

Illocutionary Speech Acts of the Devil Character in the Dialogue of the Animated Film Adam and Iblis on YouTube One Way Production

Marisa Hasna Kaamilah^{1*}, Nurlinah², Maman Abdul Djaliel³

¹²³Prodi Bahasa dan Sastra Arab, UIN Sunan Gunung Djati Bandung, Jawa Barat, Indonesia

*E-mail: marisahasnal3@gmail.com

ABSTRACT

The research on illocutionary speech acts of the Devil character in the dialogue of the animated film Adam and Iblis on YouTube One Way Production contains various aspects of the meaning of speech acts from each dialogue, especially in the Devil character. This study aims to describe: 1) the types of illocutionary speech acts in the dialogue of the animated film Adam and Iblis; 2) the function of illocutionary speech acts in the dialogue of the animated film Adam and Iblis. This study uses John R. Searle's theory which classifies illocutionary speech acts into 5 types, namely; assertive, expressive, directive, commissive, and declarative illocutionary. The method used in this study is descriptive qualitative with the technique of listening and noting in data collection, and the pragmatic matching method in data analysis based on time triangulation. This study produced 309 data types of illocutionary speech acts with a description of 126 assertive illocutionary data, 58 expressive illocutionary data, 117 directive illocutionary data, 8 commissive illocutionary data. Meanwhile, in the devil's dialogue in the animated film Adam and Iblis, there is no declarative illocutionary act found. This study covers various functions of illocutionary speech acts in the dialogue of the animated film Adam and Iblis such as; guessing, estimating, explaining, accusing, forbidding, persuading, praying, fearing, promising and swearing. Assertive illocutionary speech acts are the dominant type of illocutionary speech acts used in the Devil's dialogue in the animated film Adam and Iblis.

Keywords: illocutionary speech acts, character, dialogue, animated film

Tindak Tutur Ilokusi pada Tokoh Iblis dalam Dialog Film Animasi Adam dan Iblis di Youtube One Way Production

ABSTRAK

Penelitian tindak tutur ilokusi pada tokoh Iblis dalam dialog film animasi Adam dan Iblis di YouTube One Way Production mengandung berbagai aspek makna tindak tutur dari setiap dialog, khususnya pada tokoh Iblis. Penelitian ini bertujuan untuk mendeskripsikan: 1) jenis tindak tutur ilokusi dalam dialog film animasi Adam dan Iblis; 2) fungsi tindak tutur ilokusi dalam dialog film animasi Adam dan Iblis. Penelitian ini menggunakan teori John R. Searle yang mengklasifikasikan tindak tutur ilokusi menjadi 5 jenis, yaitu; ilokusi asertif, ekspresif, direktif, komisif, dan deklaratif. Metode yang digunakan dalam penelitian ini berupa deskriptif kualitatif dengan teknik simak catat dalam pengumpulan data, dan metode padan pragmatik dalam analisis data berbasis triangulasi waktu. Penelitian ini menghasilkan 309 data jenis tindak tutur ilokusi dengan uraian 126 data ilokusi asertif, 58 data ilokusi ekspresif, 117 data ilokusi direktif, 8 data ilokusi komisif. Adapun dalam dialog iblis pada film animasi Adam dan Iblis tidak ditemukan adanya ilokusi deklaratif. Dalam penelitian ini mencakup berbagai fungsi tindak tutur ilokusi dalam dialog film animasi Adam dan Iblis seperti; menduga, memperkirakan, menjelaskan, menuduh, melarang, membujuk, mendoakan, ketakutan, berjanji dan bersumpah. Tindak tutur ilokusi asertif merupakan jenis tindak tutur ilokusi yang dominan digunakan dalam dialog Iblis pada film animasi Adam dan Iblis.

