

AN ILLOUCUTIONARY ASTCS IN JESUS' CONVERSATION IN THE GOSPEL OF MARK

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Abstract: This study aims to identify illocutionary acts in Jesus' conversations with the people and His disciples in the New Indonesian Translation of the Gospel of Mark, and to explain the contextual meaning of these illocutionary acts. This study uses a qualitative approach with a documentation method, where data is collected through text analysis of the New Indonesian Translation of the Gospel of Mark. This method was chosen because it is in accordance with the aim of understanding the illocutionary acts contained in Jesus' conversations, which are expressed through His words and statements. The results of the study show that Jesus often uses assertive illocutionary acts in expressing truths about the Kingdom of God, forgiveness of sins, and moral teachings. These acts can be found in various parts of the Gospel of Mark, such as statements about repentance and faith delivered by Jesus to the people (Mark 1:15), as well as His teachings about humility, sacrifice, and the importance of inner purity. In Mark's Gospel, Jesus also uses illocutionary acts to affirm that true greatness lies in service and sacrifice (Mark 9:35, 10:45), and to teach that worldly values, such as wealth, can hinder one's spiritual journey (Mark 10:23-25). These statements show how Jesus provides a new understanding of holiness, relationship with God, and the moral principles His followers should uphold.

Keywords: *Illocutionary acts, Gospel of Mark, Jesus' conversations*

INTRODUCTION

Language is a complex and quintessentially human system for communication and thought. Language is a means of communication (Noermanzah, 2019). It is a way of conveying our thoughts, ideas, feelings, and emotions to others. It means that Language is a complex and distinctly human

system for communication and thinking. It involves the use of structured words, phrases, and grammar to convey meaning and express thoughts, emotions, and intentions. In language, individuals can articulate their ideas, share feelings, and convey messages in an organized and understandable manner, making it a fundamental tool in human interaction and understanding of the world around them.

Communication is the process of transferring information, meaning, and understanding from one person, place, or thing to another person. (Ramdani et al., 2023) Communication is described as a complex process of conveying information, meaning, and understanding from one entity, whether an individual, place or object, to another entity, which may also include individuals, places, or objects. This definition emphasizes the multifaceted nature of communication, emphasizing its role in facilitating the transfer, interpretation, and mutual understanding between different parties. It encompasses a wide range of human interactions, from spoken and written language to nonverbal signals and gestures, all aimed at bridging information gaps and promoting common understanding between people. individual or entity involved in the Communication action.

Pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener. It has consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Pragmatics is the study of acting by means of language, of doing things with words. Through the pragmatics of language use, one could better understand how language is used and how it is interpreted in each context. (Austin, 1975) Not only about context but also studies how people comprehend and produce a communicative act or speech act in a concrete speech situation which is usually a conversation. It distinguishes two intents or meanings in each utterance or communicative act of verbal communication. One is the informative intent or sentence meaning, and the other communicative intent or speaker meaning. Proposes that one cannot

understand completely the characteristic of language, should he/she does not understand pragmatics, that show language is used to communicate.

In Pragmatics, Speech acts are a concept that pertains to actions carried out by an individual through their speech. (Saturno et al., 2023) In this context, speech acts encompass three elements, including the Locutionary act, which refers to how a speaker forms and produces a sequence of words and phrases to create a speech. This involves aspects such as grammar, syntax, and phonetics. Examples include sentence formation and pronunciation. Next, there is the Illocutionary Act, which is the essence of speech acts, referring to the purpose or function sought by the speaker when saying something. (Fitriani et al., 2022) Linguistic acts comprise various types of speech acts performed by speakers. Examples of speech act types include statements, requests, commands, promises, or stating something for a specific purpose. This is the essence of speech acts that pertains to the intended meaning or function the speaker has in mind when saying something. Linguistic acts encompass various types of speech acts performed by speakers (Lelet et al., 2023). Finally, there is the Perlocutionary Act, which is the reaction or effect generated by listeners or receivers of speech after hearing or receiving the utterance.

