

EXPRESSIVE ACTS CONSTRUCTING RELIGIOUS IDENTITY AMONG INDONESIAN MUSLIM INFLUENCERS ON INSTAGRAM

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Abstract

The study investigated the expressive act constructing religious identity among Indonesian Muslim influencers on Instagram. Employing a qualitative descriptive method with non-participant observation, the data were obtained by documenting the caption of the posts from the selected influencers' Instagram accounts, taking notes, and selecting the relevant data. The data were analyzed using Searle's (1976) theory and the identity theory by Thornborrow (2004) to examine how the expressive act constructs religious identity. The results showed seven types of expressive speech acts performed by Indonesian Muslim influencers; Fadil Jaidi, Atta Halilintar, Ria Ricis, and Lesty Kejora. Those expressive speech acts are thanking, gratitude, praise, apology, appreciation, condolence, and congratulation. There are 53 data found, and most of the expressive acts uttered by the influencers are thanking others. Furthermore, the group identities are constructed by the representation of Indonesian Muslim influencers by which the language variations were identified from the code-switching they employed. There are also four common manners practiced by the Muslim influencers: 1) show mercy towards everyone, 2) have respect and love for the elder/ younger, 3) keep good relations with everyone, and 4) be kind to parents.

INTRODUCTION

Along with the advancement of technology, modern people communicate through online media, which undoubtedly facilitates them to get connected with others quickly and easily. Social media provides a space for individuals to have one-to-many conversations without immediately facing one another. Social media has also become a medium for people to express their thoughts, feelings, and information. It explains why social media has such a significant impact on human interaction. In addition, the language they use on social media may have a specific purpose and intention. On social media, not only does their language serve a certain purpose, but it also often represents their behavior and self-identity explicitly on social media.

Instagram, as one of the popular social media, can be accessed by people regardless of their profession and age. Instagram users can be workers, students, professionals, as well as influencers. An influencer is a well-known individual whose behavior is followed by the public. An influencer creates interesting content which may attract the public's attention. Influencers need social media to properly develop their image/identity to be acknowledged by the general public. At this stage, the illocutionary act performed by an individual may construct and represent a particular identity on social media.

The theory of illocutionary acts is firstly proposed by Austin (1962) as a part of speech act theory along with locutionary acts and perlocutionary acts. Yule (1996) added that speech acts promote the speaker to perform a specific action when they utter the language, and it also creates a number of meanings for each utterance. Thus, he concluded that speech acts basically refer to someone's performance which has a particular purpose of communication provided beyond the meaning. Meanwhile, Searle (1979) argued that the categorization of the illocutionary act proposed by Austin is too general, so he classified the illocutionary acts into five types: stating the speaker's belief (assertive act), expressing someone's feeling (expressive act), asking the hearer to do something (directive act), committing to do a specific action in the future (commissive act), and making someone's world into the external situation (declarative act).

A number of illocutionary act studies have been conducted using various data sources. Several researchers took the data from novels (Silitonga, 2018; Wahyudiantari et al., 2020), movie transcriptions (Fitriani et al., 2020; Indriani & Emmiyati, 2015; Tambunan, 2020), and talk shows (Aulia et al., 2021; Aziz et al., 2017). The final results of the most frequent illocutionary act were varied since the genre of novels, and their textual meanings were also varied. The illocutionary act research that used data from movie transcription included all

forms of the illocutionary act, with the assertive act being the most prevalent. In addition, the final result of the most frequent illocutionary act in movies may vary depending on the genre of the movie and its contextual meaning. Furthermore, the illocutionary acts studies were also conducted by taking the data from talk shows. Aziz et al. (2017) study revealed that Mario Teguh tends to use four illocutionary acts and the contexts used in the utterances are physical, linguistic, epistemic, and social. Aulia et al. (2021) explored more comprehensive coverage of illocutionary acts from TV shows and other aspects.

