



## Motivation, Phrase, and Illusion Tutor on Instagram Accounts: Pragmatic Analysis Study

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### **Abstract**

Lately, social media platforms, especially Instagram, are busy making memes as icons in every upload of message delivery. The creative design presented can attract the attention of netizens so that they can make the meme something that is favored by social media audiences. This article aims to describe the speech forms presented and uploaded by the Instagram account @motivasi.penghafal.al-quran and to describe how the function of the speech it conveys in the form of sentences designed into memes. The method used is descriptive-qualitative. The data collected was obtained from meme uploads about the motivation of memorizing the Qur'an on the Instagram account @motivasi.penghafal.al-quran. The utterances contained in each upload are analyzed using pragmatic theory. The results of this study indicate that the utterances uploaded to the Instagram account @motivasi.penghafal.al-quran are grouped based on their form and function, including; declaration, representation, expressive, directive, and commissive functions.

**Keywords:** *Speech; Instagram; @motivasi.penghafal.al-quran; Pragmatics.*

## Abstrak

Akhir-akhir ini platform media sosial khususnya Instagram tengah ramai menjadikan meme sebagai icon dalam setiap unggahan penyampaian pesan. Desain kreatif yang disajikan dapat menarik perhatian netizen sehingga mampu menjadikan meme tersebut sebagai sesuatu yang digemari oleh khalayak media sosial. Artikel ini bertujuan untuk memaparkan bentuk-bentuk tutur yang disajikan dan diunggah oleh akun Instagram @motivasi.penghafal.al-quran serta mendeskripsikan bagaimana fungsi dari tuturan yang disampaikannya dalam bentuk kalimat yang didesain ke dalam bentuk meme. Adapun metode yang digunakan adalah metode yang bersifat deskriptif-kualitatif. Data yang dikumpulkan diperoleh dari unggahan-unggahan meme tentang motivasi penghafal al-Qur'an dalam akun Instagram @motivasi.penghafal.al-quran. Tuturan-tuturan yang terdapat dalam setiap unggahannya dianalisis menggunakan teori pragmatik. Hasil penelitian ini menunjukkan bahwa tindak tutur kalimat dalam unggahan akun Instagram @motivasi.penghafal.al-quran dikelompokkan berdasarkan bentuk dan fungsinya, di antaranya; fungsi deklarasi, representasi, ekspresif, direktif, dan komisif.

**Kata Kunci :** *Tutur Kalimat; Instagram; @motivasi.penghafal.al-quran; Pragmatik*

## INTRODUCTION

Performing, acting, and memorizing the Qur'an are acts of positive value believed by various groups.<sup>1</sup> Thus, the tendency to memorize the Quran is often earthly, seeking wealth and celebrity to obtain titles of "al-hafidz" and "al-hafidzah", instead of strong pressure from their surroundings.<sup>2</sup> In fact, in 2020, netizens were fooled by an alleged sexual assault by a "Memorizer of Al-Qur'an" figure.<sup>3</sup> Nasharuddin Umar, as Imam of the Mosque Al-Istiqlal Jakarta, said that the activity of memorizing the Quran is not only verbal, but it (the Quran) must enter into the soul of the life of the memorizers.<sup>4</sup> On the other hand, Sheikh Abdullah al-Talidi also

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<sup>1</sup> *Menghafal al-Qur'an itu Gampang* (Mutiara Media, n.d.).

<sup>2</sup> Irfan Fanani, "Problematika Menghafal Al-Qur'an (Studi Komparasi di Pondok Pesantren Tahfidzul Qur'an Al-Hasan Patihan Wetan dan Pondok Pesantren Nurul Qur'an Pakunden Ponorogo" INSTITUT AGAMA ISLAM NEGERI (IAIN) PONOROGO OKTOBER 2016," n.d., 96.

