

**AN ANALYSIS OF ILLOCUTIONARY ACT BY NUSEIR YASSIN IN DEDDY CORBUZIER PODCAST**

**THESIS PROPOSAL**

**By**

**Muhammad Baydawi Prayudi**

**NPM.201906008**

**ENGLISH LITERATURE**

**FACULTY OF LETTERS**

**UNIVERSITAS ABDURACHMAN SALEH SITUBONDO**

**2023**

**DECLARATION OF AUTHORSHIP**

I. hereby declare it

1. This thesis is entitled An Analysis of Illocutionary Act by Nuseir Yassin in Deddy Corbuzier Podcast is result of my own work and are not written in collaboration with others or does it include, without due credit, the work of others.

2. If in the future it is found that this thesis is the result of plagiarism, then Iam ready to do and accept all legal consequences that may be imposed on me.

Situbondo, August 2023

The researcher,

Muhammad Baydawi Prayudi

NPM. 201906008

**APPROVAL SHEET BY THESIS ADVISORS**

Hereby certify that Muhammad Baydawi Prayudi's undergraduate thesis has been approved by thesis advisor for further approval by the Board of Examiners.

Situbondo, August ,2023

Advisor, Co-advisor,

Nine Febrie N., S.Pd., M.Pd. Ahmad Yusuf F., S.S.,M.Hum

NIDN 0709028601 NIDN. 0722059001

Acknowledged by,

Dean of Faculty of Letters

Ahmad Yusuf F., S.S., M.Hum.

NIDN. 0722059001

**APPROVAL SHEET BY THE BOARD OF THESIS EXAMINERS**

Hereby declares that Muhammad Baydawi Prayudi's undergraduate thesis entitled An Analysis of Illocutionary Act by Nuseir Yassin in Deddy Corbuzier Poadcast has been analyzed and approved by the Council of Examiners as a requirement for obtaining a bachelor's degree literature in English Studies.

Situbondo, August , 2023

Board of Thesis Examiners

Chair : Yopi Thahara. S.S., M.Hum. ( )

NIDN. 0721018702

Members : Dwi Taurina Mila W., S,Pd., M.Pd. ( )

NIDN. 0718108201

Nine Febrie Novitasari, S.Pd., M.Pd. ( )

NIDN 0709028601

Ahmad Yusuf Firdaus, S.S., M.Hum ( )

NIDN. 0722059001

Acknowledged by

Dean of Faculty of Letters

Ahmad Yusuf Firdaus, S.S., M.Hum.

NIDN. 0722059001

**DEDICATION SHEET**

I dedicate this thesis to:

the two unsung heroes My father Sudaryit and my mother Siti Aisyah, my twin brotthers Muh Adimul Fahmi Hidayatullah and Muh Idamul Fahkri Hidayatullah. And all my family and friends who always support me. And Rizqiya Islamiyah who give me support and motivation complete this thesis.

**MOTTO**

**“Take His Place, Walk His Way, Do His Work”**

***-Khr. Muhammad Kholil As’ad-***

**ABSTRACT**

Prayudi, Muhammad Baydawi (2023) *“An Analysis of Illocutionary Act by Nuseir Yassin in Deddy Corbuzier Poadcast”.* Thesis, English Study Program, Faculty of Letters, universitas Abdurachman Saleh , Situbondo.

This study analyzes illocutionary acts in the dialogue between Nuseir Yassin and Deddy Corbuzier. The purpose of this research is to identify the types of illocutionary act used by Nuseir Yassin and describes the function of the illocutionary act used by Nuseir Yassin in the Poadcast Deddy Corbuzier.

This research use the Yule theory (1996) to determine the types of illocutionary acts and to determine the functions of illocutionary acts used in the Nuseir Yassin dialogue and this research use descriptive qualitative method. The data source used is the poadcast video by Nuseir Yassin and Deddy Corbuzier which was carried on Deddy Corbuzier’s Youtube Channel in 2023. Researcher also use Spradley’s technique of analysis. The instrument is the researcher himself who collects, identifies, and describes the data.

The results of this study indicate that there are three types of illocutionary acts used in Nuseir Yassin's dialogue, namely a representative which has a function of 56 data statements, 2 data facts, 2 data conclusions, and 8 data descriptions. Expressive that works for pleasure 3 data, likes 5 data, dislikes 2 data, joy 1 data, sadness 1 data. Directive which has the function of ordering 1 data , requesting 1 data, suggesting 5 data.

It can be concluded that Nuseir Yassin made statements through his experience as a content creator who often creates content in foreign countries, Nuseir Yassin stated many statements about himself and shared a lot of knowledge in the videos he made on his social media and in this podcast Nuseir Yassin and Deddy are both content creators who are active on their social media, interviews are the method used to run podcasts.

In most conversations, as presented in this study and previous studies, the most dominant type of illocutionary act is representative. declaration and commissive.

**Keywords**: *Nuseir Yassin, Illocutionary Acts, Speech Acts*.

**ABSTRAK**

Prayudi, Muhammad Baydawi (2023) “*An Analysis of Illocutionary Act by Nuseir Yassin in Deddy Corbuzier Poadcast*”. Skripsi, program Study bahasa Inggris, Fakultas Sastra, Universitas Abdurachman Saleh Situbondo.

Penelitian ini menganalisis tindak ilokusi dalam dialog antara Nuseir Yassin dengan Deddy Corbuzier. Tujuan dari penelitian ini adalah untuk mengidentifikasi jenis-jenis tindak ilokusi yang digunakan oleh Nuseir Yassin dan mendeskripsikan fungsi tindak ilokusi yang digunakan oleh Nuseir Yassin dalam Deddy Corbuzier poadcast.

Penelitian ini menggunakan metode kualitatif deskriptif. Sumber data yang digunakan adalah ucapan yang di gunakan oleh Nuseir Yassin yang dilakukan pada tahun 2023 yang diambil dari YouTube. Penelitian ini menggunakan teori Yule (1996) untuk menentukan jenis tindak ilokusi dan untuk menentukan fungsi tindak ilokusi yang digunakandalam dialog Nuseir Yassin. Peneliti juga menggunakan teori Spradley (1980) sebagai teknik analisis data. Instrumennya adalah peneliti sendiri yang mengumpulkan, mengidentifikasi, dan mendeskripsikan data.

Hasil penelitian ini menunjukkan bahwa ada tiga jenis tindak ilokusi yang digunakan dalam pdialognya Nuseir Yassin yaitu representative yang memiliki fungsi pernyataan 56 data, fakta 2 data, kesimpulan 2 data, dan deskripsi 8 data. Ekpressive yang berfungsi untuk kesenangan 3 data, suka 5 data, tidak suka 2 data, kegembiraan 1 data, kesedihan 1 data. Directive yang memiliki fungsi memerintahkan 1 data , permintaan 1data, saran 5 data.

Dapat disimpulkan bahwa Nuseir Yassin membuat pernyataan melalui pengalamannya sebagai seorang konten kreator yang sering membuat konten di luar negeri, Nuseir Yassin banyak menyatakan pernyataan tentang dirinya dan banyak berbagi ilmu dalam video yang dibuatnya di media sosialnya dan di podcast ini. Nuseir Yassin dan Deddy sama-sama merupakan konten kreator yang aktif di media sosialnya, wawancara menjadi metode yang digunakan untuk menjalankan podcast.

Dalam sebagian besar percakapan, seperti yang disajikan dalam penelitian ini dan penelitian-penelitian sebelumnya, tipe tindak ilokusi yang paling dominan adalah representatif, Dari segi fungsinya, fungsi asersi merupakan fungsi tindak ilokusi yang paling dominan, sedangkan tipe tindak ilokusi yang paling sedikit terdapat adalah tipe deklarasi dan komisif.

***Kata Kunci****: Nuseir Yassin, Tindak Ilokusi, Tindak Tutur.*

**ACKNOWLEDGMENT**

All praise to Allah SWT who has bestowed His mercy and grace on the researcher life. Sholawat and greetings are poured out to our Prophet Muhammad SAW, his companions and all of his followers, this thesis entitled "An analysis of Illocutionary Act by Nuseir Yassin in Deddy Corbuzier Poadcast" has been completed on time.

The researcher would like to express his deepest gratitude to:

1. Nine Febrie N., S.Pd., M.Pd. and Ahmad Yusuf F., S.S., M.Hum. as research advisors and co-advisors for their valuable assistance, advice and patience during the preparation and completion of this thesis.

2. All lecturers of the Faculty of Letters who have taught and educated researcher while the researcher is studying at Universitas Abdurachman Saleh Situbondo.

3. Parents and families of researchers who always take good care of them researcher.

4. Research friends who have always provided assistance and support during this time complete this research.

5. Motivator researchers who always provide motivation and inspiration to complete this research.

Finally, the researcher would like to thank profusely to all parties who have provided assistance criticism and positive input for the improvement of this thesis.

Researcher

**TABLE OF CONTENTS**

**COVER.................................................................................................................**

**DECLARATION OF AUTHORSHIP ............................................................ i**

**APPROVAL SHEET BY THESIS ADVISORS ............................................ ii**

**APPROVAL SHEET BY THE BOARD OF THESIS EXAMINERS ......... iii**

**DEDICATION SHEET ................................................................................... iv**

**MOTTO ........................................................................................................... v**

**ABSTRACT ...................................................................................................... vi**

**ABSTRAK........................................................................................................ vii**

**ACKNOWLEDGMENT ............................................................................. viii**

**TABLE OF CONTENTS ............................................................................... ix**

**LIST OF FIGURE …………………………………………………………… xi**

**LIST OF ABBREVIATION ......................................................................... xii**

**LIST OF APPENDIXES............................................................................... xiii**

**CHAPTER I INTRODUCTION**

1.1 Background of the study................................................ 1

1.2 Research Question......................................................... 5

1.3 Research Objectives........................................................ 5

1.4 Scope of Discussion....................................................... 6

1.5 Significanses of Research.............................................. 6

**CHAPTER II REVIEW OF LITERATURE**

2.1 Pragmatics...................................................................... 7

2.2 Speech Act...................................................................... 8

2.2.1 Locutionary Act........................................................... 8

2.2.2 Illocutionary Act.......................................................... 9

2.2.3 Perlocutionary Act....................................................... 10

2.3 Classification of Illocutionary act ........................... ..... 10

2.3.1 Declaration……………………………………………. 10

2.3.2 Representative………..…………………………………11

2.3.3 Expressive……………………………………………. 11

2.3.4 Directive……………………………………………… .12

2.3.5 Commisive……………………………………………. 12

**CHAPTER III RESEARCH METHOD**

3.1 Research Design............................................................. 14

3.2 Research Data and Data Source..................................... 14

3.3 Research Instrument....................................................... 15

3.4 Techniques of Data Collection....................................... 15

3.5 Techniques of Data Analysis.......................................... 15

**CHAPTER IV FINDING AND DISCUSSION**

4.1 Findings:........................................................................ 19

4.2 Discussion:.................................................................... 32

**CHAPTER V CONCLUSION AND SUGGESTIONS**

5.2 Conclussion.................................................................... 36

5.2 Suggestions..................................................................... 37

**REFERENCE.......................................................................................**

**LIST OF FIGURE**

Table 3.1 Dominain Analysis........................................................................... 15

**LIST OF ABBREVIATION**

T= Types

F= Function

T1: Representative

T2: Expressives

T3: Directive

F1: function for first type

F2: Function for second type

F3: Function for third type

A : Assertion

F : Fact

C : Conclution

D : Descreption

P : Pleasure

L : Like

D : Dislike

J : Joy

S : Sorrow

C : Command

R : Request

S : Suggestion

**LIST OF APPENDIXES**

Appendix 1 Figure of Domain Analysis........................................................... 15

Appendix 2 The Data of Types and Functions of Illocutionary Act.................. 20

**CHAPTER I**

**INTRODUCTION**

The research is about; the researher explains the introduction of the research, such us; background of the study, research questions, research objectives, scope of discussions, and significance of researchs.

