

## SPEECH ACTS OF GITA'S UTTERANCE ON YOUTUBE

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### Abstract

This research deals with an analysis of illocutionary act in Gita's utterance on YouTube. The objective of this study was to find the types of illocutionary act in Gita's utterance on YouTube. In collecting data, the writer collected and analyzed through the techniques of discourse analysis. In analysis data, the writer used framework Searle's (2005) speech acts. The result of the study found out two types of speech acts such as representative and expressive. The representative act was included metaphors, declare, fact, and assertion, meanwhile the expressive act was included pain and dislike.

**Keywords:** *Pragmatics, Speech act, and Illocutionary act.*

### INTRODUCTION

Recently, information can be accessed more quickly than ever before. There are several media outlets that provide information easily, such as YouTube, Facebook, Instagram, and Twitter. Those make to take it possible to communicate with people that are far apart, such as in 2021, where everyone must communicate remotely due to the pandemic. It does not detract from the spirit of engaging with one another. Furthermore, as we know various types of media through audio, visual, audio visual and multimedia become intermediaries that can be used to influence hearing devices, touch, vision, and combinations in order to stimulate feelings, interests, attention, approval, and rejection of information received.

Various types of media that can be used in conveying information, one of which is YouTube media. YouTube became the most popular media among Indonesian people. YouTube managed to capture 94% of the total population of 181.9 million internet users aged 16-64 years. As Alexa (2011) in Gunada (2017) states that YouTube has become one of the most-popular websites in the world. It is over 40 million videos and enjoys 20 million visitors each month. Furthermore, Cheng (2007) claims that YouTube, which was established in 2005, is one of the fastest-growing websites and has risen to become the fourth most visited website on the Internet. It has a huge effect on Internet traffic delivery and faces extreme scalability constraints. Understanding the functionality of YouTube and other video-sharing sites is critical for network traffic engineering and the long-term growth of this new generation of services.

Many different types of videos are created on YouTube, including music, education, entertainment, humor, film and animation, travels and events, gaming, and so on. In the same

way that entertainers create interesting videos in order to gain a large audience, content creators create interesting videos in order to gain a large audience. They create videos such as vlogs, sharing sections, talk shows, and so on. Their videos are both explicitly (locutionary) and implicitly (illocutionary) informed through speech acts use referring to information conveyed in the form of phrases. The term locutionary refers to a known expression of the speaker's intent by the listener while illocutionary act is a phrase that is only known after analyzing the speaker's intent.

In this study, the writer figure out three pieces of previous research that are the most similar to the illocutionary acts. The first is done by Suryaningsih about the directive illocutionary acts in "to kill a mockingbird" Screenplay by Horton Foote. Since there are so many utterances that contain directive illocutionary actions, the writer chose the object. The study's objectives are to investigate the types of directive illocutionary actions contained in the text and to investigate what factors support the hearer's responses. The key principle used to describe directive illocutionary actions is Leech's Pragmatics theory (1983). According to the findings of the report, there are four types of directive illocutionary actions contained in the text: telling, questioning, advising, and inviting.

The second one is directive illocutionary acts used by Mario Teguh in the golden ways program by Dian Novita Sari (2010) in Fika (2018). She examined a television show, Golden Ways, using the utterances of Mario Teguh. She concentrated on Mario Teguh's (MT) utterances and the directive role of MT's utterances. She analyzed it using speech act theory. Mario Teguh was found to have used directive speech acts such as command, prohibition, appeal, challenge, advice, and invitation. She also divided MT's utterances into two categories depending on how the speaker conveyed the essence of his utterances; direct and indirect actions.

Another similar study to the writer's one is Bayat (2013) in Riski (2020) conducted a study on the use of speech acts, attempting to ascertain the strategies of 150 participants continuing their education in the Preschool Teacher Education Program about apologizing, complaining, refusing, and thanking. The information was gathered by analyzing the participants' short memories. The results reported ten apologies, six refusals, and six thanking strategies. While the three forms of acts were expressly articulated, the act of complaining was most commonly expressed indirectly or implicitly.

