



Social Media as a Medium of Expression: an Analysis of Illocutionary Speech Acts in @komik.grontol's Posts

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Abstract: This study aims to describe the forms and functions of illocutionary speech acts in the Instagram posts of @komik.grontol. This is a qualitative descriptive research. The data consist of words, phrases, clauses, and sentences found in the posts of @komik.grontol that represent the account owner's attitude toward recent social phenomena. The data source is the Instagram account @komik.grontol, from which 10 posts produced between January 17, 2023, and September 26, 2023, were selected. Data were collected by downloading images from the @komik.grontol account, then transcribing the images into text and translating them into English. The collected data were analyzed using John Searle's theory of illocutionary speech acts and Peirce's semiotic theory. The results of the study show that the forms of illocutionary speech acts in @komik.grontol's posts include: a) directive speech acts in the form of invitations, b) expressive speech acts in the form of complaints and expressions of dislike, and c) assertive speech acts in the form of narrating facts and events. The functions of the speech acts in the @komik.grontol posts fall into two categories. The first function is to satirize the government for being unwilling to accept criticism and to mock individuals who behave carelessly and unwisely. The second function is to raise awareness among others not to believe someone's statements blindly without considering the context and background of the speaker.

Keywords: Comic Strip, Illocutionary, Instagram, Pragmatics, Speech Acts

Introduction

Social media has become an integral part of everyday life in today's modern society. Social media refers to online platforms that enable users to interact, share content, and engage in various virtual activities. Through social media, individuals can connect with people around the world, form communities, and participate in online dialogue (Dwiantari & Slahanti, 2022) (Pratidina & Mitha, 2023). Initially, social media served as a medium for making friends. Over time, it has evolved into a space where users can express opinions, respond to events, and participate in discussions on various topics, both personal and social (Fitriana et al, 2021) (Hermawan & Gassing, 2023) (Rizam et al, 2022).

Various features on social media, such as posts, captions, and comments, serve as avenues for individuals to express themselves, share personal views, or respond to the content they encounter in cyberspace (Husna & Puji, 2021) (S. Husna, 2023; Permana & Sutedja, 2021). This is realized through the language they use on social media. This aligns with the opinion of Suryawin et al. (2022), who argue that language is a tool for

communication as well as a means of self-expression. Thus, it can be concluded that language plays a central role in conveying opinions and responses on social media.

An interesting example can be found in the Instagram account @komik.grontol. This account not only presents illustrated story comics, but also functions as a response to social phenomena that are currently trending (Arifin & Febriani, 2021). Through its visual works, @komik.grontol conveys viewpoints, criticism, satire, or even humor related to current issues being discussed by the public. To uncover these viewpoints, criticisms, or satire, the researcher employs pragmatics analysis.

Pragmatics is a branch of linguistics that studies the relationship between language use and the external context of speech through interpretation of the communicative situation (Bala, 2022) (Kahfi et al, 2024) (Pande & Artana, 2020). Pragmatics examines contextual or situational meaning based on setting, time, participants, purpose, topic, and the medium of communication (Kore et al, 2023). Pragmatics studies help us understand that language research is not only about words and sentence structures, but also about how language is used in everyday interaction to achieve communicative goals.

One of the focuses within pragmatics is speech act theory. A speech act is an action or result of using language in a certain context or situation (Pangesti & Rosita, 2019). It is the smallest unit of linguistics communication, encompassing all forms of verbal or written expression that can be identified as linguistics action (Saleh et al, 2024). In other words, a speech act refers to an event in which someone utters a statement to another person with a particular intention to be achieved from the hearer (Safitria et al, 2021) (Santuso et al, 2023).

The illocutionary speech act theory is a part of speech act theory introduced by John L. Austin, and later further developed by John Searle. Illocutionary acts refer to the speaker's intention or purpose when saying something (Purlilaiceua et al, 2023). It is an act performed through utterances that have a particular effect on the listener.

