

TINDAK TUTUR EKSPRESIF DALAM KOLOM KOMENTAR INSTAGRAM @PKUCITY TERKAIT KASUS ABDUL WAHID 2025/2026

Dian Nurul Fitra

Universitas Islam Riau, Pekanbaru, diannurulfitra@student.uir.ac.id

Rika Ningsih

Universitas Islam Riau, Pekanbaru, rikaningsih@edu.uir.ac.id

Abstract

This study examines expressive speech acts used by netizens in the Instagram comment section of @pkucity regarding the Abdul Wahid case. The research was motivated by the increasing use of social media as a platform for expressing opinions, emotions, and responses to social issues. The objective of this study was to identify and describe the forms of expressive speech acts found in netizens' comments. This research employed a qualitative approach using content analysis. The data consisted of written comments collected from Instagram posts related to the Abdul Wahid case that generated significant public interaction. Data were gathered through documentation, reading, and note-taking techniques and analyzed through coding, classification, interpretation, and reporting. Data validity was ensured through credibility, transferability, dependability, and confirmability. The findings revealed that condemnation was the most dominant expressive speech act (56 data), followed by criticism (40 data), complaints (20 data), expressions of sadness (17 data), and blaming (10 data). Expressions of praise and congratulations were found in two instances each, while gratitude, forgiveness, and condolences were not identified. The results indicate that social media communication is largely dominated by negative expressions reflecting public disappointment, criticism, and emotional responses to social issues. These findings demonstrate that the meaning of speech on social media is strongly influenced by the context and communicative intentions of the speakers.

Keywords: *Pragmatics, Expressive Speech Acts, Social Media, Instagram, Digital Communication*

Abstrak

Penelitian ini mengkaji tindak tutur ekspresif yang digunakan warganet dalam kolom komentar Instagram @pkucity terkait kasus Abdul Wahid. Penelitian ini dilatarbelakangi oleh meningkatnya penggunaan media sosial sebagai sarana untuk menyampaikan pendapat, perasaan, dan respons terhadap berbagai isu sosial. Tujuan penelitian ini adalah mendeskripsikan bentuk-bentuk tindak tutur ekspresif yang terdapat dalam komentar warganet. Penelitian menggunakan pendekatan kualitatif dengan metode analisis isi. Data penelitian berupa komentar tertulis pada unggahan Instagram @pkucity yang berkaitan dengan kasus Abdul Wahid dan memperoleh banyak interaksi. Data dikumpulkan melalui teknik dokumentasi, baca, dan catat. Analisis data dilakukan melalui tahap pengodean, pengelompokan, interpretasi, dan penyusunan laporan. Keabsahan data diuji melalui kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas. Hasil penelitian menunjukkan bahwa bentuk tindak tutur ekspresif yang paling dominan adalah mengecam sebanyak 56 data dan mengkritik sebanyak 40 data. Selain itu, ditemukan bentuk mengeluh sebanyak 20 data, sedih sebanyak 17 data, dan menyalahkan sebanyak 10 data. Bentuk memuji dan mengucapkan selamat masing-masing ditemukan sebanyak 2 data, sedangkan bentuk mengucapkan terima kasih, memberi maaf, dan belasungkawa tidak ditemukan. Temuan ini menunjukkan bahwa komunikasi di media sosial didominasi oleh ekspresi negatif yang mencerminkan kekecewaan, kritik, dan respons emosional masyarakat terhadap suatu isu sosial.

Kata kunci: Pragmatik, Tindak Tutur Ekspresif, Media Sosial, Instagram, Komunikasi Digital.

Info Artikel

Diterima 17 Mei 2026

Disetujui 17 Juni 2026

Dipublikasikan 01 Oktober 2026

INTRODUCTION

Language is an inseparable part of human life. Almost every social activity involves language as the primary means of communication. Through language, individuals express ideas, thoughts, feelings, attitudes, and intentions in various situations and contexts. Language also plays an important role in building social relationships, influencing others, and representing personal identity within society. Therefore, language functions not only as a medium for conveying information but also as a means of performing actions through communication (Susanto, 2025).

The use of language cannot be separated from the context in which it occurs. Every utterance produced by a speaker carries a particular intention, either explicitly or implicitly. Therefore, understanding language requires not only examining its grammatical structure but also considering the context in which it is used. According to Chaer (2014), language as a communication tool consists of linguistic and non-linguistic aspects. Linguistic aspects include phonology, morphology, and syntax, while non-linguistic aspects involve context, communicative purposes, and the relationship between speakers and hearers. These aspects work together to create meaningful communication. One branch of linguistics that specifically examines the relationship between language and context is pragmatics. Pragmatics focuses on how meaning is interpreted based on the situation in which language is used. In pragmatic studies, meaning is not limited to what is explicitly said but also includes what the speaker intends and how the hearer interprets the utterance.