Based on the foregoing, the writer is interested to examine the speech acts of Gita's utterances on YouTube. She is an Indonesian who recently completed an undergraduate program at a German university. It's fascinating to learn how she chose and used appropriate utterances to convey her ideas explicitly (illocutionary acts) using metaphors, dislike, pain, assertion and declare.

## RESEARCH METHODS

In this study, the authors used qualitative research. According to Kamajaya (2017) descriptive qualitative research is to explain in depth in analyzing data. Therefore, this study applied descriptive qualitative design because the data was analyzed in depth and explained without the influence of numbers. According to Hancock (disitasi from Oktadistio, 2018) said that social phenomena were very close to qualitative research. Thus, this study has tried to describe the social phenomena of speech from YouTuber's language in her YouTube videos. Sample of the video is Gita Savitri Devi a career woman, German student graduate, and also book writer taken from the collaboration with Analisis's YouTube Channel that has been uploaded from January 13, 2021. Video was consisted of two videos that have been sampled which was the first video about "how Gita Savitri freed Herself from Expectations" and the second video about "When did they have children?".

Discourse analysis was used in this study to analyze data. There were ten extracts resulted from Gita's utterance on YouTube that representatives of the purpose of this study, that was Gita's illocutionary act. The steps taken to apply this study were after selecting the video to be sampled, then watched several times to make it easier for researchers to transcribe data. After transcribe data was then done to cast data, then identify, interpret, and finally report the results. In this study, researchers watched a video about Gita Savitri who was sharing a section with Analisa's YouTube Channel, then the results of the watch transcribe texts from the conversation both of them. After that, translating data because the video used Indonesian language so it must be translated into English. Furthermore, the text was identified to find the illocutionary act guided by Searle's Speech Acts (2005). Lastly, the interpretation of the data and subsequently reported the results of the analysis of the data that has been presented in the form of extracts.

## RESULTS

This part presents Gita's Utterance on YouTube that representatives of illocutionary act. Some of the extracts can be seen in the following examples with A as interviewer and G as a guest or source:

*Extract 1: Representative as Metaphors*

The following is an extract from a conversation between Analisa (A) and Gita (G). Gita is a guest on Analisa's channel and Analisa is a speaker as an interviewer. Analisa is curious with Gita's post-marriage life and her expectation or resolution in Germany.

A: *Oke tapi kalau boleh tahu nih Gita. Gita akhirnya memutuskan untuk tinggal di jerman, ya bareng sama suami gitu itu ee kamu sama paul tuh punya punya ekspektasi enggak sih buat tinggal di jerman, atau justru malah kalian itu membangun resolusi-resolusi dan harapan di sana.*

(Okay but if may I know, you finally decided to live in Germany with your husband. You and Paul have expectations in Germany or even you are just building resolutions and expectations there).

G: *Ehm ekspektasi tinggal di sinii, sebenarnya kayaknya sih aku sama paul enggak bangun ekspektasi apa-apa yang kiranya harus begini harus begini atau gimana gitu, karena kita itu ehm mungkin ini orangnya nggak tahu ini mbak kalau aku berasanya aku sebagai orang Indonesia kita hidupnya itu selalu dii gelas yang pecah kita harus stick towing selalu karena ee, entah misalnya nanti ada masalah visa gitu, atau misalnya kita ada beberapa limitasi gitu yang kita harus yang kita punya karena kita bukan orang jerman hal-hal seperti itu sih mbak yang bikin akhirnya kita lebih realistis di sini, jadi akhirnya naturalnya ya mindsetnya ya ngerjainnya one step at a time aja gitu) (Bagian 1; 8.41)*

(Hm, expectations of living here actually I think that I'm with Paul did not build expectations anymore like this way or how it should be because maybe a lot of people do not know that I feel as an Indonesian **we live in a broken glass** we have to stick towing always. For example, there will be visa problems or we have some limitations so we have because we are not German people. It makes us finally more realistic here so we work one step of the time). (Part 1; 8.41)

In the above extract, the speaker attempted to demonstrate confidence in the validity of a statement by saying, "**We live in a broken glass**". The speaker used metaphors to express herself, such as a broken mirror. The speaker sought to express the reality that life is full of obstacles. If one has high expectations, there will only be disappointment because one will not be able to achieve them. She uses the parable of life as broken glass to explain that if one's standards are not met, it takes a long time to calmly reorganize one's heart, just as it takes time to rework broken glass to make new glass. Thus, she cannot build any expectation in her life. This expression used representative speech act in which using metaphors.