Several illocutionary act studies were conducted with various focuses (Al-Rawafi & Gunawan, 2019; Milal & Kusumajanti, 2020; Renaldo, 2021; Sukinah & Effendi, 2021). Al-Rawafi & Gunawan (2019) revealed that the illocutionary acts of conditional pragmatic marker (CPM) *Insha Allah* in teachers' talk have different illocutionary forces. The possibility of the illocutionary force varies according to the speakers' faith background and the understanding of the expression itself. Almost similar to Al-Rawafi & Gunawan (2019), Efendi (2021) also focused on the illocutionary act performed by teachers. Still, he investigated how the speech control, threatening, and anger with insinuation become the teacher's power strategies in online learning interaction. Milal & Kusumajanti (2020) revealed the variety of assertive acts and how they are performed by teachers. They concluded that those acts are always consistent with the main purpose of EFL instruction. Unlike the previous studies, Renaldo (2021) examined the illocutionary act of the students in their writing. He reported that the five emotional classifications manifest in students' writing include love, anger, enjoyment, sadness, and irritability.

Some studies on illocutionary also focused on the speech of Muslim speakers (Annahlia et al., 2020; Ghazanfari et al., 2019; Nugroho et al., 2018; Wardoyo et al., 2018). Nugroho et al. (2018) identified the illocutionary act of suggestion uttered by Islamic preachers in dialogic preaching (*da'wah*) in Surakarta. Furthermore, Wardoyo et al. (2018) explained the relationship between language and religion by focusing on studying directive speech acts performed by Islamic preachers on Friday sermons. Meanwhile, Annahlia et al. (2020) analyzed Zakir Naik's illocutionary acts in their speech about Islam's view on terrorism and jihad. Ghazanfari et al. (2019) also identified the social, political, and religious contexts in which contemporary Muslims recite *Allahu Akbar* with various pragmatic meanings.

Furthermore, a number of previous studies also investigated identity construction (Alivin, 2021; Fatmawati, 2015; Hidayah & Milal, 2016; Suhandoko et al., 2021). Alivin (2021) focused on identity negotiation experienced by Muslim diaspora characters by employing Homi K. Bhabha's cultural identity. Hidayah & Milal (2016) explained how the advertiser

constructs the ideal identity in the skin-care product advertisement, focusing on the characteristics of language and other contexts used in the advertisement from a critical discourse analysis (CDA) perspective. Fatmawati (2015) identified the novel *The Zahir* utterances, which contains the use of label and stance-taking, which reveals the character's identity. Suhandoko et al. (2021) explained how gender identity was constructed in the *Edge of Seventeen* movie by investigating how different genders used impolite words.

The previous studies mentioned above massively studied illocutionary acts. Most of them limit themselves to identifying the types of illocutionary acts, and only some attempt to combine their analysis with the Islamic perspective. However, none of them examined how speech acts could construct the religious identity of the speakers. Therefore, to fill the gap, this study explores the expressive acts constructing religious identity among Indonesian Muslim influencers on social media like Instagram.

This study analyses the expressive acts of the selected Muslim influencers, i.e., Fadil Jaidi, Atta Halilintar, Ria Ricis, and Lesty Kejora, on their Instagram. The researchers choose these influencers because they have more than one million followers on Instagram and often share their daily activities on their social media accounts. The researchers focused on Instagram since it has become the platform of choice among Indonesian social media users. NapoleonCat (2021) reported that "There were 82.320.000 Instagram users in Indonesia in January 2021, which accounted for 29.8% of its entire population. The majority of them were women - 52.6%. People aged 18 to 24 were the largest user group (30.000.000)." The highest difference between men and women occurs among people aged 13 to 17, where women lead by 2.000.000. They also share their daily activities on their Instagram account, which increases the frequency of their expressive acts. The expressive speech acts itself express the speaker's psychological attitude to the circumstances implied in the illocutionary, for example, thanking, congratulating, apologizing, criticizing, and condoling. Moreover, the researchers selected four Indonesian Muslim influencers based on their religion. Two male and two female Indonesian Muslim influencers were selected as the research subjects to address gender issues and generate more balanced data.

This study is intended to analyze the types of expressive acts that construct religious identity among Indonesian Muslim influencers on Instagram. Furthermore, the analysis helps to find out how the expressive acts construct their religious identity on social media, especially Instagram. The captures of the Indonesian Muslim influencers' posts were used to investigate the identity construction they tried to establish on their Instagram social media. The researchers chose identity construction as the focus of their study because the speech act can serve as an

indicator of an individual's identity and as a strategy for self-presentation. The results of the study are expected to theoretically contribute to the development of linguistics, especially those related to expressive speech acts determining religious identity among language users, and practically to bridge knowledge gaps in speech act analysis, mainly related to the religious identity of the language users.