* 1. **Background of Study**

Pragmatics is a branch of linguistics that is increasingly recognized today, even though in twenty years this knowledge is rarely or almost rarely used or reviewed by linguists. because linguists are aware of the importance of this knowledge for human civilization, that efforts to uncover the nature of language will not produce the expected results without an understanding of pragmatics, namely how language is used in communication.

According to Yule (1996: 3), pragmatics is the study of meaning as communicated by the speaker (or the writer) and interpreted by the listener (the reader). This pragmatic study deals with linguistics which is continuous with syntax and meaning intersects with semantics. Pragmatics limits its study to the use of language which cannot be separated from its context. Based on several expert opinions that have been submitted, it can happen that pragmatics is the science of language that studies the meaning of utterances which are closely related to context. The advantage of learning language through pragmatics is that one can talk about people's intended meaning, their assumptions, their goals or objectives, and the kinds of actions (eg, requests) they perform when they speak. This concept is very difficult to analyze in a consistent and objective manner.

Just as two friends talking may imply some things and infer some things without providing clear linguistic evidence that we can point to as explicit.

The source of the 'meaning' of what is communicated. Pragmatics is the study of speaker‟s meaning. With pragmatics, people can talk people‟s intended meanings, their assumption, their purposes or goals, and the kinds of action that they are performing when they speaks (Yule, 1996: 4).

According to Searle (1969: 16), speech act is the basic unit of linguistic communication. Speech acts (speech act) is a theory that examines the meaning of language based on the relationship between utterances and actions performed by speakers. Speech acts are pragmatic elements that involve speakers and listeners or writers and readers and what is being said. According to Austin in Dianty (2017: 2) states that speech acts is a theory in which to say something is to do something. Speech act theory explain how speakers use language to accomplish intended actions and how hearers infer intended meaning form what is said. Speech act is the people expression of something by utterance.

Most of us do not just produce well-formed utterances for nothing. We form speech with some kind of function in mind. Also illocutionary is an action where the main intention of the speaker is for the listener to understand the purpose of the speaker. Yule (1996; 48) illocutionary acts are performed through the communicative power of an utterance. We may say a word to make statements, offers, and explanations, or for some other communicative purpose. This is also known as illocutionary power. Illocutionary speech is very important because it is closely related to which speech acts are used by people when communicating. To look for illocutionary acts, we can look in books, novels or social media that present conversations, because there are many illocutionary acts in conversation.

The researcher found several previous studies related to this thesis,they have same topics but different object. The first previous study from Fivi Wardaningsih (2018) she is student of English Education Faculty of Tarbiyah Science and Teacher Training State Islamic University of Sumatra medan. ***”The Analysis of Illocutionary Act on the Tenth Grade Students in Speaking Skill at MAS PAB-1 Sampali “***This research was conducted to find out the type and dominantly type of Illocutionary Acts on the tenth grade students in speaking skill at MAS PAB-1 Sampali. The sample of this research was the tenth grade of MAS PAB-1 Sampali which consisted of 8 students. This research was applied by using descriptive qualitative design. The qualitative data were taken from observation sheet, and diary notes and this research using theory by George Yule.

The second previous study from Haya Zafirah (2019) she is from the Fakultas Tarbiyah Dan Keguruanuniversitas Islam Negeri Ar-Raniry Banda Aceh ***“An Analysis Of Illocutionary Acts In Nouman Ali Khan’s speeches”*** This study investigates the use of illocutionary acts in Nouman Ali Khan’s speeches. The aims of this study are not only to identify the types of illocutionary acts, but also to analyze the functions of the types of illocutionary acts found in the speeches. This study used descriptive qualitative method in conducting the research. The data were collected using the textual analysis and open coding then they were classified into some categories based on John. R. Searle’s theory.

The third previous study from Lavenia Dianty (2017) she is from English Letters Department Islamic Education And Teacher Training Faculty The State Islamic Institute Of Surakarta***“An Analysis Of Illocutionary Acts Performed By The Main Character In Divergent Movie By Neil Burger 2014”***  The researcher uses content analysis which focus on analyzing types of illocutionary acts and the dominantly of types of illocutionary acts in Divergent movie carred out by the main character. The researcher uses descriptive qualitative method to describe and analyze the selected of illocutionary acts which are watching movie and then classifies them according to John R. Searle‟s concept types of illocutionary acts.

Many social media present dialogue or conversation, one of which is podcasts. Podcasts are audio recordings that can be listened to by the general public via the internet. In contrast to radio, which must be carried out and broadcast live on a certain frequency. However, podcasts can be implemented at any time and can be listened to through various existing electronic media. Podcasts discussing a specific topic, such as business or travel can be listened to. Podcasts are widely used by the public to listen to news, knowledge, and share knowledge that is repeatable.

Many podcasts present science or news that are currently viral or in the past, one of which is Deddy Corbuzier's podcast. Because this podcast discusses current conditions in Indonesia, the latest news, inspirational stories and other sides of sources that are not widely known by the public. podcasts deddy corbuzier whith Nuseir Yassin is an audio recording that discusses beauty, events, and things that are popular in Indonesia. in this podcast there are many controversial things, one of which is about religion from Nuseir Yassin as well as his ambition to reconcile Palestine and Israel. And I chose Nuseir Yassin as the object because previously no one had researched Nuseir Yassin using illocutionary acts.

Researchers found several gaps based on previous studies such as in the first previous study from Fivi Wardaningsih (2018) wich focus on type and dominantly type of illocutionary act. and the second previous study from Haya Zafira (2019) which focused on the type and function of illocutionary act. and the third previous study from Lavenia Dianty (2017), which only focused to types and dominantly of types of illocutionary act, the researchers will focus on the types of illocutionary acts and their functions contained in the talks of guest stars on Deddy Corbuzier's podcast, researchers will use George Yule's theory as the core theory and John Searle as a reinforcement theory from the previous theory.

**1.2 Research Questions**

The research questions of this research are;

1. What types of illocutionary acts are used by Nuseir Yassin in the Deddy Corbuzier’s podcast?

2. What are the functions of illocutionary acts used by Nuseir Yassin in Deddy Corbuzier’s podcast?

**1.3 Research Objective**

The research objectives of this research are;

1. To clasify the types of illocutionary acts used by Nuseir Yasin in the Deddy Corbuzier’s podcast.

2. To find out the functions of illocutionary acts used by Nuseir Yassin in the Deddy Corbuzier’s podcast.

**1.4 Scope of Discussion**

In this study, the researcher describes the types of illocutionary acts along with the functions of illocutionary acts and the data source will be taken from Deddy Corbuzier Close The Door podcast. in this study is limited to types and functions of illocutionary to answeresearch questionr the researcher using Yule's theory.

**1.5 Significance of Research**

The researcher hopes that this research can provide useful information for Faculty of Letter students and next researchers. The significance of this research can be seen as follows;

for Faculty of Letter students this research hope can give information about speech acts especially illocutionary acts, as well as add insight and skills in speaking And for the next researcech this research can train in develop the knowledge for next writers about speech acts and become a guide or reference for next research about speech act analysis, more specifically illocutionary acts.

**CHAPTER II**

**REVIEW OF LITERATURE**

This chapter the theory used to analyze the data, The theory consist of the major field which are pragmatic such us; pragmatic, context, speech act, classification of illocutionary act.

**2.1 Pragmatics**

According to Yule (1996; 4), Pragmatics is the study of the relationship between linguistics forms and users of those forms. only pragmatics allows humans to enter into the analysis. Pragmatic study is the study of language that examines how language is used to communicate. Pragmatics is complementary, which means that the study of language is carried out both separately from the formal system of language and from parts that complement it. Of course, pragmatics has its own function and parts because if you look at the source of pragmatics itself, it comes from linguistics and linguistics has very many branches of knowledge, not just pragmatics, for example syntax and semantics.

Talking about pragmatic functions is of course inseparable from how language is processed, the pragmatic function is to study the utterances or functions of language rather than its form or structure. In other words, pragmatics leans more towards functionalism than towards formalism. Yule (1996; 4), Said pragmatics is interesting because it is about how people understand each other linguistically, but that can be frustrating field of study because it requires us to understand people and what is going through their minds.

**2.2 speech acts**

A speech act is the utterance of a sentence to state that the intention of the speaker is known to the ear. Speech acts are part of speech events, and speech events are part of speech situations. Speech acts are included in pragmatic studies where from time to time they always develop, speech acts aim to achieve what someone wants to achieve by using words by identifying what they need to make a statement that is successful or has an intention that is understood Yule (2006: 118).

Austin (1996) in cutting (2002: 16), states speech acts as actions taken in saying something, speech acts performed when an utterance is produced can be analyzed at three different levels. The use of speech acts to describe actions such as 'asking', 'ordering', asking' or 'telling'. We can define a speech act as an action performed by a speaker with utterances. Speech act is divided into three dimensions including locutionary, illocutionary and perlocutionary Yule (1996: 48)

**2.2.1 Locutionary Act**

Locutionary act is the basis of speech, or produces linguistic meaning of expression. If you have difficulty with actually forming the sounds and words to make A means utterance in Yule (1996: 48). An illocutionary act is the act of saying something in its full normal sense which is called a locutionary act, locutionary act or full utterance . Of course mainly to clarify and distinguish it from other actions that will be Austin's main concern (1962: 94). cutting (2002: 16) said locutionary what is said the form of the words spoken.

**2.2.2 Illocutionary Act**

Illocutionary acts are carried out through the communicative power of an utterance. We may say to make statements, offers, and explanations, or for some other communicative purposes. This is also commonly known as the power of illocutionary speech Yule (1996: 48). So in this illocutionary act it can be said by pronouncing a word that is not the same as its meaning or pronouncing a word whose meaning is ordering. Illocution is also an utterance besides functioning to say or inform something, it can also be used to do something. Illocutionary acts are referred to as The Act of Doing Something. Illocutionary acts are very difficult to identify because first you have to consider who the speaker and addressee are, when and where the speech act occurs, and so on. Thus the illocutionary act is a central part of understanding speech acts. This illocutionary act may be very difficult to find because we might be fooled by other people's speech, we might think that people speaking to us are using locutionary acts but actually the person is using illocutionary acts here we have to pay close attention to every word conveyed by the speaker .

According to Cutting (2002: 16) states what is done in word pronunciation, word function, specific purpose that is in the speaker's mind. Another example is the speech act of inviting, advising, promoting, ordering, forgiving and apologizing. Beside Searle (1979: 2) Illocutionary are a part of language as opposed to a specific language. This means that illocutionary is a way of interpreting language that is more focused on the meaning of a language and maybe what is meant as an opponent here is the meaning implied in it.

**2.2.3 Perlocutionary**

A speech uttered by someone often has the power of influence (perlocutionary force), or an effect on those who listen to it. This effect or power of influence can be intentionally or unintentionally created by speakers. Speech acts whose utterances are intended to influence the interlocutor are called perlocutionary acts. This action is called the act of affecting someone. According to Yule (1996: 49 ) the perlocutionary act states Depending on the situation, assuming that the listener will recognize the effect you desire. This is also a common ally known as the perlocutionary effect. Of the three dimensions, what is most discussed is the illocutionary force. Indeed, the term 'speech act' is generally interpreted quite broadly to mean only the illocutionary force of an utterance. also Perlocutionary act gives effect to the listener to take an action. Austin (1962: 120) states that saying certain utterances can achieve certain effects.

**2.3**  **Classification of illocutionary Acts**

The author uses illocutionary acts by Yule (1996: 53) One general classification system lists five general types of functions, performed by speech acts: declarative, representative, expressive, directive, and commissive. The following describes the types of illocutionary acts;

**2.3.1 Declaration**

According to Yule (1996: 53) declarations are those kinds of speech acts that change the world via their utterance. the speaker has to have a special institutional role, in a specific context, in order to perform a declaration appropriately. In using a declaration, the speaker changes the world via words.

Example : a. Priest: I now pronounce you husband and wife.

b. Referee: You're out!

c. Jury Foreman: We find the defendant guilty.

