



Analysis of Speech Acts in The Movie “Theeb” (By Naji Abu Nowar)

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ABSTRACT

In the study of linguistics and pragmatics, speech acts are a form of language use that can be conveyed orally or in writing which is not just conveying information, but also as a tool to perform actions in a communication. This means that every utterance or writing has the potential to become a speech act that describes the intent and purpose of the speaker or interlocutor. In a movie, dialog between characters becomes one of the important elements that contain various types of speech acts such as locution, illocution and perlocution. This research aims to know and describe the form of speech acts in the movie Theeb. This research is a descriptive qualitative language research. The data in this research is the speech of the characters in the movie, while the data source is the movie “Theeb” by Naji Abu Nowar. The data collection technique uses the listening method with tapping technique and note-taking technique. The data analysis technique uses the commensurate method with the basic technique of sorting out the determining elements (PUP) and the advanced technique of comparative equating (HBS). The results showed that there were 20 locutionary speech acts, 40 illocutionary speech acts consisting of 25 directive, 10 assertive, 2 commissive, 3 expressive, and 10 perlocutionary speech acts.

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1. INTRODUCTION

Humans use language both orally and in writing to communicate (Ayu & Wirawati, 2023). As a medium of communication, language is not just a tool to convey information, but also has a role in influencing the attitudes and actions of listeners (Maujud & Sultan, 2019). As a social phenomenon, the intended meaning of language can be different from what is actually said if the context is not well understood (Mailani et al., 2022). Pragmatics is the study of meaning in relation to speech situations, which includes elements of speakers and speech partners (Ainurrofiq, 2021). Yule (in Guntar, 2019) states that pragmatics examines the meaning intended by the speaker, which can be different from the meaning of the word or sentence itself. The intended meaning of the speaker is determined by the situation of the speech, while the meaning of the word or sentence refers to its written meaning. Pragmatics is a science that studies the external structure of language (Septiana et al., 2020). So it can be interpreted that pragmatics studies how the meaning of language is influenced by the situation, cultural background, the relationship between speaker and listener, as well as various other external factors (Mahera, 2021).

Speech act is a theory that seeks to examine the meaning of language based on the relationship between speech and actions performed by speakers (Nuramila, 2020). Speech acts involve speakers and listeners as well as writers and readers. From the speaker's perspective, language functions personally or emotionally, where the speaker expresses an attitude towards what he or she is saying. Speakers not only express emotions through language, but also show these emotions when expressing their speech (Arozatulo & Bawamenewi, 2020). Chaer in his book (Chaer & Agustina, 2010) adds that listeners can also guess whether the speaker is sad, angry, or happy. From the listener's perspective, language functions directive, namely influencing the listener's actions, making the listener take action according to the speaker's wishes through sentences of commands, appeals, requests, or seduction (Haryanti, 2019). If someone wants to convey something to others, then what is stated is the meaning or intention of a sentence. However, to convey this, someone needs to express it in the form of speech acts (Widayanti & Kustinah, 2019).

Austin (in Martin et al., 2020) Searle classifies three types of speech acts in language use, namely locutionary acts whose meaning comes from the individual linguistic elements that make up the utterance, illocutionary acts where the speaker expresses his intention to do something in a way that is also recognized by the interlocutor, perlocutionary acts where the utterance produces consequent effects on the feelings, thoughts, and actions of the audience. Searle (in Yuliantoro, 2020) He refers to Austin in determining the division of various types of speech acts and he classifies illocutionary speech acts into 5 forms namely, assertive, directive, commissive, expressive, and declarative. Assertive is a speech act that binds the listener to the truth of his words. Directive is a speech act that can make the listener perform an action. Commissive is a type of speech in which the speaker is committed to doing something in the future. Expressive is a type of illocutionary speech used to express the speaker's feelings, attitudes, or emotions towards a situation or event. Declarative is an utterance used to change the status or state of something in the real world through speech.

