Investigating Illocutionary Acts in Video Podcasts and Its Pedagogical Implication in EFL Teaching

Hieronimus Canggung Darong[1] (ID)
Universitas Katolik Indonesia Santu Paulus, Indonesia

Skolastika Neldis[2] (ID)
Universitas Katolik Indonesia Santu Paulus, Indonesia

CORRESPONDENCE

Email: hieronimusdarong@gmail.com

Abstract: *This study belongs to qualitative- content analysis focusing on the illocutionary speech acts in video podcasts of Najwa Shihab. Data were collected from her interview with one of the invited guests which were subsequently coded and categorized into illocutionary types: representative, directive, commissive, and expressive. To know the distribution of each type, the frequency and percentage were counted simultaneously. The results of the analysis revealed that directive acts were the most frequently used and followed by representative, commissive, and expressive acts. These findings are of benefit to have a comprehensive understanding of the speech acts productions employed by Najwa Shihab in her video podcasts. In addition, the findings provide constructive dynamic strategies in communication and pedagogical implication in language teaching.*

Keywords: EFL Teaching, illocutionary acts, meaning, implication, video podcasts.

1. Introduction

Speech Acts is an utterance that has a performative function. This covers literal meaning (locutionary), intended meaning or proposition (illocutionary), and the effect on the hearer (perlocutionary) (Austin, 1962; Nguyen, et al 2020). It is a must to go beyond linguistic competence to understand the utterances and the expressed meaning. As such, there is a need to view the context of the sequence of talk as a whole. The video podcast is one of the contexts where a speaker can employ certain speech act types. It is regarded as a popular and accessible form of online content. It also provides a distinctive medium for hosts and guests to communicate and create credibility with audiences on various discourses in dynamic and communicative conversations between hosts and interlocutors (Renisyifa et al., 2022). Therefore, Speech acts have crucial roles in video podcasts, as they are regarded as the pragmatic features to create dynamics and meaningful interactions. However, to understand speech acts, knowledge and ability of the cultural and linguistic system is a great demand. Moreover, metapragmatic awareness and pragmatic skills are compulsory to know what and how the speakers' utterances carry performative functions (Taguchi & Kim, 2014). Thus, Speech acts are concerned with the various language manners that are used to perform different communicative functions (Cohen & Olshtain, 1983; Blum-Kulka & Olshtain, 1984; Christison, 2018; Siritman & Meilantina, 2020). In this regard, the dialogues between hosts and interlocutors in video podcasts employ speech acts, so-called illocutionary acts, to convey their intended meaning, such as invitation, order, agreement, hopes, vow, commitment, or topic elaborations.

In conversations, a speaker's illocutionary act implies an action for the hearer to perform. In this respect, the utterance has a specific meaning and power from which action should be done. Furthermore, the employment of illocutionary acts is not only concerned with stating something but also deals with bringing about a certain response following the speech events (Lang, 2018; Budiasih & Rohmadi, 2016; Carr et al., 2012). In short, it is a statement or word that implies meaning (Rostiana

& Novari (2021). However, its interpretation may encounter problems. Nicholas (2015) claims that speech acts analysis in isolated adjacency pairs might cause the failure as it is not placed into a wider interaction in which speech acts should be presented over a number of turns. Understanding speech acts as a single united utterance or in the form of pairs is regarded as oversimplifying talk. It is; therefore, speech acts must be viewed in the context of the sequence of talk as a whole and should be fully understood as they appear in authentic discourse (Nicholas, 2015). Consequently, in the context of video podcasts, the whole context of discourse is essential to understand the produced illocutionary acts.

Previous studies were concerned with the strategy of producing pragmatic strategies on speech acts. The findings indicated that the employed strategies deal much with t socio-pragmatic competence and pragmalinguistic knowledge someone has (Fitriani et al., 2021; Zhu, 2012; Yazdanfar & Bonyadi, 2016; Tromp et al., 2016). The findings are strengthened by Limberg (2016), saying that the integration of socio and pragmatic competencies is a requirement for someone to produce an utterance. Furthermore, focusing on podcast interviews, previous research has also shown that speech acts, the linguistic tools used to express illocutionary acts, are of benefit for the joint-building of competence and identity (Taguchi et al., 2016).).Likely, focusing on social media, a study has demonstrated that hashtags can perform pragmatic functions expressing one's identity and taking a position on an issue by means of illocutionary acts produced (Oktaviani & Alam, 2022). Additionally, hosts and guests might employ a variety of illocutionary speech acts to engage in political discourse and express their viewpoints (Irwandika, 2021).). In contrast, hosts and guests might use a variety of illocutionary speech acts, including seeking information, expressing opinions, and making suggestions, to talk about technology-related topics and share their knowledge (Dresne & Herring, 2010; Renisyifa et al., 2022). These studies emphasize the essence of illocutionary speech acts in video podcasts and highlight their range of conversational applications.