**2.3.2 Representative**

According to yule (1996: 53) representatives are those kinds of speech acts that state what the speaker believes to be the case or not. Statements of fact, assertions, conclusions, and descriptions, the speaker representing the world as he or she believes it is. In using a representative, the speaker makes words fit the world (of belief).

Representative of fact;

Example :The earth is flat.

Representative of conclusion

Example : Chomsky didn't write about peanuts.

Representative of assertion

Example : It was a warm sunny day.

**2.3.3 Expressive**

According to yule (1996: 53) xpressives are those kinds of speech acts that state what the speaker feels. They express psychological states and can be statements of pleasure, pain, likes, dislikes, joy, or sorrow. they can becaused by something the speaker does or the hearer does, but they are about the speaker's experience. In using an expressive, the speaker makes words fit the world (of feeling).

Expressive of sorrow

Example : a. I'm really sorry!

Expressive of pleasure

Example : Congratulations!

Expressive of joy

Example : Oh, yes, great, mmmm, ssahh!

**2.3.4 Directive**

According to Yule (1996: 54) Directives are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants. They are commands, orders, requests, suggestions, they can be positive or negative. In using a directive, the speaker attempts to make the world fit the words (via the hearer).

Directive of order

Example : Gimme a cup of coffee. Make it black.

Directive of request

Example : Could you lend me a pen, please?

Directive of command

Example : Don't touch that.

**2.3.5 Commissive**

According to Yule (1996: 54) Commissives are those kinds of speech acts that speakers use to commit themselves to some future action. They express what the speaker intends. They are promises, threats, refusals, pledges, and they can be performed by the speaker alone, or by the speaker as a member of a group. In using a commissive, the speaker undertakes to make the world fit the words (via the speaker).

Commisive of promise

Example : I'll be back.

Commisive of pledge

Example : I'm going to get it right next time.

Commisive of refusal

Example : We will not do that.

**CHAPTER III**

**RESEARCH METHOD**

This chapter presents an explanation of the research methodology of the research. which consists of five sub-chapters, namely research design, data sources, and research data, research instruments, tecniques data collection and technique data analysis. research methodology is formulated as follows:

**3.1 Research Design**

This research is a qualitative descriptive research because the data is presented in the form of words, not numbers. Dianty (2017) qualitative methode is a methode which focuses on text image, picture, narration, artfifacts and non-numerical format data. The researcher explain the data taken from script of movie and qualitative methode is a methode which focuses on text image, picture, narration, artfifacts and non-numerical format data. The researcher explain the data taken from script of movie... This study will use qualitative research to analyze the utterances of the main characters in Deddy Corbuzier's podcast. Conversations that contain illocutionary acts are categorized into five types, namely: representative, directive, commissive, declarative, and expressive.

**3.2. Data Source and Research Data Source**

The data source used in this research is Deddy Corbuzier's podcast at Close The Door studio. This podcast is content on the YouTube channel "Deddy Corbuzier". with Nuseir Yassin as a guest star. The title of the poadcast is "Nas Daily, Saya Ditolak Masuk Indonesia" which was published on February 14, 2023 which lasted one hour one minute and six seconds.

According Dianty (2017), data can be in the form of discourse, sentences, clauses, phrases, words, or even morphemes. the data in this research are from Nuseir Yassin sentences contains the illocutionary act.

The main data in qualitative research are words and actions or attitudes from the dialogue. The research is focused on the illocutionary used by the main character, (Nuseir Yassin) in Deddy Corbuzier's (2023) podcast.

**3.3 Research instrument**

Sugiyono (2008: 222) in Dianty (2017) states that in qualitative research, the researcher is the key instrument. in this research, the important instrument is the researcher himself in the data collection procedure.

**3.4 Technique of Data Collections**

Data collection techniques are presented as follows:

1. Watching the podcast.

2. Choosing Nuseir Yassin utterances that contain illocutionary acts.

3. Taking note the utterences of Nuseir Yassin that consist illucutionary act.

**3.5 Technique of Data Analysis**

Researchers will analyze the data using Spradley's theory (1980). Spradley (1980) classifies four steps as data analysis techniques, namely: domain analysis, taxonomic analysis, componential analysis, and analysis of cultural themes.

1. Domain Analysis

Domain analysis is the process of collecting data. Domain analysis can be referred to the cultural domain. Spradley (1980) stated that the cultural domain is a category of cultural meaning that includes other, smaller categories. In this study, the main thing that needs to be analyzed is the type and function of illocutionary acts.

2. Taxonomic Analysis

Spradley (1980) stated that a taxonomy is a set of categories arranged on the basis of a single semantic relationship. The taxonomy shows more relationships among all the terms belonging to the domain. In this case, the researcher will classify the data based on the category. These categories are the types of illocutionary acts in the form of speech and the functions of the types of illocutionary acts.

**Table 2.1 Taxonomy Analysis**

1. Types of illocutionary act

|  |  |  |
| --- | --- | --- |
| No | Types of illocutionary act | Data |
| 1 | Directive |  |
| 3 | Commisive |  |
| 4 | Expressive |  |
| 5 | Declaration |  |

B.functions of illocutionary

|  |  |  |
| --- | --- | --- |
| No | Function of illocutionary act | Data |
| 1 | Command |  |
| 2 | Order |  |
| 3 | Request |  |
| 4 | Suggestion |  |
| 5 | Fact |  |
| 6 | Assertion |  |
| 7 | Conclusion |  |
| 8 | Description |  |
| 9 | Promise |  |
| 10 | Threat |  |
| 11 | Refusal |  |
| 12 | Pledge |  |
| 13 | Pleasure |  |
| 14 | Pain |  |
| 15 | Like |  |
| 16 | Dislike |  |
| 17 | Joy |  |
| 18 | Sorrow |  |

3. Componential Analysis

Spradley (1980) states component analysis is a systematic search for related attributes (components of meaning) by category. In this case, the researcher connects the components that have been classified into a taxonomy of analysis based on their categories. Therefore, the researcher connects the types and functions of illocutionary acts based on their categories.

**Table 2.2 Componential Analysis**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Functions** | | | | | |
| Types | **F1** | **F2** | **F3** | **F4** | **F5** |
| Representative |  |  |  |  |  |
| Directive |  |  |  |  |  |
| Commisive |  |  |  |  |  |
| Declaration |  |  |  |  |  |
| Expressive |  |  |  |  |  |

F1: fact,assertions, conclusions, and descriptions,.

F2: commands, orders, requests, suggestions,

F3: promises, threats, refusals, pledges,

F4: -

F5: pleasure, pain, likes, dislikes, joy, or sorrow, etc.

4. Analysis of Cultural Themes

In analyzing cultural themes that refer to domains, taxonomy and componential analysis are related to one another. Therefore, researchers can draw conclusions from these finding.

**CHAPTER IV**

**FINDING AND DISCUSSION**

In this chapter the researcher presents the finding and discussion of this research. The finding discusses the types and functions of illocutionary acts by Nuseir Yassin in Deddy Corbuzier poadcast. While what is raised in this discussion is the type and function which is further clarified by comparing this research with previous research.

**4.1 Findings: Kinds and Functions of Illocutionary Act**

Researchers use the theory of Yule (1996) as a type of illocutionary act and as a function of illocutionary act. The researcher found three types of illocutionary acts in the words of Nuseir Yassin in Deddy Corbuzier's podcast which collected in seventy five data, namely representative fifty six data, data . In this study, representative is the most dominant type of illocutionary act used in Nuseir Yassin words in Deddy Corbuzier's 2023 podcast.

For resentative, there are fifty six data found according to their functions such as fact, assertions, conclusions, and descriptions. based on the function, the fact statement has two data, assertion has forty four data, conclusion has two data, and the description has eight data. There are twelve data expressives according to

their function, such as pleasure, joy, like, dislike, pain and sorrow. Based on its function, there are three data for pleasure, five data for likes, two data for dislike, one data for joy and one data for sorrow. directive has seven data according to its function such as a command there is one data, a request has one data, a suggestion has five data.

Some of the findings based on the types of illocutionary acts used by Nuseir Yassin in Deddy Corbuzier's podcast will be presented below:

**4.1.1 Representative**

Representative is a speech act that states what the speaker believes to be a case or not. statement of fact, statements, conclusions, and descriptions, are all examples of the speaker representing the world as he or she believes it is. In using a representative, the speaker makes words fit the world (of belief).

1. **Statement of act**

*Datum/Time 00:06:58*

*Deddy: Because it’s a hundred years, right?*

*Nuseir:* ***So, it’s been seventy five years.***

When Nuseir Yassin said, " **So, it’s been seventy five years** " the above words are a statement about the on going war in Palestine and Israel. Previously, Deddy asked Nuseir Yassin that this war had been going on for one hundred years, right? And Nuseir stated that the war between the two countries had been going on for seventy five years. The types of illocutionary acts in this data are **representative** because Nuseir stated his statement regarding the war in the two countries.

Nuseir statement in Deddy's podcast is a reality that exists between the two countries. The function of this illocutionary act is a **statement of fact** because Nuseir expresses his statement based on reality.

*Datum/Time 00:34:07*

*Deddy: why english?*

*Nuseir:* ***because English is international language****.*

When Nuseir Yassin said "English is an international language" the words above were a statement from Nuseir when Deddy asked why it had to be English and a statement from Nuseir because English is an international language. The types of illocutionary acts above are **Representative** because Nuseir stated that English is an international language.

Nuseir statement above in Deddy podcast is a reality and indeed English is an international language. The function of this illocutionary act is a **Fact** because English is indeed an international language.

**b) Statement of Assertion**

*Datum/Time 00:04:22*

*Deddy: I think you support peace?*

*Nuseir:* ***I support peace between Israel and Palestine****. This is the vidio that we make.*

When Deddy asked about peace to Nuseir Yassin regarding the war in Israel and Palestine. Then Nuseir Yassin stated that he supports peace between Israel and Palestine and this was proven by Nas Daily. The type of illocutionary act is **representative** because Nuseir stated that he supports peace between the two countries.

And in the conversation above, Nuseir made a statement regarding the statement submitted by Deddy to him regarding peace. The function of the illocutionary act above is **assertion** because Nuseir Yassin stated that he supports peace between Israel and Palestine.

*Datum/Time 00:12:48*

*Nuseir:* ***making content is hard.***

*Deddy: I know.*

When Nuseir Yassin stated that creating content was very difficult, and Deddy agreed with that and at that time Nuseir Yassin was creating content in Bali. The type of illocutionary act in this data is **representative** because it illustrates a statement that creating content is very difficult.

In the discussion above, Nuseir stated that creating content is very difficult and it is necessary to find a suitable topic from where it will be made. The function of the illocutionary act above is **assertion** because Nuseir Yassin stated to Deddy that making content is difficult.

*Datum/Time 00:23:41*

*Deddy: you have a vidio about indonesian village that cannot hear?*

*Nuseir:* ***yes, a village with avery hight percent of deaf people****.*

When Deddy asked about a village in Indonesia where the majority of the population could not hear (suffering disabilities) and Nuseir said "yes, the village with a very high percent of deaf people," Nuseir said he was making content in one of the villages in Indonesia with a high level of hearing impairment. the brackets are very high. The type of illocution above is **representative** because Nuseir made a video about that village.

The conversation above was stated by Nuseir regarding the village in one of his contents in Nas Daily. The function of this illocutionary act is **assertion** because Nuseir told Deddy about a village where the percentage of deafness is very high.

*Datum/Time 00:57:17*

*Deddy:I have a question for you,*

*Nuseir: yes,*

*Deddy:hypocried one, how about your shoes or your wallet, that skin right*

*Nuseir:* ***no it is not skin, I also dont do that.***

When Deddy asked Nuseir "hypocrite, what about your shoes or wallet, it's leather right" Deddy assumed that Nuseir's shoes and wallet were made of animal skins then Nuseir replied "no it's not leather, I didn't do that either" then Nuseir stated that he does not use accessories made of animal skins, this type of illocutionary is **representative** because nusier stated that he did not use shoes and wallets made of animal skins to Deddy.

