

Illocutionary Acts and Progressive Education Values in Public Opinion Against Violence on Twitter base Account @Askrlfess

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Abstract

Purpose : This research aims to: 1) identify types of illocutionary speech acts in public opinion regarding violence on the base Twitter account @Askrlfess; 2) identify the value of progressive education in public opinion against violence on the base Twitter account @Askrlfess; and 3) the relevance of public opinion on violence on the Twitter base account @Askrlfess in Indonesian language learning. Methodology: This type of research is qualitative research. The research method used in this research is a descriptive method with a qualitative approach. The data collection technique in this research uses reading and note-taking techniques. The data credibility test was carried out by data triangulation. The data analysis technique in this research uses intralingual matching and pragmatic matching methods.

Results: The results of this research were speech in public opinion regarding violence on the Twitter base account @Askrlfess: 1) 58 forms of illocutionary speech acts were found; 2) there are 4 values of progressive education contained in public opinion against violence on the base Twitter account @Askrlfess, and 3) speech in public opinion against violence on the base Twitter account @Askrlfess has relevance to Indonesian language learning material, namely response texts.

Keywords: illocutionary speech acts, progressive education, Twitter

Introduction

Humans are social creatures who need to interact with others (Anggraini, 2020: 73). This results in the emergence of the human need to communicate in all fields through the use of language (Rahmawati, 2021: 133). Language is significant for communication. Therefore, the speech and its context are paid attention when talking to speech partners (Islam, et.al., 2021: 242). This context is directly related to the social environment, where the speech takes place, and must be owned by the speaker and speech partner (Mirawati, 2022). In understanding the intent conveyed by the speaker, the use of language, especially Indonesian, must consider the context (Sitepu, 2021: 81). For the message to be well received and understood by speech partners, a speaker needs good language skills in every communication (Munandar & Nani, 2021: 26).

Pragmatics discusses the meaning conveyed by the speaker or writer contextually and interpreted by the listener or reader (Sekarsany, et.al., 2020: 15). Pragmatics has many topics that can be discussed, such as speech acts. The series of words summarized in the discourse is known as speech acts (Cahyani, et.al., 2021: 192). Discourse is a series of speech acts that reveal a matter or subject that is presented systematically and regularly based on segmental and suprasegmental elements (Waljinah et al., 2019: 119). A speaker not only speaks words but can also have an intention behind the words (Devi & Asep, 2021: 186). As stated by Siddiq (2019: 272), greater attention is given to speech acts in terms of the meaning of the spoken action.

One type of speech act is the illocutionary speech act. According to Widyawati and Asep (2020), illocutionary speech acts are speech acts that contain intent and function or speech power. This illocutionary speech act consists of directive speech acts; expressive speech acts; representative or assertive speech acts; commissive speech acts; and descriptive or declarative speech acts (Stambo & Syahrul, 2019: 119).

There are various types of speech acts, including written and spoken. Spoken speech acts can be found in electronic media (Rohmah, et.al., 2022: 92). Currently, social media is widely used by the community, so many interesting issues arise to be discussed in pragmatics, such as social media Twitter. Jack Dorsey founded Twitter, one of the most popular social media in the world (Pradana & Asep, 2020: 10). The language used in Twitter tweets is very diverse. Some social media users convey information directly, while others use hidden language, known as implied meaning.

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John Dewey argues that progressive education generally aims for what is involved in it to be democratic (Gultom et al., 2022). The views of John Dewey are considered capable of driving the flow of progressivism as an intellectual force. According to him, the values of progressivism prioritize the benefits of being able to live more effectively and efficiently (Febriani, 2021). With the changes that always occur in the environment, flexibility in implementation must be required (Yuliani, 2019). It is undeniable that this progressive education does not approve of things that have an authoritarian character (Falah, et.al., 2022).

This research is relevant to several previous studies, including Artati, et.al., (2020), Cahyani, et.al., (2021), Devi and Asep (2021), Frandika and Idawati (2021), Herliana and Muhammad (2019), Islam and Saharudin (2021), Melani and Asep (2022), Mirawati (2022), Munandar and Nani (2021), Nisa (2021), and Pradana and Asep (2020), Rahmawati (2021), Rohnah, et.al., (2022), Sagita and Teguh (2019), Sekarsany, et.al., (2020), Sitepu, et.al., (2021), Stambo and Syahrul (2019), Waljinah, et.al., (2019), Widyawati and Asep (2020), Yuyun and Patriantoro (2020).

Research on the value of progressive education has been conducted by Falah, et.al. (2022), Muthohar & Mahfud (2020), Prameswari, et.al. (2023), Ali, et.al. (2016), and Supriatna (2021). Research on relevance to Indonesian language learning has been conducted by Wijayanti & Asep (2021), Darmansyah, et.al. (2021), and Febriana & Gallant (2023).