The Gospel of Mark, the second of the four canonical Gospels, chronicles the life and ministry of Jesus from his baptism to his resurrection. It portrays Jesus as a teacher, healer, and miracle worker, emphasizing his identity as the "Son of Man." Unlike other Gospels, it doesn't include a miraculous birth story. Written traditionally by John Mark around 64-67 AD, it's considered one of the Synoptic Gospels, with some scholars suggesting it as the earliest, serving as a source for the others.

In this study, will only identify the Illocutionary acts found in the Gospel of mark in the Christian Bible, and will focus exclusively on the conversations involving Jesus as the subject of this research.

RESEARCH METHOD

This research employs a qualitative approach, which, according to (Henry et al., 2023) focuses on analyzing data expressed through verbal communication rather than quantitative measures. The objective of this study is to examine illocutionary acts within the Gospel of Mark, using a descriptive qualitative method as described by (Listi et al., 2019) which aims to portray and explain real-life phenomena. Data will be collected through qualitative documentation, which (Creswell, 2014) identifies as one of the methods for gathering information through written sources, films, or monumental works. The main source of data will be the Gospel of Mark from the Indonesian Christian Bible New Translation. To identify illocutionary acts, the researcher will read the text carefully, selecting sentences containing these acts for analysis. The researcher, as the primary instrument (along with a laptop, notebook, pen, and Bible), will follow the data analysis steps outlined by Miles and Huberman in (Tiwa et al., 2022) which include data reduction, data display, and conclusion drawing. The first step involves reading and categorizing sentences based on Searle's classification of illocutionary acts as directives. Next, the data display step organizes and presents the illocutionary acts found, clearly identifying their categories and meanings. Finally, the conclusion drawing step will involve interpreting the findings in light of the research problems and theories employed.

FINDINGS AND DISCUSSION

This result explores the illocutionary acts present in Jesus' conversations as depicted in Mark's Gospel. Illocutionary acts, as part of speech act theory, refer to the communicative intentions behind what a speaker is trying to achieve through his or her utterances. In the context of Mark's Gospel, Jesus' dialogues and statements often go beyond the mere exchange of information, carrying deeper layers of intent, including commands, promises, questions, and requests

that shape the theological and narrative structure of the text. This part will examine how these illocutionary acts function in Mark's narrative, revealing the complex interplay of language, authority, and meaning in the depiction of Jesus' ministry.

Findings

Mark 1: 15

This Bible verse can be categorized as an assertive illocutionary act according to John Searle's theory because it states a truth or belief as a fact. In Searle's theory, assertive illocutionary acts are types of utterances that affirm or state reality from the speaker's perspective.

Mark 2

In Mark 2, Jesus makes a series of assertive illocutionary acts where He declares truths about His authority and mission. He asserts His power to forgive sins and heal, demonstrating His divine authority (Mark 2:9-10). Jesus also clarifies that His purpose is to call sinners to repentance, not the righteous (Mark 2:17), and that His presence is a time of joy, not fasting (Mark 2:19-20). He uses metaphors of new cloth and wine to explain that His teachings cannot be mixed with old traditions (Mark 2:21-22). Referring to David's actions, Jesus emphasizes that compassion and human needs take precedence over rigid religious rules (Mark 2:25-27). Finally, He asserts that the Sabbath was made for man, not the other way around, and that He, as the Son of Man, has authority over the Sabbath (Mark 2:28). Through these statements, Jesus demonstrates His authority, the importance of compassion, and the need for a new understanding of God's laws.

Mark 3

In Mark 3, Jesus makes several assertive illocutionary acts where He emphasizes the importance of unity, strength, and spiritual relationships. He asserts that a divided kingdom or house cannot stand, underscoring the destructive nature of internal conflict (Mark 3:24-26). He also explains the need for strategy and strength to overcome evil forces, using the metaphor of binding

a strong man before plundering his house (Mark 3:27). Jesus affirms God's willingness to forgive all sins and blasphemies, but warns that blasphemy against the Holy Spirit leads to eternal damnation (Mark 3:28-29). Furthermore, He redefines family ties, asserting that spiritual relationships based on obedience to God's will are more important than physical family connections (Mark 3:34-35). Through these statements, Jesus highlights the necessity of unity, the power of forgiveness, and the primacy of spiritual over earthly relationships.

