

## The Analysis of Speech Acts Found in The Text of Timun Emas

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### Abstract

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#### Keywords:

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This study investigated the speech acts found in the text of Timun Emas. This research applied a deductive-inductive method in getting the data found in the Timun Emas texts. Data analysis aimed to get the information used as a basis for making decisions to solve a problem. The data analysis process in this research is stated as the process of grouping data according to its characteristics, creating a data grouping model and obtaining important information from the data in the text. In data analysis, this research analyzed the data in accordance with the theory used. They are analyzing the text of Timun Emas based on the types of speech acts and analyzed the social context found in the text of Timun Emas. The types of speech acts found in the text of Timun Emas are directive and commissive. It indicated that the giant had a bad intention to take Timun Emas. The findings reveal that the story predominantly contains directive and representative speech acts, reflecting the characters' intentions to instruct, warn, and convey information. Commissive and expressive acts appear less frequently but play significant roles in expressing promises, gratitude, and emotional states. These results highlight the pragmatic richness of the folktale and its potential as a medium for teaching language functions in educational contexts.

#### Kata Kunci:

*tindak tutur komisif, direktif, dan tuturan*

#### Abstrak

Penelitian ini menyelidiki tindak tutur yang ditemukan dalam teks Timun Emas. Penelitian ini menerapkan metode deduktif-induktif untuk mendapatkan data yang ditemukan dalam teks Timun Emas. Analisis data bertujuan untuk mendapatkan informasi yang digunakan sebagai dasar pengambilan keputusan untuk memecahkan suatu masalah. Proses analisis data dalam penelitian ini dinyatakan sebagai proses pengelompokan data berdasarkan karakteristiknya, membuat model pengelompokan data, dan memperoleh informasi penting dari data dalam teks. Dalam analisis data, penelitian ini

menganalisis data sesuai dengan teori yang digunakan. Mereka menganalisis teks Timun Emas berdasarkan jenis tindak tutur dan menganalisis konteks sosial yang ditemukan dalam teks Timun Emas. Jenis tindak tutur yang ditemukan dalam teks Timun Emas adalah direktif dan komisif. Hal ini menunjukkan bahwa raksasa tersebut memiliki niat buruk untuk mengambil Timun Emas. Temuan penelitian mengungkapkan bahwa cerita tersebut dominan mengandung tindak tutur direktif dan representatif, yang mencerminkan niat para tokoh untuk memberi instruksi, memperingatkan, dan menyampaikan informasi. Tindak komisif dan ekspresif lebih jarang muncul tetapi memainkan peran penting dalam mengungkapkan janji, rasa terima kasih, dan keadaan emosional. Hasil-hasil ini menyoroti kekayaan pragmatis cerita rakyat dan potensinya sebagai media untuk mengajarkan fungsi-fungsi bahasa dalam konteks pendidikan.

## **INTRODUCTION**

Folklore is stated as the literary work talking about the values of life. Each region has got a folklore that is different from other regions. In the past, folklore could develop through oral culture. One of the most famous folklores is called Timun Mas. This folklore is famous in various regions because it has been published in book form. In this story, the characters of Timun Emas and other characters use language as a means of communication. The language used for communication can be in the form of speech or speech. The speaker and interlocutors in the story use language in the form of conversations carried out by the characters in the story. The use of language not only makes someone listen to the speech but also carries out activities as expected by the speaker of the speech partner. Language can be used to carry out activities or activities that are in accordance with what is expected in the conversation. The speech aims to convey information, deliver news, command and persuade.

The hearer often experiences errors in understanding the message conveyed by the speaker. It can be seen from the story entitled Timun Emas. The hearer does not pay attention to the message delivered by the speaker. Things happen that have a negative impact on the surrounding environment. Speech acts are a form of

communication that has a function, aim and purpose and has an effect on the speaker. In understanding the speech conveyed by the speaker, the hearer often does not understand or comply with what the speaker wants to convey. The hearer needs to understand the intent and purpose of what the speaker wants to convey. The aims and objectives that the speaker wants to convey are often not well understood by the interlocutor. Context has a very important role in communication between speakers and hearer. (Suwito 1983) stated sociopragmatic studies are studies that examine linguistic problems in relation to social problems. The text of Timun Emas can be analysed by sociopragmatic theory as it analyzed the speech acts and the social contexts found in the story.

