THE SPEECH ACT ANALYSIS REFLECTED ON FEMALE DIGITAL COMIC MAKERS OF UIN RADEN MAS SAID SURAKARTA

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ARTICLE INFO	ABSTRACT
Received: Revised: Approved:	*This study discusses speech acts in the Digital Comics discourse made by UIN Raden Mas Said Surakarta students who are members of the Creative Digital Skills Development Class. The comic discourse campaigns for the importance of tolerance from both religion and fellow human beings. The digital comics were created in a creative digital skills class held by the English Literature study program at UIN Raden Mas Said Surakarta. Through digital comic discourse, female students create their ideas with the theme of tolerance.* *By using Searle's theory, speech act analysis in the discourse is carried out. Searle gave further categories of illocutionary speech acts into representative, directive, commissive, expressive, and declarative categories. These categories make it easier for researchers to see specifically the intended meaning.* *The data from this study emphasize the utterances spoken by the main characters of the comics. In addition, images from the data become secondary data from this study because the discourse consists of two units, namely text (verbal) and images (non-verbal). The data is processed and classified into several speech act classifications proposed by Searle. The data is described by the qualitative method.* *The results of this study indicate that speech acts reflected from digital comics by students of UIN Raden Mas Said Surakarta have topics that refer to tolerance and maintaining harmony between religions or friends. In this work, students took three main sub-themes, namely 1) inter-religious harmony, 2) harmony among friends, and 3) harmony among neighbors. Character emphasizes the female character. The stories of the characters also affect the storyline, most of which emphasize caring and caring for each other, especially for women of different religions or different backgrounds. In terms of speech acts, from the 15 data collected, there are Directive, Expressive, and Representative with the directive portion being*

more dominant. The results show that 46.2 percent of the main characters show directive speech acts. Expressive speech acts show the second dominant speech act with a percentage of 33 percent. While the representative 13.2 percent in representative speech acts. While the declarative percentage shows 6.6 percent. From this percentage, it can be concluded that the use of directive speech acts is the main and most effective reference in conveying the moral message of an invitation, namely an invitation to maintain harmony. While expressive speech acts are used as speech acts that reflect empathy for others. In this case empathy between friends or religion.

KEYWORDS	digital comic, speech act, discourse, tolerance.

INTRODUCTION

Communication plays an important role in human social life and becomes a means to interact with one another. Through communication, everyone has the opportunity to share ideas and whatever they want to say. The continuous communication process will bring individuals closer and will form solidarity. In this case, communication does not only act as a medium in the process of delivering messages but also as a conveying medium for the establishment of cooperation between speakers and speech partners. As said by Horn and Ward (2006: 8) which states that communication is a cooperative effort. The meeting point of communication is an effort to convey ideas in the human mind and take advantage of them in the media.

With regard to communication media, language plays an important role as a means of connecting the ideas that are poured out. Not only in spoken language, humans interact but also through written form. The writing certainly implies a message which is basically the result of thinking and responding to what is in the surrounding environment. One of the messengers can be in the form of digital media. The media is a means of delivering messages contained in a discourse. The digital comic is an image media that is combined with writing by giving a touch of dialogue in it.

According to Lamb & Johnson (2009), digital comics are simple comics presented in certain electronic media. Thus, it can be said that digital comics are a form of an illustrated story with certain characters that present information or messages through electronic media. Digital media is growing rapidly nowadays. This makes researchers make digital comics as objects of research.

The preparation of digital comic discourse cannot be separated from the role of speech acts. This makes the dialogue in digital comics an important messenger about the intended meaning. Broadly speaking, the study of speech acts is included in the realm of pragmatics. The speech act is verbal action happening in the world (Austin in Mey, 2001:95). This is an important basis for this research. Therefore, the research is focused on the study of speech acts in a discourse. Because the object of this research is a discourse, the image element becomes an additional marker to see the meaning that the digital comic maker wants to convey

Discourse is basically also influenced by its creator. A linguistic expert, Dell

Hymes, stated that there are at least eight important factors that make up one of them the participant or speaker of the utterance. It is also influenced by gender involved. Hymes (1974: 56) states that participants can also be called speakers. This factor can be seen when someone who has an educational background in college uses more polite and ethical language. In this study, participants were drawn from one gender, namely women.

In this case, the reference theory of this research is to emphasize the speech act theory proposed by Searle. Searle stated that there are at least 3 types of speech acts in a speech event, namely locutions, illocutions, and perlocutions. The theory is used as a basis for researching the types of speech acts. There are sub-sections of illocutionary speech acts, namely representative, directive, commissive, expressive, and declarative.