Some of these studies have the same study as the current research, namely pragmatics studies that focus on speech acts. The difference is the object of research. This research will focus more on the type of illocutionary speech acts in the delivery of comments on violence on the base twitter account @Askrlfess. The reason the researcher took the title is the many cases of violence that occur today, where this has become a hot topic of conversation among the Twitter social media user community. With this case, many netizens wrote their opinions in the comments column which led researchers to identify based on the variety of illocutionary speech acts.

This research aims: 1) to identify the types of illocutionary speech acts; 2) to identify the value of progressive education reflected in public opinion against violence on the @Askrlfess twitter base account; and 3) to identify the relevance of public opinion against violence on the @Askrlfess Twitter base account to Indonesian language learning. This research is expected to be a source that provides an understanding of language use in social media, especially in understanding illocutionary speech acts and progressive educational values. In addition, this research is expected to add to the treasures of science and sources of information as a basis for further research by the study of this research.

Research Methods

This type of research is qualitative research. The research method used in this research is a descriptive method with a qualitative approach. In qualitative research, the phenomenon of illocutionary speech acts is focused, and then the phenomenon is described (Nisa, 2021: 228). The qualitative descriptive method in this study is used to produce data descriptions in the form of descriptions of illocutionary speech acts in the delivery of comments on violence through the @Askrlfess twitter account (Sabardila, et.al., 2021: 152).

The data used in this study are primary data obtained from direct data collection efforts by identifying the utterances in the comments about violence in the base twitter account @Askrlfess. The data source used in this research is the base twitter account @Askrlfess. The subjects of this research are internet citizens who access the news of violence on the base twitter account @Askrlfess. The object of this research is the speech conveyed in public opinion towards violence in the @Askrlfess base twitter account.

The data collection techniques in this study used listening and note-taking techniques. The listening method in this study is carried out by reading carefully and thoroughly the utterances in the form of social criticism of violence cases on Twitter social media to determine data in the form of illocutionary speech acts. Recording data in the form of illocutionary speech acts is done after careful reading and the data has been identified (Kusmanto, et.al., 2020: 327).

In this research, the one who acts as an instrument is the researcher himself. In this study, the credibility test was used to test the validity of the data. The data credibility test was carried out by data triangulation (Mekarisce, 2020: 147-151). The data analysis technique in this research uses the intralingual pairing method and pragmatic pairing (Kusmanto, et.al., 2020: 327). The intralingual pairing method in this study is used to identify the form of illocutionary speech acts. The pragmatic pairing method in this study is used to determine the context of the speech through Twitter social media. The steps taken are data collection, and analyzing Twitter netizen comments related to cases of violence. Furthermore, it analyzes Twitter netizen comments related to cases of violence and links to the theory used. The pragmatic pairing method in this study is used to determine the context of written comments (Kusmanto, et.al., 2020: 327).

Result and Discussion

A. Illocutionary Acts of Speech in Public Opinion on Violence on Twitter Base Account @Askrlfess

Illocutionary speech acts contained in the delivery of comments on violence on the @Askrlfess twitter base account amounted to 58 data. The data includes 10 assertive speech acts, 28 directive speech acts, 17 expressive speech acts, and 3 commissive speech acts.

Table 1. Data of Illocutionary Speech Acts

No.	Speech Actions	Type	Utterances Found
1.	Assertive	States	5 speeches
		Notify	5 speeches
2.	Directive	Prohibit	11 speeches
		Rule	5 speeches
		Request	3 speeches
		Advising	7 speeches
		Invite	2 speeches
3.	Expressive	Insinuating	2 speeches
		Criticize	2 speeches
		Saying thank you	4 speeches
		Apologize	3 speeches
		Praise	3 speeches
		Expressing condolences	3 speeches
4.	Commissive	Threatening	1 speech
		Swear	1 speech
		Offer	1 speech

Based on the results of the analysis that has been carried out by researchers on the delivery of criticism of violence in the *twitter* account @Askrlfess, four forms of illocutionary speech acts are obtained. The four forms of illocutionary speech acts in this study are assertive type, directive type, commissive type, and expressive type. The details of the discussion of research on the form and function of illocutionary speech acts are as follows.

1. Assertive Speech Acts

Assertive or representative speech acts are defined as speech acts that bind speakers to the truth of what they say (Melani and Utomo, 2022: 254). In the delivery of violence criticism in the @Askrlfess *twitter* account, researchers found assertive speech acts of stating and informing. In the assertive speech act of stating, researchers found speech markers, namely 1) until now I don't want to, 2) it's really scary, 3) I can't see it, and 4) I feel sick. The assertive speech act of informing is characterized by 1) FYI (For Your Information, 2) can atuh, 3) he said, and 4) actually.

a) States

(1) "This is why *I don't want to play anon anon anymore*. Platforms with anon features are even abused by bullies usually"

The above text was written by @honeydewww_ as a speaker to respond to bullying cases carried out through social media.

