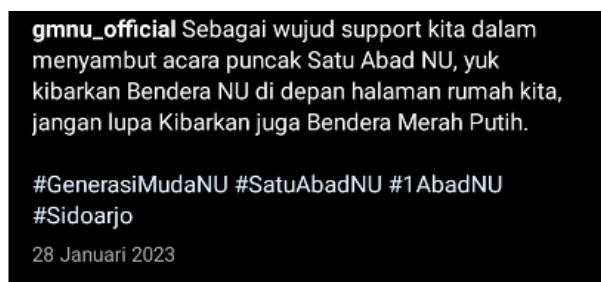
Figure 4 conveys the reminder to join the PM organization's activity of *Apel Siaga KOKAM*, which is an activity to gather the cadres of Muhammadiyah, especially PM cadres, to show their solidarity of the ingroup and their efforts to live the ingroup's values. Collective religious narcissism is illustrated in how the ingroup invites and persuades people, especially the cadres, to join the activity by showing the values and the image of the ingroup. So it is in Figure 5, which illustrates the directive acts in the GMNU account. It shows the solidarity of the ingroup by inviting the NU cadres to raise the flag of the organization, NU, in front of their houses, in support of the NU centenary.



pp.pemudamuhammadiyah Jangan lewatkan APEL SIAGA KOKAM pada Rabu, 20 September 2023, di Stadion Manahan Solo!

Apel Akbar Kokam bukan hanya pertemuan besar biasa, selain akan dihadiri oleh para kader dan pasukan terbaik lebih dari 25.000 kader. Ini adalah momen penting di mana kader sebagai motor peradaban persyarikatan berkumpul untuk memperjuangkan nilai-nilai kebangsaan yang dipromosikan oleh persyarikatan Muhammadiyah, demi Indonesia berkemajuan.

Figure 4. An example of directives in @pp.pemudamuhammadiyah



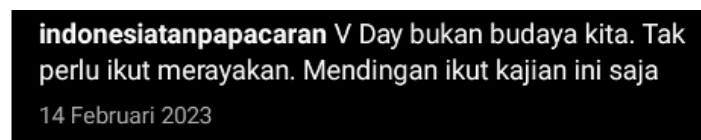
gmnu_official Sebagai wujud support kita dalam menyambut acara puncak Satu Abad NU, yuk kibarkan Bendera NU di depan halaman rumah kita, jangan lupa Kibarkan juga Bendera Merah Putih.

#GenerasiMudaNU #SatuAbadNU #1AbadNU #Sidoarjo

28 Januari 2023

Figure 5. An example of directives in @gmnu_official

The invitation to join the ingroup activity is also stated in the ITP Instagram account, see Figure 6. This directive act is different between the accounts above. It does not represent solidarity, but it merely shows the tendency towards the superiority of the ingroup. We can see how the ITP account uses the discourse '*V day bukan budaya kita. Tak perlu ikut merayakan*' (V day is not our culture. No need to celebrate it) to create a borderline and draw 'self' and 'other' between the ingroup and the outgroup.



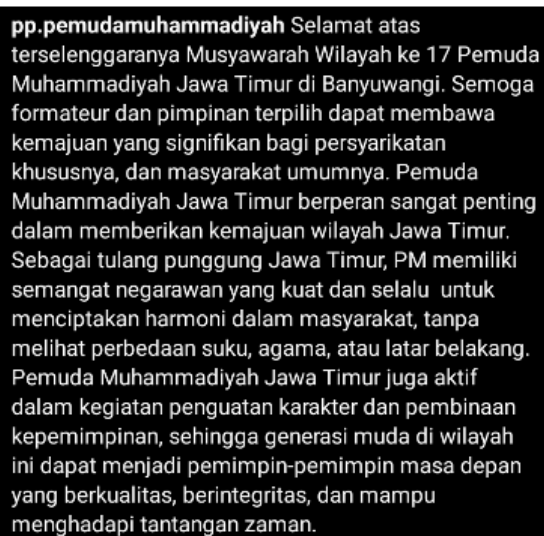
indonesiatanpapacaran V Day bukan budaya kita. Tak perlu ikut merayakan. Mendingan ikut kajian ini saja