Of the several elements that are arranged in digital comics created by the creators, the researchers made digital comics created by students of UIN Raden Mas Said Surakarta as the object of research. Speech acts are studied based on the theory of Seale. The speech acts are classified based on the type of illocutionary speech, locutionary, and perlocutionary. The illocutionary act is used as a category reference.

The study of pragmatics is closely related to speechlessness. The speech act or speech act was first introduced by a philosopher named Austin who stated that all speech acts are verbal actions, both spoken and written. According to Austin in Mey (2001:95), "speech act is verbal action happening in the world". Searle (1969:23-24) adds that there are at least 3 types of speech acts, namely locutionary acts, illocutions, and perlocutions. These three types of speech acts are the basis of the formation of a speech act. Serle (1969) gives further branches of illocutionary speech acts into representative, directive, commissive, expressive, and declarative.

Locutionary acts are speech acts to express something. states that locutionary acts are speech activities. We use it when we speak (Austin in Mey, 2001:95). Thoughts from Austin received a rebuttal from a communication expert, Jürgen Habermas, who also states that locutionary acts are closely related to what the speaker says that the locutionary act is a statement of an event. The beginning lies in the point of "saying something" which is carried out with the usual word proposition, (Habermas, 1981:122)

Wijana also added that locutionary acts are speech acts that are relatively easier to identify because of their identification without the need to present the context of the speech that occurs in the speech situation. So, from a pragmatic perspective, locutionary acts actually have no or less important role in understanding speech (Wijana, 1996:17). From this explanation, it can be concluded that locutionary acts are a form of word demands expressed in verbal (words) whose meaning can be seen without looking at the context of the speech.

Locutionary speech acts do not only occur in the order of words but can occur in a discourse. One of these discourses is the Digital Comics Discourse. Another case with illocutionary acts is an utterance that is used to do something. Searle said the same thing from Austin's thoughts,

> Illocutionary acts are characteristically performed in the utterance of sounds of the making marks…… One difference is that the sound or marks one makes in the performance of an illocutionary act are characteristically said to have meaning, and a second related difference is one is characteristically said to mean something by the utterance of those sounds or marks (Searle, 1969:42).

Wijana added that illocutionary acts tend not only to be used to inform something but also to do something as far as the speech situation and carefully considered (Wijana, 1996:18). Cummings adds that the utterance has the grammatical form of a statement even though this utterance performs the illocutionary act of "state". In addition, also perform the act of asking. As the meaning of the utterance is intended by the speaker,

there must be a strong attraction to factors such as the context and the speaker's intent (Cummings, 2007:11). From this statement, it can be concluded that illocutionary acts are the result of processing rather than the words that are said and cannot be separated from the context around the environment.

In addition, Searle and Vanderveken (1985) began to subdivide illocutionary speech acts into five types with an emphasis on illocutionary speech acts. The basis of the branching refers to the illocutionary force or a speech situation that causes the speech to refer to an illocutionary speech act. The speech acts include 1) representative, 2) directive, 3) commissive, 4) declarative, and 5) expressive.

Representative is the first speech act classified by Serle. According to Searle, the representative tends to show the meaning of whatever is around the speaker and convince the listener to believe what the speaker believes. For example, people from suburban areas such as Sangkrah with low economic levels and being stereotyped as poor areas will state that their area is not like what is depicted in the stereotype. The example of the speech situation can be an example of a representative speech act. Searle further explained that a representative speech act marker is the presence of several verbs which include stating, concluding, claiming, reporting, and initiating.

Although representative speech acts can be said as speech acts that are centered on the truth spoken by the speaker, there is another problem, namely that the speech act cannot be assessed objectively. All will return with the results of the thought of the speaker. This is explained by Mey in his writings. The problem with representative or assertive speech acts is that the speech, perhaps or even always, represents the subjectivity of a thought: the speaker who declares the truth emphasizes his own truth. On the other hand, beliefs have different levels of emphasis (Mey, 1993:164).

Direct speech acts or directives are speech acts whose sentence mode is in the form of news to report or provide information, interrogative sentences for questions, commands to command such as invitations, requests and requests. Directive speech acts are focused on an utterance to command something. This is also explained by Mey regarding directive speech acts which states that directive speech acts differ in their illocutionary force, from subtle requests to harsh commands. Austin places these speech acts in the order of either exercive or behatitives (Mey, 1993: 164).