Speech (1) delivered by @honeydewww_ can be classified as an assertive speech act "stating" because the speech is truth or fact, which is characterized by the sentence "... *I don't want to use an anonymous application or site until now*". The speech conveyed by @honeydewww_ above has the following intentions: a) the speaker states to the speech partner that he no longer wants to use an anonymous application or site, b) the speaker states that platforms with anon features are abused by bullying perpetrators, and c) the speaker states that he does not want to use an anonymous application or site to avoid the negative effects of bullying, namely the emergence of feelings of pressure like what the sender of the tweet experienced.

The results of the analysis have similarities with Yuyun and Patriantoro's research (2020) which examines "Illocutionary Acts of Speech in the Novel *Guru Aini* by Andrea Hirata", where there is a dialogue quote which after being analyzed, it was found that speech showed Desi's desire to become a math teacher after meeting with Teacher Marlis in grade 3. The speech has the same intention as the analysis of this research, namely, the speaker expresses his desire to avoid bullying by not using anonymous applications or websites.

b) Notify

(1) "FYI, in my sub-district there was a case of a boy being hit by a broom by his classmate, a girl. The girl was reported to the police station and must report every day because she is underage."

The above text was written by @belum_dilantik as the speaker to respond to a video recording of a violent case committed by a woman to her lover.

Speech (1) delivered by @belum_dilantik can be classified as an assertive speech act of "telling", marked by the word "FYI" or *for your information* used by speakers to inform information to speech partners. The speech delivered by @belum_dilantik has the intent that a) the speaker provides information to the speech partner about a case of violence committed by a female student to her classmate, and b) the speaker provides information that there is a case similar to the case of violence committed by a woman to her boyfriend as shown in the video uploaded by the sender of the tweet.

The results of the analysis have similarities with Stambo and Syahrul's research (2019) which examines "Illocutionary Acts of Preachers in the Damai Indonesiaku Program on TV One", where in Sheikh Ali's speech it was found that the speech informed Sheikh Ali who had entered the island of a Thousand Mosques. The speech has the same intention as the analysis of this research, namely, the speaker informs the cases of violence that occur in his area and the laws governing cases of violence.

2. Directive Speech Acts

Speakers use directive speech acts to ask their partners to do the things mentioned (Searle, 1975). This type of speech act states what the speaker wants. In the delivery of violence criticism in the @Askrlfess Twitter account, researchers found directive speech acts of prohibiting, commanding, pleading, advising, and inviting. The directive speech act of prohibiting is characterized by the word *do not*. Directive speech acts of commanding are characterized by the words 1) report it, 2) choose it, 3) help, 4) live it, and 5) punish it. The directive speech act of begging is marked with the word *please*. The directive speech act of advising is characterized by the words 1) remember, 2) better, and 3) better. The directive speech act of inviting is characterized by the word *let's*.

a) Prohibit

(1) "*Don't settle it within the family.*"

The text was written by @babyliyon as a speaker to respond to a case of violence committed by students against an elderly person.

Speech (1) delivered by @babyliyon can be classified as a directive speech act of "prohibiting", characterized by the word "*do not*" which is used by the speaker to prohibit speech partners from taking an action according to what is mentioned in his speech. The utterance conveyed by @babyliyon has the intentions of a) prohibiting law enforcement officials and the parties concerned from resolving the problem of violence in a family manner, b) prohibiting the authorities from releasing the perpetrators of violence, and c) asking the authorities to punish the perpetrators with penalties equivalent to the acts committed. The utterance shows the speaker's desire or hope that this case will be resolved by the applicable law.

The results of the analysis have similarities with Frandika and Idawati's research (2018) which examines "Illocutionary Acts of Speech in the Short Film "Tilik", where in the speech it is found that the speaker intends to prohibit speech partners from speaking carelessly. Both have the same intention to prohibit speech partners from taking action according to their speech.

b) Rule

(1) "*Report it, put it in jail.*"

The text was written by @bucinflashsale as a speaker to respond to a video recording of a violent case committed by a woman to her lover.

The utterance (1) delivered by @bucinflashsale can be classified as a directive speech act "commanding", characterized by the word "*report*". The word "*laporinlah*" comes from the verb *lapor* which is given the affix *-lah* which indicates that the word is a command word that binds the speech partner to act according to what is mentioned in the speech. The speech delivered by @bucinflashsale has the intention that the speaker a) orders the victim of violence (the man in the video) to report the perpetrator (the woman in the video), b) asks the victim to bring this case to the realm of law, and c) asks the victim not to tolerate the actions of the perpetrator so that he gets a punishment commensurate with the actions he has committed.