With respect to illocutionary acts, the frequency and the types utilized in a particular speech event might change based on the particular situation, genre, and the discussed subject. In a study on functions of the Nonverbal of illocutionary acts in CMC, Dresner and Herring (2010) found that directive acts were the most frequent type utilized in business negotiations to issue requests and directions. In contrast, a study by Irwandika (2021) found that expressive acts—like expressing one's thoughts and feelings—were more common in online dialogues than compliant ones in social media communication. Moreover, Kasim et al. (2017) researched the use of illocutionary actions in cross-cultural communication and revealed that cultural differences affected the frequency and types of illocutionary acts employed, with variances in the usage of representatives and directions between cultures. Another research on educational podcasts by Drew (2017) found that genre analysis is helpful in introducing ideas resulting from illocutionary acts produced in an educational context. Additionally, different cultures used Commissive acts at different rates, with collectivist cultures using Commissive acts more frequently than individualistic cultures, as found in a cross-cultural study by Kasim et al. (2017) and Taguchi et al. (2016). In this respect, the results in question highlight the role of context, genre, topic, and cultural differences in analyzing how illocutionary acts are used in various contexts.

Despite earlier studies focusing on a variety of characteristics of podcasting, including means of expressing context, genre, topic, and cultural differences, little attention has been paid to the function of illocutionary acts in creating a dynamic conversation and meaningful communication in video podcasts. As a result, there is a need to extend a study devoted exclusively to illocutionary speech acts in the context of video podcasts. This is crucial as it can shed light on the particulars of communicative engagement in this medium by investigating how illocutionary speech acts are used. Integral to this, one can learn more about how hosts and interlocutors utilize language to establish conversational dynamics and convey meaning by looking at their uttered illocutionary acts. Thus,

our study intends to close this knowledge gap and boost knowledge of the usage of illocutionary acts in the video podcasts context.

2. Concept and Significant of Illocutionary Acts

Austin (1962) is the pioneer of the original use of the term "speech act which was redefined by Searl (1975). For Austin, a speech act is an utterance that serves a performative purpose, such as an invitation, a welcome, congrats, a warning, or an order. To put it in another way, speech act varies depending on the situation. Speech acts can be classified into three primary categories: locutionary, which refers to literal meaning; illocutionary, which refers to intended meaning; and perlocutionary, which refers to real consequence or action.

With regard to illocutionary acts, linguists and philosophers have put a lot of effort into researching and developing its notion. J.L. Austin's book "How to Do Things with Words" (Austin, 1962), which lays forth the fundamental principles and concepts of illocutionary acts, is considered to be the primary work on this topic. Furthermore, in his article "Illocutionary Acts", John Searle developed Austin's idea and suggested a taxonomy of illocutionary acts and prerequisites for success (Searle, 1969). In more recent research, the notion of illocutionary acts has been applied to a variety of contexts, including intercultural communication (Matsumoto, 2012) and language learning (Christison, 2018; Taguchi & Kim, 2014; Thuy, 2012). These studies show the continued significance and applicability of the theory of illocutionary acts in linguistics and language philosophy.

According to their role in communication, illocutionary acts can be divided into a number of categories, including directives, commissives, assertives, expressives, and declaratives (Searle, 1969). Requests, commands, and orders are examples of directives, which are illocutionary acts that are meant to persuade the interlocutors to do something. Illocutionary acts that bind the speaker to a future course of action, such as promises, pledges, and vows, are Commissives. Assertives, which include assertions, reports, and descriptions, are illocutionary acts that convey a claim or a belief. Expressives, such as apologies, gratitude, and congrats, are illocutionary behaviours that convey a psychological condition or emotion. Declarations, such as those of war, marriage, or graduation declaratives are illocutionary acts that cause the world to alter (Austin, 1962; Searle, 1969).

The failure to understand speech acts was also found as a frequent number of causes in producing other pragmatic features such as politeness (Tajeddin & Pezeshki, 2014). Furthermore, they claimed that the social distance between interlocutors, status level, and speech acts could all influence distinct frequencies and the use of impoliteness. In actuality, a person's knowledge and capacity for cultural and linguistic system interpretation of the L2 or target language determines how well they understand speech acts. In this respect, Ren and Gao (2012) have revealed that the failure of this as such may result in negative pragmatic transmission.

The importance of illocutionary acts in communication has continued to be studied in recent studies. Zhu (2012) looked at the pragmatic competence of Chinese EFL Learners. and discovered that politeness is a key component of directive illocutionary acts. In a study of code-switching Suryani (2022) highlighted the importance of pragmatic borrowing and mixing words in the usage of illocutionary verbs. Focusing on message persuasion, Derin et al. (2020) highlighted found that both illocutionary force and argument strength play significant roles in determining the impact of persuasive communication. In a study on the use of indirect speech acts, asymmetrical power relations might appear resulting from the speaker's social standing and the communication's context (Eshghinejad & Moini, 2016). In their analysis of the usage of illocutionary force in the movies 21 and 22 Jump Street, Putra and Sedeng (2022) highlighted that the illocutionary force can be employed to build suspense and intrigue into the plot. Taken together, these studies highlight the complexity and continuous relevance of illocutionary acts in communication and the need for more study in a range of cultural and linguistic situations.

The research previously stated put a lot of emphasis on variables affecting speech act production. In addition, the research ware concerned with illocutionary acts in many types of communication, like code-switching, persuasive writing, and Korean dramas. Although they highlight the value of illocutionary acts in communication, little is known about how they function in video podcasting. With its combination of visual and audio components, video podcasting is a relatively new and developing medium of communication that may present particular difficulties and opportunities for the employment of illocutionary acts. In other words, while the aforementioned studies offer insightful information about the application and significance of illocutionary acts in various kinds of communication, how they relate to video podcasting still remains unexplored. To better understand how illocutionary acts are employed in this media and how they affect the audience, more research is required.