In communication, the intentions conveyed by the speaker to the interlocutor may vary. Therefore, Searle proposed that illocutionary speech acts consist of five types: assertive, directive, expressive, commissive, and declarative (Yuliantoro, 2020). An assertive speech act is an utterance that functions to state something that the speaker believes to be true. In other words, the speaker expresses their belief or knowledge regarding a fact or situation. A directive speech act is an utterance aimed at prompting the listener to perform an action. The speaker attempts to influence the listener's behavior by giving commands, requests, suggestions, or advice. An expressive speech act is used by the speaker to express feelings, emotions, or attitudes toward a particular situation or event. This type of speech act includes expressions of gratitude, apologies, congratulations, and sympathy. A commissive speech act is an utterance that commits the speaker to a future action. In other words, the speaker makes a promise or commitment regarding something they will do. A declarative speech act is an utterance that directly changes the status or condition of something merely by stating it. These utterances have the power to bring about changes in social or legal reality.

Speech acts performed by individuals certainly have functions or purposes to be achieved (Al-Humairah et al, 2020). This is because speech acts, like language use in general, serve various functions. Baryadi stated that, in general, language has two main functions (Santuso et al, 2023). The first function is to symbolize, represent, or denote something. This function is referred to as the referential, representational, or ideational function. The second

function is as a means of establishing communication with others. This second function is referred to as the communicative or interactional function. Based on the explanation above, this study aims to describe the forms and functions of illocutionary speech acts found in the posts of the Instagram account @komik.grontol.

The images or illustrations in @komik.grontol's posts also play an important role in shaping the overall meaning. Therefore, in addition to analyzing the text, this study also examines the meaning of the images contained in those posts. Thus, semiotic theory is also used in this research. Semiotics is a discipline that studies the signs found in an object to uncover the meaning contained within it (Manik et al, 2022) (Siregar, 2022).

In this study, semiotics is used as a supplementary theory when needed to analyze the meaning embedded in the images of certain posts, alongside speech act theory as the main framework for analyzing the text. The semiotics used is the theory proposed by Charles Sanders Peirce. Peirce divides signs into three types based on their relationship with the object: icon, index, and symbol (Wibowo, 2013). An icon is a sign that visually resembles its object. An index shows a phenomenal or existential connection with the object. Meanwhile, a symbol is arbitrary and conventional, agreed upon by society.

Relevant previous studies have been conducted by several parties, including the following. First, Maisaroh et al. (2024) studied illocutionary speech acts in beauty product advertisements on Instagram. Their research found five forms of speech acts, namely assertive acts with a claiming function; directive acts with ordering and requesting functions; commissive acts with a promising function; expressive acts with a praising function; and declarative acts with a function of declaring something to influence consumers. Second, Yunita & Pratiwi (2021) studied illocutionary speech acts in public service advertisements on the Instagram account of the Ministry of Health during the Covid-19 pandemic. Their study found declarative, imperative, and interrogative sentence forms in the advertisements, along with assertive and directive speech act functions.

Third, Melani & Utomo (2022) studied illocutionary speech acts on the Instagram account @baksosapi.gapakemicin. Their study identified the presence of representative, directive, expressive, and commissive speech acts in the account's posts. Fourth, Nurjanah et al. (2021) studied illocutionary speech acts in the posts of the Instagram account NKCTHI. Their findings revealed three types of speech acts: (a) directive forms with requesting and questioning functions; (b) assertive forms with stating and suggesting functions; and (c) expressive forms with apologizing and thanking functions. Fifth, Budiawan et al. (2024) conducted a study on implicatures found on the Instagram account @komik.grontol. The results of this study show that in the digital comics posted on the "Komik Grontol" Instagram account, there are two types of implicatures used: conventional implicature and conversational implicature. Of the total data analyzed, conversational implicature dominates with 24 instances, while conventional implicature was found in only 4 instances.