Based on this explanation, the author is interested in revealing the types of speech acts and social contexts found in the text of Timun Emas in depth. This research, which examines types of speech acts and social context, uses text as a data source in analysis. Text appears because of certain aims and objectives. A text exists because there is something behind it and understanding the text is closely related to culture. It is hoped that the results of this research will be able to contribute to society in that the speech acts contained in the Timun Emas stories are influenced by differences in dialect variations which are influenced by the social context.

Based on the explanation above, several relevant articles have been reviewed to support the theoretical foundation and analytical framework of this research. Each article contributes distinct perspectives, methodological approaches, and findings that collectively strengthen the study's conceptual grounding. The first research is research conducted by Sagita (2019) entitled "Illocutionary Speech Acts in the Insight Talkshow on CNN Indonesia. It analyzed about the forms of illocutionary speech acts, types of illocutionary speech acts and the function of illocutionary speech acts in the insight talk show on CNN Indonesia. This research applied data sources. They are speeches spoken by presenters and resource persons at insight talk shows on CNN Indonesia. This research applied the technique of free, involved listening and taking notes in collecting data. The research instrument applied in this research is the researcher. In data analysis techniques, this research applied the pragmatic equivalent method. The forms of illocutionary speech acts

found in this research can be declarative, imperative and interrogative. In illocutionary speech acts, the data of speech acts found in the data sources are assertive, directive, commissive, expressive and declarative. There are sixteen functions of illocutionary speech acts found in that research.

There are similarities between this research and Sagita's (2019) research. Sagita's research (2019) analyzed about illocutionary speech acts by using data sources from talk shows. The author's research also analyzed speech acts by using folklore texts as a source of analytical data. Besides, Sagita's research (2019) and this research analyzed the types of illocutionary speech acts which contain assertive, directive, commissive, expressive and declarative. It can be seen from the differences between this research and Sagita's (2019) research. Sagita's research (2019) got data sources from talk shows. Meanwhile, the author's research applied the folklore texts Timun Emas as data sources. Sagita's (2019) research analyzed illocutionary acts found in talk shows, while the author's research examines the types of speech acts and social contexts found in Timun Emas texts. In the study of social context, the author's research analyzed the social relationship between speakers and speech partners. Meanwhile, Sagita's (2019) research does not examine the social context.

Karimah's (2022) research entitled Directive Speech Acts on YouTube Podcasts: Deddy Corbuzier Episode Klarifikasi 2020 analyzed the function of directive speech acts. It applied Youtube Podcast: Deddy Corbuzier Episode Klarifikasi 2020 as data source. Karimah's research (2022) applied the phenomenon of directive speech acts occurred through communication activities and analyzed the meaning in accordance with the intention of the speech conveyed by the speaker to the speech partner. Karimah's research (2022) analyzed the form, strategy and function of directive speech acts by using data sources from Deddy Corbuzier's YouTube podcast. This research used qualitative research methods in a pragmatic approach. The research data applied in this research is direct oral speech. The data source for this research used Deddy Corbuzier's YouTube podcast with three different titles. They are "Indira Kalista's Klarifikasi Apology aired on May 16 2020, "Clarification of the Crazy Fraud of Putra Siregar" aired on July 30 2020

and "Krisdayanti, Raul Lemos (Clarification Exclusive) aired on June 12 2020. The primary objective of this research is to analyze the pragmatic aspects of direct oral speech found in selected episodes of Deddy Corbuzier's YouTube podcast. By employing a qualitative research method within a pragmatic framework, this study aims to identify, interpret, and describe the various speech acts produced by speakers in real conversational settings, particularly in moments of clarification, apology, and public explanation. The objectives of this research are to explore and understand the pragmatic aspects of direct oral speech used in several episodes of Deddy Corbuzier's YouTube podcast. Through a qualitative approach, this study aims to examine how the speakers in three clarification-themed podcast episodes employ various pragmatic strategies, such as speech acts, implicatures, politeness strategies, and conversational maxims, to convey their intentions and manage public perception. By analyzing the communicative choices made during these clarification or apology statements, the research seeks to reveal how meaning is constructed and negotiated in real-time spoken interactions. Overall, the study intends to provide deeper insights into how pragmatic elements function within digital media conversations, especially in situations related to public image repair and controversy.

