



## EXPLORING ILLOCUTIONARY SPEECH ACTS IN YASMIN MOGAHED'S DAKWAH VIDEOS: A PRAGMATIC STUDY

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### Abstract

Illocutionary speech acts refer to intentionally producing an utterance to achieve a specific purpose. This study aims to determine the types and functions of illocutionary speech acts in Yasmin Mogahed's Islamic lessons. This was a qualitative study to perform a content analysis. The data were from Yasmin Mogahed's utterances through her speech on her YouTube account. Those utterances were selected using the types and functions of the speech act's checklist. Only the utterances that contain illocutionary speech acts were used as the data. Therefore, these utterances were collected through documentation and a rater of linguistics to check the data accuracy. Later, the data were analyzed through reduction, display, and conclusion drawing. It was found that the types of illocutionary speech acts in Yasmin Mogahed's speech included: (1) Assertive that consists of stating, concluding, and reporting; (2) Directives that consist of asking, requesting, and ordering; (3) Commissive that consists of promising and planning; and (4) Expressive that includes revealing the psychological state. The type of illocutionary act that appeared the most was assertive with an appearance frequency of 650 utterances, followed by directive of 202 utterances, expressive of 12 utterances, and commissive of 10 utterances. Meanwhile, the functions of the illocutionary act performed by Yasmin Mogahed were: (1) Competitive that includes begging, asking, and ordering; (2) Convivial that includes thanking, congratulating, and greeting; and (3) Collaborative that includes asserting, announcing, and instructing. The functions of illocutionary speech acts in Yasmin Mogahed's video were revealed as collaborative of 659 utterances, competitive of 193 utterances, and convivial of 22 utterances. It indicates that during her speech, Yasmin Mogahed performs assertive type and collaborative functions since both especially aim to state only the truth hence, she frequently expresses what is considered correct according to Islamic lesson. Highlighting the findings, learning speech acts can be used to minimize communication misunderstandings hereafter.

**Keywords:** content analysis; dakwah video; illocutionary speech acts; pragmatic study; Yasmin Mogahed

### Abstrak

Tindak tutur ilokusi merujuk pada kesengajaan dalam berucap untuk mencapai tujuan tertentu. Penelitian ini bertujuan untuk mengetahui jenis dan fungsi tindak tutur ilokusi dalam kajian Islami Yasmin Mogahed. Penelitian ini merupakan penelitian kualitatif yaitu analisis konten. Data penelitian berupa tuturan Yasmin Mogahed dalam kajian di akun YouTube miliknya. Tuturan tersebut dipilih menggunakan daftar jenis dan fungsi tindak tutur. Hanya tuturan yang mengandung tindak tutur ilokusi yang digunakan sebagai data. Oleh karena itu, data tersebut dikumpulkan melalui dokumentasi dan penilaian dari rater di bidang linguistik untuk memastikan kebenaran data. Kemudian, data dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan. Ditemukan bahwa jenis tindak tutur ilokusi dalam tuturan Yasmin Mogahed meliputi: (1) Asertif yang terdiri dari menyatakan, menyimpulkan, dan melaporkan; (2) Direktif yang terdiri dari menanyakan, meminta, dan memerintah; (3) Komisif yang



terdiri dari menjanjikan dan merencanakan; dan (4) Ekspresif yang meliputi pengungkapan keadaan psikologis. Jenis tindak ilokusi yang paling banyak muncul adalah asertif dengan frekuensi kemunculan sebanyak 650 tuturan, diikuti direktif sebanyak 202 tuturan, ekspresif sebanyak 12 tuturan, dan komisif sebanyak 10 tuturan. Sementara itu, fungsi tindak ilokusi yang dilakukan Yasmin Mogahed adalah: (1) Kompetitif yang meliputi memohon, meminta, dan memerintah; (2) Konvivial yang meliputi mengucapkan terima kasih, memberi selamat, dan menyapa; dan (3) Kolaboratif yang meliputi menegaskan, mengumumkan, dan menginstruksikan. Fungsi tindak tutur ilokusi dalam video Yasmin Mogahed terungkap sebagai kolaboratif sebanyak 659 tuturan, kompetitif sebanyak 193 tuturan, dan konvivial sebanyak 22 tuturan. Hal ini menunjukkan bahwa selama tuturannya, Yasmin Mogahed menggunakan tipe asertif dan fungsi kolaboratif karena keduanya khusus bertujuan untuk menyatakan kebenaran sehingga, ia hanya mengungkapkan apa yang dianggap benar menurut ajaran Islam. Menyoroti temuan tersebut, pembelajaran tindak tutur dapat digunakan untuk mengurangi kesalahpahaman komunikasi di kemudian hari.