<sup>3</sup> Hasbi Zainuddin, "Heboh Alumni UII-Hafiz Al-Quran Dilaporkan Pelecehan Seksual Atas 30 Korban," Makassar Terkini, May 10, 2020, <https://makassar.terkini.id/heboh-alumni-uii-hafiz-al-quran-dilaporkan-pelecehan-seksual-atas-30-korban/>.

<sup>4</sup> "Imam Besar Masjid Istiqlal: 'Penghafal Alquran, Manusia Pilihan Allah SWT' | Republika Online," accessed September 25, 2022, <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/16/04/18/o5t7oh301-imam-besar-masjid-istiqlal-penghafal-alquran-manusia-pilihan-allah-swt>.

criticized the memorizers of the Qur'an who seemed to only focus on "completing" memorization rather than interpreting the verses of the Qur'an to the stage of implementation in their lives.<sup>5</sup>

On the basis of these facts, at least the author wants to put forward three basic assumptions about the motivation to memorize the Qur'an. First, there is the need for recognition, reformulation, and reconstruction of the motivation to memorize the Qur'an. It serves as an antidote to the negative issues that circulate among the memorizers of the Qur'an. Second, the act of memorizing the Qur'an must depart from the personal intention of the memorizers of the Qur'an. Activities that are based on their own intentions will give rise to a generation that is superior and responsible for the decisions they make. In other words, a young man who dares to decide something will not leave or even retreat from his battlefield (read: his decision). Third, the activity of memorizing the Qur'an is not a contestation of children between families in the community. This means that each child has varied and different skills, so that children have directed freedom to explore their potential.

Various literature exposed in various past studies that talk about the motivation to memorize the Qur'an, at least the author maps into four major points. First, the motivation of the memorizers of the Qur'an. As research that has been conducted by M. Nurul Huda<sup>6</sup> that in the culture of memorizing the Qur'an, what builds motivation in oneself is the family sphere, while the effect of memorizing the Qur'an on religiosity is not very significant. *Second, forms of methods for motivating memorization of the Qur'an, such as research conducted by Aini Nabila<sup>7</sup> and Uneng Fatmawati.<sup>8</sup>* The study explains that there are methods in motivating the memorizers of the Qur'an, namely the *tasmi'* method and the *muhasabah* method. Third, the

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<sup>5</sup> "Kritikan Ulama Maroko Terhadap Penghafal Al-Quran," accessed September 25, 2022, <https://sanadmedia.com/post/kritikan-ulama-maroko-terhadap-penghafal-al-quran>.

<sup>6</sup> Huda, M. Nurul, "Budaya Menghafal Al-Quran: Motivasi dan Pengaruhnya Terhadap Religiusitas | Huda | Sukma: Jurnal Pendidikan," *SUKMA: Jurnal Pendidikan* 2, no. 2 (2018), <https://www.jurnalsukma.org/index.php/sukma/article/view/02205.2018/38>.

<sup>7</sup> Aini Nabila, "Muhasabah Sebagai Metode dalam Memotivasi Penghafal Al-Qur'an : (Studi Deskriptif Kualitatif di Pondok Tahfidz Saba Gianyar Bali)," *ZAD Al-Mufassirin* 4, no. 1 (June 30, 2022): 1–19, <https://doi.org/10.55759/zam.v4i1.49>.

<sup>8</sup> Uneng Fatmawati, "Pengaruh penerapan Metode Tasmi' terhadap motivasi santri dalam menghafal Al-Quran di Rumah Quran Indonesia (RQI)" (other, UIN Sunan Gunung Djati Bandung, 2020), <https://digilib.uinsgd.ac.id/33699/>.

influence of motivation on memorizing the Qur'an. The field research was conducted by Kartini Ismalasari<sup>9</sup> and Laila Fina Jayati<sup>10</sup> about how motivation can affect the development of student learning achievement (read: Al-Qur'an memorizers) and self-regulation in memorizing the Al-Qur'an. Fourth, the motivation to memorize the Qur'an for certain circles. As research by Arini Milla Chanifa<sup>11</sup> in her work explains that by making mothers who memorize the Qur'an as objects. Her research describes the motivation of memorizing mothers consisting of biogenesis, sociogenetic, and theogenetic motives.