Sometimes the sentences used are more subtle so that the interlocutor does not feel that he is being ordered. When news sentences are used conventionally to say something, interrogative sentences to ask questions, and imperative sentences to order, invite, and beg. The speech acts formed are direct speech acts (Wijana, 1996:30). According to Hashiouchi and Oku (2005:15) that there are three motives for the occurrence of an indirect speech, namely: 1) The desire to be more interesting, 2) Emphasis on a message, 3) Emphasizing an emphasis on the existence of more than one intention in the speech to the speech partner.

Meanwhile, commissive speech acts are speech acts related to promising something for the future. This speech act emphasizes several characteristics that can be seen from the verbs contained in a sentence including the paradigm of the offer, promise, refusal, and good treatment. A Commissive can also be considered as a speech act that states something promising to the hearer. Commissive speech acts differ from directive speech acts in emphasizing their illocutionary force. Commissive speech acts emphasize less on the illocutionary force.

Expressive speech acts are speech acts that emphasize the delivery of expression and psychology from the speaker. This type of speech act can be seen in the paradigm of apologizing, blaming, congratulating, praising, and thanking. Some pragmatists argue that in expressive speech acts, joy and sorrow are things that the speaker will pay attention to.

The next speech act is a declarative speech act, which is a speech act related to a declaration or statement from the speaker. The form of the declaration is realized in the form of news sentences.

Perlocutionary speech acts are speech acts whose utterances are intended to influence the interlocutor. According to Austin (1962: 108), *"Perlocution is being when by saying something an act is performed"* . When the speaker says something, it is hoped that his speech will have an impact on the listener so that the listener can interpret the utterance. The final goal is expected to have an impact on the speech partner. Performative speech acts must be illocutionary or perlocutionary speech acts in order to be considered as an action. As Jerrold said that the perlocutionary effect is a product of verbal communication and the effect may be intentional or unintentional because the listener acts on the effect produced by the speech act, Jerrold (1974: 8-9) . In other words, utterances must be spoken with intention or sincerity in saying so that listeners can respond to what is said by the speaker.

In addition, there is also an understanding of perlocutionary speech acts according to Wijana. A perlocutionary act is an utterance uttered by someone who often has an influence, or effect on the hearer. This effect or influence can be intentionally or unintentionally created by the speaker. Speech acts whose utterances are intended to influence the speech partner are called perlocutionary acts (Wijana, 1996:19-20).

RESEARCH METHOD

This study emphasizes the study of digital comic discourse from UIN Raden Mas Said Surakarta students which was made in a digital comic class. The theme in the class is Religious Moderation. The data cannot be separated from the study of lingual units, but it must also be known that the unit of the data is a discourse which according to Kridalaksana (2009: 259) is the most complete language unit, in the grammatical hierarchy it is the highest or largest grammatical unit. From this basis, the author believes that data is the object of language study.

In this regard, the author uses the note-taking method, namely observing the object of study directly and noting important markers that can be analyzed. The listening method focuses on listening to the use of language directly. It is called listening because the method used to obtain data is by listening to the use of language (Mahsun, 2007: 29). In addition, the term listening method is not only related to the use of spoken language, but also to the use of written language (Mahsun 2005: 91).

The data from this study emphasize the utterances spoken by the main characters of the comics. In addition, images from the data become secondary data from this study because the discourse consists of two units, namely text (verbal) and images (non-verbal). The data is processed and classified into several speech act classifications proposed by Searle. The data is described by a qualitative method. Qualitative methods mentioned by Creswell (2009:5) are methods for testing certain theories by examining the relationship between variables.

To analyze the tabulated data, the researcher took the first step, which was to examine each dialogue and classified it into a classification determined by Searle. In this case, the author uses a marker reading technique that is applied to digital comic discourse analysis. Lingual markers that are considered are the lingual units in the data.

RESULT AND DISCUSSION

A. Speech Acts in the Topic of Harmony among Religious People

COMIC SERIES 1

Amber is one of Muslim students in high school. She is waiting for *azan* at the park.