**Kata Kunci:** analisis konten, kajian pragmatic; tutur kata ilokusi, video dakwah; Yasmin Mogahed

## 1. Introduction

Language is a valuable tool for communication and exploring knowledge. It is a structured communication tool composed of words, groups of words, and desired causes or sentences, both in spoken and written (Rabiah, 2018). According to Budiyono, Pranawa and Yuwono (2021), language is a powerful tool that can motivate individuals to vote, discuss, and even rebel. The ability to communicate successfully through language is an essential trait in life since humans as social beings require communication to meet their needs. Furthermore, communication depends on understanding the meaning of words in a sentence and what the speaker means with their utterances (Santia & Kurniawan, 2019). It indicates that the speaker wants to impart a specific purpose to the listener while the listener attempts to identify what the speaker said in a particular context.

Communicating is the particular highlight when students use language through pragmatics. Pragmatics is the study of language through the perspectives of its users, namely the choices they make, the restrictions they confront when performing social interaction, and the consequences their use of language has on the other participants in a communication act (Choraih, Loutfi, & Mansoor, 2016). In communication, speakers not only produce utterances but also carry out actions through the utterances they produce. In this case, pragmatics describes the right to use language in different contexts. On the other hand, in the pragmatic study of the meaning of student speech, the utterance that comes out of the student has its purpose that must be obtained to get the information within (Lestari, 2017).

Pragmatics that cover speech acts is one of the linguistics elements. Learning speech acts helps students improve their language skills and realize what they mean through their utterances (Widodo & Sari, 2023). The form of speech act can be found anywhere, especially in oral language. It is related to the speaking action because oral language is accomplished during speaking (Hidayat, 2016). It indicates during speaking, we are indirectly performing speaking actions (Bylkova, Chubova, & Kudryashov, 2021). Therefore, during oral communication, the interlocutors tend to perform the illocutionary acts automatically.

An illocutionary act is a speech that intends what is reached by the speaker saying something. The speech is complaining, requesting, commanding, apologizing and so on (Hastuti, Utami, & Oswari, 2021). It means that the illocutionary acts have a specific purpose, the speaker can deliver an utterance to the hearer. The illocutionary action is thus carried out via an utterance's, communicative power, also known as the illocutionary force of the utterance (Setiani & Utami, 2018). Generally, the illocutionary act shows how the whole utterance will be taken in the conversation. It is usually can be found in directive communication. It means that illocutionary actions are typically studied in the spoken language.



Spoken language deals with various types of speaking including dialogue and monologue. Dialogue needs two or more people to be useful. On the other hand, monologue requires one person to perform the speaking performance. One of the examples of monologue is speech. By delivering a speech, someone can share information, and ideas, or even try to convince another person to have the same idea as them (Amelia et al., 2022). It can be done directly in front of people or indirectly using a media platform.

Media can be defined as potential connecting tool to improve social relations with users. Media can improve social relations between users, especially used by public to interact, collaborate, share information, and, and improve the quality of life (Hatamleh et al., 2023). The existence of media leads its users to collaborate, interact, communicate, and also establish virtual social relationships among others. One of the media that can be used is video *dakwah* which conveys a message and information to help audiences get new information or knowledge related to religious scheme.

One of the female Moslem figures who is inspirational in delivering her *dakwah* is Yasmin Mogahed. The Islamic lesson delivered by Yasmin Mogahed focuses on spiritual and personal development. Her *dakwah* is easy to understand and containing light hearted material to millions of viewers. She is also associated in MAS-ICNA convention which is one of the largest and most diverse annual Islamic conventions in North America. With the works that Yasmin Mogahed produced, she has struck a chord with many Muslims especially young Muslim women with her discussion of love, relationship, and spirituality as well as interrelated topics that are rarely discussed in conventional Islam. Her *dakwah* video engaged with massive viewers since nowadays there is an enormous demand from people from all walks of life, especially Moslems. Those videos are considered important since people who don't have time to attend the *dakwah* event directly, they still can learn it through the media.