In the dialogue with Deddy it was stated that Nuseir's shoes and wallet were not made of animal skins, Nuseir Yassin stated that he did not use shoes and wallets made of animal skins because he could not perform the illocutionary function. This is included in **assertion** because Nuseir stated that he did not wear shoes and wallets made of animal skins.

1. **Statement of Conclusion**

*Datum/Time 00:36:05*

*Nuseir* ***: so, you should say good bye to the ones around you, cause they are not gonna lift you up.***

When Nueir Yassin stated to Deddy "so, you should to say good bye tothe one around you, cause they are not gonna lift you up" because everyone around you is not necessarily able to make you develop. One key to success is having to unfriend those around you, this the type of illocutionary act is **representative** because Nuseir give conclution.

As Nuseir Yassin told me one part of the key to success is unfriending you. This function is included in **conclusion** because Nuseir provides conclusions about saying good bye to people around you.

*Datum/Time 00:39:41*

*Nuseir :* ***so, prophet Muhammad SAW left Mecca to Medina to go and tell them about islam and then the people in medina said yes, we like this,*** *so we become moslem. And he get more followers in islam and then come back to Mecca.*

*Deddy: because still accepted there*

*Nuseir: yah...and become stonger*

*Deddy: become stronger*

*Nuseir: yah.....*

When Nuseir Yassin stated about "so the prophet Muhammad SAW left Mecca to Medina to go and told them about Islam and then the people in Medina said yes, we like this, so we become Muslims. And he gets more followers in Islam and comeback to Mecca” Nusier Yassin concluded that one of the keys to his success was having to leave his home and concluded through the history of the Prophet Muhammad. This type of illusory act is **representative** because Nuseir Yassin stated that one of the keys to success is leaving your residence.

And when Nuseir Yassin concludes the definition of leaving home and concludes through the history of the prophet Muhammad. This illocutionary function is **conclution** because Nuseir deduces number 4 from the key to success according to him.

**c) Statement of Description**

*Datum/Time 00:09:11*

*Deddy: you are caribbean citizenship,how many citizenships do you have?*

*Nuseir:* ***two, did you know I want to come to indonesia, But I can’t, even though Iam a moslem. I cannot enter. So what I did? I bought another passport. I bought passport a Caribbean passport. And now a Caribbean passport is OK and now Iam here with Caribbean passport.***

When Deddy asked about how many citizens you have, then Nuseir Yassin explained about the number of nationalities. Then Nuseir Yassin stated he had two nationalities and he made it to enter Indonesia because he could not enter Indonesia using his country's passport, this type of illocutionary was included in the **representative** because he explained his two nationalities.

In the conversation above, Nuseir Yassin stated that he entered Indonesia using a Caribbean passport. This illocutionary function is included in the **description** because Nusseir described when he wanted to enter Indonesia.

*Datum/Time 00:52:26*

*Deddy:so milk? dairy....no.... vegan no?*

*Nuse****ir:*** *No****, then vegetarian...milk is ok, egg s ok, very easy.***

When when Deddy asked Nuseir "So milk? Dairy.....no....vegan no?" then Nuseir answered "No" then Nuseir continued his explanation "then vegetarian...milk is ok, eggs are ok, very easy" this type of illocutionary act data is **represntative** because Nuseir explains about the food consumed by vegetarians.

In the conversation above, Nuseir Yassin describes the food eaten by vegetarians. The function of this illocutionary act is **description** because Nuseir describes the food consumed by vegetarians.

*Datum/Time 00:52:35*

*Nuseri:* ***then pescatirian milk, egg and fish***

*Deddy: fish that is including everything in sea?*

*Nuseir: everyting*.

When Nuseir yassin said "than pescatarian milk, egg and fish" to Deddy regarding the post-dance group which pescatarian is one level below vegetarian because the pescatarian only adds fish and Deddy asked "fish that includes everything in sea?" then answered "everithing". This type of illocutionary data is **representative** because Nusier Yassin stated that Posttarians consume fish.

The conversation above shows Nuseir Yasin describing the pescatarian in which the pescatarian consume milk, eggs and fish. The function of this illocution is **description** because Nuseir Yassin describes the types of food eaten by pescatarian people.

**4.1.2 Expression**

Expressives are those kinds of speech acts that state what the speaker feels. They express psychological states and can be statements of pleasure, pain, likes, dislikes, joy, or sorrow. They can be caused by something the speaker does or the hearer does, but they are about the speaker's experience. In using an expressive, the speaker makes words fit the world (of feeling).

**a)Statement of Pleasure**

*Datum/Time 00:49:40*

*Nuseir: so unfortunately,I dont have time to see it, but I saw people of jakarta with nas summit, we just held it for the first time here* ***and it’s alot of fun. 800 people, I met you, it’s so fun.***

When Nuseir said to Deddy "but I see people of Jakarta with nas summit that is the first time here and at all fun 800 people, I meet you it's so fun" Nuseir Yassin felt happy when he met Jakarta people. This type of illocutionary act is **expression** because Nuseir stated that he was happy to meet Jakartans.

The above statement states that Nusier Yassin expressed his pleasure to Deddy when he met Jakartans in his podcast, the function of this illocution is **pleasure** because Nuseir expresses himself in a happy state.

**b) Statement of Like**

*Date/Time 00:49:52*

*Nuseir:* ***I love the energy***

*Deddy: yah...it’s great, right?*

When Nuseir Yassin stated "I love the energy," Nuseir really liked the energy of the people in Jakarta. This type of illocutionary act is **expressive** because Nusier shows himself to express that he likes the energy of the people in Jakarta.

The above statement was expressed by Nuseir Yassin to Deddy about himself who likes the energy of the people in Jakarta. This illocutionary function includes **like** because Nuseir expresses his fondness for the energy of the people of Jakarta.

*Datum/Time 00:56:07*

*Nuseir****:*** *my girlfriend, my partner she is vegetarian for 12 year, and evrytime we went to dinner to gether she ordered vegetarian and I order meat then I taste my meat then I taste vegetarian food and I oh like it more,* ***I ike more vegetarian food, I like it more.***

*Deddy: really?*

*Nuseir: yah....*

When Nuseir Yassin stated "I like more vegetarian food, I like it more" to Deddy, Nuseir Yassin explained that he first liked eating vegetarian food and he liked it, this type of illocutionary act is e**xpressive** because Nuseir expressed his preference for vegetarian food.

The above statement was stated by Nuseir Yassin to Deddy regarding the food he prefers, the illocutionary function includes **like** because it shows his preference for the food consumed by vegetarians.

**c) Staement of Dislike**

*Datum/Time 00:29:07*

*Deddy: oh my god, this not the problem*

*Nuseir: yes, I agree with you. This is why we make videos, This is not some thing to be like,* ***I dont like being famous*** *it’s nice to be famous, but I dont makeit because of money It’s because there is education and in one minute I can teach you something that I just learned.*

When Deddy stated "oh my god, it's not the problem" to Nuseir and Nuseir Yassin said "I don't like to become famous" that the reason Nuseir Yassin made content/video about an area he didn't want himself to be famous but he could teach a lesson to people through the videos he makes, this type of illocutionary is **expressive** because nuseir expresses that he doesn't like being famous.

The dialogue above explains that Nuseir Yassin stated that he didn't like being famous, it's just that he wanted to give other people an education through the videos he made, this illocutionary function includes **dislike** because Nuseir Yassin doesn't like himself being famous.

**d)Statement of Joy**

*Datum/Time 00:50:35*

*Nuseir: vegan, vegetarian,pescatarian and a person who eats dead animals,* ***you.***

When Nuseir yassin said to Deddy "vegan, vegetarian, pescatarian and person who eats dead animals, you", Nuseir was joking with Deddy and claiming that Deddy eats dead animals, this type of illocution is **expressive** because Nuseir said the word you to Deddy while feeling happy.

The dialogue above Nuseir is joking with Deddy he states that Deddy eats dead animals, this illocutionary function includes **joy** because Nuseir feels happy when he jokes about Deddy.

**e) Statement of Sorrow**

*Datum/Time 00: 48:01*

*Deddy: so but I think english is very important*

*Nuseir: yah....*

*Deddy: very important*

*Nuseir: and the reason* ***I am sad today we are speaking to you is that in english*** *and all of audient said “ahhh.....skip”*

*Deddy: I don’t know, I think we need put the subtitle.*

When stating about "so but I think english is very important" then nuseir yassin replied "Iam sad to day we are speaking to you is that in english and all of the audience said "ahhh.....skip" nuseir felt sad because he and deyye from earlier spoke in English and the majority watching will skip the video, this type of illocution is **expressive** because Nuseir feels sad because he is having a dialogue in English.

The dialogue above shows that Nuseir Yassin feels sad because he is having a dialogue using English. This illocutionary function is included in **sorrow**, where Nuseir feels sad because he is having a dialogue using English and the majority of the audience will skip the video.

**4.1.3 Directive**

**Directives** are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants. They are commands, orders, requests, suggestions. they can be positive or negative In using a directive, the speaker attempts to make the world fit the words (via the hearer).

**a)Statement of Command**

*Datum/Time 00:54:50*

*Nuseir:* ***you love meat, look at your body!***

When Nuseir yassin says "you love meet, look at your body" nuseir tells deddy to look at his own body, this type of illocution is **directive** because Nuseir tells deddy to do what he says.

The dialogue above says that Nuseir yassin ordered Deddy to look at his own body because Deddy is a body builder who always eats meat, this illocutionary function is included in the **command** because Nuseir ordered Deddy to look at his own body.

**b)Staetement of Request**

*Datum/Time 00:51:10*

*Nuseir: is it a real thing*

*Deddy: you made it up? What?*

*Nuseir:* ***chek it out, frutarian, something like that, double check,*** *but it is very-very rare and crazy.*

When asking Nuseir Yassin, “You made it up? What?” regarding the Frutirian people who only eat fruit and Nuseir answered "check it out, frutarian, something like that, double check, but it' is very-very rare and crazy" then Nuseir begged Deddy to check it on his cell phone, this type of illicit is a **directive** because Nuseir states that the Frutians only eat fruit.

In the conversation above, Nuseir Yassin asked Deddy to check on his handphone about the frutirianism person. The function of illocutionary act is **request** because Nuseir asked to check his phone.

**c) Statement of Suggestion**

*Datum/Time 00:24:18*

*Nuseir:* ***I think more people in indonesia need to do that, you need to build your own Nas Daily, we need one hundred nas.***

When Nuseir Yassin gave suggestions in Deddy's podcast "I think more people in Indonesia need to do that, you need to build your own Nas Daily, we need one hundred nas" Nuseir advised Indonesians to have the Indonesian version of the daily nas because it is very important to build a future front of Indonesia through the media, this type of illocutionary is **directive** because Nuseir advises Indonesians to create useful content like nas daily.

In the statement above, Nuseir Yassin suggests that Indonesians can develop their knowledge through the media so that there are many useful things for residents in Indonesia, this illocutionary function is a **suggestion** because Nuseir Yassin suggests that Indonesians should create useful content such as Nas Daily

**4.2.** **Discussion**

In this section the researcher explains the results of his findings and compares his findings with previous research to find out the differences and similarities of the studies.

In this study, only three types were found, namely representative, expressive and directive because in the podcast asking several questions, which are included in representative speech acts usually appear when the person being asked wants to tell a fact, give a statement, conclude something and explain something. Expressive illocutionary acts arise from the speaker's statement when answering questions while expressing his feelings and directions arise when the guest star utters a word that makes the listener do something for him.

Total number of data in illocutionary acts is 75 data of three types, namely representative 56 data, 12 expressive data and 7 directive data. and the most dominant used by Nuseir Yassin in Deddy Corbuzier's podcast is representative with an assertion function with 46 data and a description of 8 data because Deddy states things that make nuseir assertion and descriptions of something about himself or things related to him and type that is least using in Deddy Corbuzier's podcast by Nuseir Yassin is directive with function command with 1 data and 1 data request because in his dialogue with Deddy rarely questions lead to commands and requests so Nuseir Yassin rarely uses directive types in his dialogue.