*Extract 2: Representative speech act as metaphors*

The following is Gita's perspective on her life when she was a college student. It continued from the previous discussion in which she discussed her life after marriage and related her experiences as a student.

G : *Bahkan pas dulu aku kuliah pun bener-bener itu aku seperti jalannya itu jalan di tempat yang abu-abu gitu loh mbak, karena aku nggak tahu ini seperti apa aku akan lulus apa enggak apakah aku akan kerja apa nggak sampai seperti sama sekali nggak ada bayangan gitu. Jadi, bener-bener kerjain aja apa yang bisa kita lihat selanjutnya ya udahlah wallahuallah (Bagian 1; 9:33)*

(Even when I was in college, I **was like walking in a gray place** because I do not know what this is like, whether I will graduate, whether I will work. It is no shadow so just work what I can see for the next just wallahuallah) (Part 1; 9.33)

The term “**I was like walking in a gray place**” in the above extract shows that the speaker was attempting to convey confidence in the validity of a proposition. The speaker used metaphors in her utterance. The speaker clarified that when she first began college, she had no idea what she wanted to do with her life after graduation because most people entering the campus world have preconceived ideas about their future, such as working in a corporation, teaching, running a business, and so on. However, in contrast to the speaker who claimed that she has no idea what her future holds, walking in a gray area that is neither black nor white, but rather hazy. This is because she is afraid to have high expectations that will be disappointed if it is not appropriate. So that, this is representative speech act which in using metaphors.

*Extract 3: Representative Speech Act as Metaphors*

This following is Analisa as interviewer asked to Gita in her opinion about definition of expectation. Analisa knows that she used to have expectations but now she's not anymore. So he wanted to clarify what she thought of expectations.

A: *Ya yaa ya menarik tuh gita tapi aku jadi pengen tahu nih gita soal ekspektasi sebenarnya menurut gita itu ekspektasi itu apa sih gita.*

(Yeah, it is interesting but I want to know about what is expectation actually).

G: *Kalau menurut aku ekspektasi itu pada saat kita berharap tapi berharap itu ada egonya gitu ya kayak wah gua pengen nih punya ini dan gua harus entah kapan gitu kan misalnya ekspektasi resolusi 2021 pokonya sebelum 2021 gua haru kelar ngerjain ini gitu harus punya ini gitu dan buat aku ekspektasi itu not our friend sih (ketawa) (Bagian 1; 10:02)*

(In my mind, expectation is when the time we hope but it has an ambition, for example I want to have this like expectations resolution 2021 anyway before 2021 I have to finish working and should have this so and **I think expectation is not our friend**). (Part 1; 10.02)

The phrase in the preceding extract indicates that the speaker attempted to convey confidence in the reality of a proposition by saying, "**I think expectation is not our friend**". The speaker attempted to clarify that an assumption is not necessarily a positive thing, because expectations do not always equate to reality. As we all know, a friend is someone who always accompanies both joys and sorrows, even though the outcomes are unknown. As a result, it cannot be taken lightly. As a result, the speaker attempted to persuade the listener that she does not want to have high expectations for her future. Thus, the speaker employed a representative speech act in which metaphors were employed.

*Extract 4: Representative Speech Act as Declare*

The following is an extract about Analisa is curious about Gita's education why she late enter to college because in Indonesian the students will enter college when they were seventeen or eighteen years. She knows her as a smart woman with her achievement in young age.

A: *Ini kan teman-teman ya gita Savitri ini kita kenal sebagai seorang YouTuber muda yang tinggal di Jerman udah dari zaman dulu banget, terus terkenal dengan vlog-vlog travelling dan juga ada satu konten beropini yang aku suka banget, nah ternyata seorang gita savitri itu kuliahnya enggak dimulai dari teman-teman ketika mulai kuliah itu kan mulai usia 18 enggak sih kalau di Indonesia gitu ini kenapa nih gita kok bisa kamu diusia 20 baru ee kuliah, boleh ceritain*

(Okay friends, Gita savitri is known as a young YouTuber that living in Germany in few years. She is known with her travelling vlog and also her opininated content that I like it. In the fact, she didn't enter the college when she was 18 years old like Indonesian culture. Why did you start over at the age of 20 years?).