The results of the analysis have similarities with the research of Frandika, Edo, and Idawati (2018) which examines "Illocutionary Acts of Speech in the Short Film "Tilik", where in the speech is found the intention of the speaker who commands the partner. Both have similar intentions to command speech partners.

c) Request

(1) "*nder. Help her to report this to the police. Please, I beg you.*"

Transcription: "sender. Please help him to report this to the police. Please, I'm begging you"

The text was written by @aphelionie to respond to a case of domestic violence committed by a mother against her child.

Speech (1) delivered by @aphelionie can be classified as a directive speech act "*begging*", characterized by the sentence "*please, I beg you*" which is used by the speaker to tell his speech partner to take an action according to what is mentioned in his speech. The speech delivered by @aphelionie has the intention that a) the speaker begs the speech partner as a friend of the victim of violence to protect him, b) asks the speech partner to help report the case to the authorities, and c) begs that the case be handled immediately and the victim can be saved.

The results of the analysis have similarities with the research of Artati, et.al., (2020) entitled "Assertive, Directive, Expressive, Commissive, and Declarative Illocutionary Acts in the Mata Najwa Talk Show Program", where in the speech it was found that the speaker intended to ask the speech partner to work optimally by prioritizing conscience and public interests. Both have the intention to appeal to the speech partner.

d) Advise

(1) "*Remember we have self-control. We can't control people's opinions but we can take care of ourselves by not opening up opportunities for people to bully.*"

The text was written by @lipbatlm to respond to bullying cases carried out through social media.

The utterance can be classified as a directive speech act "advising" because the speaker advises and asks his speech partner to take an action according to what is mentioned in his speech. The directive speech act of "advising" in speech (1) is characterized by the word "remember". Speech (1) has the intent that a) the speaker advises the speech partner not to

think about other people's comments, b) the speaker urges the speech partner not to use a platform with anon features that open opportunities for others to give bad comments, and c) the speaker advises the speech partner to be a confident person.

The results of the analysis have similarities with the research of Stambo and Syahrul (2019) which examines "Illocutionary Acts of Preaching in the Damai Indonesiaku Program on TV One", whereas, in Sheikh Ali's speech, it was found that the speech had the intention of reminding the congregation to use the mosque as a place of worship. Both have the same intention, namely the speaker reminds and advises the speech partner.

e) Invite

(1) "*Come on baby, don't look back anymore and focus on the future*"

The text was written by @jnoleencit to respond to bullying cases carried out through social media.

The speech can be classified as a directive speech act of "inviting", characterized by the word "*let's*" which is used by the speaker to ask his speech partner to take an action according to what is mentioned in his speech. Speech (1) has the intent that a) the speaker invites the speech partner to forget what has happened in the past, b) the speaker invites the speech partner to focus on the future so as not to get stuck in the bad past, and c) the speaker encourages the speech partner as a victim of *bullying*.

The results of the analysis have similarities with Sagita and Teguh's (2020) research entitled "Ridwan Kamil's Illocutionary Acts of Speech in the Insight Talkshow on CNN Indonesia", where in the speech it was found that the speaker intended to invite speech partners to spread positive news, not hoax news. Both have the intention to invite speech partners to take action.

3. Expressive Speech Acts

Speech acts that show the speaker's psychological attitude toward an event are called expressive speech acts (Searle, 1975). In the public opinion on violence in the twitter account @Askrlfess, researchers found expressive speech acts of insinuating, criticizing, thanking, apologizing, praising, and expressing condolences.

The expressive speech act of satirizing found by the researcher is characterized by *keknya as no longer possessed by the devil, but possessed by the devil and has no brain*. Expressive speech acts of criticizing are marked with the words *so* and *should*. Expressive speech acts of expressing gratitude are marked with the words *thank you* or *thank you*. The expressive speech act of apologizing is marked with the word *sorry*. Expressive speech acts of praising are characterized by the words *you are great* and *you are cool*. The expressive speech act of expressing condolences is marked with the word *Innalillahi wa innailaihi rojiun*.

a) Insinuating

(1) "*The person is no longer possessed by the devil, but by the devil.*"

The speech was delivered by @spiiczell to respond to the violence case committed by Mario Dandy.

Speech (1) delivered by @spiiczell can be classified as an expressive speech act of "insinuating" because the speech shows the psychological attitude of the speaker, namely in the form of insinuations conveyed to the perpetrator of violence, which is marked by the sentence "*keknya no longer possessed by the devil deh, but possessed by the devil*". The speech delivered by @spiiczell has the intentions of a) insinuating that Mario Dandy's behavior is no longer like someone possessed by the devil, but is like someone possessed by the devil (where the speaker assumes that the devil is worse than the devil), and b) conveying that the actions taken by Mario Dandy are very cruel and inhumane.