Kata kunci: tindak tutur, ilokusi, tokoh, dialog, film animasi

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INTRODUCTION

Speech acts are an integral part of communication theory (Gustia, 2025). In communication, language is a very important tool in human life. Humans use language as a means of communication to interact with each other in everyday life, because humans are social beings who cannot live independently. Covering words, groups of words, clauses, and sentences both orally and in writing, language is certainly an important communication tool. In linguistics, language is taken as its object. The word linguistic (equivalent to linguistics in English, *linguistique* in French, and *linguistiek* in Dutch) is derived from the Latin word *Lingua* which means "language" (Chaer, 2019). Communication using language clearly does not only depend on the meaning of words in an utterance, but also depends on the recognition of the intended meaning by the speaker through their utterance. The study of what the speaker means or "speaker's meaning" is defined as pragmatics (Yule, 2010).

Pragmatics is a branch of linguistics that studies the use of language in external contexts, such as social, cultural, and situational contexts, as well as the meaning of utterances through interpretation of the circumstances of the utterance. In general, pragmatics is a branch of linguistics that focuses on the relationship between language and the context outside of language, as well as the intent contained in an utterance (Pebriyanti et al., 2025). Studying pragmatics can help us understand the meaning contained in each utterance, namely the hidden meaning. When humans can understand the context of each utterance, communication becomes more effective and misunderstandings can be avoided (Haryono & Suardi, 2024). Speech acts are a field of study within pragmatics. The concept of speech acts has become a central focus in many pragmatic works (Sari, 2005).

In the study of speech acts, J.L. Austin was the first philosopher of language to introduced the concept of speech acts through his book "How to Do Things with Words" (1962) (Saleh et al., 2024).

In this case, Austin emphasized that speech acts are not merely activities conveying information or hidden meanings, but speech acts also bind various complex actions that occur simultaneously with the use of language (Evizariza, 2025). Austin's thoughts were later developed by his student, John Searle, who classified speech acts into three main points: locution (literal meaning), illocution (intention or social function), and perlocution (impact on the listener) (Searle, 1969). Illocutionary speech acts

have meanings such as commands, requests, promises, threats, or refusals, which are of course the main focus because they reveal how language functions as a tool for carrying out social actions, not just for conveying information (Lubis, 2015).

Animated films, as a popular form of media, are easily accessible to various groups, especially children and adolescents. Films have rapidly developed as a means of education and entertainment. They are not merely entertaining but also convey moral, ethical, and cultural messages through visual narratives and dialogue (Winka et al., 2025). In fact, animated films are often integrated into educational curricula to teach religious, historical, and social values, as seen in the production of Islamic cartoons adapting stories from the Quran and Hadith. Islamic animated films certainly offer an approach that aligns with the characteristics of today's digital society. Various Islamic values are conveyed in a subtle, enjoyable, and meaningful way without appearing patronizing, with attractive visuals and a light-hearted storyline (Film Islami, 2025).

This research, using the animated film *Adam and Iblis* as its subject, has two research questions. First, "What are the types of illocutionary speech acts used by the character Iblis in the dialogue of the animated film *Adam and Iblis* on YouTube One Way Production? Second, What are the functions of the illocutionary speech acts used by the character Iblis in the dialogue of the animated film *Adam and Iblis* on YouTube One Way Production?

With these research questions, this study attempts to describe the types and functions of illocutionary speech acts used by the character Iblis



in the dialogue of the animated film Adam and Iblis on YouTube channel One Way Production. It is hoped that this research will contribute to the development of pragmatics studies, particularly in the field of illocutionary speech acts. It can broaden insight into the relationship between language and the Arab-Islamic cultural context, and serve as a reference for future studies.

Several researchers have conducted research on illocutionary speech acts. First, a study by Hidayati & Albab (2022) in *Kitabina: Jurnal Bahasa & Sastra Arab (Arabic Language & Literature Journal)* entitled "Illocutionary Speech Acts in the Film "Wasaawas" by Hana Abdullah 'Alomir" focused solely on analyzing illocutionary speech acts, using John R. Searle's theory to identify them. The results and discussion of this study yielded five types of illocutionary speech acts: assertive, expressive, directive, commissive, and declarative.

Second, research conducted by (Primadani, 2022) in *Diwan: Journal of Arabic Language and Literature* entitled "Illocutionary Speech Acts in the Animated Film Salahuddin Al-Ayyubi" focused on analyzing illocutionary speech acts and direct and indirect sentence forms. The study used John R. Searle's theory to identify illocutionary speech acts. The results and discussion of this study yielded four types of speech acts with a total of 37 data items: 6 assertive, 22 directive, 8 expressive, and 7 commissive. No declarative illocutionary speech acts were found.