G: *Jadi sebagai orang yang penuh ekspektasi gitu kan ingin menjadi overachiever pada saat ibuku bilang, aku mending ke Jerman aja aku enggak berpikir panjang itu sebenarnya aku sesali enggak sih tapi jadikan pelajaran, karena nih seandainya kalau aku mau realistis ke Jerman itu kan aku harus belajar bahasanya kan, dari awal lagi, terus aku itu bukan tipe pelajar yang ee pintar secara akademik itu mbak **aku orangnya pemalas**, kalau di kelas itu mungkin kalau mba ana punya teman-teman yang kerja di belakang main kartu nah itu aku kayak gitu. (bagian 1; 6.00)*

(So, as a person who is full of expectations I want to be an overachiever at the time. My mother said I better go to Germany. I do not think long but actually I am not regret, but make a lesson because if I want to be realistic to Germany it I have to learn the language from scratch again and I'm not the type of student who is academically smart, **I am lazy one in the class**, if there is someone who always playing the cards, yeah it is me like that). (Part 1; 6.00)

The speaker attempted to convey confidence in the truth of a proposition in the above extract by saying, "**I am the lazy one in the class**". The aim of this utterance is to persuade the listener that the speaker was the slacker in the class when she was in high school. She was a student who was not presidential in academia because the speaker is regarded as an open-minded, out-of-the-box thinker, and an inspirational individual. The speaker attempted to convey that what is seen now was not the case for her in the past. Thus, this is kind of representative speech act in which as assertion because she simply expresses her opinion about herself.

*Extract 5: Representative Speech Act as Declare*

The following extract is having children. Analisa curious about Gita's marriage which has yet to bear children whether there any control exerted by outsiders or they are burdened by their current situation. This expression was taken in part 2 of Analisa's videos.

A: *Waw ini seru loh gita kita ngobrol mulai dari ekspektasi re sampai ke relasi agama dan pernikahan gitu, kan ya terus ternyata kan pasti loh pasti aku melihat kan kalian berdua sama-sama public figur yang punya banyak fans, terus mereka juga pasti menaruh ekspektasi dan isinya tuh sangat sensitif gitu soal agama. Terus yang kedua aku me me*

*melihat juga kayaknya kalian itu kan setelah menikah tuh ada ekspektasi tentang ini pattern lagi ya stigma bahwa kalau udah nikah punya anak gitu, terus begitu kalian belum belum di kasih gitu ya atau kalian belum belum e ada anak di dalam pernikahan kalian. Ada nggak sih semacam ekspektasi yang muncul itu justru dari orang sekitar kamu atau mungkin netizen ya itu nge push banget sebenarnya*

(This is fun Gita, we talk ranging from expectations to religious relations and marriage. I see you two are both public figures who have a lot of fans, and they must also put expectations and content is very sensitive about religion. Then the second, I see also I think you guys are after marriage, there is an expectation about the stigma that if you've married have children, then you have not been given children in your marriage. Is there some kind of expectation that arises precisely from the people around you or perhaps your fans who were very pushing).

G: *Iya jadi **sebenarnya aku sama paulus itu child free** kita emang nggak ada rencanain ingin punya anak gitu kan. Kita pengennya berdua aja gitu nah mungkin ini terlalu ekstem kali ya untuk (7:15; bagian 2)*

(Yeah, so **actually I'm with Paul are child free**, we have no plans to have children. We just want the two of us, so well maybe this is too extem) (7:15; Part 2)

In the above extract shows that the speaker attempted to convey confidence in the reality of a claim by saying "**actually I'm with Paul are child free**". The speaker clarified that she and her husband made the decision not to have children during their marriage. She knew that her decision was drastic, and that anyone who married must have been hoping for the inclusion of a child in their marriage. People around me have let me down in the past, so I'm hesitant to make this decision. She does not want what happened to her to happen to her son in the future. As a result, this phrase employed the representative speech act, in which the argument is an assertion.

