

**ILLOCUTIONARY AND PERLOCUTIONARY SPEECH ACTS
IN MATA NAJWA PODCAST EPISODE
“KENAPA PERLU KULIAH ALA MAUDY, ANDHIKA, & AMANDA”**

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Abstract: This study investigates the types and functions of illocutionary acts in the *Mata Najwa* podcast episode “Kenapa Perlu Kuliah ala Maudy, Andhika, & Amanda.” Using Austin’s (1962) and Searle’s (1969) speech act theories, this descriptive qualitative study analyzes 72 utterances from the podcast transcript. The findings identify four types of illocutionary acts: assertive (26), expressive (20), directive (18), and commissive (8), while no declarative acts were found. Assertive acts were the most dominant, showing that the speakers mainly expressed opinions, beliefs, and experiences about higher education. Directive acts provided advice and encouragement, while expressive and commissive acts conveyed emotions and commitments. Overall, the findings show that speech acts help the speakers share information, encourage the audience, and promote positive views of higher education.

Keywords: Speech Acts, Illocutionary Acts, Perlocutionary Effects, Pragmatics

INTRODUCTION

Higher education continues to be an important topic of public discussion in Indonesia, particularly regarding its role in developing critical thinking, personal growth, and career readiness. As digital media become increasingly influential, discussions about higher education are no longer confined to academic institutions but are also disseminated through online platforms such as podcasts. These platforms enable public figures to share their experiences, opinions, and reflections, shaping public perceptions of educational issues through authentic and interactive communication.

One example is the *Mata Najwa* podcast episode “Kenapa Perlu Kuliah ala Maudy, Andhika, & Amanda”, which presents a discussion on the importance of higher education through the perspectives of Maudy Ayunda, Andhika, and Amanda, each representing different educational and professional backgrounds. Their dialogue not only conveys information but also expresses opinions, advice, motivation, and personal experiences that encourage audiences to reflect on the value of higher education beyond academic qualifications.

From a pragmatic perspective, language functions not only as a means of conveying information but also as a form of social action. Austin (1962) and Searle (1969) explain that utterances perform actions through locutionary, illocutionary, and perlocutionary acts. Among these, illocutionary acts reveal the speaker's communicative intentions, while perlocutionary acts refer to the effects those utterances have on listeners. Examining these speech acts provides a deeper understanding of how speakers strategically use language to persuade, motivate, and influence audiences within particular communicative contexts.

Previous studies have demonstrated the importance of speech act analysis in various discourse settings. Bawamenewi (2020) examined speech acts in classroom discussions and reported that locutionary acts dominated instructional interactions, contributing to the achievement of communicative goals in educational settings. Khairatunnisa and Manaf (2021) analyzed illocutionary acts in Facebook and Instagram interactions, showing that social media users frequently employ speech acts to express intentions and influence audience responses. Likewise, a study of Nouman Ali Khan's speeches revealed that speech acts function as persuasive strategies to inspire audiences by establishing both intellectual and emotional engagement. These studies indicate that speech act analysis has been widely applied across educational, social media, and public discourse contexts.

However, previous studies have primarily focused on identifying speech act types and their communicative functions within classroom interaction, social media communication, and public speeches. Limited attention has been devoted to educational podcast discourse, particularly in explaining how illocutionary acts are strategically employed to construct persuasive messages about higher education. Furthermore, the *Mata Najwa* podcast episode “*Kenapa Perlu Kuliah ala Maudy, Andhika, & Amanda*” has not been specifically investigated from this pragmatic perspective. Therefore, this study addresses this gap by analyzing the types and communicative functions of illocutionary acts in the selected podcast episode to explain how language is strategically used to encourage positive attitudes toward higher education and contribute to the growing body of research on pragmatic analysis in digital media discourse.

METHOD

This study employed a descriptive qualitative approach to analyze the illocutionary acts found in the selected *Mata Najwa* podcast episode. A qualitative approach was considered appropriate because the study focused on interpreting the communicative intentions embedded in naturally occurring utterances rather than measuring them quantitatively. The analysis was guided by the speech act theories proposed by Austin (1962) and Searle (1969), with Searle's classification serving as the primary framework for identifying the types of illocutionary acts.