Studies on pragmatic speech acts with a focus on all illocutionary types have been carried out by some previous researchers (Aprilia & Dewi, 2022; Mustakim & Weda, 2022; Haucsa, et.al., 2020; and Rosyidi, Mahyuni, & Muhaimi, 2019). Their research focused on all types of illocutionary using different object studies. The research focused on the source data of each object, with the final result describing each type found without presenting the total number of the final result. Therefore, it was a little difficult to see the final percentage of each type since they did not share it in the findings. Differently, this study focuses on finding the types and the functions of illocutionary in Yasmin Mogahed's *dakwah* video by displaying the percentage results. This is new since the English language analysis is also integrated with Islamic lessons with the objective that at the end of the day, people, especially Moslems can be inspired by the linguistics knowledge and the content of the video to use in language learning.

Meanwhile, another research that discusses the types of illocutionary with the function of each type belongs to Chimayasari, Margana and Kurnianta, (2016); Astuti (2018); and Sofyan, et.al. (2022). One research only uses the main character as a data object to describe the function and analyze the types of illocutionary. Another one emphasizes context data with dialogues. Even though there are updates, there are also weaknesses like any other previous research who needs broaden analysis on each type and function. Although they focus on two cases, this study has a different flow from those previous studies. On the other hand, research by Marlina, Elmustian and Charlene (2021) and Izar, Nasution and Ratnasari (2020) both have research focus on one type of illocutionary act. Those are much more specific than the others. Their purpose is to find the use of one type of illocutionary. Both studies have similarities in research focus and differences in research objects. In these two studies are quite specific because they only focus on one type, however, this study discusses broader for the entire illocutionary types and continues to identify the illocutionary function.

Highlighting the gap of the previous research, this study examines illocutionary speech acts and its function in a *dakwah* video since there are not many studies that have studied in detail of English Islamic lesson videos. Commonly, the focus of previous research focused on literary works of film objects, novels, and official speeches. Moreover, there is no research on illocutionary speech acts that



is applied in Islamic lesson video. Along with its massive viewers on YouTube, this video is currently used by many people to deepen religious knowledge. Furthermore, there is no previous research that performed both all types and functions of illocutionary in one focus of research. Therefore, this research exists to give broader insight into illocutionary acts as part of English language learning that is integrated with Islamic values. This is beneficial for learners who want to get new experience dealing with pragmatics in language and Islamic content at one time.

## 2. Method

This was a qualitative study to perform content analysis. This type of study presents the data as it is without manipulation or treatment (Elo et al., 2014). Content analysis technique is used to make replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use (Krippendorff, 2004). The other meaningful matter includes works of images, maps, sounds, signs, symbols, and even numerical records to be included as data (Schreier, 2012). In this case, the content was in the form of a video. This focused on describing the type and function of illocutionary acts in Yasmin Mogahed’s speech, “Finding Pace in a Chaotic World”, performed on August 30<sup>th</sup>, 2019, in Virginia, USA. It has 21 segments with a total duration of 1:38:09.

The data were in the form of Yasmin Mogahed’s utterances. Those were collected through documentation and a rater of linguistics experts to check the data accuracy. The data were gathered by transcribing the speech to be documented. The documentary approach was a means of gathering data that resulted in documentation (Walsh, 2014). Here, the documentation included: (1) Downloading and watching the video; (2) Compiling the transcript of the utterances; (3) Selecting the utterances using the types and functions of the speech act’s checklist. Only the utterances that perform illocutionary speech acts were used as the data; (4) Identifying types of illocutionary acts including assertive, directive, commissive, expressive, and declarative; (5) Classifying its function into competitive, convivial, collaborative, and conflictive; and (5) Converting the frequencies into percentage. Therefore, the data were analyzed through data reduction, data display, and conclusion drawing.

Triangulation is necessary to strengthen and validate the data. This process integrates or collects the various data collection techniques and data sources that have been obtained (Bans-Akutey & Tiimub, 2021). Triangulation can be done with various techniques, here was source triangulation. The results of the analysis were compared to the previous related study to check whether or not the data were reliable. In addition, a rater was also presented to strengthen the data accuracy. The rater is a linguistics expert who helped the researcher in confirming the judgment of the analysis.

## 3. Result and Discussion

### 3.1 The Types of Illocutionary Acts in Yasmin Mogahed’s Speech

In Yasmin Mogahed’ speech, she performed 874 utterances containing illocutionary acts. Those are classified into assertive, directive, commissive, expressive, and declarative. The data are presented in the following table.