Mark 4

In Mark 4, Jesus presents a series of assertive illocutionary acts through parables, highlighting the importance of how God's word is received. He compares the kingdom of God to various seeds and soils, illustrating how different responses to the word can lead to varying outcomes: some seeds are lost, some fail to grow, and others thrive depending on the condition of the heart (Mark 4:4-20). Jesus teaches that spiritual growth is influenced by internal and external factors, such as distractions or the depth of faith (Mark 4:19-28). He also emphasizes that the kingdom of God, though initially small and unassuming, will eventually grow into something great and provide refuge for many, like a mustard seed growing into a large plant (Mark 4:31-32). Through these parables, Jesus asserts that the reception of God's word, the readiness of one's heart, and the timing of spiritual growth are all crucial for bearing fruit in God's kingdom.

Mark 5

In Mark 5:39, Jesus makes an assertive illocutionary act by declaring that the young girl is not dead but merely sleeping, challenging the mourners' perception of her condition. Through this statement, Jesus emphasizes the difference between physical death and the possibility of restoration by God's power. His words assert a reality that transcends the immediate circumstances, showing that what may appear as death is not the final word when God is involved, and highlighting His authority to bring life where there seems to be none.

Mark 6

In Mark 6:4, Jesus makes an assertive illocutionary act by stating that a prophet is not honored in his own hometown, among his relatives, or in his own house. This statement highlights the tendency for those closest to a prophet to underestimate or reject his authority, as they are familiar with his background. Jesus' words emphasize the disconnect between outward honor and true recognition of spiritual authority, asserting that genuine respect for God must come from the heart, not just verbal expressions or superficial gestures.

Mark 7

In Mark 7, Jesus delivers a series of assertive illocutionary acts to challenge the reliance on human traditions over divine commandments. He criticizes the hypocrisy of those who honor God with their words but neglect His will in their hearts (Mark 7:6). Through the example of Corban, He highlights how traditions can be misused to avoid moral responsibilities, like honoring one's parents (Mark 7:11-13). Jesus emphasizes that true impurity does not come from external things like food, but from the heart, where evil thoughts and sinful actions originate (Mark 7:15-23). He asserts that the state of one's heart, not external influences, determines spiritual purity. Through these statements, Jesus teaches that inner moral condition is key to righteousness and that human traditions should never replace God's commandments.

Mark 8

In Mark 8, Jesus delivers a series of assertive illocutionary acts to teach profound truths about faith, sacrifice, and the value of eternal life. He expresses concern for the physical needs of the crowds, highlighting the risk of them fainting if sent home hungry (Mark 8:3). Jesus also condemns the generation seeking signs, emphasizing that true faith should not depend on miracles but on belief in God's word (Mark 8:12). He teaches the paradox of following Him, stating that those who try to save their lives will lose them, but those who sacrifice for His sake and the gospel will find true life (Mark 8:35). Jesus asserts that gaining

worldly wealth is meaningless if it costs one's soul, stressing the importance of spiritual well-being over material gain (Mark 8:36). Finally, He warns that those who are ashamed of Him and His teachings will face consequences, as their relationship with Him now will determine their standing when He returns in glory (Mark 8:38).

Mark 9

In Mark 9, Jesus delivers a series of assertive illocutionary acts to teach key lessons about faith, service, and spiritual purification. He affirms that Elijah has already come, fulfilling prophecy, but the people treated him as foretold (Mark 9:13). Jesus emphasizes the power of prayer and fasting in overcoming spiritual challenges, particularly in casting out certain demons (Mark 9:29). He teaches that greatness in God's kingdom comes through humility and serving others, stating that those who desire to be first must be last of all (Mark 9:35). Jesus also assures that even small acts of kindness, like offering a cup of water to His followers, will be rewarded (Mark 9:41). He warns of severe consequences for those who lead believers, especially vulnerable ones, astray (Mark 9:42), and stresses that all people will undergo testing or purification, symbolized by being "salted with fire" (Mark 9:49). Through these statements, Jesus outlines the values of God's kingdom, the importance of faith, humility, and the need for purification in the Christian journey.