*Extract 6: Representative Speech Act as Fact*

This following is Analisa as interviewer she wanted to know in detail the process in which a guest freed herself because as far as the conversation had taken place the speaker experienced an unexpected past. So, she wondered it when she rose from her past.

G: *Datang dari pressure luar juga sih mbak maksud luarnya itu bukan netizen bukan keluarga tapi lebih ke keadaan kita orang Indonesia di Jerman, karena pada saat itu pas tahun 2019 aku tuh nggak nggak mau kerja sama sekali aku tuh benci banget rutinitas dan kerja konvensional iya aku tuh kesel banget kerja night to fight sebenarnya kerja kantoran, karena aku percaya rutinitas itu bikin kita jadi mohon ehh (bad networking) bikin kita nggak khusuk jadi kita tuh jadi terlalu disibukkan sama aduh aku harus cari uang gini gini gini, kita kayak hilang esensi diri kita hilang nah terus ternyata nggak bisa, karena di sini negara ini ada peraturan bahwa kalau kamu misalnya kuliah disini bachelor suatu industri gitu kan suatu field ya kamu harus kerja di industri tersebut gitu (Bagian 1; 14:44)*

(Coming from outside pressure as well, the outside intention is not netizen not family but more to the situation as Indonesian in Germany, because at that time fitting in 2019 I did not want to work at all. I was really hate routines and conventional work, I was really annoyed night to fight work actually, office work, because I believe the routine makes us so please ehh (bad networking) make us not focus so we are too busy to earn money , we seem to lose the essence of ourselves but apparently can not, because here **this country there is a rule that if you for example study here bachelor an industry in a field, you must work in that industry**) (Part 1; 14:44)

In the above extract, the expression show that the speaker tried to express belief about the truth of a proposition by saying “**this country there is a rule that if you for example study here bachelor an industry in a field, you must work in that industry**”. The speaker tried to explain that in Germany is different from Indonesia which in give the freedom to graduates to find a job according to their skills although different from their educational background. While in Germany gives rules to graduates to have to choose a job according to their educational background. The speaker explained that in Germany it regulates its society strictly. This is kinds of representative speech act of statement fact because this role is one of in Germany country.

*Extract 7: Representative speech act as assertion*

The following excerpt addresses Gita's decision to stop having children in his marriage. Analisa is concerned that others will not be able to push her to make this decision. This is a decision she made with his husband, despite the fact that many people believe that getting married automatically means having children. This expression was taken in part 2 of Analisa's videos.

*A : Bener bener itu kan readiness yang nggak bisa di paksain dari ekspektasi orang lain ya gitu*

*(That's right readiness that cannot be forced from the expectations of others.*

*G : Betul betul dan yang namanya manusia kan kita kita berhak memilih dan punya pilihan yang alhamdulillah **aku punya pilihan untuk tidak punya** kan, walaupun ada perempuan di luar sana yang dia pingin tapi nggak bisa gitu kan, tapi regardless ya .. memang ini keputusan kita gitu kan dan iyaa banyak sih tetep ya kayak akhirnya being intrusive gitu itu banyak banget (8:35, bagian 2)*

*(That's all right and as human being, we have the right to choose and thank God **I have a choice not to have**, even though there are women out there that they want it but cannot do that, but regardless yes .. indeed this is our decision and finally being intrusive a lot (8:35; part 2)*

The phrase in the above extract indicates that the speaker was attempting to convey confidence in the validity of a statement by saying, "**I have a choice not to have**". The speaker



sought to convey that she had made an informed decision. Despite the fact that she has the choice of having children, she prefers not to do so. A decision that is not solely based on one party; she has discussed it with her husband and, in the end, it is her decision. She doesn't give a damn what other people look like because he ends up dealing with both of them. It is enough for both of them to live with their husbands. Therefore, this is kind of representative speech act as declare because it contains information that the speaker is bound by the truth of content of the speech.

*Extract 8: Representative Speech Act as Assertion*

In following extract is Gita's perspective on marriage. Analisa as interviewer, she attempted to inquire about the significance of marriage for Gita and her husband. Previously, she was asked about Gita's life aspirations.