Based on the literature grouped above, the motivational narrative of memorizing the Qur'an on social media has not been touched by researchers, therefore this study discusses the speech acts of motivational sentences for memorizing the Qur'an in the realm of social media, especially Instagram by making @motivasi.penghafal.alquran upload content as a material object. Thus, previous research clarifies and emphasizes the novelty of this research. This research is presented as a treasure that contributes to how the intention and purpose of memorizing the actual Qur'an in order to avoid interests or mistakes in preparing the intention. The impact causes the Qur'an not to live in the daily behavior of the memorizers of the Qur'an, but just a memorization routine without understanding the meaning that should be applied in everyday life, so that the essence of memorizing the Qur'an cannot be felt. Therefore, it is important to fix the spirit of memorizing the Qur'an with motivation that directs oneself to a straight intention. The motivation to memorize the Qur'an itself can come from the internal person of the Qur'an memorizer, namely the purity of the heart of the individual as well as external motivation that can be found from outside, be it in the family and social environment of the community or in a broader realm such as social media, because social media is a forum that has a considerable influence in today's context. In this

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<sup>9</sup> Kartini Ismalasari, "Pengaruh Motivasi terhadap Regulasi Diri dalam Menghafal Al-Quran" (diploma, Universitas Negeri Makassar, 2016), <http://eprints.unm.ac.id/2400/>.

<sup>10</sup> Laila Fina Jayanti, "Pengaruh Motivasi Menghafal Al-Quran terhadap Prestasi Belajar Siswa Mata Pelajaran Al-Quran Hadist MA Darul Falah Bendiljati Kulon Tahun 2018/2019," Skripsi (IAIN Tulungagung, June 20, 2019), <https://doi.org/10/Daftar%20Pustaka.pdf>.

<sup>11</sup> Arini Milla Chanifa Chanifa, "Motivasi Ibu-Ibu Penghafal al Quran (Studi Kasus Santri Kalong di Lembaga Raudhatul Quran Kecamatan Lowokwaru Kota Malang / Arini Milla Chanifa" (masters, Universitas Negeri Malang, 2021), <http://repository.um.ac.id/159161/>.

case, one of the social networking sites that is very popular in various circles, especially young people is Instagram. The author found one Instagram account that specifically uploads motivational content for the Qur'an, namely @motivasi.penghafal.al-quran as the material object of this research, which will emphasize that the motivation to memorize the Qur'an is important to fix the intention that is pure *lillahi ta'ala*.

## **METHOD**

This research uses library research by using a pragmatic approach as its binoculars, so that it will be seen how the motivation to memorize is obtained from external sources of Al-Qur'an memorizers, especially those presented through the background of the Instagram platform. Pragmatic principles in this context make it possible to understand the relationship between external actions, such as content posted on Instagram, and how these actions affect the internalization of personal values and goals in the religious context, wa bi al-khusus, specifically for Qur'ānic memorizers.

In addition, this study will also address some aspects of social media audiences' reactions to content related to memorizing the Qur'an on Instagram. The real-world approach used in this study will be a possible basis for analyzing how people's reactions to content play an important role in promoting and increasing the engagement of people who memorize the Qur'an. Therefore, through the pragmatic approach, the author will perform three steps as a guide in this study, namely: first, the genealogy of the Instagram account @motivasi.penghafal.al-quran; second, looking at the forms of speech acts in the account; and third, explaining each function contained in the Instagram account.