Amber : Oh! *Azan*! Maybe I'll sit here until it is done.
Rio   : Excuse me (Rio come)
Amber : **Yes? Do you need something?** (1)
Rio   : I just bought a drink but the seller gave more. So I want to give you one because you look exhausted. Don't worry I don't mean anything bad.
Amber : **Thank you** (2) **.** (While taking the drink from Rio)
Rio   : Can I sit next to you?
Amber : Sure

The main character of this series focuses on Amber. The speech situation occurred when Amber came home from school. In a park, he sat waiting for iftar. Not long after, another new person appeared, namely Rio. He's a non-Muslim. In the story, Rio sees Amber looking tired so Rio offers Amber food or drink. It also coincided with the Maghrib call to prayer. In the dialogue, when Rio came, Amber gave a response that could help the interlocutor. It becomes locutionary. While the illocutionary utterance (1) does not have more meaning. Only limited to offering themselves by doing. In illocutionary terms, this is only an offer to open up and does not tend to be apathetic. While the perlocution of the response is Rio giving a drink because Amber looks tired. The illocutionary speech act spoken by Amber is included in the type of indirect directive speech act. Indeed, she said that she offered to help, but behind that Amber was more likely to just want to be open to new people.

Amber's words reflect the nature of women who are more likely to care and not be apathetic when there is someone new. This is also influenced by the digital comic maker, which is a woman. The utterances of some dialogues also tend to be non-frontal and indirect. Speech (2) becomes an additional reflection about the attitudinal or norm things done by people who get something from others, namely being grateful. Speech (2) is included in the expressive speech act, namely in the *thanking* category, although the perlocution of tututan (1) has represented one *turn taking*, but the perlocutionary speech (1) can be continued with other responses.

Amber : *Alhamdulillah*
Rio   : Oh, you are fasting?
Amber : **Yes, and I have just had my Iftar.** (3)
Rio   : Ah so I came on time then.
Amber : **Ahahaha. Yes. What a coincidence!** (4)

Still with the same setting, namely in the park when Amber breaks her fast. Rio realized from there that Amber fasted. Amber confirmed this. At first he didn't tell him that he was fasting. In this speech the illocutionary amber is spoken in a directive manner because previously Rio did not know that Amber was fasting. Amber answered directly because it was indeed information. After the information is conveyed. The situation began to melt marked by Amber's next words. With regard to speech, women tend to express information if needed and tend not to tell directly. Speech (3) shows the

response to the question of the speech partner in which the utterance has the illocutionary illocutionary act to give affirmation which is classified as a representative speech act. As mentioned in the theory that representative speech acts are speech acts that relate to the speaker's speech to the facts he believes.

With regard to turn-taking in speech acts, it is natural that one person with another has the cooperative principle. In this case, utterance (4) has the position of breaking the situation. The context of the speech is also no longer a conversation between two people who do not know. So speech (4) will be a good communication strategy for the speaker to give the impression that he is not a rigid or apathetic person. Speech (4) is included in the category of expressive speech acts which are included in the *welcome* category where the emphasis of the speech is to give the impression that the speaker has accepted what the speech partner has done.

> Rio   : I almost forgot. May I know your name?
> Amber : Sure, my name is Amber.
> Rio   : Oh. Hi, Amber. I'm Rio. Nice to meet you.
> Amber : Nice to meet you too.**So are you fasting too?** (5)
> Rio   : No. I'm not. I'm non-muslim.
> Amber : **I'm Sorry for asking that question.** (6)
> Rio   : It's okay. No problem.

The context of this story is when Amber does not know if Rio is a non-Muslim. Amber, who at that time had started to melt with Rio, asked Rio if he was fasting. Rio answered honestly if he was a non-muslim. Amber who knows this apologizes to Rio about it. Speech (5) is spoken by Amber directly so it becomes an illocutionary act. Meanwhile, the perlocutionary of the speech is Rio's utterance which states that he is not a Muslim. Speech (5) is a type of directive speech act that is included in the asking category. From this, it can be concluded that women tend to feel more open when they get to know someone. The closer you know. But at the beginning of the conversation tends to be different. The speaker is more likely to say what is necessary and more to offer what help he can give.

From demand (5), turn-taking occurs again so that the speaker directly retells the appropriate response. Speech act (6) is the right response, which is included in the type of expressive speech act which is classified into the apology category. This is done by the speaker so that the friendship that has been established is not hindered by religious differences. It can be concluded from this series of Digital Comics from data (1) to (6) that the essence of the dialogue is to campaign for the importance of religious tolerance.