The primary data were obtained from the *Mata Najwa* podcast episode entitled “*Kenapa Perlu Kuliah ala Maudy, Andhika, & Amanda*”. This episode was purposively selected because it specifically discusses the value of higher education through the perspectives of speakers with diverse educational and professional backgrounds. The discussion contains a variety of communicative acts, including opinions, advice, personal reflections, and motivational expressions, making it a rich source of data for analyzing illocutionary acts. The transcript was produced by repeatedly listening to the podcast and transcribing all verbal interactions among Najwa Shihab, Maudy Ayunda, Amanda Rawles, and Andhika.

Contextual information from the conversation was also considered to support the pragmatic interpretation of each utterance. The data were collected through documentation and observation techniques. The researcher repeatedly watched and listened to the selected podcast episode to obtain a comprehensive understanding of the interaction. After the transcript had been prepared, the utterances were identified and segmented into meaningful units for analysis. During this process, contextual features such as intonation, emphasis, and the surrounding conversational context were considered to facilitate the interpretation of each speaker's communicative intention.

The coding and analysis were conducted by the researcher using Searle's (1969) taxonomy of illocutionary acts. Each utterance was examined within its conversational context and classified according to its communicative intention rather than its grammatical structure. Utterances expressing beliefs, opinions, descriptions, or factual information were categorized as assertives, whereas those intended to request, advise, invite, or encourage listeners to perform

an action were classified as directives. Utterances expressing commitment to future actions were identified as commissive, expressions conveying psychological states or emotions were categorized as expressive, and utterances performing institutional or status-changing functions were classified as declaratives. To ensure consistency throughout the analysis, each coded utterance was re-examined by referring to Searle's (1969) definitions before the final classification was determined.

Following the coding process, the data were analyzed using thematic and pragmatic analysis. Thematic analysis (Braun & Clarke, 2006) was employed to identify recurring themes related to higher education, motivation, and personal reflection. Subsequently, pragmatic analysis was conducted to interpret the communicative functions of the identified illocutionary acts and explain how they were strategically employed to construct persuasive messages throughout the podcast discussion.

RESULTS AND DISCUSSION

Type of Illocutionary Speech Acts in the Podcast

The analysis identified **72 illocutionary acts** in the *Mata Najwa* podcast episode "*Kenapa Perlu Kuliah ala Maudy, Andhika, & Amanda.*" As shown in Table 1, five types of illocutionary acts based on Searle's (1969) classification were considered: assertive, directive, commissive, expressive, and declarative. However, only four types were found in the data.

Table 1. Type of Illocutionary Acts

No	Type of Illocutionary Acts	Frequency	Percentage
1	Assertive	26	36,1%
2	Directive	18	25,0%
3	Commissive	8	11,1%
4	Expressive	20	27,7%
5	Declarative	0	0%
Total		72	100 %

Assertive illocutionary acts were the most dominant, with 26 occurrences (36.1%). They were mainly used by the speakers to express opinions, beliefs, and personal experiences about higher education. This dominance is understandable because the podcast focuses on discussing why college is important, requiring the speakers to share their views and experiences with the audience. Expressive illocutionary acts were the second most frequent, with 20 occurrences (27.7%). These acts were used to express feelings such as appreciation, gratitude, and emotional support. Directive illocutionary acts accounted for 18 occurrences (25.0%) and were mainly used to give advice, suggestions, and encouragement related to education. Meanwhile, commissive illocutionary acts occurred 8 times (11.1%), reflecting the speakers' commitments or intentions toward future actions. No declarative illocutionary acts were identified (0%). This may be related to the conversational and non-institutional nature of the podcast. Unlike institutional settings where speakers may have the authority to change a situation through their utterances, the speakers in this episode mainly share experiences, opinions, advice, and feelings about higher education.

Overall, the distribution shows that the speakers primarily used language to share ideas and experiences, express emotions, provide advice, and encourage the audience. The dominance of assertive acts suggests that the podcast primarily functions as a space for exchanging information and personal perspectives about the value of higher education, while directive and expressive acts help make the discussion more engaging and motivational for the audience.