## **RESULTS AND DISCUSSION**

### **Overview of Instagram Account @motivasi.penghafal.al-qur'an**

The Instagram account @motivasi.penghafal.al-qur'an launched its first upload on February 22, 2019, starting with a philosophical explanation of the

sadness of someone who is far from the Qur'an and consistently uploading its content to the point where it is today. With 30.2K followers, @motivasi.penghafal.al-qur'an has uploaded around 255 uploads or posts. The tagline that is highlighted is "dari aku, teman menghafalmu",<sup>12</sup> as external motivation for al-Qur'an memorizers who are in need of motivation. The @motivasi.penghafal.al-qur'an account is an interaction forum for millennials and Gen-Z generations who need motivations to inspire them to memorize the holy Qur'an. In other words, this Instagram account aims to inspire, encourage, and revive the spirit of Al-Qur'an memorization activities through the use of social media called Instagram.



Gambar 1 Instagram Account Profile @motivasi.penghafal.alquran

The Instagram account @motivasi.penghafal.al-qur'an works with the Instagram account @perempuanpembumialquran.id. The account has a commensurate correlation with motivating the Qur'ani generation. The @motivasi.penghafal.al-qur'an account includes accounts that are consistent in disseminating motivational content for memorizing the Qur'an. It is said to be consistent because of the many uploads; the @motivation.penghafal.al-qur'an account has never posted an advertisement or endorsement, be it in the form of services, products, or even information about events, even though it has a lot of followers. In each post, the @motivasi.penghafal.al-qur'an account utilizes various hashtag (#) features, namely #quran #motivasi tahfidz, #penghafalquran, #nasehatquran, #tilawah, #murojaah#onedayoneayat, #onedayonejuz,

<sup>12</sup> Lihat profil akun Instagram @motivasi.penghafal.al-qur'an

#gauldenganquran#hafidz, #hafidzquran, #nasehatpenghafalquran. This is in line with what Rosalind Hackett said: that religion and the internet should be balanced with the vision of "grounding" positive messages, narratives, and values in religion.<sup>13</sup>

When viewed from the majority and overall content uploaded, the @motivasi.penghafal.al-qur'an account was established as a form of response to the phenomenon of people contesting in memorizing the Qur'an, however, forgetting, failing to understand, and missing understanding the substance of the Qur'an memorization activity. Some examples of these phenomena include memorization laziness, the right time to memorize, memorization consistency, even the hindrance of a memorizer on an economic scale, and so on.<sup>14</sup> Meanwhile, the form of narrative that is built comes from online interactions between the sender and receiver. For example, through the Q&A (question and answer) line, as a forum for massive interaction on social media, or what Rulli Nashrullah calls a media object in virtual ethnography theory.<sup>15</sup>

Furthermore, based on the results of the author's observations, the content of the @motivasi.penghafal.al-qur'an account is mapped into three main motives. First, reflective motivation. Content in this motif often invites followers to contemplate, meditate, and absorb the reasons "they" are far from the Qur'an with argumentative reasons. Second, snippets of Qur'anic verses. This motif illustrates the urgency of memorizing the Qur'an with the intention and purpose of hoping for the pleasure of Allah Swt, not from turbulent worldly forces. Third, imaginative quotes. This motif dominates the posts of the @motivasi.penghafal.al-qur'an Instagram account. This is due to the needs of followers who like to dialogue, discuss, think, and drift into the depths of their uploads. This means that the admin of @motivasi.penghafal.al-qur'an wants to educate and motivate his followers about the awareness of memorizing the Qur'an when laziness hits their daily lives.

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<sup>13</sup> Rosalind I. J. Hackett, "Religion and the Internet," *Diogenes* 53, no. 3 (August 2006): 67–76, <https://doi.org/10.1177/0392192106069015>.

<sup>14</sup> "Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram," accessed October 3, 2022, <https://www.instagram.com/motivasi.penghafal.alquran/>.

<sup>15</sup> Zainal Abidin Achmad, Rachma Ida, "Etnografi Virtual sebagai Teknik Pengumpulan Data dan Metode Penelitian," *The Journal of Society & Media* 2, no. 2 (2018): 130–45.