14 Februari 2023

Figure 6. An example of directives in @indonesiatanpapacaran

Expressives

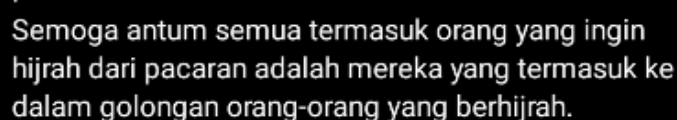
Collective religious narcissism discourses in the Instagram accounts of GMNU, PM, and ITP are also conveyed to a function of expressive acts, the illocutionary acts that indicate or express feelings. The expressive acts are intended to say congratulations (Figure 7), wishes (Figure 8), and thanks (Figure 9). However, the expression of the ingroup's feelings contains the sense of belonging to the ingroup, the tendency to have important values of the ingroup, and also the sense of superiority over others. The characteristics explicitly present the collective religious narcissism of the ingroups throughout the discourses in the captions of their posts.



pp.pemudamuhammadiyah Selamat atas terselenggaranya Musyawarah Wilayah ke 17 Pemuda Muhammadiyah Jawa Timur di Banyuwangi. Semoga formateur dan pimpinan terpilih dapat membawa kemajuan yang signifikan bagi persyarikatan khususnya, dan masyarakat umumnya. Pemuda Muhammadiyah Jawa Timur berperan sangat penting dalam memberikan kemajuan wilayah Jawa Timur. Sebagai tulang punggung Jawa Timur, PM memiliki semangat negarawan yang kuat dan selalu untuk menciptakan harmoni dalam masyarakat, tanpa melihat perbedaan suku, agama, atau latar belakang. Pemuda Muhammadiyah Jawa Timur juga aktif dalam kegiatan penguatan karakter dan pembinaan kepemimpinan, sehingga generasi muda di wilayah ini dapat menjadi pemimpin-pemimpin masa depan yang berkualitas, berintegritas, dan mampu menghadapi tantangan zaman.

Figure 7. An expressive act of congratulation in @pp.pemudamuhammadiyah

Figure 7 is an expressive act to say congratulation which represents the solidarity among the PM cadres and shows the sense of belonging of the ingroup. It also explicitly illustrates the pride of the ingroup in the next discourses after the congratulation expression. That is "*Pemuda Muhammadiyah Jawa Timur berperan sangat penting dalam memberikan kemajuan wilayah Jawa Timur sebagai tulang punggung Jawa Timur*" (Pemuda Muhammadiyah regional East Java plays a very important role in providing the progress of the East Java region as the backbone of East Java). It is used in the discourse to strengthen the bonding of the ingroup to hold the ingroup's values and beliefs and to show the outgroups how the role of the ingroup is.



Semoga antum semua termasuk orang yang ingin hijrah dari pacaran adalah mereka yang termasuk ke dalam golongan orang-orang yang berhijrah.

Figure 8. An expressive act of saying a wish in @indonesiatanpapacaran

Meanwhile, an expressive act in Figure 8 is used to represent the superiority over others in the ITP Instagram account. This act expresses a wish which is referred to the outgroups whose different values and beliefs with the ingroup. It illustrates a

border of the ingroup and the outgroup in the discourse “*Semoga antum semua termasuk orang yang ingin hijrah dari pacaran adalah mereka yang termasuk ke dalam golongan orang-orang yang berhijrah*” (Hopefully, all of you are among those who want to *hijrah* from dating). The different representation of the expressive act appears in the GMNU discourse, see Figure 9. This act is used to present thanks to the cadres and all of the people coming to the NU centenary. It also illustrates the solidarity of the ingroup and shows its bounding to the outgroup.