Third, research conducted by (Khotimah, 2023) in *Maharaat: Journal of Arabic Language Education* entitled "Illocutionary and Perlocutionary Acts in the Cartoon Film "Fatatun Kasulah Wa Fatatun Mujiddah" on the Arabian Fairy Tales YouTube Channel." This research focused on analyzing illocutionary speech acts, direct or indirect sentence forms, and perlocutionary speech acts. It used John R. Searle's theory to identify illocutionary speech acts, and Yule's theory to identify perlocutionary speech acts. The results and discussion of this research produced five types of

illocutionary speech acts: assertive, expressive, directive, commissive, and declarative illocutionary acts.

Fourth, research conducted by (Opier et al., 2023) in Franconesia entitled "Illocutionary Speech Acts in the Short Film "Sodara Seng Sedarah" by Gerald Laimera: A Pragmatic Study." This study used John R. Searle's theory to identify illocutionary speech acts. The results and discussion of this study yielded four types of speech acts. No declarative illocutionary acts were found. Fifth, a study conducted by Pebriyanti et al. (2025) in the *Journal of Linguistic Phenomena* entitled "Analysis of Illocutionary Speech Acts in the Animated Film Muhammad bin Ka'ab Al-Quradhy: A Pragmatic Study" focused solely on the analysis of illocutionary speech acts, using John R. Searle's theory to identify illocutionary speech acts. The results and discussion yielded four types of speech acts, totaling 76 data items: 28 assertive, 37 directive, 9 expressive, and 2 commissive. No declarative illocutionary speech acts were found.

Based on previous studies, they share the same strengths, namely discussing the study of illocutionary speech acts, thus serving as a theoretical foundation and point of comparison for this research. Furthermore, several studies have used Arabic-language films as their research subjects. Some studies have combined analysis of sentence structure and perlocutionary effects, broadening the scope of the study. However, some studies have also used Indonesian-language films as their research subjects, thus creating a different linguistic context than this study. Furthermore, some studies have combined their focus on analyzing illocutionary speech acts with sentence structure and perlocutionary speech acts. This can result in discussions that lack a focus on the types and functions of illocutionary speech acts. Therefore, this study focuses more on analyzing the types and functions of illocutionary speech acts in Arabic-language films.

Based on the description above, the researcher attempted to conduct research with the aim of describing the types and functions of illocutionary

speech acts used by the character Iblis in the dialogue of the animated film Adam and Iblis on YouTube's One Way Production. It is hoped that this research can contribute to the development of pragmatic studies, especially in the field of illocutionary speech acts and can broaden insight into the relationship between language and the Arab-Islamic cultural context and become a reference for subsequent studies.

METHOD

The method used in this research is a qualitative descriptive method. According to Rahmadani (in Kurniasih & Zuhriyah, 2017), Razak (2017), Fraenkel et al. (2012), a descriptive method seeks to describe and interpret objects according to their actual conditions. The data used in this study comes from the animated film "Adam and Iblis" (2:10:23), published by the YouTube channel "ONE WAY PRODUCTION" on October 15, 2025, with 291,000 views as of May 19, 2026. In this case, the dialogue in the animated film "Adam and Iblis" served as the primary and sole data source.

This study also used the listening and note-taking method to collect data (Mahsun, 2017). To collect data, the researcher listened to the animated film "Adam and Iblis" (2:10:23). By listening and observing each utterance in the animation, the researcher then transcribed the text or dialogue. The next step was to take notes. According to Kesuma (in Muhammad, 2022), the note-taking method is a technique for collecting data by recording the results of listening to data. This recording is used to categorize data according to the type of illocutionary act and the function of the utterance's meaning.