Understanding the function of illocutionary acts in video podcasting is important because this form of communication and entertainment is widely used and expanding quickly. Understanding how illocutionary acts are employed in this medium can assist content creators and marketers in effectively keeping in touch with their audience and communicating their message; video podcasting has the ability to reach a wide and diverse audience. Additionally, the distinct blend of aural and visual components in video podcasting may present fresh chances for the employment of illocutionary acts, enhancing the power and impact of the medium. For this reason, research on the use of illocutionary acts in video podcasting might offer important insights for content creators, marketers, and communication academics.

3. Methodology

To interpret and have subjective viewpoints of illocutionary acts in the video podcast under investigation, a qualitative research approach was used. The types of illocutionary speech acts used by Najwa Shihab on her YouTube channel were examined in this study. A well-known journalist and television host, Najwa Shihab is renowned for her insightful ideas on a range of social and political concerns. Her distinctive point of view and thoughts on current events draw a sizable audience to her YouTube channel. The channel also offers commentary, interviews, and conversations, making it a good source of video content for the study of illocutionary acts. Consequently, selecting Najwa Shihab's YouTube channel for analysis offers a chance to investigate how illocutionary acts are used in this well-known video podcast and shed light on the communicative techniques used by a well-known media personality to deliver her messages to a varied audience.

Regarding the data, researchers identified speech acts that go beyond the literal meaning, such as suggestions, requests, orders, or emotional expressions, by transcribing the audio of the video podcast and carefully scrutinizing the utterances. In this way, all speech acts, including illocutionary acts, used by the speakers were captured by the verbatim transcription of the audio from the video podcast. By listening to the audio, hand transcription was carried out. Then, in order to gather more data, observations were conducted while watching the video podcast and carefully noting the speakers' illocutionary acts. In this regard, observational notes are beneficial to record nonverbal clues, gestures, information setting and scene in addition to the speech act types. Based on the recognized framework of speech act theory, as coined by Searle (1969), the identified illocutionary acts were coded and categorized.

For the sake of analysis, a qualitative content analysis was done. This analysis was done in such a way that it could identify and classify the various illocutionary acts that were used in the video podcast. As such, classifying counting along with looking at the frequency and distribution of illocutionary acts are required. This method is beneficial for researchers to better comprehend the complex dynamics of communication involving communicative actions and intentions of the speakers in terms of their illocutionary acts employment (Yazdanfar & Bonyadi, 2016). Researchers employed multiple coders to improve inter-coder reliability and built coding frameworks to direct

the investigation in order to reduce potential sources of prejudice. Additionally, researchers went into the investigation with an open mind, conscious of their own biases, and with the goal of interpreting the findings objectively.

4. Results and Discussion

As previously stated, this study employed transcription and observational notes to gather and analyze data. The results are displayed in Table, and a sample of extracts was given and followed by a discussion. As such, the analysis reveals the types of illocutionary acts that are employed in this medium and offers insightful information about the communication dynamics of video podcasts.

Table 1. *Result of Illocutionary Act*

No	Illocutionary act	Frequency	Percentage
1	Representative	19	28,36%
2	Directive	42	62,69%
3	Commissive	4	5,96%
4	Expressive	2	2,96%
	Total	67	100%

With respect to the data provided in Table 1, the majority (62.69%) of the 67 illocutionary acts examined in the podcast transcripts were of a directive nature. This suggests that rather than merely sharing information or expressing their emotions, the speakers' main goal was to control the audience's behaviour. Representative illocutionary acts comprised 28.36% of the total and were the second most frequent type. This indicates that providing information or making statements of fact was also a significant goal of the speakers. Interestingly, the least frequent types of illocutionary acts were commissive and expressive, at 5.96% and 2.96%, respectively. This may indicate that the speakers were less concerned with making promises or commitments or expressing their feelings than giving directives or conveying information. Thus, the data presented in Table 1 shows that the most frequent illocutionary act used in the podcast is directive. To make it clear, the following extracts highlight the employment of the illocutionary act types respectively occurring in the video podcasts under the study of Najwa Shihab (NS) and Abi Quraish (AQ).

Directive

Extract 1:

NS: "tapi sebelumnya, enggak apa-apa kan kita merayakan tahun baru Masehi? Karena ada juga tuh temannya Nana yang bilang "Merayakannya tuh tahun baru Hijriah aja. Masehi tuh enggak boleh mengucapkan selamat tahun baru,."

(...but before we proceed, is it acceptable to celebrate the Gregorian New Year? Nana's friend mentioned that it's preferable to only celebrate the Hijri New Year and not say "Happy New Year" in Gregorian, as it's not allowed).

AQ: "Sebenarnya satu hal yang perlu disadari bahwa Islam pun menggunakan perjalanan matahari dalam penentuan ibadahnya. Kita itu salat bukan berdasarkan bulan kan? "

(Actually, one thing that needs to be acknowledged is that Islam uses the sun's journey in determining their worship practices. Our prayers are not based on the moon, right?)