COMIC SERIES 2

> Selly   : Hello, Jess. Where will you go?
> Jessy   : Oh Hi Sally. I'll go to church
> Selly   : **Anyway, are you free tomorrow? How if we hangout?** (7)
> Jessy   : Of course, Sally. We'll meet tomorrow.
> Selly   : See you tomorrow, Jess
> Jessy   : See you, Selly

The context of the speech situation is in a public space with religious nuances. Sally, a Muslim. He has a close friend of a different religion, Jessy. In the first part of

the dialogue Selly starts the chat. At that time he asked Jessy where he was going. Jessy, who was heading to church at that time. In the dialogue there is a locutionary utterance which is indicated by the utterance (7). This sentence indicates a question sentence that refers to an invitation to hangout. Although the sentence form is introgressive, the meaning can be identified as an invitation. Therefore, the invitation is positioned as an illocutionary speech. The illocutionary illocutionary is classified as not directive speech which contains an invitation. The invitation functioned as a momentum to get to know each other even though they were of different religions.

Selly : What's wrong with her?
Jessy : sob...sob...sob (Jessy cries)
Selly : Why do you look so sad, Jess?
Jessy : I feel, I can't make my parents proud of me, Shell
Selly : Why?
Jessy : I can't get the best value in examination, my parents know well about the economy. I'm sad.
Selly : **It's okay Jess. You're still with me.** (8) Don't be sad please. If you have some problems, you can speak up to me. I'll always be your best listener. Don't worry.

The dialogue occurred when Selly and Jessy planned to go hangout. Suddenly Jessie burst into tears. Selly also wonders what happened to Selly. After sitting together, Selly found out what had happened to Jessy. Jessy shared that she was afraid that Jessy's parents would be disappointed with her because Jessy did not become the best in her class during the economics exam. With a big heart Selly calmed Jessy. Speech (8) indicates support from Selly to Jessy. In the speech act, the sentence is included in the locution. The illocutionary utterance is not far from the original meaning. The speech is given in a directive manner.

B. Speech Action in the Topic of Friendship

COMIC SERIES 3

Mia : Hi, Amber. Are you OK?
Nia : **I'm okay. I just feel tired** (9)
Mia : Hehe. Sorry. Do you need something? You look so pale.
Nia : **I'm fasting. It's Ramadan** (10)
Mia : Oh sorry. I forgot about it.
      Umm...do you want me to buy something for your iftar later?
Nia : No. No thanks. I can buy it when I go home.
Mia : So. Do you want to go together?
Nia : Sure, Let's go.

The speech situation of the dialogue is when a student at a school greets each other. Mia is one of the non-Muslim students at the school. He didn't realize when he wanted to buy something, the situation was said to be in the month of Ramadan. The locutionary act of speech (9) explains that Nia is just tired but actually she is fasting. This correlates with the Illocution that Nia hopes for. By telling something indirect or indirectness so that Mia doesn't feel worried about her who is fasting. The speech act is a type of directive speech act. But on the other hand, Mia doesn't realize that that day is

Ramadan because she is a non-Muslim. Mia was not aware of this so she gave a follow-up statement with the statement (10) that she was fasting. The perlocution in the dialogue is shown by the understanding of Mia who apologizes for this because she did not realize that it was the month of Ramadan. The speech act is in the form of a representative speech act, which focuses on what the speaker believes. In the dialogue it is said that to provide information directly Nia finally tells the story (10). The speech category is affirm , which is to give an affirmation to something.

COMIC SERIES 4

> (Students begin to enter the classroom.)
> Teacher (Woman) : Attention Please! (The teacher grabs the students' attention)
> One of your friends Kazuki lost her phone, Did anyone see her phone maybe somewhere?
> Kazuki, where did you put your phone last time? (While asking Kazuki)
> Kazuki : I left my phone in my bag. I forgot to bring it with me. After I came back, my phone isn't in my bag. Someone must steal it, Mom.
>
> (The teacher then checks the students' bags one by one)
> It wasn't long before Winda confessed her actions to Kazuki.
> Winda : I'm really sorry, Kazuki for stealing your phone. It's okay if you hate me. I accept that.
> Kazuki : **It's okay, thank you for being honest with me.** (11) I don't hate you. I understand your situation but please don't do that again.
> Winda : Thank you so much. I won't do that again.
> Kazuki : **From now on let's be a good friend.** (12)

The dialogue takes place in class. At that time the teacher announced to the students about the loss of the cellphone of one of the students, Kazuki. Kazuki just then left the classroom and when he came back it turned out that the cellphone he had put in his bag suddenly disappeared. The teacher followed up on the incident by checking one by one the bags of students in the class. From the search, there is no indication that Kazuki's cellphone has been found. Not long ago. Winda came to Kazuki and confessed his actions. He started apologizing. Kazuki upon knowing that understood the incident of the loss. Speech (11) is proof of that statement. The utterance is categorized as an expressive speech act, which is included in thanking which is an illocutionary speech act. These utterances are not merely ordinary utterances but are intended to support what the interlocutor is doing. In the context of the dialogue, Kazuki tried to understand Winda's state and was not the least bit angry. Kazuki as the speech partner also said expressive speech acts which are included in thanking. The utterance functioned as a response to what was said by Kazuki. The utterance is also categorized as perlocutionary which is included in the speech partner response category.