The data analysis in this study used the equivalence method. According to Sudaryanto (in Maulani, 2013), he views the equivalence method as a method whose determining tool is outside of language, independent of language, and not part of the language in question. This method is divided

into several types, but in this study, the pragmatic equivalence method was used. This method focuses on understanding the meaning of utterances through the responses or actions of the interlocutor (Opier et al., 2023; Al Jufri & Wargadinata, 2022; Syukur et al., 2020). In the data analysis process, the researcher recorded data according to the type of illocutionary act and the function of meaning for each utterance. Then, they identified the type of illocutionary act in each utterance, followed by classifying the utterance's function, explaining the context of the speech situation, and finally, concluding the research results.

RESULTS

This study yielded four types of illocutionary acts, totaling 309 data points. These included 126 assertive acts, with the functions of predicting, accusing, indicating, guessing, and others. 117 directive acts, with the functions of prohibiting, persuading, ordering, inviting, suggesting, and others. 58 expressive acts, with the functions of thanking, gratitude, praying, feeling proud, and others. 8 commissive acts, with the functions of promising and swearing. Declarative acts were not found in the devil's dialogue in the animated film Adam and Iblis.

The following is a description of some of the illocutionary speech acts found in the devil's dialogue in the animated film Adam and Iblis:

1. Types of Assertive Illocutionary Speech Acts: According to Leech (2010), assertive illocutionary speech acts are speech acts that involve the speaker in asserting the truth of the content of their utterance (Jariah et al., 2021), such as predicting, accusing, indicating, and guessing.

Data 1

Lan tastaṭī'a an tansā maraḍa jaddika sā'atan wāḥidah au ḥattā khamṣa daqā'iq

(You won't be able to forget your grandfather's illness for an hour or even five minutes).



Figure-1

The devil predicted that Adam would remain unfocused in doing his exam.

Data 2

Ayyuhā al-murā'ī (O hypocrite)



Figure-2

The devil accused Adam of being a hypocrite because Adam did not pray the dawn prayer and wanted to pray the midday prayer.

Data 3

Na'am wa aqūduhā aiḍan wa anā rāfi'u qadamī fī al-hawā' hākazā

(Yeah, and I also ride it while lifting my legs in the air like this)



Figure-3

Sulthon shows Adam a new, unique style of riding a motorbike.

Data 4

Hāzā al-khiṣā'u 'alaihi ṭurābu kaṣīr mimmā ya'nī annahu maujūdun hunā munzu faṭratin ṭawīlah

(These shoes are covered in dust, which means they've been here for a long time).



Figure-4

Sulthon suspected that the pair of shoes in the warehouse were shoes that had been there for a long time.

2. Types of Directive Illocutionary Acts

According to Yule (2018), directive illocutionary acts are speech acts aimed at getting the addressee to do something according to the speaker's utterance (Jariah et al., 2021), such as prohibiting, persuading, inviting, and suggesting.

Data 5

Lā ihtafiz bihā fasaufa yazīdu ṭūluka wa tastafīdu minhā

(No, just keep it; it will make you taller and you will benefit from it)



Figure-5

Sulthon forbade Adam from donating long clothes to the orphanage.

Data 6

'Alaika anta'khuṣa rāhatan qaṣīrah, hāza fīlmun mumti'un jiddan

(You should rest for a while, this movie is very interesting)



Figure-6

The devil persuaded Adam to watch a movie with 16+ elements.

Data 7

Hayyā sarī'an qabla an ya'ūda jadduka min al-khārij

(Hurry up, before your grandfa-ther comes home from outside)



Figure-7

Sulthon invited Adam to immediately learn a new style of riding a motorbike.

Data 8

Iyyāka an tasmaḥa lahumā biziṯārātika

(Don't let them visit you)



Figure-8

Sulthon advised Adam not to allow his friends to visit him.

3. Types of Expressive Illocutionary Speech Acts

According to Yule (2018), expressive illocutionary speech acts are speech acts that express the speaker's emotions, feelings, and psychological state (Jariah et al., 2021), such as thanking, gratitude, praying, and feeling proud.

Data 9

Syukran yā Ādam (Thanks, Adam)



Figure-9

Adam gave fruit to Sulthon

Data 10

Al-ḥamdu lillāh annaka sa'altahā qabla an taṭla'a ar-riḥlah

(Thank God, you asked before the flight departed)



Figure-10

Sulthon knows what will happen to Adam if he goes on the field trip next Friday.