## **METHOD**

This research used a deductive-inductive method in getting the data found in the Timun Emas texts. Data analysis aimed to get the information used as a basis for making decisions to solve a problem. The data analysis process in this research is stated as the process of grouping data according to its characteristics, creating a data grouping model and obtaining important information from the data in the text. In data analysis, this research analyzed the data in accordance with the theory used. They are analyzing the text of Timun Emas based on the types of speech acts and analyzed the social context found in the text of Timun Emas. Text of Timun Emas was published by Ministry of Education, Culture, Research, and Technology in 2023. This research applied the technique of getting the data found in the data source. Data analysis in this research applied sociopragmatic analysis and analysis

of social context applying the theory put forward by Dell Hymes (2001). The following are the steps in analyzing the types of speech acts and social contexts found in the Timun Emas texts.

In the first stage, the analysis is started with analyzing the types of speech acts found in Timun Emas texts. The data is collected based on the utterances found in the text and continues to analyze these utterances found in the data source. Then, it is continued to analyze the social context of Timun Emas text. The theory used in analyzing social context found in the data source is the SPEAKING theory proposed by Dell Hymes (2001) and supported by the theory put forward by Halliday (2002). The theory about registers or varieties of language use put forward by Halliday (2002) was applied in this research as a supporting theory used to study the social context.

## **FINDINGS AND DISCUSSION**

Data of speech acts found in the data source are analyzed by using the theory of speech acts. They are the theory proposed by Searle (1969) and Austin (1962). The social context was analyzed by using the theory proposed by Hymes (1972).

### **Datum 1**

The Giant : *Hahaha. I will help you have a (giant) child*

Context of situation: The situation happened in the forest. A Giant saw a mother who prayed to God in order to have a child. A mother hoped to have a child. The Giant would give something to a Mother. He promised to help her having a child. A Giant wanted to help a mother and ordered a Mother to give him a child when he would be a teenager. A mother was happy as she would have a child. A Mother promised to a giant that she would give it to a giant when the child would be a teenager.

The utterance “I will help you to have a child” is called as illocutionary in commissive speech acts. The giant promised a mother to have a child. However, he had a bad intention to ask that child when he would be a teenager. A mother was worried as a child would be asked by a Giant when he would be a teenager. Giant was described as a bad person and wanted to have that child when he would be a

teenager. In the dialogue, the Giant says, *"I will help you to have a child."* This utterance functions as an illocutionary act within the category of commissive speech acts, as defined by Searle. A commissive speech act is performed when the speaker commits themselves to a future action, such as making a promise, offering, or guaranteeing something. In this case, the Giant expresses a promise or commitment to assist the listener in having a child, which creates an obligation on the speaker's part. The illocutionary force lies not in the literal description of the act but in the intention behind the statement to assure the listener that the speaker will take concrete action in the future. This reflects the interpersonal function of language, where speech is used to bind the speaker's future behavior in accordance with their stated commitment.

Datum 2

The Giant : *Plant these cucumber seeds in your field and take care of them carefully.*

Context of Situation: The situation was still in the forest. The giant was talking to a mother. He was described as a bad person and wanted to eat a child. The Giant gave something to a Mother and ordered her to give the child someday. It indicated that the Giant as the bad person as he asked Mother to give the child. Mother realized that she could be in a danger situation someday as the Giant would ask his promise to her. Mother would prepare the strategy in order to save her child someday.