**Table 1** *Types of Illocutionary Act on Yasmin Mogahed’s Speech*

No.	Types of Illocutionary Act	Frequency	Percentage
1.	Assertive	650	74.37%
2.	Directive	202	23.11%
3.	Commissive	10	1.14%
4.	Expressive	12	1.37%
5.	Declarative	-	-
	<b>Total</b>	<b>874</b>	<b>100%</b>



The table reveals that there are four types of illocutionary acts performed in Yasmin Mogahed speech. The most common illocutionary act performed is assertive of 650 utterances. Those are 74.37% of the total utterances. This type of illocutionary consists of stating, asserting, predicting, and retelling. The second position is directive of 202 utterances or as much as 23.11% of the total utterances that consists of ordering, commanding, suggestion, requesting, asking, and inviting. The third position is expressive of 12 utterances as much as 1.37% that consists of thanking and appreciating. The next is commissive of 10 utterances as much as 1.14% of the total utterances including promising, swearing, and planning. Meanwhile, there is no declarative act is found during the speech.

In this study, assertive type is the most commonly illocutionary act performed by Yasmin Mogahed during her speech. This shows that the accuracy of the stated proposition has truth value in delivering utterances to audiences. Yasmin Mogahed's Islamic lessons provide messages contained of assertion, thus the audience would not hesitate to follow her act. In contrast, declarative type did not occur during her speech since declarative brings a change through the words conveyed. If a speaker uses declarative act in their speech means there is a change in their perspective, in this case, the *dakwah* will be no longer original from the Islamic value. Further explanation about each type of speech act is in the following.

a. Assertive

According to Searle (1979), assertiveness involves telling people how things are. Thus, the speaker can express the circumstances and the truth of what is said. Since it reflects the speaker's confidence in doing that type of action, it can be evaluated in terms of true-false (Searle, 1979). In this study, assertive is the most dominant type of speech acts spoken in Yasmin Mogahed's Islamic lesson speech. There are several assertive types including explaining, providing information, commenting, and stating the truth.

*"So, we have a principle in our Din and that is a few principles." (Datum 1)*

According to datum 1, Yasmin Mogahed conveys and informs the audience about the principles of Islam, which consist of several principles that will be explained in detail in her Islamic lesson speech. The information conveyed in the speech will bring the truth of information, and this can be referred to as stating, which is to inform or express some opinions and thoughts of a person or speaker.

*"The other principle is that Allah SWT tell us in Al-Quran that laysa lilinsani ma sa'ah, the mankind that human beings will not have except what they strive for sad." (Datum 2)*

Based on datum 2, the speaker explains that there are principles that Allah SWT that has been explained in the holy Quran, this verse is found in surah An-Najem (39), which means "and that a man does not get other than what he has worked for" in this verse contains an interpretation or Tafsir. Everyone will bear the consequences of their deeds, good or bad, and each person will not get any reward for the deeds of others and does not bear anyone's sin. The presentation of a principle in Islam by Yasmin Mogahed will make Muslims hold fast to the holy Al-Quran and bind Muslims that what has been attempted will result from what has been done. This is also a reminder that all is by Allah SWT decision and by Allah SWT permission, with the statement about the principle that has been conveyed stating that this utterance is to be established.

*"And so, what did she do in that situation she got up and she strove she ran between shafa and Marwa she didn't do it once she didn't do it twice you know three times seven times." (Datum 3)*

Based on datum 3, Yasmin Mogahed used a parable to illustrate a life struggle in her speech. It happened to Siti Hajar, the wife of prophet Ibrahim and the mother of prophet Ismail AS; Siti Hajar's struggle began with looking for the source of water to Shafa Hill, which is the closest, and then proceeded to Marwah Hill seven times to get water for her son Ismail who was crying because of hunger and thirst. Until a miracle came, when Ismail was crying and stomping his feet, a spring suddenly



appeared. Then Hajar gave Ismail a drink through the spring. To this day, the spring still exists and is named ZamZam water. Then, the values that can be taken from Siti Hajar's struggle is the trust to the creator, surrendering everything that happens according to Allah SWT until help comes at the right time, and sincere in accepting the decree of destiny that Allah gives. Without a sense of sincere, it will be difficult to accept and carry out God destiny because humans are never satisfied.

b. Directive

The directive illocutionary refers to something that needs to be done by a listener following the speaker's need (Searle, 1979). The following verbs indicate this class: command, request, ask, beg, pray, order, and invite so that it can produce a response for the listener to perform actions that are by what has been expressed in the speech.