In this study, the researcher compared this research with the previous research contained in chapter one. The first research is from Fivi Wardaningsih (2018) She analyzes the types of illocutionary acts, the most dominant illocutionary acts, and the dominant illocutionary acts used by Sampali MAS PAB-1 students. The result of the data analysis showed that the most dominant type of illocutionary acts used by students in speech from 8 (eight) students was Directives with 73 utterances and total prcentage 44,5%. It was showed from the five types of illocutionary acts, from students utterances in speech students and from all speech, there were 164 utterances providing illocutionary acts. They were Directive (73 utterances) Representative (59 utterances) Declarative (12 setences) Commissive (11 utterances) Expressive (9 utterances). The similarity of the previous research with this research is speech because in the previous research the researcher examined the speeches of the speeches of Sampali students and their friends and while in this research the researchers examined the speeches of Nuseir with Deddy and and the difference between previous research and this research is data the most dominant because between previous research and this research different in the context and delivery of speech so that it influences the type of illocutionary act, in previous research the context was between students giving speeches in front of their friends and teachers and single speaker while in this study the context was between Nuseir and Deddy the same and was an interview.

The second study is Haya Zafira (2019) She analyzed type and function of illocutiojnary acts in nouman ali khan’s speeches, The results of this study showed that there were four types of illocutionary acts; representatives, directives, commissives and expressives. The representatives was the most dominant types of illocutionary act appeared in the speeches, 306 utterances with five functions; informing, stating, describing, reminding and concluding. Then, the second most frequently types of illocutionary act appeared in the speeches was directives, 144 utterances with five functions; suggesting, commanding, inviting, forbidding and questioning. commissives occurred in 22 utterances with two functions; promising and warning. expressives was found in 12 utterances with two functions; praising and expressing hope or wish. declaratives types was not identified in the speeches as it requires specific circumstances to perform declaration statements. The similarities between the previous research and this research are the same in delivering utterance because it uses the same interview method and context between the speaker and the hearer are the same in the same place and and the difference between the previous research and this research is at the level of the speaker and the listener.

The third research is Lavenia Dianty (2017), She analyzed types of illocutionary acts and the dominantly of types of illocutionary acts in Divergent movie carred out by the main character. The result of the analysis, the researcher found the answer of the researcher problems. The researcher finds that Beatrice (Tris) the main character use all types of illocutionary acts. First representatives there are Asserting (10), denying (1),notifying(7), Stating (10), predicting(2). Directives; Ordering (2), Forbiding (2), Commanding (9), Requesting (3). Commisives; Vowing (1), expressives; Condoling(1), Deploring(2), Apologizing(1), Thanking (1), Declaratives; Naming (2), Declare (1). This research, reveals that Beatrice in his utterances use illocutionary acts of representatives. the similarity between the previous research and this research is the level of speech between the speaker and the listener because the power level between the speaker and the listener is the same, while the difference is in the context of data collection and the type of data collection because in previous research the context was a movie as well as the type of collection using a system This dialogue and research is in the context of a podcast and the type of data collection uses a question and answer session only.

**CHAPTER V**

**CONCLUSION AND SUGGESTIONS**

In this chapter there are two different sections: the first contains conclusions from the results of the research, the second contains several suggestions given to parties related to these results.

**5.1 Conclusion**

In this chapter, the researcher makes a clear conclusions from the analysis of illocutionary acts in Deddy Corbuzier's podcast with Nuseir Yassin. Nuseir Yassin tends to use more representative type of illocutionary acts with an assertion function because Nuseir in the podcast provides many statements about experiences about himself and his organization. His statement made in the poadcast aimed at giving clarilifocation to indonesian people who rejected his coming to indonesia. In the poadcast he shared that even thoug he was an Israeli, he was a moslem. In addition to that, his contents on Intagram shared knowleges for people. He believed being a good person and sharing good things could ‘indirectly’ show people who he was. Therefore the statement he made hopefully can persuade people to know him better.

In most conversations, as presented in this study and in the previous studies, representative is the most dominant type of illocutionary act, and Declaration is least fracuanly use type of illocutionary act. In terms of function, Assertion is the most domainant function of illocutionary act, while declaration and commisive are the least frequently found functions of illocutionary act.

**5.2 Suggestions**

First, the researcher provides suggestions to future researchers who want to analyze data under the same topic. They can use a different objects to find several types of illocutionary acts because the object of this research is a podcast. Unfortunately, the researcher did not find all the types of illocutionary acts in it, the type that were not found are commissive and declaration and also many functions were not found in this study.

Second, this research only focuses on the types and functions of illocutionary acts. Further, the researcher suggested for the future researcher who will conduct a similar field with this research is suggested to choose other topics other than illocutionary acts those are locutionary or perlocutionary acts.

Third, for the readers who want to examines the types and functions of illocutionary acts are suggested to use a different theory from this research in order to have more references and knowledges other than this research.

**REFERENCES**

Austin, L.J. (1962). *How to do Things With Words.* Oxford at The Clarendon Press.

Cutting, Joan. (2002) *Pragmatics and Discourse.* London and Newyork : Routledge.

Dianty, Lavenia. (2017). An Analysis of Illocutionary Acts Performed By The Main Character in Divergent Movie by Neil Burger 2014. (vol 87, issue 1, 2). The State Islamic Institute of surakarta.

Searle, R.J. (1969). *Theory Speech Act,* Cambridge University Press.

Searle, R.J. (1979). *Expression and Meaning Studies in the Theory of Speech Acts.* Cambridge University Press.

Spradley, James P. (1980). *Participant Observation.* Harcourt Brace Jovanovich Collage Publisher.

Wardaningsih, Fivi (2018).The Analysis Of Illocutionary Acts On The Tenth Grade Students In Speaking Skill At Mas Pab-1 Sampali. Department Of English Education Faculty Of Tarbiyah Science And Teacher Training State Islamic University Of North Sumateramedan 34.14.1.015.

Yule, G. (1996). *Pragmatics.* Oxford Press.