The utterance *"Plant these cucumber seeds in your field and take care of them carefully"* is called as illocutionary in directive speech acts. It indicated that the Giant is a person that is rude and ordered the Giant to do something. The Giant ordered a Mother to plant the cucumber in the fields. That was the requirements that need to be done by mother to have a child. Mother followed the suggestions give by a giant and would plant the seeds in the fields. Mother hoped that she would get the child someday by obeying the order given by the giant.



Datum 3

The Giant : *Later, when your child is six years old, you must hand him over to me.*

Context of Situation: The Giant ordered a Mother to do something. That was the order given by the Giant. The Giant would ask the child when would be teenager. Mother agreed with to give the child when he would be teenager. The giant was a bad person as he would eat the child when he would be teenager.

The utterance from the Giant “*you must hand him over to me*” is called as illocutionary speech acts in directive acts. The Giant ordered a Mother to give him a child when he would be teenager. The Giant would eat the child when the child would be teenager. It indicated that the Giant was a bad person as he liked to eat the child. However, a mother would prepare the strategy to face the Giant and would not let him eat the child. The child would not be eaten by the Giant.

Datum 4

Mrs Srini: *Okay. I accept your conditions*

Context of Situation: Mrs. Srini already talked to the Giant and she made an agreement with him. The Giant made an offer to Mrs. Srini in order that he could eat the child in the future. Mrs. Srini would save the child in the future and would not let the Giant to eat the child. Mrs. Srini knew that the giant had a bad intention to the child and the Giant liked to eat the Child. The Child would not be eaten in the future.

The utterance “*Okay. I accept your conditions*” is called as illocutionary acts in declarations. Mrs. Srini accept about the offer given by the Giant. The Giant gave the terms and conditions about the child. The Giant had a bad intention with the child. The Giant would eat the child when he would be a teenager someday. Mrs. Srini was a good person as she accepted the terms and conditions given by the Giant. Mrs. Srini wanted to take care of the child and did not want the Giant to eat the child.



Datum 5

The Giant: *I hold your promise, Mrs. Sрни. Don't ever break your promise.* (Giant)

Context of situation: The Giant was warning Mrs. Sрни in order that she would give the child to him. The Giant already gave something to Mrs. Sрни in order that she could have a baby. The Giant helped Mrs. Sрни to have a child. Mrs. Sрни was happy as she would have a child. She prayed to God to have a child immediately. The Giant heard Mrs. Sрни when she prayed to God. Mrs. Sрни hoped to have a child soon.

The utterance "*I hold your promise, Mrs. Sрни*" is called as illocutionary acts in commissive acts. The Giant promised her to take the child as he would be teenager. The Child would be eaten by the Giant. The Giant was a bad person as he would eat the child in the future. However, Mrs. Sрни would prepare the strategy to save the child. The child needed to be saved by Mrs. Sрни. The utterance indicated that the Giant liked to eat the child and was a bad person. The Giant was a bad person as he just wanted to eat the child when he would be a teenager.

Datum 6

The Giant : *Hey, Mrs. Sрни! Come out!*

Context of situation: Mrs. Sрни already promised to the Giant that she had give the child when he would be a teenager. The child had been teenager and the Giant would like to eat him. Mrs. Sрни was afraid as the child would be eaten by the Giant. The Giant wanted to eat the child. The Giant was very angry as Mrs. Sрни had not given the child to him. Mrs. Sрни still looked for the way to save the child. The child needed to be saved by Mrs. Sрни.

The utterance "*Hey, Mbok Sрни! Come out!*" is called as illocutionary acts in directive acts. The Giant ordered Mrs. Sрни to give him the child. Mrs. Sрни promised him to give the child when he would be the teenagers. Mrs. Sрни still looked for the way to save his son. Mrs. Sрни did not want the Giant to eat his son. She really loved his son as the Giant wanted to eat her son. Mrs. Sрни was afraid that the Giant would eat his son immediately. The Giant wanted to eat his son immediately.