Data 11

Syafāka Allāhu yā ṣaḍīqī wa ḥammāka min 'aini kulli ḥasūd

(May Allah heal you, my friend, and protect you from the envy of those who hate you)



Figure-11

Sulthon helped Adam to walk to the bed

Data 12

Waliya al-fakhru annanī anā al-laẓī
‘allamtuka al-qiyādah
(And I'm proud because I taught you to drive).



Figure-12
Sulthon feels proud to teach Adam to drive a car

4. Types of Commissive Illocutionary Speech Acts

According to Yule (2018), commissive illocutionary speech acts are speech acts that bind the speaker to do something in the future (Jariah et al., 2021), such as promises and oaths.

Data 13

Anā bī aṭ-ṭab‘ī (Of course I do!)



Figure-13
Sulthon promised to teach Adam to ride a motorbike

Data 14

Lan tastaṭī‘a an tahruba minnī
(You can't escape me)



Figure-14
Sulthon swore he would not let Adam pass

Data 15

Sa abqā ma‘aka ṭīlata ‘umrik
(I will stay with you all your life)



Figure-15
Sulthon vowed to stay with Adam throughout his life.

DISCUSSION

Data 1 is categorized as an assertive illocutionary act. The speech act is delivered by Iblis with his interlocutor Adam, at minute 13:14. The context is as follows: the speech act occurs in class while Adam is preparing to answer exam questions, still feeling anxious about his grandfather's condition, who is lying weak in bed. The utterance serves a predictive function. The speaker assumes something he believes to be true, that the interlocutor will not be able to focus on the exam for an hour, or even five minutes, due to his grandfather's condition at home.

Data 2 is categorized as an assertive illocutionary act. The speech act is delivered by Iblis with his interlocutor Adam, at minute 33:50. The context is as follows: this speech act occurs in the schoolyard, where Iblis finds Adam about to go to the mosque with his friends. Iblis stops Adam and asks him what he is going to do. Adam was about to perform the midday prayer with his friend, but he hadn't yet performed the morning prayer. Knowing this, Satan tried to incite Adam that he couldn't perform the midday prayer without performing the morning prayer first. However, Adam felt even more guilty if he missed the congregational midday prayer with his friends. Satan then emphasized to Adam that he was praying for his friend or for his God. The second function of the utterance is accusatory. Through this utterance, the speaker accuses or evaluates the

interlocutor as a hypocrite because he intends to pray for his friend, not for his God.

The utterance in data 3 is categorized as an assertive illocutionary act. The utterance is delivered by Sulthon (the Devil) with his interlocutor Adam, at minute 1:11:46. The context is as follows: this speech event occurs at night in a spacious residential yard, in which Sulthon intends to teach Adam various unique motorcycle riding styles. The motorcycle, allegedly belonging to Adam's father, was secretly taken from the warehouse at Sulthon's persuasion. Adam had been riding it for a week without his grandfather's knowledge. The function of this utterance is to demonstrate. Through this utterance, the speaker attempts to demonstrate various unique motorcycle riding styles he has mastered, such as standing on the motorcycle, lying on his back, and so on.

Data utterance 4 is categorized as an assertive illocutionary act. The utterance is delivered by Iblis with his interlocutor Adam, at minute 1:53:15. The context is as follows: the speech event occurs in a school warehouse containing various found items at school. Adam is looking for his shoes in the room because he had previously been playing soccer with his friends and forgot them. However, contrary to expectations, Adam is unable to find his shoes in the warehouse. Then, Sulthon directs Adam to a pair of shoes that look expensive, and Sulthon begins to persuade Adam to take them. The function of this utterance is to speculate. Because through this statement, the speaker suggests that the shoes have been in the warehouse for a long time, as they are covered in dust. This indicates that no owner has been looking for them.