In the dialogue, directive speech acts which are included in inviting are also said. Speech (12) is an illocutionary speech act. This statement illustrates that women tend to embrace and succumb in some conditions. Even if someone else makes a mistake, the speaker understands the situation better and doesn't try to blame it directly. The illocutionary speech is also an invitation to easily forgive and maintain harmony.

> (Knowing that Winda really needs money to fix her house, Winda's classmates

tried to collect donation. Miss Bunga also contributed in this project)
Winda's Friend: We collected donations for you, Winda.
Kazuki   : **I hope it can help you to fix your house.** (13)
Winda   : Thank you so much! I don't know what to say but thank you so much you guys so kind.

From the dialogue, there are utterances that reflect good wishes for others, namely the words spoken by Kazuki. Speech (13) is the illocutionary of the speech. The claim is categorized as a declarative speech act and is included in the declare category which emphasizes the emphasis on a hope for the future. This was done by Kazuki and friends so that Winda could repair her house.

C. Speech Acts in the Topic of Maintaining Harmony among Neighbors

COMIC SERIES 5

Farah is a new resident in the complex. She wants to get in touch to her new neighbors. All the neighbors she met are woman.

Farah   : *Assalamualaikum*. Excuse me.
(While knocking the door to one of the neighbors)
Neighbor 1   : *Wa'alaikumsalam*.
Farah   : Hi, my name is Farah. I just moved yesterday. **I'm really happy to be in this neighborhood.** (14)
Neighbor 1   : Oh, hi. Nice to meet you! I hope you enjoy living here. Hi, she is new resident in this complex, she just moved yesterday (while introducing Farah to other neighbors)
Neighbor 2   : Hi, Nice to meet you. You look so beautiful. How old are you?
Farah   : Umm, I'm 25. But now I'm focused on work.

The context of the dialogue occurred when Farah, as a new resident, wanted to get to know the residents around the complex. One of the neighbors met Farah and started getting to know each other. On the first day, they got to know each other and started small talk to get to know each other. Speech (14) shows an attitude of openness to other people or new neighbors. The illocutionary utterance is included in the type of expressive speech where the category is emphasized on thanking. The speech is intended to increase familiarity with others, especially new people.

When Farah goes home, the neighbors still talk about her. After living for 2 months as a new neighbor, Neighbor 1 knows the reality that Farah is a good person. She apologized to Farah directly.

Neighbor 1   : I'm really sorry. I always talk bad things about you.
Farah   : **No Problem. I hope we get along and stay get in touch as a neighbor.** (15)

The context of the speech occurred when Farah's neighbor apologized for her actions. Farah is actually a good person but Neighbor 1 slandered her along with the other neighbors. But Farah still does not consider it a serious problem. Speech (15) is one of the speeches that reflects the situation. The utterance is included in the directive which is included in the invite category because it relates to an invitation to do something. Followed by a sentence of invitation to maintain harmony with each other.

The speech is included in the illocutionary speech.

CONCLUSION

Speech acts reflected from digital comics by UIN Raden Mas Said Surakarta students have topics that refer to tolerance and maintaining harmony between religions or friends. In this work, students took three main sub-themes, namely 1) inter-religious harmony, 2) harmony between friends, and 3) harmony between neighbors. Character emphasizes the female character. The stories of the characters also affect the storyline, most of which emphasize caring and caring for each other, especially for women of different religions or different backgrounds.

In terms of speech acts from the 15 data collected, there are directive, expressive, and representative speech acts with dominant directive speech acts. The results show that 46.2 percent of the main characters show directive speech acts. Expressive speech acts show the second dominant speech act with a percentage of 33 percent. While the representative 13.2 percent in the representative speech acts. While the declarative percentage shows 6.6 percent. From this percentage, it can be concluded that the use of directive speech acts is the main and most effective reference in conveying the moral message of an invitation, namely an invitation to maintain harmony. While expressive speech acts are used as speech acts that reflect empathy for others. In this case empathy among friends or religion.

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