REVIEW OF LITERATURE

Speech Act

Searle (1979) states, "A speech act is the basic unit of linguistic communication. This means that the speech act is the production of what is considered the performance of the speech act. This is how people act through their speech." Meanwhile, Austin (1962) stated that a speech act is an indication resulting from within the mental state of someone, and its endurance depends on the speaker's ability to deal with a certain situation through their speech. A communication process appears in the forms of speech events and speech acts. A speech event is a sequence of organized speech acts performed to realize a particular purpose that involves parties who speak in a certain setting and circumstance. He also identified three distinct classifications of speech acts: locutionary, illocutionary, and perlocutionary.

Concerning speech acts, many linguists, such as Austin (1962), Leech (1983), and Searle (1979), have proposed different classifications of speech acts. However, the idea of classifying speech acts is similar. They are presented in the following table;

Table 1. The Speech Act's Classification Proposed by Austin (1962), Searle (1979), and Leech (1983)

Austin's Classification of Speech Acts	Searle's Classification of Speech Acts	Leech's Classification of Speech Acts
1. Locutionary acts	1. Utterance acts	1. Competitive
2. Illocutionary acts	2. Propositional acts	2. Convivial
3. Perlocutionary acts	3. Illocutionary acts	3. Collaborative
	a. Assertive	4. Conflictive
	b. Directive	
	c. Commissive	
	d. Expressive	
	e. Declarative	

According to Searle, there are several types of illocutionary acts as follows;

a.) Assertive Acts

An assertive speech act is an illocutionary act in which the speaker is bound to the truth of the proposition expressed; it can be stating, proposing, boasting, expressing opinions, or reporting. For example: *How about this year's vacation, we will go to Lombok.*

b.) Directive Acts

Directive speech acts aim to get responses in the form of actions taken by the hearer; it can be ordering, asking, recommending, and advising. For example: *Drink there!*

c.) Commissive Acts

Commissive speech acts when the speaker is bound to action in the future, and it can be promising, offering, or taking a vow. For example: *What do you want to buy when I have finished working at the office?*

d.) Expressive Acts

Expressive speech acts are performed to express the psychological attitude of the speaker to the circumstances implied in the illocutionary, and it can be thanking, gratitude, praise, apology, appreciation, condolence, and congratulation. For example: *Thank you for your help!*

e.) Declarative Acts

Declarative speech acts are used to ensure conformity between the content of a proposition and reality, and it can be baptizing, firing, naming, imposing punishment, or lifting.

For example: *Starting tomorrow, please leave this company!*

In this study, the researchers examine the expressive speech acts among Indonesian Muslim influencers. According to Norrick (1978), expressive acts express psychological conditions, and thus not beliefs nor intentions, which arise to give states of affairs. Meanwhile, Clark (1996) classified expressive acts into four different functions by considering the attitude of the speakers and the hearers toward particular events. Those expressive act's functions are apologizing, congratulating, thanking, and greeting. Apology is performed when the listener is offended by the speaker, and then the speaker apologizes to the hearer. Furthermore, when somebody achieves something positive, others may perform the expressive act of congratulating. Moreover, the speaker will thank the hearer if the hearer does a favor for the speaker. Lastly, when the hearer approaches the speaker, and then the speaker greets the hearer, it is considered a greeting function of an expressive act. Besides that, Ronan (2015) argued that

certain categories of expressive speech act, notably expressions of gratitude and compliments, have received more attention than expressiveness itself.

Identity Construction

Identity is related to one person being the same person at another time. It defines which personal characteristics are dominated by recognized or known people. This process explains one's position to others and oneself. The things that make them continue to live are real identities, including a sense of continuity, a sense of uniqueness with others, and a sense of connection with others. It establishes identity formation, leading to personal identity and identity, in which the individual has a certain understanding.

People use language as a means of communication. In doing so, they also reveal their identity, whether they realize it or not. Even when they start making connections with other people by acknowledging their greeting, there is a high tendency that this will reveal their tendency. Weatherall (2002) stated that language used in human interaction could lead to the building of social identities, such as gender, ethnic groups as well as socio-economic classes. Thus, language can define the identity of language users. Norton & Toohey (2011) also explained that identity reveals the origin of the speakers, which may identify their gender, nationality, or social class. Basically, language is not merely regarded as a set of concepts. It may allow language users to send messages to participate in particular target speech communities. Thus, how speakers define their speech community defines their language identity. Before acknowledging this recognition to others through language, the speaker must admit they belong to a specific speech community.