The results of the analysis have similarities with Sagita and Teguh's (2020) research entitled "Ridwan Kamil's Illocutionary Acts of Speech in the Insight Talkshow on CNN Indonesia", where in the speech it was found that the speaker intended to invite speech partners to spread positive news, not hoax news. Both have the intention to invite speech partners to take action.

b) Criticize

(1) "*That's why ladies and gentlemen, children of this age should not be given cellphones, do not fight with beatings, take care of watching children too.*"

This text was written by @lektman to respond to a case of violence committed by an elementary school student to his classmates.

Speech (1) delivered by @lektman can be classified as an expressive speech act of "criticizing", marked by the word "*so*", where the speech shows the speaker's psychological attitude, namely criticizing parents about how to educate children. The utterance conveyed by @lektman has the intention that a) the speaker criticizes the way of educating children by parents who are still wrong, b) reminds parents not to fight in front of their children, and c) reminds parents to always supervise everything that the child does.

The results of the analysis are the research of Widyawati and Asep (2020) entitled "Illocutionary speech acts in Video Podcasts Deddy Corbuzier and Najwa Shihab on Youtube Social Media", which has the intention of criticizing the existence of the Sunda Kingdom. In this study, speakers criticized the way of educating parents who were still wrong.

c) Saying Thank You

(1) "Thanks for your help."

The text was written by @may1695 to respond to a case of domestic violence committed by a mother against her child. Speech (1) delivered by @may1695 can be classified as an expressive speech act "saying thank you", marked by the word "Makasi", where the speech shows the psychological attitude of the speaker, namely in the form of saying thank you to the speech partner. The speech delivered by @may1695 has the intention that a) the speaker as a friend of the victim of violence feels very helpful so that the speaker expresses his gratitude to the speech partner for assisting in the form of advice on the case, b) convey that the problem faced has been resolved properly, and c) the speaker feels relieved because the problem has been resolved.

The results of the analysis are by the research of Yuyun and Patriantoro (2020) who studied "Illocutionary Acts of Speech in the Novel Guru Aini by Andrea Hirata", where Aini thanked Mrs. Desi for reprimanding her. In this study, the speaker thanked the speech partner for providing advice and assistance.

d) Apologize

(1) "I'm sorry I don't know enough about deleting secrets."

The text was written by @cyhappyforu to respond to a case of bullying done through social media.

Speech (1) delivered by @cyhappyforu can be classified as an expressive speech act of "apologizing", marked by the word "sorry", where the speech shows the psychological attitude of the speaker, namely in the form of apologizing to the speech partner. The speech delivered by @cyhappyforu has the intention that the speaker feels guilty because the speaker cannot help the speech partner delete the Secreto account.

The results of the analysis are by the research of Yuyun and Patriantoro (2020) who studied "Illocutionary Acts of Speech in the Novel Guru Aini by Andrea Hirata", where the principal apologized because he disagreed with the teachers about mathematics. In this study, speakers apologized to speech partners for not being able to assist.

e) Praise

(1) "You're great that you're still strong until now."

This text was written by @vrmyg in response to a message sent by a victim of sexual violence.

Speech (1) can be classified as an expressive speech act of "praising", characterized by the words "you are great", where the speech shows the psychological attitude of the speaker, which is praising the speech partner. The utterance has the intent that a) the speaker gives appreciation to victims of sexual violence who can still survive, b) praises the actions of speech partners who dare to make decisions to share their experiences on Twitter, and c) appreciates the courage of speech partners because not everyone dares to share their bad experiences with others.

The results of the analysis are by Widyawati and Asep's research (2020) entitled "Illocutionary Speech Acts in Video Podcasts Deddy Corbuzier and Najwa Shihab on YouTube Social Media", which has the intention of praising Najwa Shihab. In this study, speakers praised the courage of speech partners.

f) Expressing Condolences

(1) "Innalillahi wa innailaihi rojiun, may his grave be made easy."

This text was written by @ShafiraMade to respond to the sexual violence case that occurred in Pekanbaru.

Speech (1) can be classified as an expressive speech act of "expressing condolences", marked by the words "innalillahi wa innailaihi rojiun", where the speech shows the speaker's psychological attitude, namely in the form of expressing condolences to the victim of sexual violence who has died. The speech has the intentions of a) the speaker expressing condolences for the death of the victim of violence, b) the speaker feeling sadness for the death of the victim, and c) providing encouragement and support to the victim and the family that has been left behind.