A: *Ini menarik nih Gita karena stress kan itu sebagai salah satu yang dipicu oleh translation of life itu kan dan bisa jadi setahun itu adalah transisi Gita dari yang belum menikah menjadi menikah, kalau menurut kita sendiri nih selain ngomongin soal ekspektasi aku juga pengen ngebahas tentang pernikahan juga gitu Gita, makna pernikahan itu apa sih git karena kamu kayak kelihatan sangat open minded terus kayak gitu ini wah kayak ke bule-bulean nih mindsetnya gitu kan, pasti dia gitu kan ada ya dan sebenarnya orang bebas aja ya punya pemikiran stigma yang macem macem terhadap Gita itu salah satu resiko Gita sebagai public figure juga gitu, pernikahan seorang ee Gita savitri dengan Paulus itu apa sih makna pernikahan buat kalian nih mewakili Paulus mungkin kamu tahu ya suamimu memandang pernikahan seperti apa gitu*

(This is interesting, (Gita) because of the stress of it as one triggered by the translation of life and it could be a year that is Gita's transition from unmarried to married, if we think of ourselves in addition to talking about expectations I also want to talk about marriage as well, what is the meaning of marriage? because you seem to look very open minded like you have a western mindset, and actually free people have a diverse stigma against Gita, that's one of the risks of Gita as a public figure, the marriage of a Gita savitri with Paul is what marriage means to you and represent Paul maybe you know your husband sees marriage like that)

G: *Jujur buat kami berdua kami nikah itu karena kami Islam itu sih mbak (Bagian 1; 17:18)*

(Honestly, **we got married because we are Muslim**) (Part 1; 17:18)

A: *Ehh tapi bedanya apa kalian kan temenan banget kan kayak couple gitu*

(But what is the difference? you are really friends like a couple)

The statement "**we got married because we are Muslim**" in the above extract indicates that the speaker attempted to convey confidence in the validity of a proposition. The speaker attempted to clarify that she and her husband were married not only because they resembled each other, but also because they shared Muslim values. If it hadn't been for her religion, she would have been married before her husband converted to Islam. The speaker makes it clear to the audience that love is not everything when it comes to fostering a home, but she holds

the same confidence. As a consequence, the preceding example illustrates the use of a representative speech act under which statement is assertion.

*Extract 9: Expressive Speech Act as Pain*

Analisa is curious about Gita's post-marriage life and expectations because she knows her as a career woman with clear core principles and an open mind.

A: *Bener-bener-bener, banget trus aku tuh meliat gini nih gita kayaknya multi talent banget ya kamu tuh ee aku liat sosok yang open minded dengan banyak banget pemikiran-pemikiran yang out of the box nih menurut aku itu sih yang bikin aku suka sama gita, jadi kamu tuh bisa menerima banyak hal tapi kamu punya cord values yang kuat. Boleh diceritain enggak seorang Gita Savitri punya enggak ekspektasi terhadap diri sendiri nih, karena kan kamu orangnya sangat punya values yang sangat kuat tapi kamu bisa toleransi gitu, itu gimana sih ada enggak expectation kamu buat terhadap dirimu atau justru itu terbentuk karena ekspektasi orang di sekitarmu langsung, nodong loh ya pertanyaanya*

(That's right, I think that Gita is really multi talent that I see that you are open-minded, a lot of thoughts are out of the box, so I admire you. You can accept a lot of things but you have strong cord values. Gita Savitri do you have expectations for yourself? Because you are very strong values but you can tolerate it. Are there expectations for yourself or rather it is formed because the people around you?).