Assertive Illocutionary Speech Acts

According to Searle (1969), assertive illocutionary acts are utterances in which speakers commit themselves to the truth of the expressed proposition. They are used to state, describe, report, explain, or express beliefs and opinions about something. In the context of the Mata Najwa podcast, assertive acts are relevant because the speakers frequently share their opinions, beliefs, and personal experiences about higher education. Through these utterances, they provide information and present their perspectives on the importance and benefits of attending college. The following examples illustrate the use of assertive illocutionary acts in the podcast.

Excerpt 1

Najwa: “Aku selalu percaya bahwa kuliah itu menjadi sebuah platform dan medium untuk eksperimen” (I've always believed that college serves as a platform and a space for experimentation.)

Amanda: “Setuju, dan sering kali ide yang kelihatan sepele di kelas bisa jadi proyek besar di luar kampus” (I agree. Often, ideas that seem simple in the classroom can grow into major projects beyond the university)

This utterance is classified as an assertive illocutionary act because Najwa expresses a personal belief regarding the role of higher education as a platform for experimentation and personal development. The expression “*Aku selalu percaya*” (“I've always believed”) signals the speaker's commitment to the truth of the proposition, which is a defining characteristic of assertive speech acts (Searle, 1969). Rather than merely introducing the discussion topic, the utterance establishes Najwa's standpoint and frames the subsequent conversation from the perspective that higher education should be viewed as a process of exploration rather than merely a means of obtaining academic credentials. In this context, the utterance functions to present the speaker's belief while encouraging the audience to consider an alternative perspective on the purpose of higher education.

Directive Illocutionary Speech Acts

According to Searle (1969), directive illocutionary acts are utterances intended to make the hearer perform a particular action. They include requests, commands, suggestions, invitations, and other expressions that seek to influence the hearer's behavior. In the Mata Najwa podcast, directive acts are used when the speakers encourage the audience or other participants to do something, particularly to create interaction and engagement during the discussion. The following example illustrates the use of a directive illocutionary act in the podcast.

Excerpt 2

Najwa: "Kasih tepuk tangan dong" (Let's give them a round of applause)

Amanda: "Meriah sekali. Momen seperti ini bikin suasana jadi lebih hangat" (What an amazing response. Moments like this make the atmosphere feel even warmer)

This utterance is classified as a directive illocutionary act because Najwa attempts to encourage the audience to perform a specific action, namely giving applause. The expression "*Kasih tepuk tangan dong*" ("Let's give them a round of applause") functions as an invitation that directs the audience's behavior, which is a defining characteristic of directive speech acts (Searle, 1969). Delivered at the beginning of the program, the utterance serves to acknowledge the guests while creating an engaging and welcoming atmosphere for the discussion. In this context, the directive functions not only to elicit applause but also to initiate interaction between the host, the guests, and the audience.

Commissive Illocutionary Speech Acts

According to Searle (1969), commissive illocutionary acts are utterances in which speakers commit themselves to a future action or course of action. They include promises, offers, refusals, and expressions of intention. In the Mata Najwa podcast, commissive acts can appear when speakers express their intentions or commitments related to their educational plans and future actions. These utterances show the speakers' willingness to take certain actions in the future. The following example illustrates a commissive illocutionary act in the podcast.

Excerpt 3

Amanda: "Doakan aku lancar." (Wish me luck)

Maudy: "Pasti. Kamu sudah usaha sejauh ini, tinggal dijalani dengan tenang." (Of course. You've worked so hard to get this far. Now just stay calm and do your best)

This utterance is classified as a commissive illocutionary act because, within the conversational context, Amanda expresses her commitment to pursuing her educational plan. Although the expression "*Doakan aku lancar*" ("Wish me luck") appears as a request for support, it also implies that the speaker has decided to proceed with the next stage of her academic journey and seeks encouragement before carrying out that commitment. According to Searle (1969), commissive speech acts indicate the speaker's commitment to a future course of action. In this context, the utterance reflects Amanda's readiness to continue her study plans while inviting emotional support from others as she prepares to achieve her goal.