NS: "Iya." (Yes)

AQ: "matahari, terbit, terbenam, itu satu. Yang kedua, Al-Qur'an pun menyebutkan secara bergandengan, tahun Masehi sebenarnya bukan tahun Masehi. Tahun berdasarkan perhitungan perjalanan matahari."

(the sun rises and sets; it's all one. Secondly, the Quran also mentions in conjunction that the Gregorian year, is not actually the Gregorian year. Years are based on the calculation of the sun's journey).

This discussion highlights the importance of understanding the context and purpose of illocutionary acts in communication. The use of directive illocutionary acts in this podcast exemplifies the persuasive function of language in influencing the beliefs and attitudes of the audience. On the other hand, the use of representative illocutionary acts uttered by AQ exemplifies the informative function of language in presenting evidence to support their argument.

Questioning is one of the purposes of performing directive in the utterance as shown below:

Extract 2:

NS: Oke. Bi, refleksi. Jadi apa step-step refleksinya tu? (*Okay Dad. reflection. So, what are the steps for reflection?*)

AQ: Bagus, bagus. Yang pertama, coba perhatikan bagaimana Anda melakukan kegiatan. (*Great. The first step is to observe how you carry out activities).*

NS: Kembali ke awalannya? (*Instropection?*)

In the given context, Najwa asked Abi Quraish about the steps for doing reflection, and in doing so, she also provided a directive. In response, Abi Quraish advised, "First of all, notice how you do an activity." This utterance indicates that Abi Quraish was not only attempting to answer Najwa's question, but also offering advice, which falls under the category of declarative statements.

Representative

Abi Quraish predominantly used the term "representative" during the video podcasts, as indicated by the data results. He mostly employed it when expressing his beliefs in response to the questions posed by the podcaster. An example of Abi Quraish utilizing the representative function in his utterance is:

Extract 3:

NS: Ada ayat Al-Qur'an yang bilang, "Kehidupan dunia itu hanya senda gurau dan main-main. (*There is a verse in the Qur'an that states, "The life of this world is merely a play and amusement*)

AQ: Sebelum sampai ke sana saya mau berkata begini, yang pertama kesalahpahaman ini kenapa timbul? Yang pertama, dunia itu seringkali dianggap planet bumi. Padahal di dalam bahasa Arab, dunia itu adalah sesuatu yang rendah atau dekat. Kehidupan di dunia adalah kehidupan yang dialamai manusia di waktu dekat ini, sekarang. Lawannya akhirat. Di sana juga ada kehidupan (*Before we get there, I would like to say this. Firstly, why does this misunderstanding arise? Firstly, the world is often considered as the planet Earth. Whereas in Arabic, the world refers to something low or near. The worldly life, life in this world, is the life experienced by humans in the near future, now. In contrast to the hereafter. There is also life there).*

The extract seems to be an example of the representative type of illocutionary act where the speaker conveys information or makes a statement representing a particular proposition. In this case, NS quotes a verse from the Quran and makes a statement about the meaning of "dunia" (world) in Arabic language. This act aims to inform the listener about the meaning of the word "dunia" and clarify a common misunderstanding about it. The speaker is not trying to persuade or direct the listener to do anything but simply presenting an idea for consideration. This type of illocutionary act is common in informational or educational contexts.

Commissive

According to the data analysis of the video podcasts, the researcher identified four instances of the commissive type of speech act. These were predominantly used by Najwa Shihab, who served as the podcaster. Najwa made promises to take action based on the advice given by Abi Quraish. An example of Najwa performing a commissive speech act is:

> **Extract 4:**
>
> AQ: Setiap hari. (Every day)
>
> NS: Itu bagian dari kita merefleksi ya? Journaling ya? (*Is that part of our reflection, isn't it? Journaling, right?*)
>
> AQ: sanagat rinci, saya hari ini telah kerjakan ini. besok mestinya saya kerja ini. (*It's very detailed, today I did this, and after that, what did he do? tomorrow I should work on this*)
>
> NS: Nana juga mau ah, mulai tahun ini.(*Nana (Podcaster) also wants to, starting from this year*).

In the given conversation, Abi Quraish emphasized the significance of writing a diary as a daily practice. He mentioned that it involves documenting everything done during the day and planning for the next day. In response, Najwa expressed her intention to follow suit and start writing a diary beginning that year. Her statement can be analyzed as a commissive speech act, as she made a promise to take action, in this case, to start writing a diary.

Expressive

Based on the results, the researcher found that the expressive function was the least used in the video podcasts, with only two instances recorded. The podcaster employed it to greet and thank the viewers. Here are examples of the podcaster using the expressive function.