In audiovisual media such as movies, language has an important role in building characters, moving the storyline, and conveying moral messages. However, the meaning of language in movies often depends on the context of the conversation, so the audience can have difficulty in understanding the true meaning of a speech (Puspanti & Irawati, 2022). One interesting movie to study from a linguistic perspective is *Theeb* by Naji Abu Nowar, released in 2014. The movie depicts the life of a Bedouin tribe in the Middle East during World War I, focusing on the journey of a child named Theeb. In addition to the interesting storyline, this film features dialog that is rich in speech acts that can be studied in the realm of pragmatics.

Therefore, this study aims to analyze speech acts in Theeb's film to reveal the meaning behind the conversation between the characters.

A number of previous studies have examined the movie Theeb from various aspects, such as (Nusydi, 2019) analyze the film through a semiotic approach, focusing on the meaning of signs and symbols that appear in the narrative, (Rizaldi, 2022) examines the cultural symbols contained in the film to understand the cultural values represented. Meanwhile, (Ningrum, 2021) discussed speech acts in the movie Theeb, but only limited to directive speech acts. Different from the previous research, this study offers novelty by analyzing speech acts more thoroughly, covering three main aspects in speech act theory, namely locution, illocution, and perlocution. With this approach, this study provides a more comprehensive understanding of how language is used in interactions between characters and how the speech in this movie reflects its meaning and communicative function. This research aims to identify and describe the forms of locution, illocution, and perlocution speech acts contained in the characters' speech in the movie Theeb. Thus, this research is expected to contribute to the field of pragmatics and enrich linguistic studies in film media.

2. METHODS

This research uses a qualitative descriptive approach. This research focuses on collecting and analyzing language data systematically and objectively which describes and analyzes linguistic phenomena as they are, especially linguistic elements in the form of speech acts. (Sudaryanto, 2015).

This research was conducted by collecting data using the listening method with basic tapping techniques and advanced recording techniques. The steps taken in this technique are, (1) Listening and observing utterances and conversations in the movie Theeb without being directly involved in the interaction. (2) Recording or recording utterances that are considered relevant for analysis. (3) Classifying the dialog as speech acts according to the predetermined categories. (4) Recording the results of dialogue identification for further analysis.

The data analysis was conducted using the commensurate method with the basic technique of Pilah Elemen Penentu (PUP) to identify the type of speech act and the advanced technique of Hubungan Banding Menyamakan (HBS) to link the utterance with the context of the conversation. The steps taken in this technique are, (1) Identifying utterances in the movie Theeb that contain speech acts. (2) Analyzing the elements that determine the type of speech act using PUP technique. (2) Comparing the classified utterances with speech act theory through HBS technique to find the similarities and differences. (3) Determining speech act categories based on the results of analysis and comparison. (4) Recording the results of identification and analysis of speech acts in the movie.

3. RESULTS AND DISCUSSION

This section presents the results of research and discussion related to locution, illocution, and perlocutionary speech acts.

Act of Locutionary

According to Austin (in Katubi, 2022) , locutionary speech acts are utterances that express meaning clearly or literally without any particular intention or purpose of speech, in the sense of being limited to speech. Based on the context of the movie Theeb, there are 20 utterances included in the form of locutionary speech acts and 3 data are as follows:

Data 2

حسين : ذيب...يا ذيب . تعال... تعال، تعال اسقي الابل!
ذيب: دعنى اجلب البعير الآخر

/ħusajn/: /ði:b... ja: ði:b. taʕa:l... taʕa:l, taʕa:l ʔisqi: al-ʔibil!/
 /ði:b/ : /Daʕani: ʔaʒlib albaʕi:r al-ʔa:xar/

Translation:

Husein : Theeb... yes Theeb come here. Let's give the camel a drink

Theeb : Let me take the other camel.