Mark 10

In Mark 10, Jesus makes a series of assertive illocutionary acts to teach profound truths about God's design for marriage, sacrifice, faith, and His mission. He affirms that Moses' command on divorce was due to the hardness of people's hearts (Mark 10:5) and reaffirms God's original design for marriage, emphasizing that a man and woman are united as one flesh (Mark 10:6-9). Jesus stresses the sanctity of marriage, declaring that divorce and remarriage lead to adultery (Mark 10:11-12). He also teaches that entering the Kingdom of God requires childlike humility (Mark 10:15), and underscores that only God is truly good (Mark 10:18).

Jesus warns that wealth and trust in riches make it difficult to enter God's Kingdom (Mark 10:23-25) but assures His followers that sacrifices made for the Gospel will be richly rewarded (Mark 10:29-30). He also predicts His upcoming suffering, death, and resurrection (Mark 10:33-34), and highlights the reverse order of greatness in God's Kingdom, where those who serve others are truly great (Mark 10:31, 10:42-45). Through these statements, Jesus teaches the values of humility, sacrifice, and the importance of faithfulness in following God's will.

Mark 11

In Mark 11, Jesus makes several assertive illocutionary acts to convey key truths about faith, prayer, forgiveness, and the sanctity of God's house. He rebukes the desecration of the temple, stating that it was meant to be a "house of prayer for all nations" but had become a "den of thieves" (Mark 11:17). Jesus teaches the power of faith, asserting that if one believes without doubt, even a mountain can be moved (Mark 11:23), and emphasizes the importance of prayer with faith, saying that whatever is asked in prayer and believed will be granted (Mark 11:24). He also states the principle that forgiveness from God is conditional on one's willingness to forgive others, warning that without forgiveness, one will not receive forgiveness from the Father (Mark 11:26). Through these statements, Jesus highlights the power of faith, the importance of forgiveness, and the need for reverence in God's house.

Mark 12

In Mark 12, Jesus tells a series of parables and statements that assert important truths about God's kingdom, judgment, and the nature of faith. He begins with the parable of the vineyard, where tenants mistreat the servants and kill the owner's son, illustrating how the leaders of Israel would reject and kill God's messengers (Mark 12:1-8). He then references Scripture, stating that the stone the builders rejected became the cornerstone, emphasizing God's sovereign plan (Mark 12:10-11). Jesus also critiques the religious leaders for their lack of

understanding of the Scriptures and God's power (Mark 12:24). He speaks of the Messiah's exalted position, as stated by David (Mark 12:36), and condemns the behavior of those who seek honor at the expense of the vulnerable, like widows (Mark 12:39-40). Finally, He contrasts the large offerings of the wealthy with the sacrificial giving of a poor widow, highlighting the value of giving from one's poverty (Mark 12:44). Through these assertive statements, Jesus reveals divine truths about justice, humility, and the heart of true worship.

Mark 13

In Mark 13, Jesus delivers a series of statements that assert truths about future events, focusing on warnings and predictions about the end times. He warns of false messiahs and prophets who will deceive many (Mark 13:6), advises not to be troubled by wars, as they are not signs of the end (Mark 13:7), and emphasizes the necessity of spreading the gospel worldwide before the end comes (Mark 13:10). Jesus predicts betrayal and family strife (Mark 13:12), the hardships that pregnant and nursing mothers will face during tribulation (Mark 13:17), and the divine shortening of the days for the elect's sake (Mark 13:20). He also describes cosmic upheavals and the darkening of the sun and moon (Mark 13:24-25), as well as signs that will signal the nearness of the end (Mark 13:28-30). He affirms that while heaven and earth will pass away, His words will remain forever (Mark 13:31). He further clarifies that the exact time of these events is known only to the Father (Mark 13:32). These statements serve to inform and caution listeners, asserting theological truths without direct commands or requests.

Mark 14

In Mark 14, Jesus makes several assertive statements about future events and truths. He mentions that the poor will always be with them, but He will not (Mark 14:7), and that the woman who anointed Him for burial has done a meaningful act that will be remembered whenever the gospel is preached (Mark 14:8-9). He describes His blood as the blood of the new covenant, shed for many

(Mark 14:24), and reveals that He will not drink wine again until He does so in God's Kingdom (Mark 14:25). Jesus predicts that His disciples will be offended by His fate, as prophesied (Mark 14:27), and questions the manner of His arrest, pointing out that He had been teaching openly in the temple (Mark 14:48-49). Finally, He asserts His identity as the Son of Man, who will sit at God's right hand and return in glory (Mark 14:62). These statements all serve to inform, reveal truths, and predict future events, aligning with the assertive illocutionary act in Searle's theory.