> **Extract 5:**
>
> NS: Assalamualaikum warahmatullah wabarokatuh teman-teman. Ketemu lagi di Shihab & Shihab. Kangen juga yah udah lama enggal ketemu Shihab & Shihab. Ada sama Abi Quraish. Abi ku, udah lama ya kita enggak Shihab & Shihab ya kan Bi? (*Peace be upon you, dear friends. Here we meet again in Shihab & Shihab. I miss you all, it's been a while since we last met in Shihab & Shihab. Abi Quraish is also here. Abi, it's been a long time since we last saw each other in Shihab & Shihab, Am I right, Bi?*

In the given utterance, the context was that the podcaster, Najwa Shihab, greeted all of the viewers of the podcast. She also expressed that she missed the Shihab & Shihab program, as they had not done it for a long time. Greeting and expressing one's feelings are considered part of the expressive function. Furthermore, Najwa also performed the expressive function in her utterance by thanking the viewers, as shown below:

> **Extract 6:**
>
> NS: …Teman-teman terima kasih sudah nonton Shihab &Shihab, insya Allah ketemu lagi di lain kesempatan…(*Thank you, friends, for watching Shihab & Shihab, God willing, we'll meet again on another occasion."*

As the video podcast was coming to an end, Najwa Shihab expressed her gratitude towards the viewers for watching Shihab & Shihab. She also mentioned the hope of meeting them again in the future on another occasion. Expressing gratitude and making a farewell statement are considered part of expressive language use.

To date, Illocutionary acts, which refer to the various ways how speakers use language to perform speech acts, are crucial elements of communication in various discourse contexts, including video podcasts. The data reveal interesting patterns of language use, shedding light on how speakers employ different types of illocutionary acts to achieve their communicative goals. The results show that the Directive Act, which makes up 62.69% of all illocutionary acts in video podcasts, is the most frequent category. This corroborates the recent study by Putra and Sedeng (2022). who revealed that instructional videos frequently use commands to steer the interlocutors' activities. Besides, this finding also mirrors the study of Vedula et al. s (2017), who found that multimodal content analysis in online mediums is beneficial for persuasive communication act.

Additionally, the data shows that the Representative act, which made up 28.36% of instances, is the second most frequent type of illocutionary act in video podcasts. This finding is consistent with Zhu's (2012) research, which indicated that representatives are frequently used to explain concepts and give information. This is also consistent with Renisyifa et al. (2022). who highlighted the significance of representatives in video podcasts for informational and credibility purposes.

Contrarily, the Commissive act occurs less in video podcasts, making up only 5.96% of all instances. As such, this study supports the findings of Rostiana and Novari (2021), confirming that commissives are employed in online videos less frequently than representatives and instructions. This shows that presenters in video podcasts might not frequently communicate goals or make commitments to upcoming actions.

Moreover, the analysis's findings show that, with only 2.96% of occurrences, the Expressive act is the least frequent type of illocutionary act in video podcasts. This result is in line with the study of Carr et al. (2012), which discovered that *expressives* are rarely employed to convey attitudes or feelings. This implies that speakers may employ less on *expressives* for expressing their psychological conditions than other illocutionary acts.

It is essential to note that the particular topic or genre of the podcast might influence the frequency of illocutionary acts in video podcasts. This is supported by Darong (2022), who revealed that Directive acts were particularly common in political stages and political video podcasts as the speaker and the podcast hosts utilized them to express viewpoints, influence the audience, and urge action. This shows that the discourse's contextual elements may have an impact on the communicative functions of illocutionary acts in video podcasts. This result is consistent with earlier research by Drew (2017), who discovered that the frequency of the employment of illocutionary acts is determined by a video podcast's genre and subject matter being discussed. Therefore, when examining illocutionary acts in this medium, it's crucial to take into account the unique contextual elements of video podcasts.

There are certain crucial things to remember in relation to establishing conversational dynamics and communicating meaning. First of all, the conversational dynamics in video podcasts can be influenced by directive illocutionary acts, which include suggestions, influences, giving orders, and requests. In this respect, Podcast hosts can give instructions to viewers to influence their opinions or behaviour, such as by urging them to inquire or take action or by inviting them to take part in the discourse. Directives can build authority or influence over viewers, elicit audience participation, and convey a sense of urgency. Second, the creation of meaning in video podcasts can be influenced by representative illocutionary behaviours, such as those that entail sharing knowledge or expressing opinions. Representatives can be used by podcast hosts to introduce themes, offer clarifications, and show data to back up their assertions (Extract 3). Najwa Shihab could build a foundation of understanding with the audience and influence how they see the subject being presented by using representatives. Thirdly, in this video podcast, commissive illocutionary acts influenced conversational dynamics and meaning creation, which entail committing the speaker to a future course of action. Pledges or commitments to listeners, such as partnerships and future content plans

were made by podcast presenters using *commissives* (Extract 4). *Commissives* have the power to build expectations for upcoming interactions, foster trust, and create anticipation. Fourthly, expressive illocutionary acts, which entail communicating emotions, feelings, or attitudes, are essential to have conversational dynamics and meaning conveying. Podcast hosts express their feelings regarding the subject being covered using *expressives* (Extract 5). *Expressives* can evoke strong feelings in viewers, add emotional undertones, and personalize content.

By and large, the employment of illocutionary acts in video podcasts can establish conversational dynamics by building authority or trust, affecting their behaviour and engagement, emotionally engaging listeners, and reconstructing the relationship between presenters and listeners. Additionally, these illocutionary acts communicate meaning through imparting knowledge, forming perceptions, creating a common comprehension, and affecting how viewers interpret the material being displayed. The conversational dynamics and meaning construction in their video podcasts can be improved by podcast hosts by a good comprehension of and use of these illocutionary acts.