The results of the analysis complement the research of Yuyun and Patriantoro (2020) who studied "Illocutionary Speech Acts in the Novel Guru Aini by Andrea Hirata", in which the research did not find expressive speech acts to express condolences.

4. Commissive Acts

Speech acts that bind the speaker to do what is mentioned are called commissive speech acts (Searle, 1975). In the delivery of violence criticism in the @Askrlfess twitter account, researchers found commissive speech acts of threatening and swearing. The threatening commissive speech acts are characterized by the words if you don't repent and watch out for you. The commissive speech act of swearing is characterized by the word I swear.

a) Threatening

(1) "Just watch out if the perpetrator is minor but the punishment does not work because they are still minors"

The text was written by @swagd0ng to respond to the news of a sexual violence case that occurred in Siak.

The utterance can be classified as a commissive speech act "threatening" which is characterized by the word "watch out". The utterance has the intention of threatening the perpetrators of violence. The utterance aims to a) threaten the authorities to give punishment to the perpetrators of sexual violence in Siak, b) threaten the authorities to give punishment regardless of age, and c) request that this case not be resolved in a family manner.

The results of this analysis are different from the research of Artati, et.al., (2020) entitled "Assertive, Directive, Expressive, Commissive, and Declarative Illocutionary Acts on the Mata Najwa Talk Show Program", where in the speech it was found that the speaker intended to threaten the speech partner with the intention of refusal. In this study, the speaker threatens the speaking partner as a form of anger.

b) Swear

(1) "I swear I hope I get karma, God forbid."

The text was written by @huihuimoon96 in response to the news of animal abuse cases sent on @Askrlfess' Twitter base.

Speech (1) delivered by @huihuimoon96 can be classified as a commissive speech act "swear", which is characterized by the words "I swear". The utterance means a) the speaker expresses anger and writes an oath addressed to the perpetrators of animal abuse and b) the speaker hopes that the perpetrators will be rewarded.

The results of the analysis are different from the research of Artati, et.al., (2020) entitled "Assertive, Directive, Expressive, Commissive, and Declarative Illocutionary Acts on the Mata Najwa Talk Show Program", where the speech in the Mata Najwa program it was found that the speaker swore at the speech partner to make a rejection. In this study, speakers swear as a form of anger towards the actions of speech partners.

This research on illocutionary speech acts on twitter accounts is relevant to several previous studies, including Artati, et.al., (2020), Cahyani, et.al., (2021), Devi and Asep (2021), Frandika and Idawati (2021), Islam and Saharudin (2021), Melani and Asep (2022), Mirawati (2022), Munandar and Nani (2021), Nisa (2021), Pradana and Asep (2020), Rahmawati (2021), Rohmah, et.al., (2022), Sagita and Teguh (2019), Sekarsany, et.al., (2020), Sitepu, et.al., (2021), Stambo and Syahrul (2019), and Waljinah, et.al., (2019). The similarity between previous research and current research is that both examine illocutionary speech acts. The difference lies in the object of research.

The research conducted by Widyawati and Asep (2020) entitled "Illocutionary Acts of Speech in Video Podcasts of Deddy Corbuzier and Najwa Shihab on YouTube Social Media" is also relevant to the current research. The similarity between this research and the current research is that both examine illocutionary speech acts. The difference lies in the object of research. This research examines illocutionary speech acts in uploaded comments on Twitter, while the previous research examines illocutionary speech acts in podcast videos on YouTube.

The research conducted by Yuyun and Patriantoro (2020) who studied "Illocutionary Speech Acts in the Novel Guru Aini by Andrea Hirata" is also relevant to the current research. The similarity between the research and the current research is that both examine illocutionary speech acts using Searle's theory. The difference lies in the object of research. This research complements the research of Yuyun and Patriantoro (2020), where in this research expressive speech acts of insinuating and expressing condolences are found.

B. Progressive Education Value in Public Opinion Against Violence on Twitter Base Account @Askrlfess

Progressive education according to John Dewey is an educational concept that stimulates students' interests by inviting them to gain direct experience (Falsh, et.al., 2020: 33). Progressive education views that education should be based on the nature of humans as social beings, where participants learn from the problems faced in everyday life and try to solve these problems. In addition, progressive education also refers to the experiences of students. The following table shows the findings of progressive education values in public opinion on violence cases on the *Twitter-based* account @Askrlfess.

Table 2. Progressive Education Value Data

No.	Progressive Education Values	Data Found
1.	Religious	3
2.	Democratic	2
3.	Independent	3
4.	Sensitivity	2
Total		10

Based on the research that has been conducted, the progressive education values found by researchers in public opinion against violence on the @Askrlfess twitter base account are as follows.

1. Religious Value

(a) "May what you have done in this world, *you will be punished with the same thing you have done* to animals in the future."