Mark 16

In Mark 16, Jesus speaks assertively about the signs that will accompany those who believe in Him. In Mark 16:17, He states that believers will cast out demons and speak in new tongues, and in Mark 16:18, He further describes other signs, such as handling serpents, being unharmed by poison, and healing the sick. These statements are assertive illocutionary acts because they express truths or facts about what will happen to those who have faith in Jesus, outlining specific outcomes that are recognized as true within the context of belief.

Discussion

The Gospel of Mark offers numerous examples of assertive illocutionary acts, a concept introduced by John Searle, which involves the speaker asserting truths or facts about the world. In Mark 1 through Mark 3, Jesus repeatedly makes statements that serve as declarations of truth. For instance, in Mark 1:15, He announces that the time has come for the kingdom of God to be near, urging repentance and belief. Throughout Mark 2 and 3, Jesus asserts His divine authority to forgive sins, heal the sick, and challenge traditional understandings of the Sabbath, positioning His teachings as undeniable truths. These statements are not only affirmations of His power but also serve to clarify the nature of the Kingdom of God and its expectations for humanity. In this way, Jesus' assertive acts emphasize His divine mission and authority.

Furthermore, assertive illocutionary acts in the Gospel of Mark frequently address spiritual growth and human behavior, illustrating the importance of inner transformation and receptivity to God's word. In Mark 4, Jesus uses the parable of the sower to assert that the condition of one's heart determines their ability to receive and grow spiritually. Similarly, in Mark 7, He declares that spiritual impurity comes not from external sources, but from within the human heart. These teachings emphasize the idea that true spirituality is shaped by internal attitudes and actions, underscoring the importance of repentance and the cultivation of a pure heart. By asserting these truths, Jesus challenges His followers to focus on the internal rather than the external, shifting their understanding of holiness and righteousness.

In later passages, particularly in Mark 9 and 10, Jesus continues to employ assertive illocutionary acts to teach His disciples about humility, sacrifice, and the nature of the Kingdom of God. He asserts that true greatness lies in servanthood (Mark 9:35), and that those who seek to follow Him must be willing to make significant sacrifices, as demonstrated by His own mission to give His life as a ransom for many (Mark 10:45). Additionally, He discusses the moral consequences of divorce (Mark 10:11-12) and the dangers of wealth (Mark 10:23-25), asserting that the pursuit of worldly desires can obstruct one's spiritual journey. These statements reinforce the ethical principles Jesus sought to instill, urging His followers to prioritize the Kingdom of God above all else and live in accordance with divine truths.

The Gospel of Mark also highlights assertive illocutionary acts in its teachings on faith, forgiveness, and prophecy. In Mark 11, Jesus declares that faith, no matter how small, can move mountains and that forgiveness is essential to receiving forgiveness from God. He also underscores the importance of prayer, asserting that God listens to those who pray earnestly (Mark 11:24-25). Similarly, in Mark 12 and 13, Jesus asserts truths about the moral implications of the parables He shares, and He predicts the trials and tribulations that will precede

the end times, urging His followers to remain vigilant. These passages showcase how Jesus' assertive statements not only provided moral guidance but also offered prophetic insights into future events, reinforcing the certainty of God's plan and the importance of faith in His promises.

Finally, in Mark 14 and 16, assertive illocutionary acts continue to shape Jesus' teachings as He makes final declarations about His impending death, resurrection, and the signs that will accompany believers. In Mark 14, Jesus asserts that His blood is the blood of the new covenant, shed for the salvation of many, and He predicts that His disciples will falter in the coming hours (Mark 14:24-27). He also prophesies that His actions will be remembered wherever the gospel is preached (Mark 14:9), highlighting the lasting impact of His sacrifice. In Mark 16, He asserts that signs will follow believers, such as the casting out of demons and healing the sick, underscoring the empowerment of His followers through faith. These assertive acts provide clarity about His divine mission, confirming the truth of His message and the transformative power it holds for those who believe in Him

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