Expressive Illocutionary Speech Acts

According to Searle (1969), expressive illocutionary acts are utterances used to express the speaker's psychological or emotional state toward a particular situation. They include expressions of gratitude, appreciation, happiness, sadness, apology, and other feelings. In the Mata Najwa podcast, expressive acts are used when the speakers express their emotions and attitudes toward the guests, audience, and situations discussed during the program. These expressions help create a warm and personal interaction between the speakers and the audience. The following example illustrates an expressive illocutionary act in the podcast.

Excerpt 4

Amanda: “Aku terharu kak, thank you so much teman-teman udah mau tetap datang ke sini.” (I'm really touched. Thank you so much, everyone, for coming here and spending your time with us)

Maudy: “Pantas saja, suasananya memang hangat sekali malam ini. Kehadiran mereka bikin semua jadi spesial.” (No wonder. The atmosphere is so warm tonight. Having everyone here makes this moment even more special)

This utterance is classified as an expressive illocutionary act because Amanda explicitly conveys her feelings of gratitude and appreciation toward the audience. The expression “*Aku terharu kak, thank you so much*” (“I'm really touched. Thank you so much”) serves as a linguistic marker of the speaker's emotional state, reflecting her sincere appreciation for the audience's willingness to attend the event despite the unfavorable circumstances. According to Searle (1969), expressive speech acts are used to communicate the speaker's psychological attitude toward a particular situation. In this context, the utterance functions not only to acknowledge the audience's presence but also to strengthen the interpersonal relationship between the speaker and the audience by expressing genuine appreciation.

Declarative Illocutionary Acts

Based on the analysis of all the data in the podcast, no utterances were found that fell into the category of declarative illocutionary acts (Searle, 1969). The absence of this type of speech act can be explained by observing the speech situation and conversation structure in the program. The Mata Najwa podcast episode titled “Kenapa Perlu Kuliah ala Maudy, Andhika, & Amanda” took the form of an open discussion with an informal, semi formal tone, featuring a dialogic structure between the host and the guests. The speakers in this forum were not in an institutional position that would allow them to establish or alter a particular social status, position, or condition through their utterances (Leech, 2015).

Declarative utterances generally require the speaker to have symbolic authority, such as an official, judge, university official, or organizational leader who is able to change a situation simply by uttering certain words (Searle, 1969). In the context of this event, there were no moments when the speakers made official decisions, granted permission, established status, or formally approved anything. All of the statements analyzed tended to be reflective, argumentative, or narrative in nature, focusing on personal experiences, assessments, appeals, expressions of emotion, and views on the importance of higher education.

In addition, the interactive function in this podcast does not lead to the formation of institutional status or actions. Although Najwa Shihab plays the role of host, her authority is discursive and rhetorical, not structural. She guides the direction of the discussion and leads the interviewees in conversation, but does not use her speech to make official decisions. The same applies to Maudy, Amanda, and Dika, who share their experiences and opinions without the capacity to directly establish changes in social status.

Thus, the absence of declarative illocutionary acts in this data is a logical consequence of the nature of the discourse constructed in the podcast. Discussions that are narrative and expressive in nature do not provide a pragmatic space for declarations to emerge, as neither the speaker, the purpose of the interaction, nor the social context contain elements that enable declarative speech acts to occur. This reinforces the conclusion that the use of speech acts in this podcast is centered on building opinions, sharing experiences, and encouraging reflection, rather than on changing status through speech.

Illocutionary Acts and Their Perlocutionary Effects in the Podcast

Based on the table above, 22 of the 72 illocutionary acts were found to produce identifiable perlocutionary effects. Directive acts showed the highest number of perlocutionary effects, with 8 occurrences, followed by expressive acts with 7 occurrences, assertive acts with 5 occurrences, and commissive acts with 2 occurrences. No perlocutionary effect was identified for declarative acts because no declarative acts were found in the podcast. These findings indicate that different illocutionary acts may produce different effects on the audience, particularly in encouraging participation, creating emotional responses, and motivating reflection.