The speech was delivered by @Cattysie to respond to cases of violence committed against animals

Speech (a) contains religious value, namely the speaker reminds speech partners about how Islam teaches that every good deed will bring good things to those who do it and likewise with bad deeds will bring bad things to those who do it, and every sin, no matter how small, will get an appropriate reply. The thing that shows religious value is characterized by the sentence "*Later you will be punished with the same thing you have done*".

(b) "Astaghfirullah, you are at least a civilized school, younger siblings, imagine that it was your parents who were kicked, *respect your parents a little*."

The speech was delivered by @melhc_archive to respond to a case of violence committed by a student to an elderly person.

Speech (b) contains religious values, namely the speaker reminds speech partners about the importance of filial piety to parents which is shown through respecting parents. The thing that shows the religious value of filial piety in the speech is characterized by the sentence "*appreciate parents a little*".

(c) "For those of you who have a friendly family that you can talk to nicely, *don't forget to be grateful*. It's different from families who can never be talked to."

The text was delivered by @shoniaaoy to respond to a case of violence committed by a mother to her child.

Speech (c) contains religious values, namely the importance of expressing our gratitude to Allah SWT for all the favors and gifts given to us. The purpose of the speech is that the speaker reminds the speech partner to learn from his experience and always be grateful to Allah SWT for having a friendly family. For the speaker, having a friendly family is fun and worth being grateful for. The thing that shows the religious value of being grateful to Allah SWT in the speech is marked by the sentence "*Don't forget to be grateful*".

Based on the findings, it can be concluded that the religious values contained in the speech of public opinion against violence on the base twitter account @Askrlfess are the religious values of the law of sowing and reaping, filial piety to parents, and gratitude to Allah SWT. The cultivation of religious values in students can be done by (1) conducting routine activities related to religion through school culture; and (2) creating an educational environment that supports and becomes a laboratory for the delivery of religious education, so that this kind of environment and life process for students can provide education on how to learn religion; and (3) teachers can provide religious education spontaneously when facing the attitudes or behavior of students who are not by religious teachings (Zainudin, 2020).

2. Democratic Values

(a) "*Absolute justice must be upheld*. The world doesn't need people like that."

The speech was delivered by @ITZD_2 to respond to the case of sexual violence committed by teenagers in Siak that claimed victims.

(b) "*The law is still the law*. Crazy people even though they are underage should not be resolved in a family manner."

The text was delivered by @toyouth99 to respond to the case of sexual violence committed by teenagers in Siak that claimed victims.

Speeches (a) and (b) contain values that can be emulated by students, namely democratic values which are shown by upholding justice in law enforcement in Indonesia regardless of age, gender, or position. What shows the existence of law-abiding value in speech (a) is characterized by the sentence "*absolute justice must be upheld*" and speech (b) is characterized by the sentence "*the law is the law*".

Based on the findings above, the strategy of internalizing democratic values in students that can be done by teachers is to incorporate democratic values in learning through learning methods that can be accepted by students so that students can become good citizens and contribute to advancing their nation in the future. The implementation of internalization of democratic values is obtained by participants when they hear their teachers directly informing the goodness of democratic values and the shortcomings if they do not have these values (Riska, 2020).

3. Independent Value

(a) "If his death is chopped up, his body parts are automatically separated, what will his form look like on the day of the awakening of Padang Mahshar ?"

The speech was delivered by @nematodz to respond to a case of domestic violence committed by a mother to her child.

(b) "Can people like this be jailed? It's really dangerous."

The speech was delivered by @bigban_ot7 to respond to cases of violence committed against animals.

(c) "What was the initial problem? How could the girl influence the suspect ?"

The speech was delivered by @sunshinevryd to respond to the case of violence committed by Mario Dandy to David Ozora.

Speeches (a), (b), and (c) contain an independent value, namely the value of curiosity, where speakers are shown by asking questions related to a situation. The value of curiosity in speech (a) is characterized by the sentence "If later the death is chopped up so that the body parts are automatically separated, later on, the day of the awakening of Padang Mahsyar what will be the form ?", speech (b) is characterized by the sentence "People like this can be imprisoned ?", and speech (c) is characterized by the sentence "What was the initial problem?". The value of curiosity possessed by students will shape students to be active and motivate them to learn more deeply so that it can provide satisfaction in themselves.

Based on the findings, it can be concluded that the independent value contained in the speech of delivering social criticism of violence on the base twitter account @Askrlfess is curiosity. Based on these speeches, students can solve

problems by finding and collecting the information needed, trying discussions with other friends, actively asking questions, and daring to try new things.

4. Sensitivity Score

(a) "Tell me if there is an open donation for his grandmother."

The speech was delivered by @xiayuejiu to respond to a case of violence committed by a teenager to an elderly person.