## Forms of Speech Acts

The categorization of speech acts as proposed by John Langshaw Austin<sup>16</sup> The categorization of speech acts as proposed by John Langshaw Austin has several forms but was more deeply developed by his student, Searle<sup>17</sup> So that it gave birth to a famous thought in the study of language use, namely the science of pragmatics, although in speech acts in the communication process, ethical problems often arise, related to the conspiratorial and manipulative actions of the subjects.<sup>18</sup> Searle's development is because he feels that if speech acts are arranged only based on lexicographic and categorization boundaries, as Austin did, they are less clear and seem to overlap. Therefore, the boundaries must be clear in order to facilitate the identification of illocutionary acts.<sup>19</sup> In this case, Searle categorizes speech acts into five categorizations, including assertive, directive, commissive, expressive, and declarative.<sup>20</sup> While the speech act itself can be in the form of sentences, words, phrases, sounds which are a form of expression from the user or reader. So, it can be said that speech acts are linguistic units in pragmatics in the form of morphemes, words, phrases, and sentences are linguistic units in linguistics. The type of speech act unit can vary from sounds, words, phrases, sentences, or even certain utterances. In a sense, as long as the sound has a certain meaning, it can be said to be a speech act.

## Analysis of Sentence Speech Function on Instagram Account Content: @motivasi.penghafal.al-quran

### 1. Declaration Function

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<sup>16</sup> Austin, J.L., *How Do to Things with Words* (Oxford: The Clarendon Press, 1962).

<sup>17</sup> Searle, J.R., "Expression and Meaning: Studies in the Theory of Speech Acts," *Essay Collection* 49 (1979), <https://doi.org/10.2307/2184707>.

<sup>18</sup> Wahyu Wibowo, *Konsep Tindak Tutur Komunikasi* (Bumi Aksara, 2022), 2–3.

<sup>19</sup> Tindak ilokusi adalah satu di antara jenis tindak tutur yang menjadi dominan dalam kajian ilmu pragmatik. Austin menjelaskan bahwa ilokusi merupakan inti dari tindak tutur yang terkandung dalam tuturan. Dari ilokusi inilah Austin membagi kategorisasi tindak tutur ke dalam lima kategorisasi (verdikatif, eksersitif, komisif, behabitis, dan ekspositif) yang kemudian dikembangkan oleh Searle. Lihat, Austin, J.L., *How Do to Things with Words*, 150.

<sup>20</sup> Akhmad Saifudin, "Teori Tindak Tutur dalam Studi Linguistik Pragmatik," *LITE: Jurnal Bahasa, Sastra, dan Budaya* 15, no. 1 (April 8, 2019): 8, <https://doi.org/10.33633/lite.v15i1.2382>.



Declarative actions are linguistic actions that are restricted to their original state by the content of the proposition. This speaker behavior aims to create something new,<sup>21</sup> such as status or state, right and wrong, and others. Words that fall under this declarative action usage include resign, baptize, fire, cancel, name, allow, forgive, sentence, classify, exclude or discard, appoint, etc.

### Sample A

Content:

*"Penghafal Al-Qur'an itu nafasnya adalah muroja'ah. Jantungnya adalah adabnya"*

Comment:

Fitriaalixa: "Menghafal itu cinta bukan terpaksa."<sup>22</sup>

The sample above is the speech function of the declaration sentence, which is in the form of affirming. The speech act of the declaration sentence confirms that the activity of memorizing the Qur'an is an expression of love, not coercion, as the content of @motivasi.penghafal.alquran explains, which explains that the breath of a memorizer of the Qur'an is murojaah and the adab is the heart of the memorizer of the Qur'an. The memorizer of the Qur'an, without breath or heart, has no life like a dead person. So, the positive and negative influences that humans apply to memorizing will produce commensurate results as well. If he memorizes out of love, then ease will be obtained; otherwise, if he memorizes with a sense of force, then memorizing will only be a burden.