Based on the previous studies described above, it is known that the similarity between this study and studies 1 to 4 lies in their focus on speech acts in Instagram posts. The difference, however, lies in the object or source of the data. The previous studies focused on Instagram accounts with topics such as beauty product advertisements, public service announcements during the Covid-19 pandemic, the @baksosapi.gapakemicin account, and the NKCTHI Instagram account. Meanwhile, the study by Budiawan et al. (2024) shares a

similarity with the current study in terms of its object, namely the @komik.grontol account. However, the focus of their research was on implicature analysis, while the present study focuses on the analysis of illocutionary speech acts.

Methodology

This study is a qualitative descriptive research. The data consist of words, phrases, clauses, and sentences in posts from @komik.grontol that represent the account owner's attitude toward recent social phenomena. The data source is the Instagram account @komik.grontol. The researcher selected 10 posts produced between January 17, 2023 until September 26, 2023, for analysis.

Data collection was conducted using the non-participant observation, download, and transcription techniques. First, the researcher observed or read the posts. Then, posts that met the research criteria were downloaded. The image data was subsequently transcribed into textual form and translated into English. Once the data was collected, the next step was data analysis using illocutionary speech act theory to analyze the text and semiotic theory to analyze the meanings contained in the comic strip images. Speech act theory was applied to examine the forms and functions of speech acts found in @komik.grontol's posts. The function of speech acts in @komik.grontol's posts was analyzed by connecting it to elements beyond language, such as meaning, information, context of utterance, and other related aspects.

Result and Discussion

The Instagram account @komik.grontol focuses on illustrated storytelling. In each of its posts, @komik.grontol presents four images accompanied by several sentences. This study aims to describe the forms and functions of illocutionary speech acts in @komik.grontol's posts. The following outlines the findings of this study.

1. Forms of Illocutionary Speech Acts in @komik.grontol's Posts

The forms of illocutionary speech acts found in @komik.grontol's posts include directive speech acts, expressive speech acts, and assertive speech acts. The data showing these three forms of illocutionary speech acts are described as follows.

Table 1. The story of a teenager doing a live stream on TikTok

<p>Panel 1: "BENTAR LAGI LIVE, GAES! KASIH GIFT 'YAAH!!' 1 GIFT = 1 GUYUR." (Going live soon, guys! Send gifts! 1 gift = 1 splash of water.)</p> <p>Panel 2: "SUDAH KONTEK NGEHISMU SAKU CARA NYUSA. DEANG TUA GINI BRO. SERAGAL GANTINYA SAYA KASIH KERJAAN DI PERUSAHAAN SAYA." (I've contacted you, bro. My dad is like this. It's so hard for me to give you a job at my company.)</p> <p>Panel 3: "KALIO ABANG. NGGA MAU UNAT KAMI LIVE STREAMING KAYAK GINI. TRANSFER KAMI 200 JUTA." (Bro, we don't want to live stream like this. Transfer us 200 million.)</p> <p>Panel 4: "AYO, GAES. RAMEIN 1 GIFT SAYA RENDAM PALANGYA 1 DETIK." (Hey, guys. Make it lively, 1 gift soaks my plang for 1 second.)</p>	<p>Image 1: "Going live soon, guys! Send gifts! 1 gift = 1 splash of water."</p> <p>Image 2: "Stop using your parents' suffering for begging content like this, bro. Instead, I'll offer you a job at my company."</p> <p>Image 3: "If you don't want to see us livestreaming like this, transfer us 200 million rupiah."</p>
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	<p>Image 4: “Come on, guys, join the hype! 1 gift and I’ll dunk his head for 1 second”</p>
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The @komik.grontol post in Data 1 tells the story of a teenager doing a live stream on TikTok. In the first image, the teenager performs an act expected to bring him financial gain, namely money. He records and broadcasts a scene of a mother pouring water over herself at night. This is essentially an act of online begging. When other TikTok users send him gifts, the teenager receives money in return.