*"But maybe if you are persistent, you try again but then you try it twice and it didn't."* (Datum 4)

In Yasmin Mogahed speech containing commanding, this session revealed that what we are trying to do in life is to achieve success, and what we have wanted to reach only sometimes goes smoothly and smoothly because sometimes it is a failure. It is a common thing for people who are struggling. But persistence in trying a second time or the umpteenth time may find luck in the form of success. So, getting up from failure and trying for the umpteenth time is fine because everything desired will not be easily obtained.

*"I want everyone to take a few moments and just think about you know, what is it that I need in my life."* (Datum 5)

In this segment, Yasmin Mogahed invites the audience to do self-reflection by taking a moment and thinking or reflecting on what is needed in life. There was some interaction with the audience to get the answer. In essence, God is needed in life because without the presence of the Almighty in life, the direction of life's purpose will be lost, and the faith of a human being will be lost. We will feel his presence in us even though it is not visible because it is unseen or supernatural. Then, Yasmin asks the audience to ask Allah to be given the favor of faith with the presence of God in life by praying. With the advice given to the audience, they will realize that the needs of life are not only about eating, resting, and working. Some things are more important than all of that, namely worshipping God.

*"In this chaos of life read between our jobs and social media and if you know our friend who's our drama."* (Datum 6)

This utterance contains a message that the chaos of life occurs between the work being lived and social media, which is sometimes set to resemble a drama. One way to deal with this chaos is to face it without avoiding it. Sometimes, this is a trial given by Allah to measure the faith of a Muslim and then raise the degree of that person.

c. Expressive

Searle (1979) asserts that expressive speech acts are utilized in propositional situations to represent psychological states in the context of sincerity or true context. Expressive illocutionary only focuses on the speaker's psychology. An infection in the situation being experienced can be known through expression and assessing the things mentioned through speech.

*"You know I'm feeling anxious today."* (Datum 7)

In Yasmin Mogahed's speech, she delivered that she has expressed a proposition in the form of feelings that she is feeling; she feels anxious that day, which is then told to the audience at the venue. Without realizing it, she has said the natural psychological state she has experienced. Anxiety is a



natural thing experienced by a person; this feeling can occur at any time and by anyone, either because of a trigger or without a trigger.

*“Maybe you are very persistent.” (Datum 8)*

The speaker convinces the audience of what has been attempted with the word reinforcement. When trying to achieve something, they also need the support of others. Some persistence is a feeling that describes the psychology of the audience.

*“Sorry I'll get to your question one other thing.” (Datum 9)*

Datum 9 shows an expressive apology. The speaker apologizes to the audience for answering his question by adding some things. The speaker needs it to help add to the speaker's information. But the purpose of apologizing here is not to apologize for what was done but to ask permission to add some information to the audience.

d. Commissive

Commissive illocutionary act indicates the speaker's commitment to their future action (Searle, 1979). The speaker promises to carry out what they have said. Commissive illocutionary acts can help reduce misunderstanding and conflict because it is a language of human communication. The commitment of the speaker can be a state intention and a promise.

*“I will repeat what you said.” (Datum 10)*

The utterance above is categorized as commissive as promoting. The speaker will repeat what the audience is talking about to be heard more clearly by the audience at that time by repeating his question using a speaker because the audience who asked did not use a speaker.

*“And after even a few days you will see a huge, huge difference.” (Datum 11)*

This statement provides a difference that will occur after giving an opinion that the audience can do. The change is obtained after a few days of waiting. The difference occurs when leaving an important of spirituality and returning to the path that has been left behind. It will be a significant change by just replacing and picking up Allah SWT's guidance.

*“Inshallah we will talk about that.” (Datum 12)*

The utterance above is categorized as commissive as promising. Yasmin Mogahed answers the audience member who has asked and will continue to discuss what has been asked of her. She carries on to discuss the topic questioned by the audience because her time or duration is just a little longer.

### 3.2 The Functions of Illocutionary Acts in Yasmin Mogahed’s Speech

Previously, it has been stated that among 874 utterances that contains illocutionary acts, its functions are divided into four: competitive, convivial, collaborative, and conflictive. The data are presented in the following table.