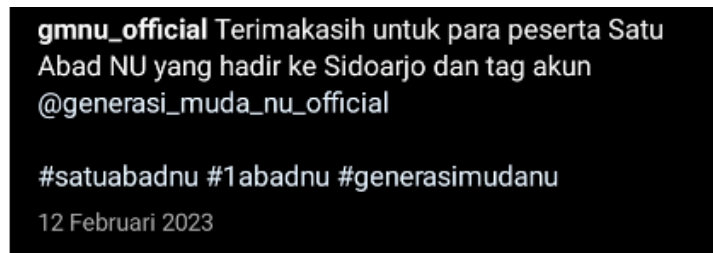


Figure 9. An expressive act of saying thanks in @gmnu_official

Commissives

Illocutionary acts used in collective religious narcissism discourses in the Instagram accounts of young Indonesian Muslims are also functioned in commissives. This act is intended to commit a future action. Commissive acts are only found in the collective narcissism discourses in the captions of GMNU and PM. Both organizations present the ingroup’s solidarity to do a future action on a happening issue at that time, such as political activities (see Figure 10) or the Palestine and Israel war (see Figure 11). Besides that, the commissive acts in both captions of the posts in the GMNU and PM Instagram accounts express how the ingroups show the important values they believe and approve them not only to the cadres but also to the outgroups.

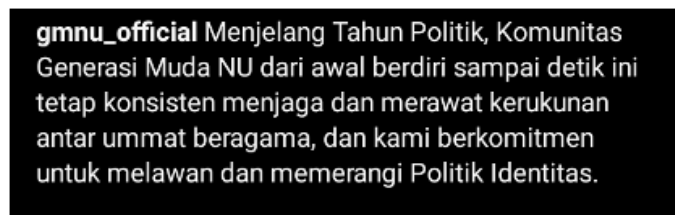


Figure 10. A solidarity of the GMNU expressed in the caption of the post

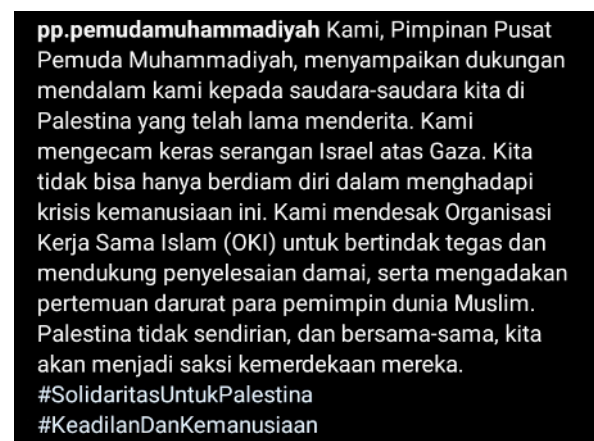
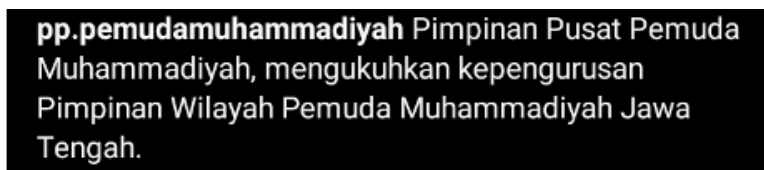


Figure 11. A solidarity of the PM to support Palestine in the caption of the post

Declarations

The lesser function of illocutionary acts used in the collective religious narcissism discourses by the young Indonesian Muslim organizations is declarations. This act is used to bring a change in the state of affairs. Declaration acts are only found in the collective discourses in the caption of the PM post to declare and confirm the regional organization of Pemuda Muhammadiyah in Jawa Tengah (Central Java). This act does not only convey the declaration as it is stated in the discourse, but it also shows the positive image of the organization in growing proud of their cadres. Figure 12 below is a capture of the caption in the post of PM containing declaration act.



pp.pemudamuhammadiyah Pimpinan Pusat Pemuda Muhammadiyah, mengukuhkan kepengurusan Pimpinan Wilayah Pemuda Muhammadiyah Jawa Tengah.