Next, in the second image, a businessman responds to the teenager and urges him to stop his actions after the incident went viral on TikTok. The businessman wants to stop the act because many people see involving an elderly person in such a way as inappropriate or disrespectful. As an alternative, the businessman offers the teenager a job at his company.

In the third image, instead of accepting the job offer, the teenager demands Rp 200,000,000 from the businessman. Finally, in the fourth image, the businessman becomes furious with the teenager. As a result, he dunks the teenager’s head in water and invites TikTok viewers to support this act. For each gift received, the teenager’s head would be dunked for one second.

The story in images 1–3 is inspired by a real-life viral incident on social media in January 2023. Meanwhile, the story in image 4 is fictional and represents the reaction of the @komik.grontol account owner in response to that social phenomenon. Therefore, the story in images 1–3 constitutes an assertive speech act in the form of narrating a social phenomenon. The story in image 4 is a directive speech act, inviting others to support the businessman's action.

Table 2. Tells the story of a courier’s experience delivering a package to a customer

	<p>Image 1: Some say every job has its risks...</p> <p>Image 2: My horrifying experience</p> <p>Image 3: Delivering a COD package could end up...</p> <p>Image 4: Combat on delivery “Pay? No way! Just take this back!”</p>
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The @komik.grontol post in Data 2 tells the story of a courier’s experience delivering a package to a customer. In image 1, @komik.grontol states that every job carries its own risks. The image shows a courier wearing armor made of iron, as if he were heading into a battlefield.

Next, in image 2, the courier is fully equipped with armor and a helmet. In image 2, the text reads “pengalaman seramku” (my scary experience), indicating that the courier has had frightening or dangerous experiences while delivering packages to customers.

In images 3 and 4, after riding his motorbike, the courier arrives at the customer’s home. It is revealed that the customer purchased the item using the COD system. COD stands for “cash on delivery”, which means the buyer only pays for the item upon receiving it. In image 4, after meeting the recipient, the courier asks the customer to pay for the item. However, the customer refuses to pay and even throws the package while holding a knife. The text in image 4 states that COD stands for “combat on delivery”, implying a “battle during delivery”. This is @komik.grontol's reaction to a viral social media incident where a courier was assaulted by a customer who refused to pay for their package. Based on this, the post is categorized as an expressive speech act, expressing frustration over the public’s lack of understanding of the COD payment system.

Table 3. a story that once went viral about an illicit relationship between a son-in-law and his mother-in-law

	<p>Image 1: There’s something scarier than just an empty shophouse building...</p> <p>Image 2: Immediately occupied... (by a Mixue ice cream store)</p> <p>Image 3: It’s when your husband’s free time is... “Off to work, honey!”</p> <p>Image 4: Occupied “Mik-su?” “Let’s go, mother-in-law!”</p>
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The post by @komik.grontol in Data 3 tells a story that once went viral about an illicit relationship between a son-in-law and his mother-in-law. In images 1 and 2, @komik.grontol narrates that there is a scarier incident than just an empty shop house suddenly being occupied or rented as a business place called *miksu*. *Miksu* is a parody of the word *Mixue*, the name of a company founded by Zhang Hongchao in China that sells ice cream and other beverages. Over time, the company has expanded its business to various countries, including Indonesia, and now has more than 300 branches in the country.

Then, in images 3 and 4, @komik.grontol continues by saying that a scarier incident is when a husband, during his free time at home, engages in an illicit relationship with his mother-in-law. From this, it can be understood that such a relationship between a son-in-law and his mother-in-law is considered the most horrifying or something that evokes a sense of dread. This is because it is highly inappropriate and contrary to Indonesian cultural values. Therefore, the post contains an expressive speech act, expressing disapproval of such a phenomenon.