G: *Hmm kalau aku sebenarnya, orangnya tuh dasarnya memang ekspektasinya besar mbak Ana ee, bahkan dari sebelum aku sekarang ya aku masih muda di saat aku belum tahu potensi aku seperti apa aku belum kenal diriku seperti apa, tuh for some reasons aku udah kayak harus begini harus begini harus gini gitu kan, trus aku ekspektasi banyak orang lain di sekitar aku gitu, nah sekarang aku bener-bener berbeda 180 derajat, jadi aku sekarang jadi orang yang mencoba untuk mengandalkannya itu dari aku sendiri, terus aku dydetch sama orang-orang gitu kan even ke orang tua aku even ke suamiku sendiri gitu kan. Sebenarnya itu mungkin adalah defense mechanism aku dari trauma sih, karena **dikecewakan sama manusia dikecewakan sama hidup**, tapi yang satu turning point yang aku alami itu adalah waktu aku ke jerman sih jadi kan aku ke jerman itu aku umur 18 mbak, nah aku tuh lulus sekolah kuliah tuh umur 17 tahun nah, ternyata dalam waktu yang aku tiba-tiba harus berubah kehidupannya itu kan terus aku ngelihat teman-teman aku di facebook itu masih zaman facebook nih untungnya, jadi belum terlalu wah gitu dramanya ya itu aja aku udah galau kayak ya ampun kok hidup aku enggak bisa seperti orang-orang gitu dulu aku mau ekspektasikan diri aku umur 21 aku lulus kuliah gitu kan terus aku bisa langsung mungkin S2 terus kerja segala macam biasa atau masih muda tapi ternyata realita berbeda gitu aku baru kuliah umur 20 terus aku baru lulus tuh umur berapa ya aku 25 kayaknya baru lulus di tahun terus. (Bagian 1; 3.36)*

(I'm actually the person is basically a big expectation, before I am when I was young, I don't know what my potential is, I do not know what I'm like. For some reasons I've been like this, so I expect a lot of others around me. Now I am really different 180 degrees. I'm

a person who tries to rely on it by myself. It's actually a defense mechanism because **I'm traumatized anyway with same people or life** but the one turning point that I experienced it was when I went to Germany anyway. I went to Germany that I was 18, I graduated 17 years. Well it turns out that in the time that I suddenly have to change the life. When I saw my friends on facebook, it's still the age of using facebook, fortunately not too much but still make me upset like oh my god why my life cannot be like those that I used to expect myself when I am 21 years I have graduated college. I can continue my postgraduate and get the job. Unfortunately, it is different, I just went to college 20 years and I graduated 25 years). (Part 1; 3.36).

The above extract depicted the speaker's voice as she attempted to express her feelings by saying, **"I'm traumatized anyway with the same people or life"**. The interviewer inquired as to her thoughts on her expectations. The speaker (G) claimed that she had undergone trauma as a consequence of people and life. The speaker has a tumultuous history that has caused her to be pessimistic about her potential prospects. As a result, she decided to live her life now despite the fact that she used to be a high expectation. Since she is afraid of putting too much trust in others, she chooses to depend on herself in order to avoid disappointment from those around her. As a result, the speaker used expressive speech acts that involved pain as types of expressive. As Searle stated that express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content.

*Extract 10: Expressive Speech Act as Dislike*

This is Analisa as an interviewer; she needed to know in depth how a guest liberated herself because, as far as the conversation had gone, the speaker had an unexpected history. As a result, Analisa is curious about when a guest (Gita) awoke from her past, she pondered it.

A: *Berapa tuh berapa lama proses memerdekakan diri ini menarik nih aku akan mengulik juga ngomong-ngomong kemarin juga aku ditanyain soal, relationship dan pernikahan aku ingin tahu sudut pandang Gita Savitri seperti apa boleh ya gimana berapa tahun tuh Gita memerdekakan diri*

(How long is the process of freeing oneself? This is interesting to discuss and yesterday we talked about relationships and marriage, I want to know the point of view of Gita Savitri, how long is freeing yourself?)

G: *Mungkin aku nikah 2018 ehm mungkin setahun kali ya gitu karena*  
(I got married in 2018, maybe it's been 1 year).

A: *Itu nggak sebentar loh*  
(It's not for a second)

G: *Betul*  
(That's right).

A: *Ngejalaninnya*  
(Go through it).