A member of a religious group is often associated with a certain religious identity because it is considered one of the components of social identity. Marcus (2017) stated that beliefs, behavior, and affiliations shape one's religious identity. Faiths may expose a person or group's conception of a holy being or the universe, which may include theological, doctrinal, scriptural, and ethical evaluative judgments about ordinary life and transcendent truth or divine experiences. Behavior is a particular act as an individual or in a group, for example, through rituals, rites, feasts, or daily devotional practices, which may vary widely based on individual expression, racial, ethnic, or cultural differences, or according to the time in which the behavior is practiced. Group attention to others may affect the lived experiences of individuals and religious communities.

The researchers use Joanna Thornborrow's linguistic identity theory. The theory is used to uncover the identity of some Indonesian Muslim influencers apparent on Instagram.

Furthermore, this theory also explains that language is vital to constructing the individual or social identity. It is a matter of how language users show their identity when interacting and communicating with others.

According to Thornborrow (2004), there are some ways language constructs someone's identity: 1) personal identities are constructed through the use of names and naming practices, 2) group identities can possibly be constructed through the particular types of representation called ingroups and outgroups, and 3) linguistic variation which involves linguistic convergence, linguistic maintenance, and linguistic divergence. However, the researchers only focus on the linguistic variation of the expressive act among Indonesian Muslim influencers, which represents their identity.

METHOD

This research was conducted by applying a descriptive qualitative method. Bogdan & Biklen (1992) stated that the qualitative descriptive method is the method that is used to collect the data in the forms of words or pictures rather than numbers. Furthermore, the researchers observed the phenomenon, as Levitt et al. (2018) suggested. This study used a non-participatory design, implying that the researchers only examined the statements written or produced by the Indonesian Muslim influencers on their Instagram instead of actively participating in the conversation. The data analyzed in this research were the utterances produced by the selected influencers: Fadil Jaidi, Atta Halilintar, Ria Ricis, and Lesty Kejora, which contained expressive speech acts and implicit utterances that construct religious identity among those influencers.

The main instrument in this study was the researchers themselves. In this case, the researchers read the transcribed data carefully. Then, the researchers analyzed the types of expressive speech acts and their function found in the captions of the selected influencers; Fadil Jaidi, Atta Halilintar, Ria Ricis, and Lesty Kejora, representing religious identities among them. In analyzing data, the researchers employed datasheets to record the expressive speech acts in the influencers' Instagram captions.

The collected data were analyzed regarding the types of expressive speech acts. Following Miles et al. (2016), the data analysis techniques applied in this study were data reduction, data display, and conclusion drawing/verification. In the data reduction, the researchers applied systematic coding, a process of systematically categorizing excerpts in the qualitative data to find themes and patterns. In this study, the researchers used systematic coding from previous

literature focused on expressive acts. So, the researchers already had the expressive speech acts coding before the data was reduced. After the data were collected and the research already had the expressive act coding, the researchers continued analyzing the data by categorizing all data based on the expressive speech acts classification and giving them the codes. Categorization here is a major component of qualitative data analysis by which the researchers attempted to group patterns observed in the data into meaningful units or categories.

After all of the data reduction steps were employed, the data display was done by attaching data that included the expressive speech acts taken from Instagram's caption of the selected influencers in the form of tables and charts. Then the last was the conclusion drawing/ verification used to provide conclusions of the research. Also, by adding opinions from relevant previous studies on how expressive speech can construct religious identity among the influencers by using Thornborrow's theory, thus this study is more comprehensive.

RESULTS AND DISCUSSIONS

This part presents the findings of the research, which are further discussed by connecting them with relevant theories and previous studies.

Kinds of Expressive Acts

The data analysis found seven kinds of illocutionary acts, shown in Figure 1.