Table 4. The story of a newly appointed civil servant (CPNS) who experiences extortion

	<p>Image 1: “Congratulations, you passed the selection to become a Konoha civil servant.”</p> <p>Image 2: “For the training, there will be a transport fee that must be paid.”</p> <p>Image 3: “Hasn’t the state budgeted for this?”</p> <p>Image 4: “W-well, let me explain...”</p>
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The post by @komik.grontol in Data 4 tells the story of a newly appointed civil servant (CPNS) who experiences extortion. In image 1, it is shown that a senior civil servant congratulates a junior or someone who has just been accepted as a CPNS. Then, in image 2, the senior informs the junior that they must attend a training and must pay a sum of money due to transport costs. In image 3, feeling suspicious, the junior asks the senior, “Hasn’t the state budgeted for this?” while opening a sign on the bus intended for the training. Initially, the bus sign reads “Fee” (paid), but after being uncovered, it becomes “Free” (no charge). After being caught, in image 4, the senior tries to come up with an excuse to avoid being found out for committing extortion.

The event in the post is common in real life. Extortion doesn’t only occur in everyday society but also within government institutions, often committed by certain rogue civil servants. Therefore, this post is a reaction from the owner of the @komik.grontol account to that phenomenon. Based on this, the post contains an assertive speech act, stating a fact.

Table 5. Recounts a viral incident involving celebrities and influencers in South Jakarta who became actors in an adult film production

	<p>Image 1: “Sumimasen! We got a tip that illegal activities are taking place here!”</p> <p>Image 2: “Aha! Caught shooting an adult movie, huh?”</p> <p>Image 3: “Why would you agree to star in a porn movie like this?” “Umm, sir... I thought it was a religious-themed film shoot...”</p> <p>Image 4: ...It’s just that most of my lines here are me screaming “Oh, God! Oh, God!!!” like that...</p>
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The post by @komik.grontol in Data 5 recounts a viral incident involving celebrities and influencers in South Jakarta who became actors in an adult film production. In image 1, a police officer raids a location suspected of hosting illegal activities. In image 2, after opening

the door, the police find that the suspicion is correct: an adult film shoot is in progress. The officer proceeds to detain the perpetrators, witnesses, and collect evidence. In image 3, the police interview the suspect, who is also a celebrity, asking why they agreed to act in the adult film. The celebrity responds by saying they thought it was a religious film shoot. The post is inspired by a real event. Therefore, it contains an assertive speech act, conveying an incident.

2. The Function of Illocutionary Acts in @komik.grontol's Posts

The illocutionary functions found in @komik.grontol's posts include (a) satire and (b) raising awareness among others. The data illustrating these two types of illocutionary functions are explained as follows.

Table 6. an unpleasant experience of an Indonesian woman (WNI) when dealing with customs authorities

	<p>Image 1: When you win a singing contest in a neighboring country</p> <p>Image 2: Upon arrival in Wakanda "There's a 4 million entrance fee, sis"</p> <p>Image 3: "Even after achieving something that brings pride to the nation, you still ask for money?"</p> <p>Image 4: Customs fee</p>
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The post by @komik.grontol in Data 6 recounts an unpleasant experience of an Indonesian woman (WNI) when dealing with customs authorities. In image 1, the woman receives a trophy after winning a singing contest in Japan. Then, in image 2, when the trophy is sent to Indonesia, she is required to pay a tax of Rp 4 million imposed by the customs under the Ministry of Finance of the Republic of Indonesia. In image 3, she expresses disappointment because, despite making the country proud with her achievement, she still has to pay for the trophy upon returning to Indonesia. In image 4, the customs officer's desk is shown with a sign that reads "bea cuakks!"

The word *bea* means "tax" or "fee", while *cuakks* is derived from *cuak*, a slang term used to express disdain, often resembling a curse, insult, or expletive. It can also refer to stupidity or foolishness, implying that someone is dumb, annoying, lame, or unworthy. Thus, the phrase *bea cuak* implies a tax or fee that feels annoying, ridiculous, foolish, or negative in other ways.