**Table 2 Functions of Illocutionary Act on Yasmin Mogahed’s Speech**

No.	Functions of Illocutionary Act	Frequency	Percentage
1.	Competitive	193	22.08%
2.	Convivial	22	2.51%
3.	Collaborative	659	75.40%
4.	Conflictive	-	-
	<b>Total</b>	<b>874</b>	<b>100%</b>



Based on the findings above, it is revealed that there are three functions of the illocutionary act being performed in Yasmin Mogahed speech. The first is competitive of 193 utterances as much as 22.08% of the total utterances. This function includes a role which used for questioning, advising, and requesting. The second function is convivial 22 utterances as much as 2.51% of the total utterances. It is considered positive politeness and used for thanking, greeting, and informing. The third function is collaborative of 659 utterances. This took the highest function among all in 75.40% that includes asserting, convincing, and explaining statement. Meanwhile, conflictive is not found in Yasmin Mogahed's Islamic lesson speech.

The discovery shows that Yasmin Mogahed used a lot of collaborative illocutionary functions to convey and convince of the truth in the religious speech context. This is considered as important and influential with the utterances she conveyed. On the other hands, conflictive function has zero frequency and percentage because this function has the intention to offend and also not respecting others. Therefore, in Yasmin Mogahed Islamic lesson, speech only wants to convey and give the best impression to each audience.

#### a. Collaborative

Collaborative concept is relevant to preserving societal peace and building respect (Leech, 2014). Collaborative function does not involve politeness because politeness is not concerned with collaborative function, and it promises the speaker believes the stated claim is valid. For example, assert, report, announce, and instruct. Reporting can be described as telling or providing information on what we have seen, heard, or done.

*"That we are going to talk about that and the reason why is that finding peace and chaos is something that I think everyone can relate to." (Datum 13)*

In this speech, Yasmin Mogahed reports something she will do when Yasmin Mogahed opens the event before discussing the title that has been determined. She will start by discussing a problem that relates to what is experienced by the audience, namely the reason that finding pace and chaos is something many experiences. Yasmin Mogahed will try to solve this problem according to what she has learned and is easily understood by the audience because she uses parables with activities or events in everyday life. In her speech, there is reporting of what she will do. The conversation focuses on commitment and the truth of the proposition that has been expressed. The speaker uses a direct way to convey messages to audiences because what the speaker has said is based on the intent and context of the conversation.

*"One of them is innamal a'amalu bi niyat the prophet SAW said and one of the most important believe that verily actions are by intention what in them is included." (Datum 14)*

The utterance was uttered by Yasmin Mogahed, the speaker in this data, explaining a hadith narrated by Bukhari and Muslims, which means that all actions depend on their intentions. Intention implies activity in the heart, and intention is a matter between a servant and Allah because no one knows the intentions of others. When remembering the presence of Allah, there will be a calmness in the self. Likewise, with a business, a business is accompanied by intentions intended for Allah and asking Allah for the smoothness of what is intended.

*"I put my trust in Allah so more than the prophet has said something so profound and so meaningful he said innaha watawakkal." (Datum 15)*

The function of the illocutionary act contained in the utterance in the form of reporting to the audience. This discusses a sentence that has been delivered by the prophet Muhammad and has a deep meaning *innaha watawakkal*. In the extensive Indonesian dictionary, *tawakal* means surrendering to the will of Allah SWT and trusting wholeheartedly in Allah SWT. According to Muhammad bin Hasan Asyarif, a *tawakal* is a person who understands that only Allah SWT can do sustenance and affairs. So,



surrendering to Allah SWT for all matters, problems, and cases is the best way and choice because the best determinant is Allah SWT, what has been determined in life, and accepting gracefully is part of *tawakkal*.

#### b. Competitive

Competitive Illocutionary goals that competed with societal objectives, such as commanding, requesting, and demanding, served a competitive purpose. This illocutionary function aims to reduce the inferred disagreement (G. Leech, 2014). Competitive position is used to determine the content of the competitive process because this illocutionary function is impolite and decreases dispute sentences that have hidden word meanings.