Yule, G. (2006). *The Study of Language*, Third Edition

Zafira, Haya (2018). An Analysis Of Illocutionary Acts In Nouman Ali Khan’s Speeches. Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Ar-Raniry Banda Aceh. 150203030.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **No.** | **Code** | **Data** | **Context** | **Types** | **Functions** |
| 1 | 00:01:25 | Deddy: but you know that there is a lot of controversials?  Nuseir: have you seen the vidio? **Everybody loves that** | Nuseir Yassin denied the claims against himself and gave a statement that everyone liked his videos. | Representative | Assertion |
| 2 | 00:01:26 | Deddy: have you seen the comment?  Nuseir: ah..whatever, **you are a listening to 1% minority, I listen 99% majority.** | Nuseir Yassin when stating about the comments in the video | Representative | Assertion |
| 3 | 00:01:35 | Deddy: do you think a 1%  Nuseir: **I think 90% who support and 10% who don’t.** | Nuseir Yassin stated the percentage to Deddy Peri regarding people's likes and dislikes | Representative | Assertion |
| 4 | 00:01:59 | Deddy: you are from israel right?  Nuseir: **so I’am Palestinian, moslem.**  **Moslem, palestinian,**  **Israely.** | Nusseir Yassin stated his national identity and religion. | Representative | Assertion |
| 5 | 00:02:07 | Deddy: but there is a controversial talking about that you don’t have a religion.  Nuseir: **yea, that’s a fake news, I was born and raise as moslem.** | Nuseir Yassin stated that there was false news against him about having no religion. | Representative | Assertion |
| 6 | 00:02:25 | Deddy: so you’re moslem?  Nuseir: **yes, I’am not very religious.** | Nuseir Yassin stated that he was Muslim but not too religious. | Representative | Assertion |
| 7 | 00:02:39 | Deddy :So why do you think people talking about bad think about you?  Nuseir: **oh, do you know big saying that said if a tree have a lot of fruit, it get alot of stone.** | When Nuseir Yassin made a statement and he likened it. | Representative | Assertion |
| 8 | 00:03:29 | Deddy: I think they talking about israel right?becuse you are israely.is it the biggest problem?  Nuseir: **I think the biggest problem, it is a thing i connot control.** | Nuseir Yassin expressed his opinion on the matter regarding his nationality. | Representative | assertion |
| 9 | 00:04:22 | Deddy: I think you support peace?  Nuseir: **I support peace between israel and palestine.**  **It’s a vidio that we made.** | Deddy asked about the purpose of making videos by Naseir Yassin at Nas Daily. | Representative | Assertion |
| 10 | 00:04:37 | Deddy: because they saying a lot of histories peace is not the answer.  **Nuseir: yeah, exactly, i think people need to understand my family life inside israel, twenty percent israel is not jewish, it’s palestinian moslem** | Nuseir Yassin states that twenty percent of Israel's population are Palestinian Muslims | Representative | Assertion |
| 11 | 00:05:20 | Deddy: you moslem, palestinian,but the problem they accept you guys?  Nuseir : **yes, there are,we don’t say equal, like second class citizen**. | When Nusseir Yassin describes the class of Palestinian Muslims in Israel | Representative | Description |
| 12 | 00:05:44 | Deddy: why?  Nuseir: **there is oppurtumity, it develops country, there is job, there is freedom. So, there is still some benefits of living there, why my advice to everybody listening truely understand and how to complicate the conflic is.** | Nuseir Yassin writes about why he lives in Israel. | Representative | Description |
| 13 | 00:005:40 | Nuseir : but **I would much prefer** live in israel than live in another country. | Nuseir Yassin said that he preferred to live in Israel than in other countries | Expressive | Like |
| 14 | 00:06:41 | **Nuseir : I don’t want israel to be gone, I want israel to succes and also I want palestine to succes because this my people** | When Nuseir Yassin stated he had a desire to succeed Israel and Palestine | Representative | Assertion |
| 15 | 00:06:40 | Nuseir : **I think the solution is two countries for two people living side by side in peace**. | Nuseir Yassin gave advice on the conflicts experienced by these two countries | Directive | Suggestion |
| 16 | 00:06:44 | Deddy: do you think is possible, it has been years..  Nuseir: I think it is possible, it’s possible before we die, **at least me**. | Nuseir Yassin showed his desire jokingly and he looked pleased | Expressive | Pleasure |
| 17 | 00:06:58 | Deddy: because that a hundred years, right?  Nuseir: **so it’s been seventy five years.** | Deddy asked Nuseir Yassin about how many years of war there had been in Israel and Palestine | Representative | Fact |
| 18 | 00:07:30 | Deddy: you are a moslem palestine living in israel.  Nuseir: a use to, **know live in dubai.** | Nuseir Yassin gave a statement regarding where he lives now | Representative | Assertion |
| 19 | 00:07:35 | Nuseir: everybody loves dubai. | Nuseir Yassin gave a statement that everyone loves dubai | Expressive | Like |
| 20 | 00:07:58 | Deddy: you as moslem over there? They are free like they can do all religion, ritual?  Nuseir: Yes,there is fivety moque in my city, village what ever call,there is mosque, go to mosque,we pray,it’s the official religion in israel, recognize so we do whatever we want. | Nusser Yassin describes how freely he is a Muslim in Israel | Representative | Assertion |
| 21 | 00:08:28 | Nuseir: there is two million of us  Deddy: moslem in israel  Nuseir: **it’s** **mean 1,8 but yeah, you get the idea.** | Stating about the number of Muslim population in Israel | Representative | Assertion |
| 22 | 00:09:09 | Nuseir: but I’am here as human, what does why I want come to indonesia,as human, **I have new citizenship, I’am a caribbean citizenship.** | Nuseir Yassin stated that he entered Indonesia through a Caribbean citizenship passport. | Representative | Assertion |
| 23 | 00:09:11 | Deddy: you are cariebbian citizenship, how many citizenship you have?  Nuseir: **two, did you know I want to come to indonesia, but I can’t even I’m moslem. I cannot enter so what I do I bought another passport. I bought passport carriebian passport. And know carriebbian passport is OK and now I’am here with carriebbian passport.** | Nusseir Yassin explained that he entered using a passport from the Caribbean | Representative | Description |
| 24 | 00:09:41 | Deddy: so you’re here with cariebbian passport  Nuseir : **It caused me a lot of money to visit you.** | Nuseir Yassin said he spent a lot of money to go to Indonesia because he had to use another country's passport. | Representative | Assertion |
| 25 | 00:09:50 | Deddy: no, because that I think you’re here with your original passport  Nuseir: no, I cannot enter, you have to be very special, you cannot enter, **but I think indonesian can applyto go visit Al-Aqsa in israel palestine, so you can go.** | Nuseir Yasin stated that Indonesians could go to the Aqsa Mosque in Palestine and Israel. | Representative | Assertion |
| 26 | 00:10:13 | Nuseir: I don’t care about it, but I care about hey let’s make vidio about indonesia, is a lot of cool vidio and can show to the world, **we have more than fourty million follower in indenesia, two percent in country follow Nas Daily in bahasa and english, let’s show them country,that why I’am here.**forget citizenship,forget my story. Do you like that vidio you wacht? great  Deddy: yah.....I understand that. | Nuseir Yassin said he came here because Indonesia has lots of cool videos and two percent of Nasdaily's followers are Indonesian. | Representative | Assertive |
| 27 | 00:12:02 | Deddy: there is green glass everywhere,scooter and is a beautiful island  Nuseir: **it’s a beautiful island** | Nuseir Yassin stated that Bali is a beautiful island | Representative | Assertion |
| 28 | 00:12:48 | Nuseir: **making content is hard.**  Deddy: I know | Nuseir Yassin stated that creating content is very difficult | Representative | Assertion |
| 29 | 00:14:14 | Nuseir: so thank you for wacthing the vidio,**I think that every one responsibility before you make a opinion you have get a fact, if you making opinion before getting the fact , that your problem** | Nuseir Yassin gives advice to people | Directive | Suggestion |
| 30 | 00:15:04 | Deddy: that’s funny that  Nuseir: **here my biggest problem with media CNN,CNBC,BBC what ever that they take the angry five percent and they make artikel about that, and when they make artikel about some think that as look real but that still not real it’s to fake news, so if we make artikel maybe five percent angry,not happywith ten percent twenty percent but they not the actual reality, eighty percent still support nas Daily.** | Nuseir Yassin posed his biggest problem in the media | Representative | Assertion |
| 31 | 00:19:08 | Nuseir: **one think doing content for seven years stop paying attention in the buttom five percent and top five percent. Now I care only middle ninety percent** | Nuseir Yassin gave advice on making videos for seven years | Directive | Suggestion |
| 32 | 00:19:22 | Deddy: why you don’t care the top five percent,the top five percent is like you?  Nuseir: **I mean the right and left not the top and the buttom** | Nuseir Yassin argues not up and down for one's judgment but to the right and sideways. | Representative | Assertion |
| 33 | 00:23:41 | Deddy: you have a vidio about indonesian village that cannot hear?  Nuseir: **yes, a village very hight persent deaf people**. | Nuseir Yassin stated in his video about one of the villages in Indonesia where the percentage of deaf people there is very high. | Representative | Assertion |
| 34 | 00:23:52 | Deddy: I think alot of indonesian people know about that  Nusei:yah, this is why we do, what we do **I think indonesia fall of incredible stuff and any body know about it takes some body like us to come to that village four hour ride,make the vidio fifeteen hour, lose money,to tell the story that village.** | Nuseir Yassin described himself when he made a video about a village where the majority of the population is deaf, that village is in Indonesia. | Representative | Description |
| 35 | 00:24:18 | Nuseir: **and that we love doing that, we love doing that.** | Nuseir Yassin told Deddy that he and his group really like making useful videos. | Expressive | Like |
| 36 | 00:24:18 | Nuseir: **I think more people in indonesia need to do that, you need build your Nas Daily, we need one hundred nas.** | Nuseir Yassin gave advice, Indonesians need and must make their own ns daily | Directive | Suggestion |
| 37 | 00:24:30 | Nuseir: why you withing this kids from the midle east? You call israelly you call palestine, why you wait some body to go and make the vidio? So you know about the village.  Deddy: so we know more about indonesia.  Nuseir: **exacly, so that the goal does you think. That the goal** | Nuseir Yassin stated the purpose of why he made videos about interesting things in Indonesia. | Representtive | Assertion |