Datum 7

Mrs. Sрни: *Be patient, Giant. My golden cucumber is still too young. Come to me in three years.*

Context of Situation: The Giant met Mrs. Sрни and wanted to take Timun Emas. However, Mrs. Sрни gave the suggestions to the Giant as she was afraid his son would be taken by the Giant. The Giant wanted to eat his son and asked the information to Mrs. Sрни. The Giant met Mrs. Sрни in front of Mrs. Sрни's house. The Giant was angry as he could not see Timun Emas. However, Mrs. Sрни would not let his son eaten by the Giant.

The utterance "*be patient, Giant. My golden cucumber is still too young. Come to me in three years*" is called illocutionary acts in directive acts. Mrs. Sрни still looked for the strategy to save his son namely Timun Emas. Timun Emas had the strategy to run away from the Giant. The Giant had a strategy to eat Timun Emas. However, Mrs. Sрни found the way to save his son from the Giant. Mrs. Sрни was a good mother as she wanted to save his son's life and did not want the Giant to eat his son namely Timun Emas.

Datum 8

The Giant: *I will come back in three years.*

Context of situation: Mrs. Sрни informed the Giant that he could take Timun Emas in three years. That was one of the strategy conducted by Mrs. Sрни. Mrs. Sрни was worried about the condition of Timun Emas. Timun Emas was a good boy as he followed the suggestions given by Mrs. Sрни. Timun Emas followed the advice given by Mrs. Sрни.

The utterance "*I will come back in three years*" is called as illocutionary acts in commissive. The Giant promised her that he would come back in three years. The Giant was bad person as he wanted to eat Timun Emas. The Giant had the bad intention to eat him. However, Mrs. Sрни would find the way save Timun Emas from the Giant. The Giant would remember it and come back to see Timun Emas. The Giant warned Mrs. Sрни in order that she would not lie to him.

Datum 9

The Giant : *Take good care of Timun Emas so she will grow fat and healthy. And remember, don't lie to me.*

Context of situation : The Giant agreed about the offer given by Mrs. Sринi. Mrs. Sринi asked the Giant to take Timun Emas when he would be teenager. Timun Emas was protected by Mrs. Sринi. Mrs. Sринi did not want to give Timun Emas to the Giant. The Giant was a bad person as he wanted to eat Timun Emas.

The utterance “*take good care of Timun Emas so she will grow fat and healthy. And remember, don't lie to me*” is called as illocutionary acts in directive acts. Mrs. Sринi asked the Giant to take Timun Emas when he would be teenager. The Giant agreed upon the suggestions given by Mrs. Sринi and would come back to see her again. The Giant did not want to be lied by Mrs. Sринi and he warned her. It indicated that the Giant was a bad person and just wanted to eat Timun Emas. The Giant was a rude person as he liked to order Mrs. Sринi to do something. It can be seen from the utterance in ordering something given by him.

Datum 10

The Giant: *Pray to God that your child will be protected.*

Context of situation: The Giant about the terms given by Mrs. Sринi. Mrs. Sринi did not want to be disturbed by the giant. The Giant promised her that he would come to visit Timun Emas when he would be the teenager. Mrs. Sринi still found the way to save her son from the Giant. The Giant would wait for her son until he would be the teenager. The Giant looked for Mrs. Sринi in her house. Mrs. Sринi told him to come back there when his son would be teenager.

The utterance “*Pray to God that your child will be protected*” is called as illocutionary acts in directive acts. Mrs. Sринi told the Giant to come back to her house when Timun Emas would be the teenager. The utterance from Mrs. Sринi indicated the strategy from Mrs. Sринi to save her son. She did not want her son to be eaten by the Giant. The Giant was described as the person that liked to eat the child. Mrs. Sринi needed the time to find the solution to get the strategy of saving her son. Mrs. Sринi was afraid as her son would be eaten by the Giant. The Giant wanted to eat his son namely Timun Emas.