*“But at the same time, we still have to strive and we still have to put in some effort, we have to put in some work.” (Datum 16)*

This utterance is a competitive, demanding function. Yasmin Mogahed encourages the audience to try to get what they want by setting their intention from now. Then Yasmin Mogahed asked the audience, "Are" you clear about what you are striving for? Do you know what your intention is? with this question, Yasmin Mogahed reminded the audience that life in this world must have a purpose, and everyone has a different purpose. Still, the ultimate goal of all humans is to worship and return to Allah SWT. By trying and exerting effort on the right path, namely the path of Allah SWT, it will be easier to get it. Yasmin Mogahed speech reminds us of the steps we must strive for.

*“Please although may Allah bless us with that.” (Datum 17)*

This utterance is a competitive begging function. That means begging, "May Allah bless us with that." Yasmin begs for her and the audience to be given peace, peace in worship, life, and everything that is attempted. Because only Allah SWT is the place to pray, ask, and beg/ in her speech, Yasmin Mogahed discusses Islamic lessons, gives advice, and invites the audience to reflect on things in life and pray together.

*“What do our ultimate purpose our ultimate purpose. Now let me let me come back to what our ultimate purpose.” (Datum 18)*

This utterance is a competitive asking function. Yasmin Mogahed asked the audience about the end goal, and then she asked permission to go back to the end goal that she would discuss. The essence of the ultimate goal of Muslims is to worship Allah, strengthening faith and devotion to Allah SWT. Again, in her speech, Yasmin Mogahed invites us to return and remember the universe's creator, Allah SWT.

#### c. Convivial

Convivial function refers to applying illocutionary objectives to social goals, including offering, thanking, congratulating, welcoming, and inviting (G. N. Leech, 1983). The illocutionary function is more courteous and looks for chances to be friendly. Usually, thanking is one of the most common forms of conviviality. To show appreciation for an act of kindness done for him by someone. It is described as a feeling of gratitude for something. This type promotes the social goal that results in harmony within society. Also, Thanking is a convivial function since it fits with the social objective of expressing civility and thanks for someone's excellent conduct.

*“Okay yes. Clarity thank you for saying that.” (Datum 19)*

In this convivial function, there is a thanking utterance. Yasmin Mogahed told the audience who asked her that the question given to her was obvious and understandable to Yasmin Mogahed and then thanked the audience who had asked her. Thanking fits, the social goal of demonstrating civility, making



it a convivial function and appreciation for someone's kindness. Since the speaker employs a direct speaking act, the words serve the intended aim, demonstrating appreciation.

*"Sorry I'll get to your question one other thing." (Datum 20)*

This utterance is a convivial apologizing function, which expresses an apology of " sorry." The utterance uttered by Yasmin Mogahed provides a positive value expression that shows politeness, and the speaker uses a direct speech act. Yasmin Mogahed apologized to the audience because, in her speech, she multiplied the audience's questions with another thing she did to make it easier for the audience to understand the meaning of her speech.

*"Masyaallah, beautiful." (Datum 21)*

This utterance convivial complimenting function, this utterance contains a compliment uttered by Yasmin to the audience who has told her hijra journey to be at this point today. A compliment by accordance with the social purpose to show appreciation which makes one type of function of polite, appreciation for the praise of beauty. The speaker uses direct speech acts to the audience.

### 3.3 Discussion

Highlighting to the above findings, are in line with the first previous research of Sofyan, et al., (2022) that mentioned assertive type and collaborative function of illocutionary were the most frequently used type and function of illocutionary acts while some others appeared with less frequency. These researches prove that each utterance contains different types and functions of illocutionary acts.

Similarly, this research shows that assertive is the most frequent type and collaborative is the most frequent function of illocutionary. According to Rosyidi et al. (2019), indeed the most dominant type of illocutionary act in his research was assertive. It is also stated that assertive serve the most dominant type since it has one of the roles to state the truth. Assertive is used to tell people the facts, something that happened in real life. Therefore, this type of illocutionary act can be found in a lot of speeches especially for factual purposes. In addition, the results of this study are following Searle's theory because, in a speech that has a purpose to convey a message or convey information to the public, the truth of the statement is needed so that it can be easily trusted and become an accurate source.