| 38 | 00:24:58 | Deddy: how do you get the information?  Nuseir: **I research,** before I come to indonesia I have team , the tem have 40 people ,what the interesting in indonesia? So the people doing spesific research for indonesia is 5 people. And another ten who prepare nas summit. . | Deddy asked Nuseir Yassin about how he got information about Indonesia | Representative | Assertion |
| 39 | 00:25 :37 | Deddy: you go to for indonesia how long?  Nuseir: just one week  Deddy: you make seven videos?  Nuseir: seven vidioes  Deddy: it’s crazy, man.  Nuseir: everyday, one minutes,one week we make stuff make angry people | Nuseir Yassin told Deddy how he made videos, when and how long he made them and how they made people angry | Representative | Assertion |
| 40 | 00:29:07 | Deddy: oh my god, itis not the problem  Nuseir: yes, I agree with you. This is why I make vidioes, this is not seme thing to like, **I dont like become famous** it’s nice to be famous, I dont this is for money it’s because there is education and one miniute I can theach you some thing | Nuseir Yassin said he made this video not because of money or wanting to be famous but he could teach something in that one minute video | Expressive | Dislike |
| 41 | 00:31:16 | Deddy: do you know, I’am a migican?  Nuseir: yes I know that  Deddy: I win magic champions in las vegas twice  Nuseir: why you stop?  Deddy: youtube,becuse youtube know spread all the secret of magic, so magic is not magic again .  Nuseir: **thats why you need to become a mentalis.** | Nuseir Yassin asked Deddy about why he stopped playing magic and Nuseir gave suggestions for Deddy to just be a mentalist | Directive | Suggestion |
| 42 | 00:32:18 | Deddy:you sould told explain me little. I think there are five point?  Nuseir: ya  Deddy: five poin when you want to get succes in tour live without getting lucky or whitout having the privalege of doing that like you learning english not your language.  Nuseir: **it’s the most important** | Deddy asked the five points that Nusier Yassin put forward in one of his videos and Nuseir Yassin stated that these five points were very important | Representative | Assertion |
| 43 | 00:32:47 | Nuseir: so the five thing this is if you life live to day, you have to do this five in my opinion. **1. You hav to accept, accept live is not fair**  **Deddy: accepted life is not fair**  Nuseir: it’s so not unfair, you can work ten hour and your friend work one hour,  Deddy: they get pay more then us  Nuseir: ya,this very so annoying, and you have accepted how the world a running. | Nuseir Yassin stated number one of the five points is to accept | Representativee | assertion |
| 44 | 00:33:14 | Nuseir: **so accept that not unfair than learn english**  Deddy: accept there is not Unfair than learn english that no connection. I mean that accept is not fair try to do something that make your life better  Nuseir: yes, so how make your life better? First you cannot make better if you cannot speak, It’s very simple. I cannot talk to you I never give upportunity you never give me oppurtunity right. | Nuseir Yassin said the second point is that you have to be able to speak because if you don't speak you won't have a chance | Representative | Assertion |
| 45 | 00:34:07 | Deddy: why english?  Nuseir: **because english is international language**. | Deddy asked why we had to learn English and Nuseir Yassin answered because English is an international language | Representative | Fact |
| 46 | 00:35:20 | Nuseir: than the next thing have you have to do if you truely want to succes is **cancel your friend.** I’am sorry is sound bad.  Deddy: I say about that a lot of much , not problem | Nuseir Yassin said the third point of success is breaking friendships | Representative | Assertion |
| 47 | 00:35:41 | Nuseir : **you said right**, the avarenge of 5 people around you . 5 people in your village around you today its not right people. | Nuseir Yassin suggests that someone around you is not your friend | Representative | Assertion |
| 48 | 00.36.05 | Nuseir : **so you have to say good by to people around you, cause they will not gonna lift you up.** | Nuseir Yassin summed up the definition of breaking a friendship | Representative | Conclusion |
| 49 | 00:36.13 | Nuseir : **cancel your friends its very important and find new friends.** | Nuseir Yassin stated breaking friendship is very important and find new and more successful friends. | Representative | Assertion |
| 50 | 00:37:10 | Deddy:it’s what you mean?  Nuseir : that exacly what I mean, **you have to be the dumdest man in that room**. | Nuseir Yassin said you have to be stupid for you to grow | Representative | Assertion |
| 51 | 00:37:45 | Nuseir : **i think, you have to learn skill that nobody else has.** | Nuseir Yassin stated that one must always improve skills that other people don't know yet | Representative | Assertion |
| 52 | 00.38.42 | Nuseir : **if everybody know same thing, you need to know something that other people dont know.**  Deddy: skill  Nuseir: yes that the skill | Nuseir yassin describes developing skills | Representative | Descriptions |
| 53 | 00.38.52 | Nuseir : so accept this live unfair. Learn english, cancel your friends, find new friends, its is the same. And then find new skill and the last one is the most offensive , **leave your village.**  Deddy: prat of key succesnes are moving from your village | And point number four for the key according to Nuseir Yassin is to move from your place | Representative | Assertion |
| 54 | 00.39.41 | Nuseir : so prophet muhammad SAW leave mekkah to madinah to go and tell them about islam and then the people in madinah said yesss we like this, so we become muslim. And he get more follower in islam and comeback to mekkah.  Deddy: because become strong | Nuseir Yassin concluded about the fourth point, namely leaving the place of residence and being compared to the prophet Muhammad | Representative | Coclusion |
| 55 | 00.42.34 | Deddy: so but I think english is very important  Nuseir: and the reason **I sad to day we speaking is that speaking english** and all of audient said “ahhh.....skip”  Deddy: I don’t know, I think we need put the subtitle. | What makes Nuseir Yassin sad now is because he now speaks English with Deddy and most of the audience will skip it. | Expessive | Sorrow |
| 56 | 00:49:09 | Deddy: what abour jakarta bro?  Nuseir: **jakarta I see nothing** | Nuseir Yassin hasn't seen anything about the city of Jakarta | Representative | Assertion |
| 57 | 00:49:40 | Nuseir: so unfortunately,I dont have time to see it, but I see people of jakarta with nas summit that the first time here **and at all of fun 800 people I meet you it’s so fun** | Nuseir Yassin said he was happy to be in the city of Jakarta | Expessive | Pleasure |
| 58 | 00:49:52 | Nuseir: **I love the energy**  Deddy: yah...it’s great, right? | Nuseir Yassin stated that he really likes the energy in Jakarta | Expressivee | Like |
| 59 | 00:49:58 | Deddy: have you tray indonesian food?  Nuseir: **I do, Inormally don’t care about food but because I’am veegetarian.** | Nusseir Yassin declares himself a vegetarian | Representative | Assertion |
| 60 | 00:50:02 | Deddy: you vegetrian?  Nuseir: **so, I love tempe and tahu** | Nuseir Yassin stated that there was false news against him about having no religion. | Representative | Assertion |
| 61 | 00:50:35 | Nuseir: vegan, vegetarian,pescatarian and person who eat dead animals**, you** | Nuseir Yassin was joking with Deddy by claiming Deddy was a dead animal eater and both of them were happy | Expressive | Joy |
| 62 | 00:50:48 | Deddy :So vegan that don’t eat meat  Nuseir: **or egg, or milk. Vegan is haerd and very hard**  Deddy: so vegan is the top of chain  Nuseir: actually, there has another top it’s call frutarian | When Nuseir Yassin stated that the top link in the type of distribution of people by food, the top one is frutarian. | Representative | Assertion |
| 63 | 00:51:10 | Nuseir: it a real thing  Deddy: you make it up? What?  Nuseir: check it out, frutarian, something like that, doble check, but it’ is very-very rare and crazy. | Nuseir yassin submitted a request to find a definition of frutirism | Directive | Reques |
| 64 | 00:52:12 | Nuseir: **every body builder iscrazy about food**, every person look like you is not born like that  Deddy: crazy | Nuseir Yassin stated that all bodybuilders are concerned about food. | Representative | Assertion |
| 65 | 00:52:26 | Deddy:so milk, vegan no?.  Nuse**ir: than vegetarian milk is ok, egg s ok, very easy** | Nuseir Yassin describes the food eaten by vegetarians | Representative | Description |
| 66 | 00:52:35 | Nuseri: **than pascatirian milk, egg and fish**  Deddy: fish that including everything in sea?  Nuseir: everyting | When nuseir Yassin describes the food eaten by posttirians | Representative | Description |
| 67 | 00:52:47 | Nuseir: **and than there is carnivora, which you everything eat.** | Nuseir Yassin describes the understanding of people who are carnivorous types | Representative | Description |
| 68 | 00:53:06 | Deddy: why you become vegetarian?  Nuseir: because if you give me knife know and you give me cow, I cannot put the knife in the cow. | Nuseir Yassin said that he could not bear to slaughter it himself and eat it | Representative | Assertion |
| 69 | 00:54:18 | Nuseir **: so I deceded, from now on, I only wanna eat what I willing to kill what I willing to do my self** | When Nuseir Yassin stated that he only wanted to eat food prepared by himself and made by himself | Representative | Assertion |
| 70 | 00:54:50 | Nuseir: **you like meet, look at your body** | Nuseir Yassin ordered Deddy  To look at his own body | Directive | Command |
| 71 | 00:55:05 | Deddy: I god your poin but how about fish there is the research the fish is not feel painn  Nuseir: **so maybe in five year I will eat fish** | Nuseir Yassin said he would eat fish in the next five years | Representative | Assertion |
| 72 | 00:56:07 | Nuseir**:** my girlfriend, my partner she vegetarian 12 year, an d evrytime we dinner to gether she order vegeetarian I order meet then I taste my meet than I taste vegetarrian food and I so like it more, **I ike more vegetarian food, I like it more**  Deddy: really?  Nuseir: yah | Deddy asked Nuseir Yassin about why he became a vegetarian and Nuseir Yassin answered him and he liked vegetarian food | Expressive | Like |
| 73 | 00:57:17 | Deddy:I have question for you,  Nuseir: yes,  Deddy:hypocried one, how about your shoes or your wallet, that skin right  Nuseir: no is not skin, I so dont do that | Nuseir Yassin rejected Deddi's statement that he did not wear shoes and a large purse made of animal skins | Commisive | Refusal |
| 74 | 00:58:05 | Deddy: so no skin latters  Nuseir: no suffering, no pain**. I dont want pain I dont wan creat more painnot in isrel not in palestine. Not in animal not in human.** | Nuseir Yassin gave a statement that he did not like pain | Expressive | Dislike |
| 75 | 00:59:54 | Nuseir: I really enjoy this men, so nice to talk with you | Nusser Yassin stated that he was very happy talking to Deddy | representative | assertive |