One of the central concepts in pragmatics is speech acts. According to Yule (as cited in Esdar et al., 2024), speech acts consist of three dimensions: locutionary acts, illocutionary acts, and perlocutionary acts. Locutionary acts refer to the literal meaning of an utterance, illocutionary acts refer to the speaker's intention, and perlocutionary acts refer to the effects produced on the hearer (Hutagalung et al., 2025). Among these dimensions, illocutionary acts are particularly important because they directly reflect the communicative purpose of the speaker. Searle (as cited in Arif et al., 2023) classifies illocutionary acts into several categories, including assertive, directive, commissive, declarative, and expressive acts. This study focuses on expressive speech acts, which are utterances used to express a speaker's psychological state, such as happiness, sadness, disappointment, anger, gratitude, or pride (Fatmawati & Rika Ningsih, 2024).

The rapid development of digital communication technology has transformed the way people interact and exchange information. Social media has become one of the primary platforms for individuals to express opinions, emotions, and responses to various social issues (Rasyidina et al., 2023). Among the many social media platforms available today, Instagram has become a popular medium not only for sharing photos and videos but also for facilitating public discussions through its comment feature. The comment section enables users to express support, criticism, complaints, appreciation, and other emotional reactions toward a particular issue. Consequently, Instagram comment sections provide a rich source of linguistic data for pragmatic studies, especially those related to expressive speech acts.

Previous studies have examined expressive speech acts in various digital communication contexts. Rika Ningsih (2024), in her studies on expressive speech acts from a cyberpragmatic perspective and on the TikTok account @Shabiraalula & Ayah, found that expressive speech acts in digital environments are strongly influenced by the characteristics of online communication, social media contexts, and user interpretations. Meaning in digital discourse is not solely determined by linguistic forms but is also shaped by digital elements such as writing styles, interaction patterns, and contextual factors. These findings indicate that expressive speech acts play a significant role in shaping communication in online environments.

Although numerous studies have investigated speech acts in social media, research focusing on expressive speech acts in comments related to specific social issues remains limited, particularly in local social media accounts. Most previous studies have concentrated on identifying speech act forms without thoroughly examining how these forms reflect public emotions and responses to socially sensitive issues. Therefore, further research is needed to explore expressive speech acts in a more contextualized digital communication setting.

One social issue that attracted considerable public attention was the Abdul Wahid case, which became widely discussed in the comment section of the Instagram account @pkucity. The issue generated diverse reactions from netizens, including expressions of disappointment, criticism, blame, sympathy, and sadness. These reactions demonstrate how social media users employ expressive speech acts to communicate their feelings and evaluations of a particular event. The variety of responses found in the comment section indicates that social media functions not only as

a platform for information exchange but also as a space for emotional expression and public opinion formation.

Based on this phenomenon, this study aims to describe and analyze the forms of expressive speech acts used by netizens in the Instagram comment section of @pkucity regarding the Abdul Wahid case. This study is expected to contribute to the development of pragmatic studies, particularly in the field of expressive speech acts in digital communication. Furthermore, it provides a deeper understanding of how language is used to express emotions, attitudes, and social evaluations in contemporary social media interactions. The novelty of this study lies in its focus on a local Instagram account that has rarely been examined in previous research and its emphasis on expressive speech acts within the context of a specific social issue that generated significant public engagement.

THEORITICAL REVIEW

Pragmatics is the branch of linguistics that studies meaning in relation to the context in which language is used. Unlike other linguistic fields that primarily focus on grammatical structures, pragmatics examines how speakers convey meanings and how listeners interpret them within particular situations. According to Yule (2006), pragmatics is concerned with speaker meaning, contextual meaning, and how more is communicated than is explicitly stated. Similarly, Leech (1983) argues that pragmatics investigates the relationship between language and its users in communicative situations. Therefore, the interpretation of an utterance depends not only on linguistic forms but also on contextual factors such as participants, setting, purpose, and social relationships.

One of the most influential concepts in pragmatics is speech act theory. Speech act theory was initially proposed by Austin (1962), who emphasized that language is not merely used to describe reality but also to perform actions. Through utterances, speakers can make requests, express feelings, offer apologies, give compliments, or perform other communicative acts. Austin distinguished speech acts into three levels: locutionary acts, which refer to the literal meaning of an utterance; illocutionary acts, which represent the speaker's intended meaning; and perlocutionary acts, which concern the effects of the utterance on the listener. Among these categories, illocutionary acts are considered the central aspect of communication because they reveal the speaker's communicative intention.

Building upon Austin's work, Searle (1979) classified illocutionary acts into five major categories: assertives, directives, commissives, expressives, and declarations. This study focuses on expressive speech acts because they are closely related to the expression of emotions, attitudes, and psychological states. Expressive speech acts are used when speakers communicate their feelings, evaluations, or emotional reactions toward a particular event, situation, or action. According to Searle (1979), expressive speech acts reflect the speaker's psychological condition and include expressions of gratitude, congratulations, apologies, praise, criticism, complaints, sympathy, disappointment, and sadness. Likewise, Yule (2006) explains that expressive speech acts are intended to reveal what the speaker feels about a situation rather than to provide factual information.