5. **Pedagogical Implications**

Referring to the data, several pedagogical implications for English as a Foreign Language (EFL) teachers and students can be drawn. EFL teachers can get benefits from the analysis of illocutionary acts in video podcasts when it comes to instructing pragmatic skills. In this regard, the illocutionary acts found in video podcasts can assist EFL teachers in exposing students to real-world circumstances where legitimate language is used. The examined speech acts can be utilized by teachers to demonstrate how language is employed in various contexts and how illocutionary acts convey meaning (Christison, 2018; Darong et al., 2020; Limberg, 2016). Thus-called teaching of real-life language use can help students gain more practical and realistic knowledge of how language is utilized in everyday conversation. Thus, EFL teachers might have practical knowledge of how language is said and actually a part of what is said.

Additionally, by analyzing illocutionary acts, EFL teachers can gain insight into the kinds and patterns of speech acts employed in video podcasts, which benefit them to establish to create focused instructional pragmatic teaching. Teachers can focus on teaching learners how to appropriately perform different types of speech acts. Since directive acts, such as making requests or giving instructions, are the most frequently used illocutionary acts in the video podcasts, EFL teachers can focus on teaching and practising this type of speech act in their lessons. This may include teaching appropriate language and strategies for making requests, giving instructions, and making suggestions in various social contexts. Representative acts, which involve conveying information or describing states of affairs, are also commonly used in video podcasts. EFL teachers can emphasize teaching vocabulary, grammar, and discourse markers related to conveying information, expressing opinions, and describing events or situations. In the meantime, although commissive and expressive acts have lower frequencies in the data, EFL teachers can still highlight these types of speech acts in their lessons by teaching language and strategies for making promises, expressing gratitude, giving thanks, and conveying emotions or feelings.

Moreover, EFL teachers raise learners' awareness of how speech acts may vary across different cultures or social contexts (Darong et al., 2020; Darong et al., 2021; Eshghinejad & Moini, 2016; Taguchi et al., 2016). This can help learners develop intercultural communicative competence and become more mindful of appropriate language use in different situations. Lastly, the present study might inform the design of assessments that measure learners' pragmatic competence. EFL teachers can develop assessment tasks requiring learners to demonstrate their ability to use different speech acts appropriately based on the analyzed examples. This can help teachers assess learners' proficiency in pragmatic language use more accurately and provide targeted feedback for improvement. As such, the EFL teachers can benefit from examining illocutionary actions in video

podcasts by learning more about how to improve their students' ability to use speech acts in English communication effectively, encourage intercultural communication skills, and teach pragmatic skills.

The results of the analysis of illocutionary acts in video podcasts can also be helpful to EFL students in a number of ways. By learning and practising the various illocutionary acts they find in video podcasts, EFL students can enhance their communication skills. Based on the examined instances, students can learn how to correctly carry out speech acts like expressing ideas, agreeing or disagreeing, requesting, suggesting, and more. This can assist students in acquiring the abilities and awareness that are needed to communicate effectively in English-speaking settings, or what is referred to as improving communicative competence. Additionally, the pragmatic-related aspects of English that influence language use, such as cultural and contextual norms and social norms, are better understood by learners (Eshghinejad & Moini, 2016; Brasdefer & Cohen, 2012). Learners can gain a deeper and better comprehension of how language works in various contexts and learn how to modify their language use accordingly. This can improve their pragmatic awareness and help them utilize English in different social contexts more responsibly and successfully. Therefore, it is essential for learners to understand the types of illocutionary acts along with the context in where they are uttered.

Along this line of argument, the study might also advance students' intercultural competence. It is possible to introduce EFL students to various cultural and social norms and conventions pertaining to speech acts by analyzing illocutionary acts in video podcasts. Learners can learn how speech acts vary across cultures and settings and develop intercultural and discourse competencies by understanding and respecting these differences. This can help learners become more effective communicators in intercultural communication situations and build positive cross-cultural relationships in different contexts (contextual awareness) (Taguchi & Kim, 2014; Saleem et al., 2021). Overall, the findings of the illocutionary act analysis in video podcasts can benefit EFL learners by enhancing their communicative competence, improving pragmatic awareness, promoting intercultural competence, and providing real-life language input for effective and context-based communication.

6. Conclusion

Pragmatically, beyond its literal meaning, an utterance may be intended to carry particular purposes to the interlocutors by referring to the context wherein the exchange occurs in a well-founded manner. As such, the strategy may be employed in numerous ways depending on the setting and scene of reoccurring discourse conditions. In this study, illocutionary acts in video podcasts are analyzed, and it is found that Directive and Representative acts are more common than Commissive and Expressive activities. This implies that presenters in video podcasts typically use language to give directions, communicate information, and direct the audience's actions while less frequently making commitments to the future or expressing feelings and attitudes. The results highlight the significance of comprehending the communicative purposes of various forms of illocutionary acts in the particular setting of video podcast discourse. The intended meaning relies on the context of discourse moves.

The study suffered from some limitations. First of all, a rather limited sample size of 67 episodes was used for the examination of illocutionary acts in video podcasts, which may not have well represented the variety of discourse seen in this medium. Second, the study did not consider how speaker traits like gender, age, or cultural background would affect the utilization of illocutionary acts in video podcasts. In addition, the study concentrated on the frequency of illocutionary acts rather than delving deeper into the pragmatic and sociolinguistic elements, such as speaker purpose, audience involvement, and contextual factors, that may affect their use.