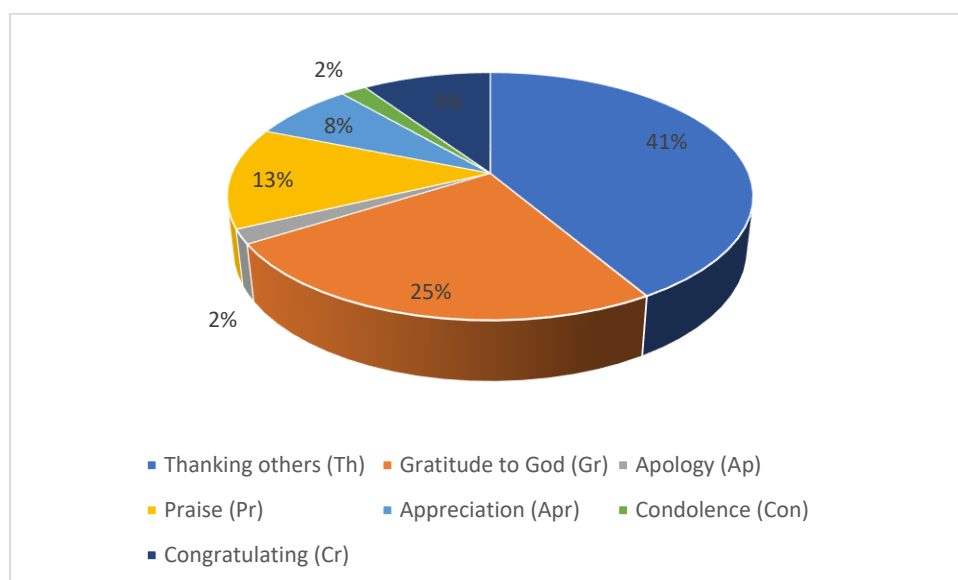


Figure 1. The Distribution of Expressive Speech Acts Uttered by the Indonesian Muslim Influencers

The distribution table in Figure 1 shows that fifty-three data on expressive speech acts were identified among the selected Indonesian Muslim influencers, Fadil Jaidi, Atta Halilintar, Ria Ricis, and Lesty Kejora, on their Instagram accounts. The fifty-three data were classified into seven types of expressive speech acts: *thanking*, *gratitude*, *praise*, *congratulating*, *appreciation*, *apology*, and *condolence*. The most frequent type of expressive speech acts from the data is *thanking*, with twenty-two occurrences (41%). Then, the following data is gratitude with thirteen occurrences (25%), and praise has seven occurrences. Furthermore, congratulation has five occurrences, followed by appreciation with four occurrences. Apology and condolence become the lowest with one occurrence only.

Thanking Others

Excerpt 1

Alhamdulillah terimakasih untuk semua yang telah mendukung saya sampai saat ini. Semoga semua kebaikan kalian di balas Allah SWT aamiinn 🙏 (Lesti Kejora)

(All praise to Allah. Thank you to all of you who have supported me so far. May Allah grant all your kindness. Ameen 🙏)

The researchers conclude that *thanking* becomes the most frequent expressive act from the findings. Four selected influencers dominantly uttered this type of expression. They often say *Terima kasih* (Thank you) as an expression of thankfulness. The phrase "*Terima kasih*" is mostly followed by mentioning someone's name that they address. This expression indicates that those four influencers do not forget to say "*Terima kasih*" after getting helped or receiving gifts from someone. Not only did they say "*Terima kasih*," but they also continued expressing their wishes for someone whom they addressed. As seen in data Excerpt 1, after saying "*Terima kasih*," Lesty Kejora continues by saying "*Semoga*." This word indicates that the influencer uttered the expression of *thanking* combined with giving wishes to somebody.

Gratitude to God

Excerpt 2

Alhamdulillah ya Allah bener2 gak nyangka bgt, dulu aku setiap ada kesempatan naik mobil alpard aku pegang2 terus aku solawatin supaya bisa punya, dan sekarang beneran punya rasanya seneng bgt, karna bener2 berawal dari hayalan doang (Fadil Jaidi)

(All praise to Allah. I used to put my hand on the windshield of an Alphard when I rode in it and recite *salawat* (salutation to the Prophet), hoping that I might one day be able to get one of my own. And now my dream has come true, and I am overjoyed beyond words.)

Not all the phrases "*terima kasih*" are classified as an expression of thanks, but it is also possible to express their gratitude. The different ways they express the expression of *thanking* and *gratitude* can be recognized by looking at the context of the utterances. When the influencers say "*terima kasih*" and then follow by mentioning someone's name, it is definitely an expression of thanking. However, when the influencers say "*terima kasih*" and then mention "*Yaa Allah*," it indicates that the expression shows gratitude to God. Excerpt 2 shows they can also say "*Alhamdulillah*" to show their gratitude. The phrase "*Alhamdulillah*" is highly uttered by four Indonesian Muslim influencers. At this point, they always are grateful during difficult times and in good condition.