Figure 12. A declaration in @pp.pemudamuhammadiyah

The strategies of illocutionary acts used in the collective religious narcissism discourses of young Indonesian Muslims on Instagram

According to Meyer,⁴² speech acts can be explicit or implicit, direct or indirect, and literal or nonliteral. The results of this study shows that illocutionary acts used in the collective religious narcissism discourses by young Indonesian Muslims in the captions of the posts of GMNU, PM, and ITP are presented in direct, explicit, and implicit strategies. All these young Indonesian Muslim organizations express their positive image, their ingroup values, their sense of belonging, and even their tendency of superiority in similar strategies.

Direct strategies are commonly used in all functions of illocutionary acts in the discourses. An example is a direct strategy in delivering representatives and expressives in the captions of the GMNU post in Figure 13. The direct strategy in these representative and expressive acts appears in the meaning of the acts which are clearly conveyed through the words and structure of the discourses to tell the memorable experience from the leader of the organization and to say the wish for all the cadres of GMNU. The representatives are in the first and second paragraph which expresses the positive image of the ingroup telling how the experience of the ingroup leader meeting Sheikh Al-Habib Umar bin Hafiz, a 39th-generation direct

⁴² Meyer, *Introducing English Linguistics*.

descendant of the Prophet ﷺ.⁴³ Meanwhile, the expressive act is in the last paragraph to show the sense of belonging to the ingroup and the cadres.

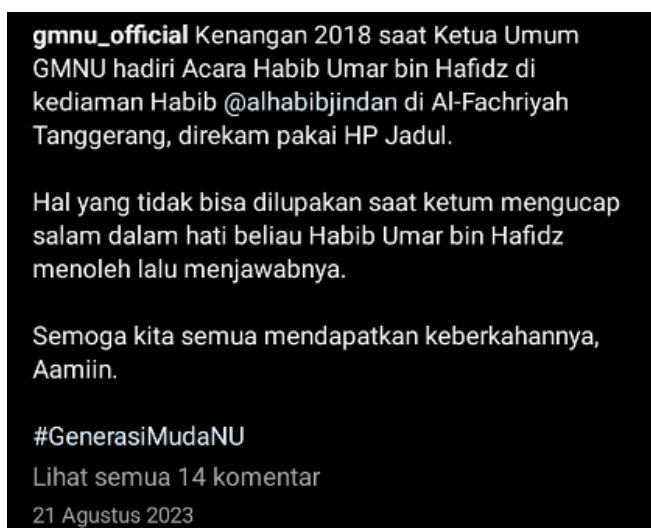


Figure 13. The direct strategy in representative and expressive acts @gmnu_official

Besides that, the illocutionary acts to express collective religious narcissism in the captions of the Instagram posts are also written in explicit strategies. They appear on how the ingroups use performative verbs in writing the acts in the discourses. Performative verbs are verbs that name the speech act and have a very specific structure.⁴⁴ See Figure 14 for the detail of the explicit strategies in the illocutionary acts in the collective religious narcissism discourses in the PM Instagram account. The illocutionary acts are representatives and expressives. As we can see in Figure 14, the expressive act uses the verb '*terima kasih*' as a performative verb to say thanks in Indonesian, and the representative acts use the verbs '*bertemu*', '*disambut*', '*mendengar*', '*menyampaikan*', '*mengagumi*', '*memiliki*' that are also performative verbs to state the several affairs. These verbs convey explicitly the actions they do as they state.

⁴³ The Muslim 500, "His Eminence Sheikh Al-Habib Umar Bin Hafiz," 2024, accessed May 24, 2024, <https://themuslim500.com/profiles/habib-umar-bin-hafiz/>.

⁴⁴ Meyer, *Introducing English Linguistics*, 51.