Speech (a) contains the value of sensitivity, namely social care where speakers try to help solve the problems faced by victims of violence. The thing that shows the value of social care in speech (a) is characterized by the sentence "Info dong if there is an open donation for her grandmother", where the speaker tries to find information about open donations and intends to assist in the form of money to help meet the needs of the grandmother.

(b) "Don't get emotional first. It would be better to know from many angles."

The speech was delivered by @myjoylimo to respond to a case of violence committed by a mother to her child.

Speech (b) contains the value of sensitivity, namely peace-loving towards others. The thing that shows the value of peace and love in speech (b) is characterized by the sentence "Don't get emotional first". The speaker intends to defuse the argument in the comment column written by the speech partner to respond to the case of violence committed by a mother to her child. In addition, the speech has the intention that the speaker wants to stop speech partners who write unfavorable comments addressed to the perpetrator, even though they do not know what happened actually.

Based on the findings, it can be concluded that the value of sensitivity contained in public opinion against violence on the @Askrlfess twitter base account is the value of social care and the value of peace love. Planting the value of sensitivity to students in the learning process can be done by: (1) planning classroom learning activities by preparing teaching modules; (2) providing knowledge about the value of sensitivity with co-curricular activities by raising the value of the spirit of cooperation; (3) internalizing the character value of sensitivity is done by giving examples to students by upholding the value of helping each other; and (4) providing evaluations at the end of each learning activity, and the end of each activity related to the internalization of sensitivity values (Mustaghfiroh & Listiyaningsih, 2023).

C. Relevance of Public Opinion on Violence on Twitter Base Account @Askrlfess to Indonesian Language Learning

The results of the research on the delivery of public opinion on this violence case can be connected to Indonesian language teaching materials in junior high school. The research can be applied to the learning process of Indonesian language subjects in phase D, especially in reading and writing skills. In reading skills, it is expected that students examine the structure (evaluation, description, and reaffirmation) of the response text read and analyze the linguistic aspects (active sentences, task words, and judgment sentences) of the response text read. Then from writing skills, it is expected that students can write response texts (praise, criticism) by paying attention to structure and language.

This research emphasizes information in the form of utterances or sentences in comments about social criticism of violence cases on the @Askrlfess base account which is classified into illocutionary speech acts in pragmatics studies. The sentences written in the comments about social criticism of violence cases in the @Askrlfess base account can be used as examples of opinion descriptions in the text description structure in the response text. One example of data that can be included in the response text is "Remember we have self-control. We can't control people's opinions but we can take care of ourselves by not opening up opportunities for people to bully". The case of violence uploaded on the @Askrlfess base account can be used as an example of a case that is raised as a topic in response text material. In addition, students can know the linguistic characteristics of response texts that can be seen from the types of illocutionary speech acts in comments on social criticism of violence cases in the @Askrlfess base account, namely, (a) using conjunctions ; (b) using suggestion sentences ; (c) using active sentences; and (d) using description sentences. One of the data that can be used as a sentence in the response text is "Don't get emotional first. It would be better to know from many angles", which is a suggestion sentence in the response text.

Conclusion

This research was conducted with the following steps: 1) collecting data in the form of Twitter netizen comments related to cases of violence using the simak catat technique; 2) testing the validity of the data using data triangulation ; 3) analyzing data in the form of Twitter netizen comments related to cases of violence using pragmatic and intralingual pairing methods; and 4) linking the data that has been analyzed to the theory used. Based on the steps that have been taken, researchers found speech in public opinion against violence on the base twitter account @Askrlfess 1) 58 forms of illocutionary speech acts were found, namely: a) assertive speech acts function as stating 5 utterances and telling 5 utterances; b) directive speech acts function as prohibiting 11 utterances, commanding 5 utterances, begging 3 utterances, advising 7 utterances, and inviting 2 utterances; c) expressive speech acts function as insinuating 2 utterances, criticizing 2 utterances, thanking 4 utterances, apologizing 3 utterances, praising 3 utterances, and expressing condolences 3 utterances; and d) commissive speech acts function as threatening 2 utterances and swearing 2 utterances; 2) there are 4 progressive educational values contained in public opinion against violence on the @Askrlfess twitter base account, namely (a) religious values in the form of sowing reaping law, filial piety, and gratitude to Allah SWT; (b) democratic values; (c) independent values in the form

of curiosity; and (d) sensitivity values in the form of social care and love of peace; and 3) speech in public opinion against violence on the @Askrlfess twitter base account has relevance to phase D Indonesian language learning materials, namely on response text material. This research can be said to be research that contributes to the study of pragmatics. This research is expected to be a source that provides an understanding of language use in social media, especially in understanding illocutionary speech acts.

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