### Sample B

Content:

*"Saat kau merasa capek dalam menghafal, maka ingatlah kisah ini. Imam Ahmad bin Hambal pernah ditanya, 'Wahai Imam, kapankah waktu istirahat itu?' Beliau menjawab, 'Istirahat yang sesungguhnya ialah pada saat engkau pertama kali menginjakkan kakimu di dalam surga'"*

Comment:

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<sup>21</sup> Shinta Yunita Tri Nuraeni, "Tuturan Warganet Terhadap Kasus Pelecehan Seksual Penyanyi Via Vallen dalam Kolom Komentar di Instagram (Kajian Pragmatik)," *Teks: Jurnal Penelitian Pendidikan Bahasa Indonesia* 1, no. 1 (June 26, 2021): 55.

<sup>22</sup> "Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram."

bertubi\_tubi, "Motivasi tetep ada di diri masing masing."<sup>23</sup>

As in the previous sample, the speech act sentence contained in the comment column of this content is also included in the declaration function in the form of asserting. The motivational sentence uploaded was responded to by an Instagram account named "bertubi\_tubi" which emphasized that motivation still comes from within a person. So, to reach the peak of success, motivation is obtained from within oneself. This account seems to give a signal that no matter how much motivation is obtained from external memorizers of the Qur'an, if their souls do not have the passion to rise, then everything will be in vain. However, in the author's opinion, external motivation as the content of the Instagram account @motivasi.penghafal.alquran does not mean that it has no influence, but rather as a bridge to arouse the internal motivation of the Qur'an memorizer to be enthusiastic in memorizing.

## 2. Representative Function (Assertive)

An assertive function is a language function that is combined with the truth of the proposition uttered by the speaker or a speech function that states something that is believed by the speaker. Assertive behavior can also be called representative behavior. The uses of this verbal action include stating, proposing, informing, complaining, expressing opinions, reporting, acknowledging, showing, mentioning, testifying, asserting, declaring, demanding, predicting, surmising, and others.

### Sample A

Content:

*"Bukan Al-Qur'an yang semakin sulit untuk dihafal, namun sepertinya karena niatmu saja yang sudah mulai berkurang."*

Comment:

Sobri\_rina: "Yang bisa dikatakan hafalan mutqin itu disaat ayat Qur'an nya masuk kedalam hati bukan diluar kepala karna Al-Qur'an tempatnya diluar kepala bukan dalam hati♥"<sup>24</sup>

The sample above is a representative sentence speech act that has a function that shows, states, confirms, and even informs that the mutqin

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<sup>23</sup> "Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram."

<sup>24</sup> "Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram."

memorization of the Qur'an (read: strong memorization) is memorization that goes into the heart, not memorization outside the head, because the Qur'an comes from outside the head, which is then put into the heart so that it sticks strongly in memory and is felt in every daily action.

### Sample B

Content:

*"Capek? Wajar. Ingin menyerah? Wajar. Yang tidak wajar kalau kamu berhenti di tengah jalan. Selesaikan apa yang kamu mulai apalagi menghafal al-Qur'an"*

Comment:

noorlidy56: "Dalam menghafal. Perbanyak lah membaca karena dengan banyak membaca maka engkau akan semakin kenal dengan ayat yang ingin kau hafal. Dan itu jalan yang memudahkan engkau dalam menghafal. 🌟"<sup>25</sup>

Sample B is a form of representative sentence speech act that has the function of showing and suggesting that in memorizing the Qur'an, it is better to read it first. Because the more often you read it, the stiffer the tongue will be and the more fluent you will be in reciting, the more it brings the memorizer to know the memorized verses, and memorizing the Qur'an becomes easy.

### 3. Expressive Function

Expressive acts are discourse-bound linguistic acts that implicitly express a mental attitude or something psychologically felt by the speaker. Words include the use of expressive behaviors such as thank you, congratulations, apologies, criticism, complaints, criticism, praise, condolences, blame, flattery, and others.<sup>26</sup>

### Sample A

Content:

*"Bukan Al-Qur'an yang semakin sulit untuk dihafal, namun sepertinya karena niatmu saja yang sudah mulai berkurang."*

Comment:

hilal\_hd5: "Jarak dengan mushaf sih dekat. Yang jauh komunikasinya."<sup>27</sup>

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<sup>25</sup> "Dari aku, teman menghafal (@motivasi.penghafal.alquran) • Foto dan video Instagram."