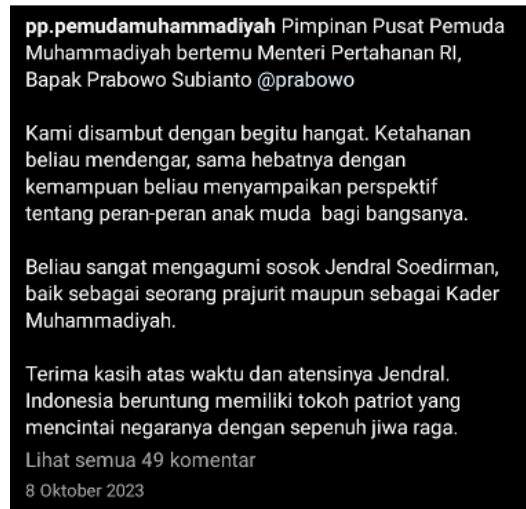


Figure 14. The explicit strategy in the illocutionary acts @pp.pemudamuhammadiyah

Furthermore, the illocutionary acts of collective religious narcissism are also expressed in implicit strategies in the Instagram posts. Implicit strategy means the opposite of the explicit strategy. It does not use performative verbs to represent the functions of the illocutionary acts in the discourse. Figure 15 is an example of directive acts in implicit strategies in the Instagram post of ITP. The directive act is intended to invite the readers to buy the merchandise of the organization, but the verb of the invitation uses '*dapatkan*' (get in English) instead of a performative verb of '*beli*' (buy in English) to ask the readers to do what the writer or the ingroup wants. In a campaign of the organization values and beliefs, ITP or Indonesia Tanpa Pacaran sells merchandise to approach many people to join the ingroup in rejecting dating.

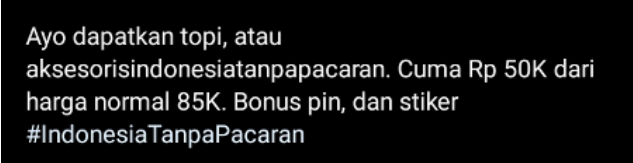


Figure 15. The directive act in implicit strategies @indonesiatanpapacaran

CONCLUSION

This study has discussed the functions and the strategies of illocutionary acts used by young Indonesian Muslim organizations, Generasi Muda NU (GMNU), Pemuda Muhammadiyah (PM), and Indonesia Tanpa Pacaran (ITP), in expressing collective religious narcissism in the discourses of their Instagram captions. The results show that illocutionary acts in the collective religious narcissism discourses are presented in several functions, such as to state some affairs (representatives), to invite the readers, especially the cadres, to join the organization activities and to prohibit the cadres from doing something that is not in line with the ingroup's beliefs (directives), to express congratulation and to say thanks and wishes (expressives), to commit a future action responding recent issues (commissives), and

to declare or confirm organization agendas that bring a change on the next day (declarations).

The illocutionary acts are written in several strategies, namely direct, explicit, and implicit, to express the collective religious narcissism in the discourses. The strategies make the readers, especially the cadres, easy to understand and get the intended meaning of the illocutionary acts in the discourses. Moreover, the strategies are also giving an interesting discourse for the readers, particularly in the directive acts to ask the readers to join the organization's activities and agendas.

This current study has several limitations that need to be followed up for further studies. First, it only focuses on collective religious narcissism, whereas there are more types of narcissism, either individual or collective, that can be studied in linguistic studies, especially in pragmatic studies. Further studies can discuss illocutionary acts used to express individual narcissism in gender aspects, or collective narcissism in other aspects such as nations, ethnicities, politics or organizations. Secondly, this study only investigates illocutionary acts used to express collective religious narcissism in Instagram, so the next studies need to investigate it in other social media platforms to get a better understanding of illocutionary acts in expressing narcissism. Finally, this study also focuses only on the expression of collective religious narcissism in the captions, without paying attention to the photos or the tags of the posts. Meanwhile, the tags and photos of the posts can also be used to convey the expression of narcissism.

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