Based on this, it can be understood that the post is intended to express dissatisfaction. Therefore, the illocutionary function of this post is to criticize or satirize the government, in this case the customs office, for failing to appreciate an Indonesian citizen who had brought

honor to the country abroad. This is because the customs office still imposed a tax on the trophy she earned.

Table 7. The story of a content creator from Lampung who once went viral and was nearly prosecuted after criticizing the Lampung provincial government for the many damaged roads found in the area

	<p>Image 1: “How can we progress if the roads in Wakanda are full of potholes, sir?”</p> <p>Image 2: “That’s dangerous”</p> <p>Image 3: “It needs to be patched up right away...”</p> <p>Image 4: ?!</p>
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The post by @komik.grontol in Data 7 tells the story of a content creator from Lampung who once went viral and was nearly prosecuted after criticizing the Lampung provincial government for the many damaged roads found in the area. In image 1, the content creator, depicted wearing a white shirt, shares his opinion with a person in a black shirt. He says that “How can we progress if the roads in Wakanda are full of potholes, sir?” *Wakanda* here is a humorous term commonly used to refer to regions in Indonesia.

In images 2 and 3, the person in the black shirt responds with the sentence, “That’s dangerous... It needs to be patched up right away”. At first glance, his words seem to suggest that the damaged roads are dangerous and need to be repaired. However, image 4 reveals the real meaning of his statement: the man in the black shirt is seen patching up the mouth of the man in the white shirt with cement. This implies that the man in white is seen as “dangerous” by the man in black because he is outspoken and dares to criticize the government. Therefore, the man in black tries to silence him, by metaphorically sealing his mouth with cement, so he would stop voicing his criticisms.

Based on this, the illocutionary function of the post is to satirize the government for being intolerant of criticism from its citizens and for attempting to take legal action against those who dare to speak out.

Table 8. The story of a young man who went viral for eating *nasi padang* inside a cinema

	<p>Image 1: "Tch, amateur..."</p> <p>Image 2: "Look me, professional..."</p> <p>Image 3: "Eating <i>nasi padang</i> inside the cinema!"</p> <p>Image 4: Some time ago... "With brain?" "Nope"</p>
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The post by @komik.grontol in Data 8 recounts the story of a young man who went viral for eating *nasi padang* inside a cinema. In image 1, a person in a yellow shirt remarks, "Tch, amateur," directed at moviegoers seen eating and drinking in the cinema lobby. With this statement, the man in yellow implies that he is more experienced than them.

This is further explained in image 2, where the man claims to be a professional. In image 3, he stated that he was a professional because he ate *nasi padang* in the cinema. Image 4 shows that, before going to the cinema, the man in yellow bought food from a Padang restaurant. The seller asks, "With brain?" meaning: does he want fish brain as part of the meal? He replies no.

The context of the post refers to a viral incident that left netizens dumbfounded: someone eating *nasi padang* in a cinema. This action violated the rules, as visitors are not allowed to bring outside food or drinks into the cinema. Thus, the illocutionary function of the post is to criticize and ridicule the person who ate *nasi padang* in the cinema, portraying him as someone lacking common sense or intelligence, as he failed to think wisely or appropriately.

Table 9. Indonesian celebrity who still appears youthful despite being 52 years old

	<p>Image 1: "I've never eaten salt or MSG since the beginning" "Oh, so that's your secret"</p> <p>Image 2: "My wife, starting today I'm going on a salt and MSG-free diet to stay young!"</p> <p>Image 3: "Our child's formula milk just ran out, hon..."</p> <p>Image 4: A few years later... "Hmm, I feel like I've been strict with my salt and MSG diet..."</p>
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The post by @komik.grontol in Data 9 relates to an Indonesian celebrity who still appears youthful despite being 52 years old. The celebrity revealed that her secret to staying young is avoiding the consumption of salt. In image 1, a man is shown working in an office while listening to an online broadcast from the celebrity. He states that he has avoided eating salt and MSG (monosodium glutamate) for years. In this context, the purpose of not consuming salt and MSG is to maintain a youthful appearance. Therefore, the man wants to imitate the celebrity’s habit.