Therefore, in order to gain a more thorough understanding of illocutionary acts in video podcasts, future studies could increase the sample size to cover a larger range of video podcast episodes from various genres, topics, and speakers. Discourse analysis, conversation or interaction analysis could also be used to investigate the language structure (phonological, syntactical, morphological aspects), pragmatic and sociolinguistic elements, such as speaker intention, audience involvement, and contextual elements that affect the use of illocutionary acts in video podcasts. Further research on how speaker traits—such as gender, age, and cultural background—affect how illocutionary acts are used in video podcasts may shed light on this kind of media's social and cultural dynamics. Putting it differently, future research studies might be more challenging to view language structurally and functionally along with its social transaction.

7. Conflict of Interest: Authors declare no conflict of interest whatsoever.

References

Austin, J. L. (1962). *How to do things with words*. Oxford University Press.

Blum-Kulka, S., & Olshtain, E. (1984). Requests and apologies: A cross-cultural study of speech act realization patterns (CCSARP). *Applied Linguistics*, *5*, 196–214. https://doi.org/10.1093/applin/5.3.196

Brasdefer, J.C.F & Cohen, A. D. (2012). teaching pragmatics in the foreign language classroom: Grammar as a communicative resource. *Hispania*, *95*(4), 650–669. https://www.jstor.org/stable/41756418

Budiasih, L. T. (2019). Illocution on speech acts of foreign students in Indonesian learning. *Diglossia: Jurnal Kajian Ilmiah Kebahasaan dan Kesusastraan*, *10*(2), 117-130. https://doi.org/10.26594/diglossia.v10i2.904

Carr, C. T., Schrock, D. B., & Dauterman, P. (2012). Speech acts within facebook status messages. *Journal of Language and Social Psychology*, *31*(2), 176–196. https://doi.org/10.1177/0261927X12438535

Christison, M. (2018). Speech act theory and teaching speaking. *The TESOL Encyclopedia of English Language Teaching*, 1–6. https://doi.org/10.1002/9781118784235.eelt0712

Cohen, A. D., & Olshtain, E. (1983). The production of speech acts by EFL learners. *Tesol Quarterly*, *27*(1), 33–56. https://doi.org/10.2307/3586840

Darong, H. C. (2022). What does Systemic Functional Linguistics say about speech? A discourse-semantic analysis. *World of Media, Journal of Russian Media and Journalism Studies*, 4, 46–67. https://doi.org/10.30547/worldofmedia.4.2022.3

Darong, H. C., Kadarisman, A. E., & Basthomi, Y. (2020). Politeness markers in teachers' request in classroom interactions. *Nobel, Journal of Literature and Language Teaching*, *11*(2), 217–233. https://doi.org/10.15642/NOBEL.2020

Darong, H. C., Niman, E. M., Su, Y. R., & Fatmawati. (2021). Pragmatic function of questioning act in EFL classroom interaction. In : 1st ICEHHA (pp. 1–16). Ruteng: EUDL (European Digital Library). https://doi.org/10.4108/eai.3-6-2021.2310650

Derin, T., Nursafira, M. S., Yudar, R. S., Gowasa, N. S., & Hamuddin, B. (2020). Persuasive communication: What do existing literature tells us about persuasive communication among students? *The Journal of Ultimate Research and Trends in Education*, *2*(1), 12–18. https://journal.unilak.ac.id/index.php/UTAMAX/

Dresner, E., & Herring, S. C. (2010). Functions of the Nonverbal in CMC: Emoticons and illocutionary force. *Communication Theory*, 20(3), 249–268. https://doi.org/10.1111/j.1468-2885.2010.01362.x

Drew, C. (2017). Educational podcasts : A genre analysis. *E-Learning and Digital Media*, *14*(4), 201–211. https://doi.org/10.1177/2042753017736177

Eshghinejad, S., & Moini, M.R. (2016). Politeness strategies used in text messaging: Pragmatic commpetence in asymmetrical power relation of teacher-student. *Sage Open*, 1-13. https://doi.org/10.1177/2158244016632288

Fitriani, R. S., Hidayati, R, P. P., & Budiarti, A. (2021). Pragmatic markers and events on social media in New Habit Era of COVID-19 outbreak. *Linguistics and Culture Review*, *5*(S2), 1061–1071. https://doi.org/10.21744/lingcure.v5nS2.1698

Irwandika, G. (2021). A corpus study of commissive speech acts performed by USA presidential candidates. *ELLITE Journal of English Language, Literature, and Teaching*, *06*(1), 21–30. https://doi.org/10.32528/ellite.v6i1.5062

Kasim, F., Sumarlam, Suwandi, S., & Rakhmawati, A. (2017). A cross-cultural and intercultural of indirectness speect act: The use of interference local language in academic discourse at Central of Sulawesi. *International Journal of Pedagogy and Teacher Education*, *1*(2), 117–126. https://doi.org/http://dx.doi.org/10.20961/ijpte.v1i2.14534

Lang, J. (2018). I am not criticizing you" A constructionist analysis of an indirect speech act. *Chinese Language and Discourse*, *92*, 184–208. https://doi.org/https://doi.org/10.1075/cld.00010.lan

Limberg, H. (2016). Teaching how to apologize: EFL textbooks and pragmatic input. *Language Teaching Research*, *20*(6), 700–718. https://doi.org/10.1177/1362168815590695

Matsumoto, Y. (2012). *Intercultural communication and pragmatics*: *The case of English and Japanese:* Routledge.