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| No. | Code | Data | Context | Types | Functions |
| 1 | 00:01:25 | Deddy: but you know that there is a lot of controversials?  Nuseir: have you seen the vidio? **Everybody loves that** | Nuseir Yassin denied the claims against himself and gave a statement that everyone liked his videos. | Representative | Assertion |
| 2 | 00:01:26 | Deddy: have you seen the comment?  Nuseir: ah..whatever, **you are a listening to 1% minority, I listen 99% majority.** | Nuseir Yassin when stating about the comments in the video | Representative | Assertion |
| 3 | 00:01:35 | Deddy: do you think a 1%  Nuseir: **I think 90% who support and 10% who don’t.** | Nuseir Yassin stated the percentage to Deddy Peri regarding people's likes and dislikes | Representative | Assertion |
| 4 | 00:01:59 | Deddy: you are from israel right?  Nuseir: **so I’am Palestinian, moslem.**  **Moslem, palestinian,**  **Israely.** | Nusseir Yassin stated his national identity and religion. | Representative | Assertion |
| 5 | 00:02:07 | Deddy: but there is a controversial talking about that you don’t have a religion.  Nuseir: **yea, that’s a fake news, I was born and raise as moslem.** | Nuseir Yassin stated that there was false news against him about having no religion. | Representative | Assertion |
| 6 | 00:02:25 | Deddy: so you’re moslem?  Nuseir: **yes, I’am not very religious.** | Nuseir Yassin stated that he was Muslim but not too religious. | Representative | Assertion |
| 7 | 00:02:39 | Deddy :So why do you think people talking about bad think about you?  Nuseir: **oh, do you know big saying that said if a tree have a lot of fruit, it get alot of stone.** | When Nuseir Yassin made a statement and he likened it. | Representative | Assertion |
| 8 | 00:03:29 | Deddy: I think they talking about israel right?becuse you are israely.is it the biggest problem?  Nuseir: **I think the biggest problem, it is a thing i connot control.** | Nuseir Yassin expressed his opinion on the matter regarding his nationality. | Representative | assertion |
| 9 | 00:04:22 | Deddy: I think you support peace?  Nuseir: **I support peace between israel and palestine.**  **It’s a vidio that we made.** | Deddy asked about the purpose of making videos by Naseir Yassin at Nas Daily. | Representative | Assertion |
| 10 | 00:04:37 | Deddy: because they saying a lot of histories peace is not the answer.  **Nuseir: yeah, exactly, i think people need to understand my family life inside israel, twenty percent israel is not jewish, it’s palestinian moslem** | Nuseir Yassin states that twenty percent of Israel's population are Palestinian Muslims | Representative | Assertion |
| 11 | 00:05:20 | Deddy: you moslem, palestinian,but the problem they accept you guys?  Nuseir : **yes, there are,we don’t say equal, like second class citizen**. | When Nusseir Yassin describes the class of Palestinian Muslims in Israel | Representative | Description |
| 12 | 00:05:44 | Deddy: why?  Nuseir: **there is oppurtumity, it develops country, there is job, there is freedom. So, there is still some benefits of living there, why my advice to everybody listening truely understand and how to complicate the conflic is.** | Nuseir Yassin writes about why he lives in Israel. | Representative | Description |
| 13 | 00:005:40 | Nuseir : but **I would much prefer** live in israel than live in another country. | Nuseir Yassin said that he preferred to live in Israel than in other countries | Expressive | Like |
| 14 | 00:06:41 | **Nuseir : I don’t want israel to be gone, I want israel to succes and also I want palestine to succes because this my people** | When Nuseir Yassin stated he had a desire to succeed Israel and Palestine | Representative | Assertion |
| 15 | 00:06:40 | Nuseir : **I think the solution is two countries for two people living side by side in peace**. | Nuseir Yassin gave advice on the conflicts experienced by these two countries | Directive | Suggestion |
| 16 | 00:06:44 | Deddy: do you think is possible, it has been years..  Nuseir: I think it is possible, it’s possible before we die, **at least me**. | Nuseir Yassin showed his desire jokingly and he looked pleased | Expressive | Pleasure |
| 17 | 00:06:58 | Deddy: because that a hundred years, right?  Nuseir: **so it’s been seventy five years.** | Deddy asked Nuseir Yassin about how many years of war there had been in Israel and Palestine | Representative | Fact |
| 18 | 00:07:30 | Deddy: you are a moslem palestine living in israel.  Nuseir: a use to, **know live in dubai.** | Nuseir Yassin gave a statement regarding where he lives now | Representative | Assertion |
| 19 | 00:07:35 | Nuseir: everybody loves dubai. | Nuseir Yassin gave a statement that everyone loves dubai | Expressive | Like |
| 20 | 00:07:58 | Deddy: you as moslem over there? They are free like they can do all religion, ritual?  Nuseir: Yes,there is fivety moque in my city, village what ever call,there is mosque, go to mosque,we pray,it’s the official religion in israel, recognize so we do whatever we want. | Nusser Yassin describes how freely he is a Muslim in Israel | Representative | Assertion |
| 21 | 00:08:28 | Nuseir: there is two million of us  Deddy: moslem in israel  Nuseir: **it’s** **mean 1,8 but yeah, you get the idea.** | Stating about the number of Muslim population in Israel | Representative | Assertion |
| 22 | 00:09:09 | Nuseir: but I’am here as human, what does why I want come to indonesia,as human, **I have new citizenship, I’am a caribbean citizenship.** | Nuseir Yassin stated that he entered Indonesia through a Caribbean citizenship passport. | Representative | Assertion |
| 23 | 00:09:11 | Deddy: you are cariebbian citizenship, how many citizenship you have?  Nuseir: **two, did you know I want to come to indonesia, but I can’t even I’m moslem. I cannot enter so what I do I bought another passport. I bought passport carriebian passport. And know carriebbian passport is OK and now I’am here with carriebbian passport.** | Nusseir Yassin explained that he entered using a passport from the Caribbean | Representative | Description |
| 24 | 00:09:41 | Deddy: so you’re here with cariebbian passport  Nuseir : **It caused me a lot of money to visit you.** | Nuseir Yassin said he spent a lot of money to go to Indonesia because he had to use another country's passport. | Representative | Assertion |
| 25 | 00:09:50 | Deddy: no, because that I think you’re here with your original passport  Nuseir: no, I cannot enter, you have to be very special, you cannot enter, **but I think indonesian can applyto go visit Al-Aqsa in israel palestine, so you can go.** | Nuseir Yasin stated that Indonesians could go to the Aqsa Mosque in Palestine and Israel. | Representative | Assertion |
| 26 | 00:10:13 | Nuseir: I don’t care about it, but I care about hey let’s make vidio about indonesia, is a lot of cool vidio and can show to the world, **we have more than fourty million follower in indenesia, two percent in country follow Nas Daily in bahasa and english, let’s show them country,that why I’am here.**forget citizenship,forget my story. Do you like that vidio you wacht? great  Deddy: yah.....I understand that. | Nuseir Yassin said he came here because Indonesia has lots of cool videos and two percent of Nasdaily's followers are Indonesian. | Representative | Assertive |
| 27 | 00:12:02 | Deddy: there is green glass everywhere,scooter and is a beautiful island  Nuseir: **it’s a beautiful island** | Nuseir Yassin stated that Bali is a beautiful island | Representative | Assertion |
| 28 | 00:12:48 | Nuseir: **making content is hard.**  Deddy: I know | Nuseir Yassin stated that creating content is very difficult | Representative | Assertion |
| 29 | 00:14:14 | Nuseir: so thank you for wacthing the vidio,**I think that every one responsibility before you make a opinion you have get a fact, if you making opinion before getting the fact , that your problem** | Nuseir Yassin gives advice to people | Directive | Suggestion |
| 30 | 00:15:04 | Deddy: that’s funny that  Nuseir: **here my biggest problem with media CNN,CNBC,BBC what ever that they take the angry five percent and they make artikel about that, and when they make artikel about some think that as look real but that still not real it’s to fake news, so if we make artikel maybe five percent angry,not happywith ten percent twenty percent but they not the actual reality, eighty percent still support nas Daily.** | Nuseir Yassin posed his biggest problem in the media | Representative | Assertion |
| 31 | 00:19:08 | Nuseir: **one think doing content for seven years stop paying attention in the buttom five percent and top five percent. Now I care only middle ninety percent** | Nuseir Yassin gave advice on making videos for seven years | Directive | Suggestion |
| 32 | 00:19:22 | Deddy: why you don’t care the top five percent,the top five percent is like you?  Nuseir: **I mean the right and left not the top and the buttom** | Nuseir Yassin argues not up and down for one's judgment but to the right and sideways. | Representative | Assertion |
| 33 | 00:23:41 | Deddy: you have a vidio about indonesian village that cannot hear?  Nuseir: **yes, a village very hight persent deaf people**. | Nuseir Yassin stated in his video about one of the villages in Indonesia where the percentage of deaf people there is very high. | Representative | Assertion |
| 34 | 00:23:52 | Deddy: I think alot of indonesian people know about that  Nusei:yah, this is why we do, what we do **I think indonesia fall of incredible stuff and any body know about it takes some body like us to come to that village four hour ride,make the vidio fifeteen hour, lose money,to tell the story that village.** | Nuseir Yassin described himself when he made a video about a village where the majority of the population is deaf, that village is in Indonesia. | Representative | Description |
| 35 | 00:24:18 | Nuseir: **and that we love doing that, we love doing that.** | Nuseir Yassin told Deddy that he and his group really like making useful videos. | Expressive | Like |
| 36 | 00:24:18 | Nuseir: **I think more people in indonesia need to do that, you need build your Nas Daily, we need one hundred nas.** | Nuseir Yassin gave advice, Indonesians need and must make their own ns daily | Directive | Suggestion |
| 37 | 00:24:30 | Nuseir: why you withing this kids from the midle east? You call israelly you call palestine, why you wait some body to go and make the vidio? So you know about the village.  Deddy: so we know more about indonesia.  Nuseir: **exacly, so that the goal does you think. That the goal** | Nuseir Yassin stated the purpose of why he made videos about interesting things in Indonesia. | Representtive | Assertion |
| 38 | 00:24:58 | Deddy: how do you get the information?  Nuseir: **I research,** before I come to indonesia I have team , the tem have 40 people ,what the interesting in indonesia? So the people doing spesific research for indonesia is 5 people. And another ten who prepare nas summit. . | Deddy asked Nuseir Yassin about how he got information about Indonesia | Representative | Assertion |
| 39 | 00:25 :37 | Deddy: you go to for indonesia how long?  Nuseir: just one week  Deddy: you make seven videos?  Nuseir: seven vidioes  Deddy: it’s crazy, man.  Nuseir: everyday, one minutes,one week we make stuff make angry people | Nuseir Yassin told Deddy how he made videos, when and how long he made them and how they made people angry | Representative | Assertion |
| 40 | 00:29:07 | Deddy: oh my god, itis not the problem  Nuseir: yes, I agree with you. This is why I make vidioes, this is not seme thing to like, **I dont like become famous** it’s nice to be famous, I dont this is for money it’s because there is education and one miniute I can theach you some thing | Nuseir Yassin said he made this video not because of money or wanting to be famous but he could teach something in that one minute video | Expressive | Dislike |
| 41 | 00:31:16 | Deddy: do you know, I’am a migican?  Nuseir: yes I know that  Deddy: I win magic champions in las vegas twice  Nuseir: why you stop?  Deddy: youtube,becuse youtube know spread all the secret of magic, so magic is not magic again .  Nuseir: **thats why you need to become a mentalis.** | Nuseir Yassin asked Deddy about why he stopped playing magic and Nuseir gave suggestions for Deddy to just be a mentalist | Directive | Suggestion |
| 42 | 00:32:18 | Deddy:you sould told explain me little. I think there are five point?  Nuseir: ya  Deddy: five poin when you want to get succes in tour live without getting lucky or whitout having the privalege of doing that like you learning english not your language.  Nuseir: **it’s the most important** | Deddy asked the five points that Nusier Yassin put forward in one of his videos and Nuseir Yassin stated that these five points were very important | Representative | Assertion |
| 43 | 00:32:47 | Nuseir: so the five thing this is if you life live to day, you have to do this five in my opinion. **1. You hav to accept, accept live is not fair**  **Deddy: accepted life is not fair**  Nuseir: it’s so not unfair, you can work ten hour and your friend work one hour,  Deddy: they get pay more then us  Nuseir: ya,this very so annoying, and you have accepted how the world a running. | Nuseir Yassin stated number one of the five points is to accept | Representativee | assertion |
| 44 | 00:33:14 | Nuseir: **so accept that not unfair than learn english**  Deddy: accept there is not Unfair than learn english that no connection. I mean that accept is not fair try to do something that make your life better  Nuseir: yes, so how make your life better? First you cannot make better if you cannot speak, It’s very simple. I cannot talk to you I never give upportunity you never give me oppurtunity right. | Nuseir Yassin said the second point is that you have to be able to speak because if you don't speak you won't have a chance | Representative | Assertion |
| 45 | 00:34:07 | Deddy: why english?  Nuseir: **because english is international language**. | Deddy asked why we had to learn English and Nuseir Yassin answered because English is an international language | Representative | Fact |
| 46 | 00:35:20 | Nuseir: than the next thing have you have to do if you truely want to succes is **cancel your friend.** I’am sorry is sound bad.  Deddy: I say about that a lot of much , not problem | Nuseir Yassin said the third point of success is breaking friendships | Representative | Assertion |
| 47 | 00:35:41 | Nuseir : **you said right**, the avarenge of 5 people around you . 5 people in your village around you today its not right people. | Nuseir Yassin suggests that someone around you is not your friend | Representative | Assertion |
| 48 | 00.36.05 | Nuseir : **so you have to say good by to people around you, cause they will not gonna lift you up.** | Nuseir Yassin summed up the definition of breaking a friendship | Representative | Conclusion |
| 49 | 00:36.13 | Nuseir : **cancel your friends its very important and find new friends.** | Nuseir Yassin stated breaking friendship is very important and find new and more successful friends. | Representative | Assertion |
| 50 | 00:37:10 | Deddy:it’s what you mean?  Nuseir : that exacly what I mean, **you have to be the dumdest man in that room**. | Nuseir Yassin said you have to be stupid for you to grow | Representative | Assertion |
| 51 | 00:37:45 | Nuseir : **i think, you have to learn skill that nobody else has.** | Nuseir Yassin stated that one must always improve skills that other people don't know yet | Representative | Assertion |
| 52 | 00.38.42 | Nuseir : **if everybody know same thing, you need to know something that other people dont know.**  Deddy: skill  Nuseir: yes that the skill | Nuseir yassin describes developing skills | Representative | Descriptions |
| 53 | 00.38.52 | Nuseir : so accept this live unfair. Learn english, cancel your friends, find new friends, its is the same. And then find new skill and the last one is the most offensive , **leave your village.**  Deddy: prat of key succesnes are moving from your village | And point number four for the key according to Nuseir Yassin is to move from your place | Representative | Assertion |
| 54 | 00.39.41 | Nuseir : so prophet muhammad SAW leave mekkah to madinah to go and tell them about islam and then the people in madinah said yesss we like this, so we become muslim. And he get more follower in islam and comeback to mekkah.  Deddy: because become strong | Nuseir Yassin concluded about the fourth point, namely leaving the place of residence and being compared to the prophet Muhammad | Representative | Coclusion |
| 55 | 00.42.34 | Deddy: so but I think english is very important  Nuseir: and the reason **I sad to day we speaking is that speaking english** and all of audient said “ahhh.....skip”  Deddy: I don’t know, I think we need put the subtitle. | What makes Nuseir Yassin sad now is because he now speaks English with Deddy and most of the audience will skip it. | Expessive | Sorrow |
| 56 | 00:49:09 | Deddy: what abour jakarta bro?  Nuseir: **jakarta I see nothing** | Nuseir Yassin hasn't seen anything about the city of Jakarta | Representative | Assertion |
| 57 | 00:49:40 | Nuseir: so unfortunately,I dont have time to see it, but I see people of jakarta with nas summit that the first time here **and at all of fun 800 people I meet you it’s so fun** | Nuseir Yassin said he was happy to be in the city of Jakarta | Expessive | Pleasure |
| 58 | 00:49:52 | Nuseir: **I love the energy**  Deddy: yah...it’s great, right? | Nuseir Yassin stated that he really likes the energy in Jakarta | Expressivee | Like |
| 59 | 00:49:58 | Deddy: have you tray indonesian food?  Nuseir: **I do, Inormally don’t care about food but because I’am veegetarian.** | Nusseir Yassin declares himself a vegetarian | Representative | Assertion |
| 60 | 00:50:02 | Deddy: you vegetrian?  Nuseir: **so, I love tempe and tahu** | Nuseir Yassin stated that there was false news against him about having no religion. | Representative | Assertion |
| 61 | 00:50:35 | Nuseir: vegan, vegetarian,pescatarian and person who eat dead animals**, you** | Nuseir Yassin was joking with Deddy by claiming Deddy was a dead animal eater and both of them were happy | Expressive | Joy |
| 62 | 00:50:48 | Deddy :So vegan that don’t eat meat  Nuseir: **or egg, or milk. Vegan is haerd and very hard**  Deddy: so vegan is the top of chain  Nuseir: actually, there has another top it’s call frutarian | When Nuseir Yassin stated that the top link in the type of distribution of people by food, the top one is frutarian. | Representative | Assertion |
| 63 | 00:51:10 | Nuseir: it a real thing  Deddy: you make it up? What?  Nuseir: check it out, frutarian, something like that, doble check, but it’ is very-very rare and crazy. | Nuseir yassin submitted a request to find a definition of frutirism | Directive | Reques |
| 64 | 00:52:12 | Nuseir: **every body builder iscrazy about food**, every person look like you is not born like that  Deddy: crazy | Nuseir Yassin stated that all bodybuilders are concerned about food. | Representative | Assertion |
| 65 | 00:52:26 | Deddy:so milk, vegan no?.  Nuse**ir: than vegetarian milk is ok, egg s ok, very easy** | Nuseir Yassin describes the food eaten by vegetarians | Representative | Description |
| 66 | 00:52:35 | Nuseri: **than pascatirian milk, egg and fish**  Deddy: fish that including everything in sea?  Nuseir: everyting | When nuseir Yassin describes the food eaten by posttirians | Representative | Description |
| 67 | 00:52:47 | Nuseir: **and than there is carnivora, which you everything eat.** | Nuseir Yassin describes the understanding of people who are carnivorous types | Representative | Description |
| 68 | 00:53:06 | Deddy: why you become vegetarian?  Nuseir: because if you give me knife know and you give me cow, I cannot put the knife in the cow. | Nuseir Yassin said that he could not bear to slaughter it himself and eat it | Representative | Assertion |
| 69 | 00:54:18 | Nuseir **: so I deceded, from now on, I only wanna eat what I willing to kill what I willing to do my self** | When Nuseir Yassin stated that he only wanted to eat food prepared by himself and made by himself | Representative | Assertion |
| 70 | 00:54:50 | Nuseir: **you like meet, look at your body** | Nuseir Yassin ordered Deddy  To look at his own body | Directive | Command |
| 71 | 00:55:05 | Deddy: I god your poin but how about fish there is the research the fish is not feel painn  Nuseir: **so maybe in five year I will eat fish** | Nuseir Yassin said he would eat fish in the next five years | Representative | Assertion |
| 72 | 00:56:07 | Nuseir**:** my girlfriend, my partner she vegetarian 12 year, an d evrytime we dinner to gether she order vegeetarian I order meet then I taste my meet than I taste vegetarrian food and I so like it more, **I ike more vegetarian food, I like it more**  Deddy: really?  Nuseir: yah | Deddy asked Nuseir Yassin about why he became a vegetarian and Nuseir Yassin answered him and he liked vegetarian food | Expressive | Like |
| 73 | 00:57:17 | Deddy:I have question for you,  Nuseir: yes,  Deddy:hypocried one, how about your shoes or your wallet, that skin right  Nuseir: no is not skin, I so dont do that | Nuseir Yassin rejected Deddi's statement that he did not wear shoes and a large purse made of animal skins | Commisive | Refusal |
| 74 | 00:58:05 | Deddy: so no skin latters  Nuseir: no suffering, no pain**. I dont want pain I dont wan creat more painnot in isrel not in palestine. Not in animal not in human.** | Nuseir Yassin gave a statement that he did not like pain | Expressive | Dislike |
| 75 | 00:59:54 | Nuseir: I really enjoy this men, so nice to talk with you | Nusser Yassin stated that he was very happy talking to Deddy | representative | assertive |