Data 20

مرجي : لم تأكل شيئا (وأشار إلى إدوارد)
 شيخ: الماء هنا. يا ذيب، ساعده ليغتسل

/Marʒi:/: /Lam taʔkul ʃshajʔan (waʔaʃsha:ra ʔila: ʔidwa:rd)/
 /ʃajx/ : /ʔAlma:ʔu huna:.. ja:ði:b, sa:ʕidhu lijaytasil/

Translation:

Marji : You didn't eat anything (pointing at Edward)

Syeikh : The water is there. Theeb, get him some water

Data 21

شيخ : من اين صديقك هذا ؟ (يُشير إلى إدوارد)
 مرجي : انه إنجليزي

/ʃajx/ : /Min ʔajna sʕadi:quka ha:ða:ʔ (juʕi:ru ʔila: ʔidwa:rd)/
 /Marʒi:/: /ʔInnahu ʔinzili:zi:/

Translation:

Syeikh : Where is this friend of yours from? (Pointing at Edward)

Marji : He's English.

Locutionary speech acts in Theeb's dialog can be observed through several utterances that literally convey utterances without any intention to influence the listener directly. One example is seen in Theeb's speech at minute 00:03:24 when responding to Husein's call by saying, "دعني اجلب البعير الآخر" (Let me take the other camel). In this context, Theeb is not giving an order or asking for something, but only conveying information about the action he is about to take. Locutionally, this utterance is a statement that explicitly explains Theeb's intention, which is to take another camel.

The same thing is also found in Sheikh's speech at minute 00:12:13 which says, "الماء هنا" (The water is there). Sheikh only tells the existence of water, which is locutionary only as a meaningful utterance. Furthermore, Marji's speech answers Sheikh's question about Edward's origins at minute 00:12:47 by saying, "انه إنجليزي" (He is English), is also included in the locutionary speech act. This sentence is a factual statement that only aims to provide information without any element of persuasion or other implied intentions. In the context of the conversation, Marji only tells Edward's identity without intending to influence or direct the listener's actions.

When analyzed using the sort out the defining elements (PUP) technique, each of these utterances can be broken down into its elements, such as subject, predicate, and object, which shows that the utterances are indeed only informative. For example, in Theeb's speech, there is the verbal predicate "take" and the object "another camel", which makes it clear that the speech conveys the action to be performed. Similarly, Marji's utterance, which consists of the subject "he" and the predicate "Englishman", shows that it only provides information about a person's identity.

Meanwhile, in the HBS technique, these utterances are compared with other forms to ensure that they are really locutionary speech acts. Theeb's utterance can be compared with other sentences such as "I will carry the item", which both only convey information about what

will be done. Similarly, Marji's utterances are similar to identity statements such as "He's a doctor", which remain in the realm of locution because they do not contain other intentions beyond the meaning of the sentence.

Thus, these three data show that locutionary speech acts in Theeb's movie are limited to utterances that function to convey information directly, either in the form of statements about actions, conveying the existence of an object, or stating a person's identity.

Act of Illocutionary

According to Austin (in Maujud & Sultan, 2019), Illocutionary speech acts are speech acts used to express something that focuses on the intent or purpose behind the utterance. Searle refers to Austin's opinion in determining the division of various types of speech acts and he classifies illocutionary speech acts into 5 forms namely, assertive, directive, commissive, expressive, and declarative. Based on the context of the movie, 40 illocutionary speech acts were found with the more dominant form being directive which amounted to 25 speech acts, assertive 10 speech acts, commissive 2 speech acts and expressive 3 speech acts. Meanwhile, declarative speech is not found in this movie.

a. Assertive

According to Searle, assertive is a speech act that binds the listener to the truth of his words. In this illocution, the speaker is bound to the truth of the statement revealed. Examples of assertive speech acts are as follows:

Data 60

الغريب : من اين لك هذا المسدس ؟
حسن : هل غريب حمل السلاح ؟
الغريب : كلا ، ولكن هذا المسدس انكليزي ، ولا يوجد منه في المنطقة ولدى البدو
حسن : جلبته من مصر

Al-yari:b : /Min ?ayna laka ha:ða: al-musdass/?
/hasan/ : /Hal yari:b hamlu as-sila:h/?
Al-yari:b : /kalla:, walakin ha:ða: al-musdass ?inʒili:zi:, wala: ju:jad minhu fi:
al-mintʕaqah wa-lada: al-badu./
/hasan/ : /ʒalabtuhu min misʕr./

Translation:

Stranger : Where did you get this gun?
Hasan : Is it strange for a foreigner to carry a gun?
Stranger : No, but it's an English gun, and there are none in these parts except in the hands of Bedouins
Hasan : I brought it from Egypt.