On the other hand, Mustakim and Weda (2022) found two declarative data in their analysis. A study performed by Maesaroh, Susanto and Affini (2021) attempted to evaluate speech acts in President Joko Widodo's speech about COVID-19, also found that the illocutionary acts displayed mostly were declarative type. Those were used by the president to strictly order and request the society to handle the pandemic COVID-19. Different from the purpose of their speech, in contrast, the researcher in the present study did not find any declarative illocutionary type. This type did not appear in Yasmin Mogahed's speech since she brought the truth to people. A declarative act deals with a change in situation once the utterance is delivered. This is crucial to avoid in *dakwah* since the Islamic values cannot be changed by any mankind. The role of the people is only following Islamic guidance. Therefore, Yasmin Mogahed avoids the use of declarative acts in her Islamic lesson.

The study presented by Cahayarani (2023) also revealed no data was found in declarative type of illocution acts. In her study, she mentioned that declarative tend to make immediate changes in the institutional state of affairs and rely on elaborate extra-linguistic institutions. Similarly, Yasmin Mogahed was not trying to create any immediate changes in the future. It implies that *dakwah* can only work by the God's mercy thus no human can force their belief to someone else. In her speech, she mentioned that she can only try to ask and let God do the rest.

Furthermore, the most dominant function in Yasmin Mogahed's speech is the collaborative function with a frequency of 659. It has the same result as those in Tagugurad & Rosita (2023) that the most dominant function of illocutionary act is collaborative. Naturally, a speech is used to assert, report, announce, and deliver a piece of factual information. Therefore, this function serves the most in a *dakwah's* speech. On the other hand, conflictive function is not found in Yasmin Mogahed's speech



since it aims to against social goals and politeness. This may lead to creating anger, sorrow, and hatred in society. Therefore, Yasmin Mogahed did not perform the conflictive function in her Islamic lesson speech.

Meanwhile, some studies performed differently related to the research design, Nayoan and Hellystia (2022) used descriptive qualitative to describe the function of illocutionary acts in a novel's character. This was written too general since the type of illocution acts was not analyzed more deeply. On the other hand, this current study focused on content analysis to be more specific and newer. Content analysis was performed to create valid and reliable analysis related to the types and functions of illocutionary acts.

Adriyanti, Sujariati and Sangkala (2023) also had a different design. They used a case study to analyze the illocutionary acts employed by instructors while teaching English on YouTube live streaming, as well as the problems the teachers face when teaching English on YouTube live streaming. According to this research, the directive speech act was discovered to be the most common illocutionary act because it serves various functions, such as testing students' understanding of specific material and their competence to perform something. In line with the findings of Ismani and Effendi (2022) which aimed to describe many types of directed speech act utterances found in a movie entitled "Up." His study only focused on one type of illocutionary acts, directive. Since this current study is focused on *dakwah* video, directive type of illocution acts was also performed by Yasmin Mogahed although it didn't appear as many as the assertive type. In this case, the directive is used to command, request, order, and invite the audiences to pray, beg, and ask God, Allah SWT, at every and any time.

Based on the analysis above, these studies have both similarities and differences. The similarity is that the researcher analyzed the type of speech acts and the difference is identifying the function of illocutionary which contains Islamic lesson speech. Besides, the object and the focus of the data are on the utterances of the speaker without include utterances from the audience since it only focused on a monologue in terms of *dakwah* speech by Yasmin Mogahed.

#### **4. Conclusion**

It was found that Yasmin Mogahed performed four illocutionary acts during her speech. They are 605 data of assertive which includes stating, concluding, and reporting; 201 data of directive which includes asking, requesting, and ordering; 12 data of expressive which includes revealing the psychological state; and 10 data of commissive which includes promising and planning. Those illocutionary acts have three functions, they are, 614 data of collaborative that consists of asserting, announcing, and instructing; 192 data of competitive which includes begging, asking, and ordering; and 22 data of convivial role which includes thanking, congratulating, and greeting. A total of 828 utterances are found in this study.

In addition, the most frequent type of illocutionary act used is assertive, and the most frequent function of illocutionary act used is the collaborative function. This function differs from those in other social media since it states the truth, the speaker's beliefs, feelings, or opinions. It means that Yasmin Mogahed frequently expresses what is considered correct. In this study, the context is examined as one of the aspects of speech situations, an essential finding in the study of pragmatics. The context plays a crucial role in characterizing the circumstances surrounding illocutionary acts of speaking. Therefore, this study may give insight to the learners that every spoken performance brings its speech act. Using it correctly means helping the audience get the intended meaning precisely. However, this study is only focused on all types and functions of illocutionary acts in a specific content. Since illocutionary acts have a broad scope of linguistics, future researchers can bring different perspectives to their functions in language learning.



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