Data 5 is categorized as a directive illocutionary act. The speech act is delivered by Iblis to his interlocutor Adam, at minute 03:49. The context is as follows: this speech act occurs in Adam's room. Adam wants to donate some of his long clothes to the orphanage because he feels he has too many clothes and needs to donate some. The function of this utterance is prohibitive. Through this

utterance, the speaker is trying to prevent the interlocutor from donating his long clothes to the orphanage. That statement led to an action in which the interlocutor agreed not to donate her long-sleeved clothes, responding with the statement "*Ḥasanān sa atabarra'u bī al-malābisi al-qaṣīrah*".

Data 6 is categorized as a directive illocutionary act. An utterance delivered by Iblis with his interlocutor Adam, at minute 30:26. The context is as follows: this speech event occurs in Adam's room at night. Adam appears sleepy at his study table while memorizing several verses of the Quran in a seated position. In front of him is a computer screen displaying a page of the Quran. Adam struggles to resist sleepiness because he must memorize several verses before his grandfather asks him to hand in his memorization the next day. The function of this utterance is persuasive. Through this utterance, the speaker attempts to get his interlocutor to watch a film containing 16+ elements by directing their gaze to the computer screen, which previously displayed a page of the Quran and then changed to a 16+ film. This utterance results in an action where the interlocutor begins to ask questions about the film and immediately watches it.

Data utterance 7 is categorized as a directive illocutionary act. This utterance is delivered by Sulthon (Iblis) with his interlocutor Adam, at minute 1:12:39. The context is as follows: This speech event occurred at night in a large residential yard, Sulthon demonstrated to Adam various unique styles of riding a motorbike such as riding a motorbike standing on it, lying on his back, and others. However, the motorbike belonged to Adam's father, which Adam took from the warehouse secretly at Sulthon's persuasion, and Adam had been riding it for 1 week without his grandfather's knowledge. The function of the utterance is to invite. Because through this utterance, the speaker tries to make the interlocutor quickly learn and master the unique styles of riding a motorbike, before the interlocutor's grandfather returns and stops this experiment if he sees it. With this utterance, an action is produced in which the interlocutor immediately approaches the speaker



to learn the unique styles of riding a motorbike.

Data utterance 8 is categorized as a type of directive illocutionary speech act. The utterance delivered by Sulthon (Iblis) with his interlocutor Adam, at minute 01:22:59. With the following contextual description, this speech event occurred in Adam's room where Adam's leg was hurt after falling on the school bus stairs when he was about to get off. Sulthon believes Adam that Adam fell because of jealousy towards his friend, Yusuf. This jealousy was because Adam managed to get 2 awards from his school in 1 week. Then suddenly Adam received a call from his friend Yusuf, and Yusuf said that he would visit Adam and another of Adam's friends. Sulthon, who was standing in front of Adam, heard the conversation. The function of the utterance is to suggest. Because through this utterance, the speaker tries to advise the interlocutor so that there is no longer a feeling of jealousy that the interlocutor gets from his friends. This utterance also results in an action in which the speech partner rejects his friend, Yusuf, from visiting him with the utterance “*‘Afwan yā Yūsuf anā murahqun jiddan al-yaum da’nā nuḥaddidu mau’idan ākharu fī waqtin lāhiq*”.

Data 9 is categorized as an expressive illocutionary act. The utterance was made by Sulthon (the Devil) to his interlocutor, Adam, at 18:53. The context is as follows: the utterance took place in Sulthon's room, which is believed to be a storage room in Adam's house. Adam brings a plate of fruit to Sulthon, who is busy with his gadget. The function of this utterance is to express gratitude. Through this utterance, the speaker expresses his gratitude to his addressee for bringing him a plate of fruit to eat.

Data 10's utterance is categorized as an expressive illocutionary act. The utterance is delivered by Sulthon (the Devil) with his interlocutor Adam, at minute 22:33. With the following context, this speech event occurs in Adam's room, with Adam and Sulthon in front of a computer. The following Friday, Adam's school year will be going on a field trip, so Sulthon helps Adam consult online with a fortune teller named Latifah about the field trip.

There is a special website for anyone wishing to consult with a fortune teller. After Sulthon successfully sent the question, the fortune teller responded by forbidding anyone from going on the field trip this month, saying that anyone who goes ahead will face harm. The function of this utterance is gratitude. Because through this utterance, the speaker expresses his feelings of gratitude by successfully preventing the interlocutor from harming the interlocutor if they continue to participate in the field trip.