One example of assertive illocutionary speech acts in the movie Theeb is reflected in the conversation between Hasan and the foreign man at minute 01:11:20. The foreign man states that the gun Hasan is carrying is British-made and not commonly found in the area, except in the hands of Bedouins. This speech functions to convey information based on the speaker's observation and knowledge. By stating that the gun came from England and was rarely found in the region, the foreigner expressed his belief in the truth of the information he conveyed. Hasan then responded by stating that he obtained the gun from Egypt. This statement is also an assertive speech act because Hasan is not making a request, giving an order, or expressing a feeling, but rather providing information that he considers to be the truth. In this situation, Hasan is trying to clarify the suspicion that might arise from the foreigner's question. This speech indirectly aims to convince the interlocutor that the gun is indeed his, which he bought while in Egypt.

In the sort out the defining elements (PUP) technique, Hasan's statement is identified as a statement that aims to provide information, but the defining element is not just conveying facts, but also a strategy to trick the interlocutor. In the context of the conversation, Hasan wanted to ensure that the foreign man did not continue to suspect him. Therefore, the statement " جلبته من مصر " (I brought it from Egypt) was more acceptable to the foreign man than the truth that the gun was stolen. While in the HBS technique, this speech act is connected to a tense situation where Hasan has to give an answer that does not arouse suspicion. When compared to commissive speech acts, Hasan does not make a promise or offer a commitment.

b. Directive

According to Searle, directive is an utterance that aims to make the listener perform an action. In other words, the speaker directs the listener to do something. Examples of directive speech acts are as follows:

Data 9

حسين : اصتموا ، هناك رجال (يقف وينظر نحو الظلام)

/husajn/ : /ʔisʕtamu:, huna:ka riʒa:l (ja:qifu wa jan'ðuru naħwa aðʕ-ðʕala:m)/

Translation:

Husain : Shut up, there's someone there!

Husein's speech at 00:07:11 occurs in the context of a night in the middle of the desert, when he and the Bedouins are gathered in a tent enjoying a game of Biji Board. The atmosphere was initially relaxed and full of intimacy, but suddenly Husein shouted " اصتموا ، هناك رجال " (Shut up, there's someone there!), which instantly turned the atmosphere tense. His command was not just words, but was also accompanied by a physical action where Husein stood up and looked out into the darkness, showing that this situation was not ordinary and worthy of everyone's attention.

In the PUP technique, the word " اصتموا " (shut up!) shows that Husein is not simply speaking, but is commanding something directly. In addition, the presence of the phrase " هناك رجال " (there's someone over there!) to be quiet and pay attention to the situation adds to the urgency of the command, as it provides a reason why the listener should obey the command. In the HBS technique, this speech is connected to the context that Husein saw someone in the distance approaching them.

c. Commissive

According to Searle, a commissive speech act is a type of speech in which the speaker commits to perform an action in the future. Examples of commissive speech acts are as follows:

Data 7

ذيب : اين الطلقة ؟

حسين : لن اعطيك اياها حتى تعرف التصويب الصحيح

/ði:b/ : /ʔAjn al-tʕalqah?/

/husajn/ : /Lan ʔaʕtʕajka ʔajjuħa: ħatta: taʕrif at-tasʕwi:b asʕ-ʕaħi:ħ/

Translation:

Theeb : Where are the bullets?

Husain : I won't give it to you until you know how to shoot properly, okay?
right, okay?

The utterance spoken by Husein at minute 00:05:34 occurs in the context of practicing shooting, where he is teaching Theeb how to aim correctly. After Theeb tried to shoot, he realized that there were no bullets and asked, " اين الطلقة؟ " (where are the bullets?), then Husein responded by saying, " لن اعطيك اياها حتى تعرف التصويب الصحيح " (I won't give it to you until you know how to aim properly). This speech reflects the rule set by Husein in the training that the

bullets will only be given if Theeb has mastered the aiming technique well. This utterance is included in the commissive illocutionary speech act, because Husein is committed to giving the bullets if Theeb fulfills the conditions he has set. In other words, Husein binds himself to an action, namely giving bullets, but with conditions that must be met first, namely Theeb must aim correctly.