Nguyen, D., Liakata, M., Dedeo, S., Eisenstein, J., Mimno, D., Tromble, R., & Winters, J. (2020). How *we do things with words: Analyzing text as social and cultural data*. Review, *3*(August), 1–14. https://doi.org/10.3389/frai.2020.00062

Nicholas, A. (2015). A concept-based approach to teaching speech acts in the EFL classroom. *ELT Journal* Volume, *69*(4), 383–394. https://doi.org/10.1093/elt/ccv034

Oktaviani, A. D., & Alam, O. S. N. (2022). Illocutionary speech acts and types of hate speech in comments on @ Indraakenz ' s Twitter Account. In *The Second International Conference on Communication, Language, Literature and Culture* (Vol. 6, pp. 91–99). https://doi.org/10.20961/ijsascs.v6i1.69943

Putra, I. P. W. A., & Sedeng, I. N. (2022). Directive illocutionary acts found in the movies 21 and 22 Jump Street. *Humanis: Journal of Arts and Humanities*, *26*(2), 180–187. https://doi.org/10.24843/JH.20 22.v26.i.02.p03

Ren, J., & Gao, X. (2012). Negative pragmatic transfer in chinese students' complimentary speech acts. *Psychological Reports*, *110*(1), 149–165. https://doi.org/10.2466/07.17.21.28.PR0.110.1.149-165

Renisyifa, A., Sunarti, S., & Pebriyanti, A. (2022). Podcast media credibility as a means of fulfilling public information. *International Journal of Research and Applied Technology, 2*(1), 226–232.

Rostiana, H., & Novari, A. F. (2021). A speech act analysis of an interview podcast between Siti Fadilah and Deddy Corbuzier on Youtube. *MENDIDIK: Jurnal Kajian Pendidikan Dan Pengajaran*, *7*(2), 189–195. https://doi.org/10.30653/003.202172.187

Saleem, T., Anjum, U., & Tahir, S. (2021). The sociopragmatic and pragmalinguistic strategies in L2 pragmatic competence: A Case of Pakistani ESL Learners. *Journal of Intercultural Communication Research*, *50*(2), 1–22. https://doi.org/10.1080/17475759.2021.1877176

Searle, J. (1969). *Illocutionary acts. philosophy of language*. Oxford University Press.

Siritman, B., & Meilantina, M. (2020). English speech acts of directives in class interaction. *International Journal of Language Education and Cultural Review*, *6*(1), 1-8. https://doi.org/10.21009/IJLECR.061.01

Suryani, N. Y. (2022). Illocutionary analysis on code-switching used by the characters of "Layangan Putus" the TV series. *SULE-IC, ASSEHR 731,* 175–186. https://doi.org/10.2991/978-2-38476-010-7_21

Taguchi, N. (2012). Pragmatic development as a dynamic, complex process: General patterns and case histories. *The Modern Language Journal*, 95, iv, 605-627. https://doi.org/10.1111/j.1540-4781.2011.01246.x

Taguchi, N., & Kim, Y. (2014). Collaborative dialogue in learning pragmatics: Pragmatic-related episodes as an opportunity for learning request-making. *Applied Linguistics*, *37* (3), 416-437. https://doi.org/10.1093/applin/amu093

Taguchi, N., Xiao, F., & Li, S. (2016). Effects of intercultural competence and social contact on speech act production in a Chinese study abroad context. *The Modern Language Journal, 100*(4), 1–22. https://doi.org/10.1111/modl.12349

Tajeddin, Z., & Pezeshki, M. (2014). Acquisition of politeness markers in an EFL context: Impact of input enhancement and output tasks. *RELC Journal*, *45*(3), 269–286. https://doi.org/10.1177/0033688214555357

Thuy, T., Nguyen, M., Hanh, T., & Tam, M. (2012). The relative effects of explicit and implicit form-focused instruction on the development of L2 pragmatic competence. *Journal of Pragmatics*, *44*(4), 416–434. https://doi.org/10.1016/j.pragma.2012.01.003

Tromp, J., Hagoort, P., & Meyer, A. S. (2016). pupillometry reveals increased pupil size during indirect request comprehension. *The Quarterly Journal of Experimental Psychology*, 69(6), 1093–1108. https://doi.org/10.1080/17470218.2015.1065282

Vedula, N., Sun, W., Lee, H., Gupta, H., Ogihara, M., Johnson, J., Parthasarathy, S. (2017). Multimodal content analysis for effective advertisements on YouTube. In International Conference on Data Mining Multimodal (pp. 1123–1128). Computer Society. https://doi.org/10.1109/ICDM.2017.149

Yazdanfar, S., & Bonyadi, A. (2016). Request strategies in everyday interactions of Persian and English speakers. *SAGE Open*,:1–11. https://doi.org/10.1177/2158244016679473

Zhu, W. (2012). Polite requestive strategies in emails: An investigation of pragmatic competence of Chinese EFL learners. *RELC Journal*, *43*(2), 217–238. https://doi.org/10.1177/0033688212449936