<sup>26</sup> Akhmad Saifudin, "Teori Tindak Tutur dalam Studi Linguistik Pragmatik," *LITE: Jurnal Bahasa, Sastra, dan Budaya* 15, no. 1 (April 8, 2019): 8, <https://doi.org/10.33633/lite.v15i1.2382>.

<sup>27</sup> "Dari aku, teman menghafal (@motivasi.penghafal.alquran) • Foto dan video Instagram."

The speech act sentence in this sample functions to insinuate, because often the Qur'an only becomes a display at home or even gets dusty because it is never read. So that the difficulty in memorizing the Qur'an can be caused by the weak strength of intention from within the memorizing figure plus communication (read: reading) with the diminishing Qur'an.

### Sample B

Content:

*"PENGHAFAL AL-QUR'AN ITU NAFASNYA ADALAH MURAJAAHNYA. JANTUNGNYA ADALAH ADABNYA."*

Komentar:

Imah\_kra0240708: "Berani menghafal harus berani pula murojaah... Jangan jadi penghafal yg tak mau murojaah♥"<sup>28</sup>

This sample is also included in the expressive sentence speech act with the function to insinuate. The comments submitted by the Imah\_kra0240708 account insinuate that when you have decided to memorize the Qur'an, it means that you must be ready for murojaah, because murojaah is the breath of the Qur'an. Do not just memorize, but forget to repeat the memorized readings so that it causes you to forget.

## 4. Directive Function

The directive function is a verbal function performed by the speaker to produce some effect so that the interlocutor takes action from the speaker's utterance. Words included in the use of commanding behavior include agreeing, swearing, ordering, commanding, compelling, pleading, urging, demanding, offering advice, inviting, suggesting, offering hints or challenges, etc.<sup>29</sup>

### Sample A

Content:

*"Sungguh betapa egoisnya aku, ketika aku mengetahui bahwa Engkau yang selalu memberi kasih sayang sedari aku belum dilahirkan hingga saat ini, tetapi hatiku malah memberikan cinta yang banyak terhadap makhluk yang telah Engkau ciptakan."*

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<sup>28</sup> "Dari aku, teman menghafal (@motivasi.penghafal.alquran) • Foto dan video Instagram."

<sup>29</sup> Indah Retno Sari, "ANALISIS UJARAN KEBENCIAN DALAM KOLOM KOMENTAR INSTAGRAM ALDI TAHER: KAJIAN PRAGMATIK" (Thesis, 2022), 10, <http://repository.umsu.ac.id/handle/123456789/17848>.

Comment:

mahliatusariroh: “@rya.127\_ semangat bareng yokk! Ngga sendirian ko... Ada bintang kecilmuuu😊”<sup>30</sup>

The sentence in this sample is a directive that functions to offer a hint, or, in other words, an invitation sentence. The mahliatusariroh account invites the @rya.127\_ account to be enthusiastic together in memorizing the Qur'an so that they do not feel that they are struggling alone, because there are many people who are also struggling in memorizing the Qur'an.

### Sample B

Content:

*“Penghafal Al-Qur'an itu nafasnya adalah murajaahnya. Jantungnya adalah adabnya.”*

Comment:

Abdushobr: “Luangkan waktu kosongmu jangan jangan menunggu waktu luangmu.”<sup>31</sup>

The speech act sentence in this sample is not a directive speech with a function that can be said to be a form of order but can also be said to function as a suggestion. Abdushobr's account told him to spend his free time memorizing the Qur'an, not just waiting for free time.