Table 2. Perlocutionary Effects of Illocutionary Acts in the Podcast

No	Type of Illocutionary	Number of Illocutionary	Number of Contains Perlocutionary Effects	Percentage
1	Assertive	26	5	19,2%
2	Directive	18	8	44,4%
3	Commissive	8	2	25,0%
4	Expressive	20	7	35,0%
5	Declarative	0	0	0%

Excerpt 5

Najwa: “*Kita perlu berpikir kritis tentang banyak hal*” (We need to think critically about many issues)

Maudy: “*Setuju, karena itu melatih kita untuk enggak mudah terbawa arus.*” (I agree, because it helps us develop the ability to think independently instead of simply following the crowd)

This statement was made by Najwa Shihab when the discussion focused on the role of higher education in developing critical thinking. Before this statement, the speakers had discussed their personal experiences and how education influenced their character, perspectives, and ways of understanding the world. Najwa’s statement therefore moves the discussion from personal experiences to a broader point about the purpose of education. According to Austin (1962), an utterance can produce effects on the hearer in addition to conveying its intended meaning. In this context, Najwa’s statement can produce a reflective effect on the audience by encouraging them to consider the importance of thinking critically and independently.

The perlocutionary effect is also supported by Maudy’s response, “*Setuju, karena itu melatih kita untuk enggak mudah terbawa arus,*” which shows agreement with Najwa’s statement and further develops the idea of independent thinking. The exchange may encourage the audience to reflect on higher education not only as a means of obtaining a degree but also as a process of developing the ability to evaluate information and form independent judgments. Thus, the perlocutionary effect of Najwa’s utterance is reflected in its potential to encourage reflection and raise awareness about the role of education in developing critical thinking. In the context of the podcast, this effect supports the broader message that higher education can contribute to personal development and prepare individuals to respond critically to various issues in everyday life.

Excerpt 6

Najwa: "Malam ini kita akan diskusi soal kuliah" (Tonight, we'll be discussing higher education)

Maudy: "Wah, ini topik yang selalu menarik, karena pengalaman setiap orang bisa sangat berbeda." (This is always an interesting topic because everyone's educational journey is unique)

Najwa Shihab made this statement at the beginning of the program, after the opening session and greeting the audience, to introduce the main topic of the discussion. The utterance informs the audience that the discussion will focus on higher education and prepares them to follow the upcoming conversation. According to Austin (1962), an utterance can produce an effect on the hearer in addition to conveying its meaning. In this context, Najwa's statement has a perlocutionary effect because it directs the audience's attention toward the topic of higher education and prepares them to engage with the discussion.

The effect is further supported by Maudy's response, *"Wah, ini topik yang selalu menarik, karena pengalaman setiap orang bisa sangat berbeda,"* which shows her immediate engagement with the topic introduced by Najwa. Thus, the utterance does not merely provide information about the discussion but also establishes the focus of the interaction. In the context of the podcast, the perlocutionary effect can be seen in the way the statement orients the audience toward the discussion and encourages their engagement with the topic. It also establishes the framework for the subsequent conversation about the speakers' experiences and perspectives on higher education

Excerpt 7

Amanda: "Doakan aku lancar" (Wish me luck)

Maudy: "Pasti. Kamu sudah usaha sejauh ini, tinggal dijalani dengan tenang." (Of course. You've come this far through your hard work. Now just stay calm and see it through)

This utterance was delivered during a personal and reflective part of the discussion, after Amanda shared her experience and future plans. The expression *"Doakan aku lancar"* ("Wish me luck") functions as a request for support and creates an opportunity for the audience to respond to her personal situation. According to Austin (1962), an utterance can produce psychological or social effects on the hearer. In this case, the perlocutionary effect is observable through the audience's response, as some audience members immediately said *"amen,"* followed by light laughter. These responses indicate that Amanda's statement encouraged the audience to provide emotional and supportive responses.