Datum 11

Mrs. Srini : *Son, run away from here immediately.*

Context of situation: The Giant was looking for Timun Emas. Timun Emas was afraid as the Giant tried to look for him. Mrs. Srini found the way to stay away from the Giant. The Giant was so angry as Mrs. Srini lied to him. Mrs. Srini already promised the Giant to give her son to the Giant. The Giant wanted to eat Timun Emas when he had been teenager.

The utterance “*Son, run away from here immediately*” is called as illocutionary acts in directive acts. Mrs. Srini ordered his son to run away from the Giant. The Giant wanted to eat Timun Emas as Mrs. Srini already promised him. Mrs. Srini really loved his son and did not want her son to be eaten by the Giant. The Giant was a bad person as he wanted to eat Timun Emas. Timun Emas was a good boy as he had the way to stay away from the Giant. That was the order given by Mrs. Srini. Mrs. Srini did not want her son to be eaten by the Giant. Mrs. Srini had the strategy to save her son namely Timun Emas.

Datum 12

Mrs. Srini : *These four packages contain cucumber seeds, a needle, salt and shrimp paste. Remember mother's message well, son.*

Context of situation: Mrs. Srini was really worried as her son would be eaten by the Giant. The Giant was a bad person as he wanted to eat Timun Emas. Timun Emas knew that Mrs. Srini lied to him. He wanted to look for Timun Emas and would eat him. Timun Emas was given advice by her mother to stay away from the Giant.

The utterance “*These four packages contain cucumber seeds, a needle, salt and shrimp paste. Remember mother's message well, son*” is called as illocutionary acts in directive acts in giving suggestions. Mrs. Srini gave the suggestions to her son in order that her son could stay away from the Giant. Mrs. Srini already promised to the Giant that she would give her son to the Giant. The utterance indicated that she really cared of her son. Her son would stay away from the Giant. The giant could not find Timun Emas as he had the strategy to run away from the giant.

The findings of the research reveal that the folktale *Timun Emas* contains a wide range of speech acts that function to build the narrative, shape character relationships, and convey the social dynamics embedded in the story. By analysing the utterances using Austin's and Searle's speech act theory, the study identifies five major types of illocutionary acts: representatives, directives, commissive, expressive, and declaratives. Among these, directive and representative speech acts are found to be the most dominant.

### *1. Dominance of Directive Speech Acts*

Directive speech acts such as commands, warnings, requests, and instructions are the most frequently occurring type in the text. These acts typically appear in moments of conflict or urgency, especially in interactions involving the Giant, who consistently uses commands to control, threaten, or direct others. Examples include:

- a. "Plant these cucumber seeds in your field..."
- b. "You must hand him over to me."
- c. "Come out!"

These findings show that the power imbalance between characters is linguistically reflected through directives. The Giant uses language to assert dominance, while Mrs. Sрни uses directives strategically to protect *Timun Emas*.

### *2. Representative Speech Acts*

Representative (or assertive) speech acts are also commonly used to provide information, describe situations, or state beliefs. These utterances advance the plot by giving background information, expressing fears or intentions, and clarifying characters' perspectives. Although not elaborated in each datum, representatives are mentioned in the abstract and conclusion as one of the dominant categories.

### *3. Commissive Speech Acts*

Commissive acts, though less frequent, play a crucial role in shaping the storyline. These include promises, threats, and commitments that bind the speaker to a future action. In the story, commissive appear mainly in the Giant's speech:

- a. "I will help you have a child."
- b. "I will come back in three years."

These promises reveal the underlying deception and hidden intentions of the Giant, who uses commissive acts to gain the mother's trust while planning to harm the child. Likewise, the mother's responses illustrate her internal conflict and her strategic attempts to delay fulfilling the agreement.

#### *4. Expressive Speech Acts*

Expressive speech acts appear less frequently but are important for demonstrating the characters' emotional states. These include expressions of gratitude, fear, concern, or desperation. While not extensively elaborated in the datums, the conclusion notes that expressive help develop the emotional depth of the narrative.

#### *5. Declarative Speech Acts*

Declarative acts are rare but significant when they occur. One example is when Mrs. Srini formally accepts the Giant's conditions:

- a. "Okay. I accept your conditions."