## 5. Commissive Functions

Commissive functions are verbal functions that relate to future behavior. This behavior constrains the speaker to do what he says in his utterance. Include words in the use of actions, such as promise, offer, swear, criticize, express ability, etc.<sup>32</sup>

### Sample A

Content:

*“Bukan menghafalnya yang sulit tapi usaha kita yang terlalu sedikit.”*

Comment:

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<sup>30</sup> “Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram.”

<sup>31</sup> “Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram.”

<sup>32</sup> Sari, “ANALISIS UJARAN KEBENCIAN DALAM KOLOM KOMENTAR INSTAGRAM ALDI TAHER,” 11.

Gunawan\_rudi\_mohamad: "Betul banget !!! Ngafal itu gampang itu udah janji Allah, tapi semua nya tergantung dari usaha kita apalagi kalo iman lagi down itu tuh beh .... Lanjutin sendiri lah."<sup>33</sup>

Sample A, in this sub-chapter shows a compulsory speech act that functions to approve. As per the comment uploaded by the Gunawan\_rudi\_mohamad account, which approves the content of @motivasi.penghafal.alquran, This can be seen in the sentence "Betul banget!" he used. Then he added that Allah has promised ease in memorizing the Qur'an, with the condition that the ease is based on a lot or a little, large or small, efforts made. So, the ease of memorizing that is obtained depends on how much effort is made. The greater the effort, the greater the ease that will be obtained, and vice versa.

### Sample B

Content:

*"HmMMM Capek banget, ya? Sampai mau nyerah gitu. Kamu pernah inget, nggak? Dulu.. waktu pertama kali kamu ingin menghafal, kamu sangat semangat sekali untuk menamatkannya. Bahkan kamu membeli Al-Qur'an untuk menghafalnya. Kamu udah meluangkan tenaga dan waktu yang banyak.. lantas, sekarang mau nyerah begitu aja? Aku harap enggak.."*

Comment:

Kaurabae: "Iyaaa siih,,kadang ada rasa kepingin nyerah karna capek nguras otak😓harus jaga hati jaga pikiran lisan dan pandangan tapi susah😓lebih lebih lagi ngelawan nafsu dunia,,kalo lagi lemah yg diingat orang tua😓dan ingat balasan allah untuk kita yg berjuang ngafal quran ini,,pokoknya harus tetap semangat buat aku dan teman teman semuanya yg lagi ngafal😊."<sup>34</sup>

Furthermore, sample 2 in this sub-chapter is a persuasive sentence speech act with the function of agreeing, as well as in the comments contained in sample 1. The speech act of this sentence can be seen in the sentence, "Iyaaa siih," which is then followed by the next sentence as a form of phenomenon that should be pondered.

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<sup>33</sup> "Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram."

<sup>34</sup> "Dari aku, teman menghafalmu (@motivasi.penghafal.alquran) • Foto dan video Instagram."

## CONCLUSION

The results of the application of the theory of pragmatics developed by Searle to the comments uploaded by @motivasi.penghafal.alquran provide descriptions and findings about the function of speech acts of sentences found in netizen comments in the comments column. As it is known that speech acts in this case are in the form of words, phrases, sentences uploaded by the @motivasi.penghafal.alquran account which are then responded to in the form of comments. As for the overall comments, it produces findings that how in memorizing the Qur'an, memorizers need motivation to be more enthusiastic in memorizing and retaining the Qur'an. Thus, this study will provide a dilemmatization of Qur'an memorization followed by the transformation of intention and ghirah as a manifestation of the spirit of memorizing the Qur'an.

Based on the analysis of the speech acts of netizen comment sentences in uploading motivational content carried out by the Instagram account @motivation.penghafal.alquran that the speech acts of the sentences used contain five speech act functions, namely (1) declaration, namely with the function of affirming, (2) representative (Assertive) with the function of showing and stating, affirming, informing, and proposing, (3) expressive, with the function of insinuating, (4) directive, with the function of offering instructions, and suggesting, (5) commissive, with the function of agreeing.

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