Apology

Excerpt 3

Selamat lebaran ya guys, maapin kalo keluarga ini suka diem tiba2 😊🙏
(Fadil Jaidi)

(Happy Eid Fitr guys, sorry if this family is quiet all of sudden 😊🙏)

The expression of apology can be seen in the example above. The influencer, Fadil Jaidi, writes "*maapin*" and the context of this apology expression is celebrating the Eid Fitr. Here, Fadil Jaidi implemented the Islamic value by which Muslims should ask apology from each other. At this point, he showed his good attitude as a Muslim to his followers on Instagram. Furthermore, he also used the emoji of folded hands to emphasize his expression. The folded hand emoji represents that he was asking for an *apology*.

Praise

Excerpt 4

MasyaAllah Allah tau yang kita butuhkan, bukan apa yang kita inginkan ❤️
(Lesty Kejora)

(Masha Allah [God willing], Allah knows what we need, not what we want ❤️)

The expression of praise among Indonesian Muslim influencers commonly marked with the phrase "*MasyaAllah*," they often uttered this phrase is to emphasize that all happiness may come because of Allah. As seen in the data Excerpt 4, Lesty Kejora says "*MasyaAllah*" to express her feeling that happiness may come from an unexpected way, so she says "*MasyaAllah*" as her praise to God. Furthermore, appreciation is commonly uttered when the influencers attempt to appreciate someone's achievement or their fans' loyalty.

Appreciation

Excerpt 5

Jujur musiknya tuh bikin merinding saking bagusnya dan setiap liriknya tuh kena banget! (Fadil Jaidi)

(To be honest! The music gives me goosebumps because it's so good, and the lyrics are relatable!)

Fadil Jaidi, as in Excerpt 5, adores his friend's achievement by giving appreciation. When he aimed to give his friend appreciation, he also uttered the phrase "*jujur nih*." Here, the utterance represented honesty when he appreciated his friend's achievement. So, the essential thing for appreciating someone is honesty and sincerity. Thus, all human beings must be honest and sincere individuals in a religious society.

Condolence

Excerpt 6

...kemarin masi ketemu ngobrol bahkan aku diajakin untuk masuk project baru kaka, kalian be2 orang baik 🤝 semoga tenang ya kak disana (Fadil Jaidi)

(Yesterday, we just met up and I didn't even expect to collaborate on a new project with them. You both are good people. 🤝 May you rest in peace.)

Almost similar to congratulating, apology and condolence also have the same function by which those Muslim influencers aim to build a strong and good connection with other people. It indicates that religious individuals always demonstrate the best moral value of faith in brotherhood. In Islam, brotherhood is a concept that is based upon good behavior with others, how they treat other people, and respect for them. The high level of the brotherhood itself is the sense of friendships and common purpose in Islam for the sake of Allah. At this point, religious individuals, especially Muslims, work together to fulfill the religion's purpose and live out its divine values.

Congratulating

Excerpt 7

Happy milad @dillajaid, doanya udah ya semalem 🙏❤️ (Fadil Jaidi)

(Happy birthday @dillajaidi, I prayed for already last night 🙏❤️)

All influencers mostly congratulate somebody by using the word "*Selamat*." After that, they continued with their wishes to somebody they intended to utter the wishes to others. The Indonesian Muslim influencers not only congratulate their friend with common phrases but also add some wishes to strengthen their relationships. Here, Fadil Jaidi also applied code-

switching in his expressive act by uttering three different languages (English, Arabic, and Indonesian) at once "*happy*," "*milad*," and "*...doanya udah ya semalem*."

Identity Constructions of Indonesian Muslim Influencers

The identity construction of the Indonesian Muslim influencers can be seen in the language they use on Instagram. The influencers have different ways of establishing their identity and shaping their followers' views on Instagram of who they are through their utterances or speech acts. Therefore, how they talk and interact with their followers on Instagram is essential to display their identity. However, their identity is not defined simply by factors such as where they were born, who their parents are, and which social communities they belong to. Thornborrow (2004) argued that language users, in this case, the influencers, may switch roles in times and situations. Thus, those contexts may require a shift into various identities for the language users involved. To accomplish and display this shift, we can identify the language that the influencers use. The language that the influencers uttered on their Instagram account may indicate some aspects of their identity.