The utterance therefore creates a more relaxed and intimate atmosphere between Amanda and the audience. Rather than simply communicating her need for support, Amanda's statement encourages audience participation and establishes an emotional connection with them. The response also shows that the audience engaged with Amanda's personal experience rather than remaining passive listeners. Thus, the perlocutionary effect of the utterance is reflected in audience participation, emotional support, and increased interpersonal closeness. In the context of the podcast, this interaction contributes to a warm atmosphere and makes the discussion of education more personal and relatable.

Excerpt 8

Najwa: "Saya akan membicarakan ini dengan teman-teman." ("I'll discuss this with my colleagues)

Amanda: "Bagus, semakin banyak yang terlibat, semakin besar kemungkinan ide itu terealisasi." (That's a great idea. The more people who get involved, the more likely it is that the idea will become a reality)

These statements occurred when the discussion moved to the speakers' plans and commitments related to the issues being discussed. The speakers expressed their intentions in a serious and confident manner, presenting their statements as commitments to take further action rather than simply expressing opinions. According to Austin (1962), utterances can produce effects on listeners beyond their literal meaning. In this context, the statements generated a perlocutionary effect by encouraging the audience to pay attention to the possibility of further action. The speakers' commitments also created a sense of responsibility and encouraged a collaborative atmosphere, suggesting that the issues discussed could be followed up beyond the podcast.

The perlocutionary effect is therefore reflected in the audience's increased engagement and the supportive atmosphere surrounding the discussion. The statements may also encourage listeners to view education as connected to action and social contribution rather than only as an individual achievement. Thus, the utterances function not only to express the speakers' intentions but also to encourage audience support, strengthen engagement, and promote reflection on the importance of taking action beyond the discussion.

Excerpt 9

Amanda: "Saya akan terus belajar sampai bisa berkontribusi nyata." (I will continue learning until I can make a meaningful contribution)

Maudy: "Semangat seperti itu yang dibutuhkan untuk membawa perubahan positif." (That's exactly the kind of determination needed to create positive change)

Amanda delivered this statement when the discussion focused on the meaning of education and its relationship to social contribution. The statement expresses her commitment to continue learning until she can make a meaningful contribution to society. According to Austin (1962), an utterance can produce effects on the listener beyond its literal meaning. In this context, Amanda's statement produces a perlocutionary effect by presenting education as a process that can lead to social contribution and positive change.

The effect is also reflected in Maudy's response, "*Semangat seperti itu yang dibutuhkan untuk membawa perubahan positif*," which shows appreciation and support for Amanda's commitment. This response reinforces the positive value of Amanda's statement and contributes to an encouraging atmosphere in the discussion. The utterance can therefore encourage listeners to view learning as more than a means of achieving personal success. It may also motivate them to consider how their knowledge and education can be used to contribute to others. Thus, the perlocutionary effect of Amanda's statement is reflected in encouragement, positive emotional engagement, and motivation to connect education with social contribution.

CONCLUSION

This study investigated the types and communicative functions of illocutionary acts in the *Mata Najwa* podcast episode “*Kenapa Perlu Kuliah ala Maudy, Andhika, & Amanda*” using Searle’s (1969) speech act theory. From 72 utterances analyzed, four types of illocutionary acts were identified: 26 assertive acts, 18 directive acts, 8 commissive acts, and 20 expressive acts, while no declarative acts were found. Assertive acts were the most dominant, showing that the speakers mainly expressed their beliefs, opinions, and personal experiences about higher education. Directive acts were used to provide advice and encouragement, commissive acts expressed commitments to future actions, and expressive acts conveyed appreciation, gratitude, and emotional support. These findings show that the speakers used different illocutionary acts to communicate ideas, engage the audience, and promote positive perspectives on higher education.

The findings further demonstrate that language in the podcast functions not only to exchange information but also to encourage, motivate, express emotions, and build interpersonal relationships. The use of different illocutionary acts allows the speakers to present higher education as a source of personal development, critical thinking, and social contribution. Therefore, this study contributes to pragmatic research by applying Searle’s (1969) speech act theory to educational podcast discourse and showing how speech acts support the communicative goals of digital media. Future research could examine a wider range of podcast episodes or other digital platforms to provide broader insights into the use of speech acts across different discourse contexts.

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