In the PUP technique, the sentence "لن اعطيك اياها" (I will not give it to you) shows the assertion that Husein withheld the bullets as a form of control over the training. Meanwhile, the element "حتى تعرف التصويب الصحيح" (until you know how to aim properly), indicates a requirement that must be met. This sentence structure emphasizes that Theeb must prove his skills before getting what he wants, so there is a causal relationship in the utterance. In the HBS technique, this utterance is linked to the context of Husein's training. As the older brother, Husein acts as a mentor to Theeb, ensuring that he learns properly before getting the chance to use the bullets. Compared to directive speech acts, which usually aim to give orders or requests, this speech emphasizes Husein's commitment to a future action, with clear conditions.

d. Expressive

Expressive speech acts are types of illocutionary speech acts used to express the speaker's feelings, attitudes, or emotions towards a situation or event. Examples of expressive speech acts are as follows:

Data 11

حسين : عندنا ضيوف
شيخ : حياهم الله (يقف لإستقبال الضيوف)

/husajn/ : /ʕindana: dʕujuf/

/ʃajx/ : /hajja:humuʔalla:h (ja:qifu li-istiqla:l adʕ-dʕujuf)/

Terjemahan:

Husain : We have guests.

Syeikh : May Allah bless them (standing to welcome guests).

The speech uttered by the Sheikh at minute 00:08:25 occurs in the context of welcoming guests, which is part of the tradition and cultural values in Bedouin society. After Husein told him that there were guests coming, Sheikh immediately stood up as a sign of respect and welcomed them by saying "حياهم الله" (May God bless them). This is not just a greeting, but also a prayer that reflects respect, warmth, and appreciation for our guests.

This is an expressive illocutionary speech act, as it expresses the Sheikh's feelings and attitude towards the arrival of the guest. It is not just a notification or an order, but an expression of happiness, respect and prayer, which is part of the tradition of hospitality in Bedouin culture. By saying prayers for the guests, the Sheikh is not only welcoming them physically but also spiritually, with good wishes for them.

In the PUP technique, the utterance "حياهم الله" (May Allah bless them) shows a strong emotional element, in the form of a sincere prayer. This prayer not only functions as a greeting, but also as an expression of good wishes. In addition, the act of standing up to welcome guests reinforces the meaning of respect contained in this speech.

In the HBS technique, this speech is connected to the context of social interaction in Bedouin culture, where guests are always warmly welcomed and honored with hospitality. Welcoming guests in this culture is not just a formality, but also part of the values of brotherhood, honor, and respect for fellow humans.

Act of Perlocutionary

According to Austin(in Rahardi et al., 2020), perlocutionary speech acts are speech acts that influence someone through their speech. So the meaning of perlocutionary acts is the result or effect of the utterance on the listener, either in the form of language responses or actions.

Based on the context of the movie Theeb, there are 10 utterances included in the form of perlocutionary speech acts and 3 data are as follows:

Data 28

مرجي : سمعة والدك قادتنا إلى هنا
 شيخ: وصلتم الى مبتغاكم...حياكم الله. اخي حسين سير شككم الى الطري
 /Marʒi:/ : /Sumiʕah wa:lidika qa:datna: ʔila: huna:/
 /ʃajx/ : /Wa:sʕaltum ʔila: mubtya:kum... ʔaja:kumuʔlla:h. ʔaxi: ʔusajn, si:r
 ʃshajkum ʔila: atʕari:/

Translation:

Marji : Your father's honor brought us here
 Syeikh : You have achieved your goal... May Allah bless you. My brother Husain will point the way

Data 32

ذيب: اخي حسين يريد الزواج
 حسين: لا تكن وقحا
 /ði:b/ : /ʔaxi: ʔusajn juri:d azzawa:ʒ/
 /ʔusajn/ : /La: takun waqʔa:n/

Translation:

Theeb : My brother Hussein also wants to get married.
 Husein : Don't be rude.