Language variation can also indicate the influencers' identity on their Instagram account. They often interact with their followers on Instagram by alternating two or more different languages in an utterance. They speak three languages in one utterance; Indonesian, Arabic, and English. For example, Fadil Jaidi said "*Happy milad @dillaljaidi, doanya udah ya semalem*". This utterance covers three different languages; English (*happy*), Arabic (*milad*), and Indonesian (*doanya udah semalem*). At this point, code-switching may not only indicate linguistic incompetence in his first language (L1) but also have another function which is to create his image or identity so that he can be associated with modernity and religiosity at the same time by the speech communities on his Instagram account. It is because English is often connected to advancement in technology and modernity. Silva (2017) reported that English is used in technology-related signs, and this confirms Kaplan's (2000), Mauranen's (2003), and Rohmah's (2005) accounts that English has gained a reputation in technology and the advancement of science. Lawrence's (2012) study also described that English is used in products that signify modernity (for example, cell phones, Everland), luxury (e.g., hotels, wine), and youth (for instance, beer and T-shirts). Concerning the use of Arabic, Arabic was often found in Nuswantara et al. (2019) and Yusuf et al. (2022) research concentrating their data collection on exclusive venues for Muslims, that is, the grave of Sunan Ampel who was a well-known Muslim figure and the Islamic boarding schools. Arabic was also often found in educational places in Mataram (Yoniartini, 2021). The prevalent use of Arabic in Mataram

signifies the vision of its inhabitants to have Mataram as a religious town. Hence, the use of English and Arabic in Jaidi's utterances may show his willingness to be associated with both modernity and religiosity at the same time.

Furthermore, Thornborrow (2004) also stated that "the language identity can be identified by the language maintenance." It is a condition in which language users are able to continue or maintain their language from one generation to the next, despite factors that could cause them to shift to a different language. Among the selected Indonesian Muslim influencers, only Fadil Jaidi is a mixblood of Arab and Indonesian. The cross-culture may affect his language use in interacting with his followers on Instagram. In some cases, he uttered the Arabic language by mixing the language with Indonesian on his Instagram. It indicates that he succeeded in maintaining the culture of Arab through the language, although his speech community of Arabs is less than Indonesian. Thus, it reveals that language is an important cultural identity for the speaker. Based on this background, we can conclude that language identity may be caused by the socio-cultural background in different aspects.

The Indonesian Muslim influencers' religious identity can be investigated through their manner while interacting with their followers on Instagram. The expressive acts that they uttered reflect their values and behavior. They implement a number of manners as Muslims. The manners that the Indonesian Muslim influencers have implemented consist of showing mercy towards everyone, having respect and love for the elders/younger, keeping good relations with everyone, and being kind to their parents. In implementing those manners as Muslim influencers, they are responsible for showing how to be good Muslims or getting acknowledgment from their followers on Instagram that they are good Muslims. The way they express gratitude, praise, appreciation, and congratulation indirectly represents their identity as Muslims.

CONCLUSION

The study examined the expressive acts performed by Indonesian Muslim influencers and found seven types of expressive speech acts constructing religious identity: thanking others, gratitude to God, praise, congratulating, appreciation, apology, and condolence. The three most dominant expressive speech acts they uttered are *thanking* others, *gratitude* to God, and *praise*. Furthermore, the way the Indonesian Muslim influencers expressed their speech is mostly by adding Arabic phrases like "*Bismillah*," "*MasyaAllah*," and "*Alhamdulillah*." Not only did they add some Arabic phrases, but they also mentioned God, Allah. Moreover, they used to thank

other people for giving them wishes, indicating that those Muslim influencers attempt to build good relationships with other people. How Indonesian Muslim influencers add Arabic terms in their utterances through code-switching and how they behave toward other people constructs their religious identity.

The researchers understand that the present study has not explored all issues related to the religious identity of the Muslim influencers' expressive acts on Instagram; many aspects and elements still need further explanation. Issues related to gender, social background, age, and education were not scrutinized when discussing the religiosity of Muslim influencers. The researchers expected that the limitation of this research could encourage other researchers who aim to conduct a similar study to investigate more about how expressive speech acts construct somebody's religious identity. The upcoming researchers might need to see more carefully the gender, social-educational background, and age of the language users since their expressive speech acts may differ. The researchers might also consider using a different approach to collect and analyze data. While this study applied qualitative analysis, future studies might need to consider applying a more quantitative approach by, for example, applying a role-play or elicitation technique to get more specific data.

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