Data 11 is categorized as an expressive illocutionary act. The utterance is delivered by Sulthon (Iblis) with his interlocutor Adam, at minute 01:22:15. The context is as follows: this speech act occurs in Adam's room, where Adam groans in pain after falling down the steps of his school bus. Sulthon feels compassion and helps Adam walk to his bed, supporting him with one hand. The function of this utterance is prayer. Through this utterance, the speaker expresses his feelings by hoping that his interlocutor will recover quickly and be free from all envious human gazes.

Data 12 is categorized as an expressive illocutionary act. The utterance is delivered by Sulthon (Iblis) with his interlocutor Adam, at minute 02:00:36. The context is as follows: this speech act occurs in the garage, when Sulthon is about to teach Adam how to drive his grandfather's car. A car that had been parked and unused for a long time. According to Sulthon, Adam would make history for himself if he successfully drove a car. The function of this utterance is pride. Through this utterance, the speaker expresses his feelings of pride and joy as the person who taught his interlocutor if he successfully made history by driving a car.

Speech data 13 is categorized as a commissive illocutionary act. The utterance is delivered by Sulthon (Iblis) to his interlocutor Adam, at minute 01:09:52. The context is as follows: this speech event takes place in Adam's shed. Sulthon shows Adam a motorcycle, which he suspects belongs to his father and has been hidden by his grandfather. Sulthon persuades Adam to learn to ride. However, Adam is unsure who will teach him how to ride a motorcycle. The function of this utterance is

promise. Through this utterance, the speaker commits to his interlocutor that he is ready to be their teacher/instructor in riding a motorcycle.

Data utterance 14 is categorized as a type of commissive illocutionary speech act. The utterance delivered by Sulthon (the Devil) with his interlocutor Adam, at minute 02:09:56. With the following context description; this speech event occurred on the roof terrace of Adam's house. Adam had known that his friend; Sulthon was the incarnation of the Devil. Then when Sulthon came to meet Adam, Adam tried to avoid all of Sulthon's words and read several holy verses of the Qur'an. Immediately Sulthon immediately stepped back from Adam and was angry. The function of the utterance is to swear. Through this utterance, it indicates that there is a commitment value from the speaker implicitly, that in the future the speaker will try to control and influence the interlocutor, so that the interlocutor will not be able to escape/escape from his reach.

Data 15 is categorized as a commissive illocutionary act. The utterance is delivered by Sulthon (the Devil) with his interlocutor Adam, at minute 02:10:00. The context is as follows: this speech event takes place on Adam's rooftop terrace. Adam is sitting in the gazebo, contemplating his grandfather's previous advice. The grandfather says that Adam's friend, Sulthon, is the incarnation of Satan. And it is Satan who has incited Adam to do bad things all this time. Then, in the midst of his reverie, Sulthon arrives, anxiously worried that Adam has recognized him. Immediately upon seeing Sulthon, Adam tries to evade all of Sulthon's words by reciting verses from the Quran. Sulthon immediately steps back from Adam and becomes angry. The function of this utterance is an oath. Because through this utterance, the speaker binds himself to a future action, namely to remain with his interlocutor for the rest of his life.

CONCLUSION

Based on the results and discussion above, it can be concluded that the Iblis dialogue in the animated film "Adam and Iblis" on YouTube One Way Production contains four types of

illocutionary acts: assertive, expressive, directive, and commissive. First, there are 126 assertive illocutionary acts and they serve several functions: predicting, accusing, indicating, guessing, and others. Second, there are 117 directive illocutionary acts and they serve several functions: persuading, prohibiting, inviting, suggesting, and others. Third, there are 58 expressive illocutionary acts and they serve several functions: thanking, being grateful, praying, feeling proud, and others. And fourth, there are 8 commissive illocutionary acts and they serve the functions of promising and swearing.

Meanwhile, in the Iblis dialogue in the animated film "Adam and Iblis" on YouTube One Way Production, no declarative illocutionary acts were found because the Iblis dialogue does not describe Iblis in a context such as confirming, punishing, dismissing, or appointing.

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