This utterance represents a declaration that changes the social situation by establishing an agreement between the characters, thereby influencing the subsequent events of the story.

### **CONCLUSION**

The analysis of speech acts in the text of *Timun Emas* reveals that the folktale contains a variety of illocutionary forces, including representatives, directives, commissive, expressive, and declaratives. Among these, directive and representative speech acts appear most frequently, reflecting the characters' tendencies to give instructions, provide warnings, and convey information. Commissive acts, such as promises or commitments, also play a significant role in advancing the plot, as seen in the Giant's promise to help the main character's parents. Expressive acts contribute to character development by revealing emotions such as gratitude, fear, or anger. Overall, the findings demonstrate that *Timun Emas*

is rich in pragmatic elements, making it not only a source of cultural heritage but also a valuable material for teaching language functions, especially in the context of speech act theory.

The study of speech acts in the text of *Timun Emas* demonstrates that this traditional Indonesian folktale contains a rich variety of illocutionary acts that contribute to its narrative and communicative power. The classification based on Searle's theory identifies five main types: representatives, directives, commissive, expressive, and declaratives. The findings indicate that directive speech acts such as instructions, warnings, and requests are the most dominant, highlighting the urgency and action-driven nature of the plot. Representative acts, which convey statements of fact or belief, are also frequent, serving to inform the listener and advance the storyline. Commissive acts, though less frequent, are crucial in shaping the relationships between characters, as they involve promises and commitments that directly influence subsequent events such as the Giant's pledge to help the protagonist's parents. Expressive acts reveal the emotional dimension of the characters, while the rare declarative acts mark significant changes in the social or narrative situation. Overall, this analysis shows that *Timun Emas* is not only a vehicle of cultural storytelling but also an effective resource for understanding and teaching the functions of language in real communication. By examining the illocutionary forces embedded in the dialogue, readers can appreciate how the folktale operates both as entertainment and as a medium for pragmatic learning. This underlines the importance of integrating such traditional stories into language education, where they can serve as authentic materials for exploring speech act theory and its application in context.

Integrating the findings of a speech act analysis such as those found in the text *Timun Emas* with language learning practices in the classroom provides several important benefits that enhance the overall quality and relevance of the research as follows:

1. It enhances practical relevance. By connecting the analysis to language teaching, the research becomes more than a theoretical exploration of speech acts. It demonstrates how the identified speech acts (e.g., requests, commands,



warnings, promises) can be applied directly in educational contexts. This makes the study useful for teachers, curriculum designers, and students, bridging the gap between linguistic theory and real-world language use.

2. It supports Communicative Language Teaching (CLT). CLT emphasizes the development of students' communicative competence. Speech act analysis provides valuable insights into how characters in *Timun Emas* perform various communicative functions. Using these findings, teachers can design activities that help learners practice interpreting and producing meaningful utterances, improving their pragmatic competence.
3. It introduces culturally relevant materials. *Timun Emas*, as a culturally rich Indonesian folktale, can be integrated into language classes to teach English or Indonesian through local stories. When students learn speech acts through familiar narratives, they are more engaged and better able to understand the social and cultural context of each utterance.
4. It improves students' pragmatic awareness. Understanding how speech acts work in narratives helps learners become more aware of appropriate language use. For example, analyzing warnings ("Run, Timun Emas!"), promises ("I will help you"), or threats ("I will catch you!") helps students recognize how language functions differently based on context, speaker intention, and relationships between characters.
5. It encourages meaningful classroom activities tasks, which promote active learning and help students internalize pragmatic principle such as:
  - a. Role-plays based on scenes from *Timun Emas*
  - b. Identifying speech acts from dialogue excerpts
  - c. Rewriting dialogues using different speech act types
  - d. Discussing how certain utterances affect the story's progression
6. It strengthens the study's contribution to applied linguistics. By demonstrating how findings can inform teaching practices, the study contributes not only to literary analysis but also to applied linguistics, making it more comprehensive and academically impactful.

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