G: *Datang dari pressure luar juga sih mbak maksud luarnya itu bukan netizen bukan keluarga tapi lebih ke keadaan kita orang Indonesia di Jerman, karena pada saat itu pas tahun 2019 aku tuh nggak nggak mau kerja sama sekali **aku tuh benci banget rutinitas dan kerja konvensional iya aku tuh kesel banget kerja night to fight** sebenarnya kerja kantoran, karena aku percaya rutinitas itu bikin kita jadi mohon ehh (bad networking) bikin kita nggak khusuk jadi kita tuh jadi terlalu disibukkan sama aduh aku harus cari uang gini gini gini, kita kayak hilang esensi diri kita hilang nah terus ternyata nggak bisa, karena di sini negara ini ada peraturan bahwa kalau kamu misalnya kuliah disini bachelor suatu industri gitu kan suatu field ya kamu harus kerja di industri tersebut gitu (Bagian 1; 14:44)*

(Coming from outside pressure as well, the outside intention is not netizen not family but more to the situation as Indonesian in Germany, because at that time fitting in 2019 I did not want to work at all. **I really hate routines and conventional work, I was really annoyed night to fight work** actually, office work, because I believe the routine makes us so please ehh (bad networking) make us not focus so we are too busy to earn money , we seem to lose the essence of ourselves but apparently can not, because here this country there is a rule that if you for example study here bachelor an industry in a field, you must work in that industry) (Part 1; 14:44)

In the above extract, the expression show that the speaker tried express how her feeling about the situation by saying “**I really hate routines and conventional work, I was really annoyed night to fight work**”. Here, the speaker tried to explain that she is a person who wants to work free without pressure from superiors or others. She doesn't like monotonous daily activities. She tries to explain to the listener that life is not just about earning as much as money but how the work is liked and done wholeheartedly. This shows the use of expressive speech act as dislike because as Searle stated that express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content.

## DISCUSSION

Based on the results section that presents 10 extracts that have been interpreted into the classification of speech based on the theory of Searle, 2005 obtained several classifications of speech such as the use of representative as metaphors, assertion, declare, and statement of fact and the use of expressive speech as pain and dislike. The use of representative as expression metaphors on extract 1-3, declare on extract 4 and 5, fact on extract 6 and assertion on extract 7 and 8 which expression represents the opinion of the speaker about a previous observation. Just as it is revealed (Searle, p. 12) that assertives or representatives are the speaker's expression of a truth or opinion based on observation. Each speech delivered by the speaker or guest has a meaning with a specific purpose. Speakers who use metaphors with the aim can express a meaning with an emphasis on the impression that will be inflicted and to overcome a limitation of the choice of words or a form of

expression of the speaker that wants to be conveyed to the listener. In addition, the phrase by declaring also expresses or announces what the speaker feels about her and her husband choosing to child free. Furthermore, in extract 7 about a statement of fact that justifies the opinion of Searle, 2005 about a representative who reveals a fact. Likewise, an expression of the use of assertion that emphasizes the information you want to convey.

The same speech is also expressed through expressive speech. Can be seen in extracts 9 and 10 above, Gita's utterance uses pain and dislike in expressing what it feels. The same has been said by (Searle, p. 15) that expressives is a word that explores the psychological state of pleasure, pain, likes, dislikes, joy, or sadness. Expressions of pain are expressed by the speaker to express his feelings about what he has experienced in the past that have an impact on the present. Besides, the expression of dislike is also a form of feeling that is not comfortable felt psychologically by the speaker.

Based on the extract discussed above, it can be seen that Gita Savitri uses a type of representative and expressive speech in expressing her opinion about a life expectation both before and after marriage and her choice not to have children in her household. A different expectation to before and after marriage because she learned from a previous life that had given her a sense of disappointment both coming from her immediate family and her surroundings so she chose not to have high expectations with her life now because she did not want to feel the disappointment that reoccurs. Likewise, the choice of choosing not to have children in her household is very different from most other households in general who are married because they want offspring not even a few of them do various ways to obtain offspring. He chose because of the trauma that what he felt in the past happened to his son.

## **CONCLUSION**

After analyzing the expression Gita's utterance on YouTube taken from a discussion session with Analisa, the author can conclude that the source conveys his idea or opinion directly or indirectly. In this study, the author expressed the expression of the source indirectly that has a certain meaning and can be known after analysis. As for the results obtained there are 2 illocutionary acts on Gita's expression on YouTube. The word was used Gita namely the speech of representatives such as metaphors, declare, fact, and assertion, and expressive speech that is pain and dislike. Each type of speech used in a conversation has its own context. Representatives means the speaker expresses his opinion based on facts or opinions after making observations. Besides, expressive means the expression of the speaker's feelings psychologically this has the same opinion as Searle, 2005 about speech acts.

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