In image 2, the man returns home from work and tells his wife that starting that day, he will go on a salt and MSG-free diet in order to stay young. Then, in image 3, the man appears gloomy as he faces the harsh economic realities of family life: the electricity token runs out, his child's formula milk is finished, it's time to pay the mortgage, and other financial needs keep piling up. His expenses are so high, yet his salary is only at the regional minimum wage level. This causes him to experience significant stress.

In image 4, several years later, the man’s face looks old. He is confused about why he looks aged even though he has already avoided salt and MSG. Based on this, the illocutionary function of the post is to raise public awareness not to blindly believe in suggestions or advice shared by others. That’s because such advice may only be effective for the person giving it and not necessarily for others. It’s possible that the celebrity’s youthful appearance isn’t solely due to a salt- and MSG-free diet, but also due to other factors such as lower levels of stress, and so on.

Table 10. The incident of Mount Bromo catching fire due to the actions of several people who lit a fire for the purpose of a wedding photoshoot.

	<p>Image 1: “Hey, Teletubbies! What are you doing??”</p> <p>Image 2: “Watching someone take pre-wedding photos, bro...”</p> <p>Image 3: “Don’t you realize it’s dangerous to light a flare in a dry grass field?”</p> <p>Image 4: “Truly, unbelievably stupid...”</p>
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The post by @komik.grontol in Data 10 recounts the incident of Mount Bromo catching fire due to the actions of several people who lit a fire for the purpose of a wedding photoshoot. This incident is depicted in the post from the perspective of the Teletubbies characters.

Teletubbies is a British children's television program created by Anne Wood and Andrew Davenport from Ragdoll Productions. The show follows the daily lives of four colorful creatures, namely Tinky Winky, Dipsy, Laa-Laa, and Po. They called Teletubbies because of the television screens embedded in their bellies.

In image 1, the sun greets the Teletubbies and asks what they are doing. In image 2, the Teletubbies respond that they are watching people taking pre-wedding photos. In image 3, the sun rhetorically asks whether it's not dangerous to light a fire in a dry grassland. Shortly after, the dry grassland is shown to have caught fire. The Teletubbies then state that the actions of those people were truly foolish.

Based on this, the illocutionary function of the post is to criticize and satirize the individuals who lit a fire for the purpose of a pre-wedding shoot, as their reckless actions caused a mountain to catch fire.

Conclusion

Based on the analysis, it was found that there are three types of speech acts in the @komik.grontol posts. These three types of speech acts are: (a) directive speech acts in the form of invitations; (b) expressive speech acts in the form of complaints and expressions of dislike; and (c) assertive speech acts in the form of narrating facts and events. The functions of the speech acts in the @komik.grontol posts fall into two categories. The first function is to satirize the government for being unwilling to accept criticism and to mock individuals who behave carelessly and unwisely. The second function is to raise awareness among others not to believe someone's statements blindly without considering the context and background of the speaker.

The key implication of these findings indicates that social media, particularly comic strip accounts like @komik.grontol, plays a strategic role in shaping public opinion through satirical messages presented humorously, making creative visual and verbal content an effective means of political and social communication, especially for younger generations. Similar accounts can be utilized as educational media to deliver social criticism in a polite yet impactful manner, and can also serve as teaching materials or social campaign tools that align with digital communication styles. For future research, it is recommended to analyze other digital comics with similar themes or examine audience responses to assess the influence of illocutionary acts and visual semiotics in shaping social perception, including comparative studies across different social media platforms to evaluate the effectiveness of social criticism delivery.

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