Data 50

حسن : والله سألحق بك ، والله ساموتك
 ذيب : النجدة (صرخ)
 /hasan:/ /Walla:hi saʔalʔaʔu bik, walla:hi saʔamu:tuka/
 /ði:b/ : An-naʔdah (sʕaraxa)/
Translation:
 Hasan : By God, I will come after you, by God I will kill you.
 Theeb: Tolong! (berteriak).

The perlocutionary speech acts in the dialog of Theeb are reflected in several utterances that cause certain reactions or impacts on the listener. One example is in the conversation between Marji and Sheikh at minute 00:16:26. When Marji says " سمعة والدك قادتنا إلى هنا" (Your father's honor brought us here). The impact of this utterance is seen in the Sheikh's response of welcoming them and saying, "You have reached your destination, may Allah bless you". Marji's utterance succeeded in convincing the Sheikh to help him on his way, Marji uttered the sentence with the intention of conveying that it was the image of the Sheikh's family that made him arrive at the place to ask for help. This speech has an effect on the sheikh who feels respected and appreciated so he feels he must help Marji.

A different perlocutionary effect appears in the conversation between Theeb and Husein at minute 00:22:39. When Theeb says, " اخي حسين يريد الزواج" (My brother Hussein also wants to get married), this utterance elicited an emotional reaction from Husein, who immediately reprimanded with the phrase "Don't be rude." Theeb's utterance, which may have been intended as a joke, actually caused discomfort, thus triggering a reprimand from Husein. This shows that the perlocution in this utterance is the emergence of feelings of annoyance and the desire to stop the conversation.

Meanwhile, the conversation between Hasan and Theeb at 01:02:10 shows a stronger perlocutionary speech act in the form of threat. When Hasan said, " والله سألحق بك ، والله ساموتك" (By God, I'll chase you, by God I'll kill you), this utterance immediately triggered fear in Theeb,

who reacted by shouting " **النجدة** " (Help!), and tried to escape. The perlocutionary effect in this speech is very clear, which is to create panic and fear in the listener so that they seek refuge.

When analyzed using the sort out the defining elements (PUP) technique, these three utterances can be identified based on their elements that produce certain effects on the listener. Marji's speech contains elements of respect that produce a positive response, Theeb's speech contains elements of jokes that trigger discomfort, and Hasan's speech contains elements of threats that cause fear. Each of these utterances not only conveys information, but also has a direct impact on the reaction of the speech partner. Meanwhile, in the HBS technique, these utterances are compared with other forms that have similar perlocutionary effects. Marji's speech can be compared to a sentence like "We came thanks to your family's help," which also creates a feeling of being appreciated. Theeb's speech can be compared to a statement like "She wants to get married too, doesn't she?" which can elicit a defensive reaction from the listener. Hasan's threats can be compared to utterances like "I will find you and finish you," which both trigger fear and defensive reactions from the listener.

Thus, these three data show that perlocutionary speech acts in the movie Theeb have various impacts, ranging from building social relationships, causing discomfort, to creating fear that encourages real action from the audience.

4. CONCLUSION

Based on the results of research and discussion, it is concluded that there are 20 utterances classified as locutionary speech acts, 40 utterances as illocutionary speech acts and 10 utterances as perlocutionary speech acts. Illocutionary speech acts are the most common speech acts found in this movie, which amounted to 40 utterances. The dominant illocutionary speech acts in this movie are directive with 26 utterances, which show how the characters in this movie interact with each other by giving orders, requests, warnings that can affect the actions of the listeners. then assertive with 9 utterances, commissive 3 utterances and expressive 2 utterances that describe the thoughts, feelings and commitments that occur between the characters. For example, when a character gives an order to be done immediately, or a character tells a truth that shows the goal that the speaker wants to achieve.

5. AUTHORS' NOTE

Future researchers can develop speech act analysis by using more diverse film samples, both from various genres and cultures, both from local and international films.

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