Expressive speech acts are particularly significant because they enable speakers to communicate subjective evaluations and emotional responses. Through expressive utterances, individuals can demonstrate approval, disapproval, satisfaction, disappointment, sympathy, or criticism toward a particular phenomenon. Consequently, expressive speech acts not only function as expressions of emotion but also serve as forms of social evaluation. Their use reflects how individuals perceive and respond to events occurring within their social environment.

Recent studies have highlighted the growing importance of expressive speech acts in digital communication. Social media platforms have transformed communication practices by allowing users to share opinions, emotions, and evaluations in public online spaces. Research in digital discourse and cyberpragmatics has shown that online interactions are characterized by the frequent use of expressive language to convey attitudes, emotions, and judgments regarding social issues (AlAfnan, 2022; Dynel, 2023). In digital environments, expressive speech acts often appear in the form of praise, criticism, complaints, blame, sympathy, and other emotional responses that reflect users' reactions to ongoing events.

Instagram, as one of the most popular social media platforms, provides a space where users actively engage in public discussions through comment sections. The comment feature enables individuals to express their feelings and evaluations toward specific issues while interacting with

other users. As a result, Instagram comments constitute an important source of data for pragmatic studies, particularly those concerned with expressive speech acts. The language used in comment sections often reflects public attitudes, emotions, and perceptions of social phenomena, making it valuable for understanding contemporary digital communication.

Based on the theoretical perspectives discussed above, expressive speech acts can be understood as linguistic expressions that reveal speakers' emotional and psychological responses toward particular situations. Their occurrence in social media interactions demonstrates how language functions not only as a medium for conveying information but also as a tool for expressing attitudes, constructing social evaluations, and participating in public discourse. Therefore, the analysis of expressive speech acts provides valuable insights into the dynamics of communication and emotional expression in contemporary digital environments.

METHOD

This study employed a qualitative approach to explore and describe expressive speech acts found in the Instagram comment section of @pkucity regarding the Abdul Wahid case. A qualitative approach was selected because the study aimed to understand the meaning, context, and communicative functions of utterances as they naturally occur in digital interactions. The research used content analysis as the primary method to systematically examine textual data and identify patterns of expressive speech acts in netizens' comments.

The research was conducted on the Instagram account @pkucity, specifically on a post entitled "*Gubernur Riau Abdul Wahid Resmi Mengenakan Rompi Oranye KPK*," published on November 5, 2025. Data collection and analysis were carried out from November 2025 to January 2026. The research setting was a digital environment, namely the comment section of the selected Instagram post, which generated substantial public engagement.

The research data consisted of written comments posted by Instagram users. From a total of 1,108 comments, the researcher selected comments containing expressive speech acts as the primary data source. Data were obtained through documentation techniques by capturing screenshots of relevant comments. Subsequently, the comments were carefully read and reviewed multiple times to understand their meanings and contextual backgrounds. Relevant comments were then recorded, organized, and classified according to categories of expressive speech acts.

Data analysis was conducted through several stages. First, each comment was assigned a code to facilitate data organization. Second, the data were classified based on the forms of expressive speech acts identified in the comments. Third, the researcher analyzed the relationship between the utterances and the social context of the Abdul Wahid case. Finally, the findings were interpreted and systematically presented in the research report.

To ensure the trustworthiness of the findings, this study applied four criteria of qualitative validity. Credibility was established through prolonged engagement with the data, repeated observations, and careful re-examination of the comments. Transferability was achieved by providing detailed descriptions of the research context, data sources, and analytical procedures, allowing readers to assess the applicability of the findings to other contexts. Dependability was maintained by applying consistent data collection and analysis procedures throughout the study. Confirmability was ensured by basing all interpretations and conclusions on documented data and maintaining an audit trail of the analytical process. These procedures were implemented to enhance the reliability and scientific rigor of the research findings.

FINDINGS AND DISCUSSION

Based on the analysis of comments on the Instagram account @pkucity regarding the Abdul Wahid case, 147 expressive speech acts were identified. The forms of expressive speech acts found include condemnation, criticism, complaint, sadness, blame, praise, and congratulations. The frequency of each expressive speech act is presented in Table 1.

Table 1. Recapitulation of Expressive Speech Act Research Findings

NNo.	Form of Expressive Speech Act	Number of Data
1	Expressing gratitude	0
2	Expressing congratulations	2
3	Expressing forgiveness	0
4	Condemning	56
5	Praising	4
6	Expressing condolences	0
7	Criticizing	40
8	Complaining	20
9	Blaming	10
	Expressing sadness	17
Total		149

Table 1 shows that condemnation is the most dominant expressive speech act with 56 data, followed by criticism (40 data), complaint (20 data), sadness (17 data), blame (10 data), and praise and congratulations with 2 data each. Meanwhile, expressions of gratitude, apology, and condolences were not found in the data. The dominance of condemnation indicates that most netizens expressed disappointment and disapproval regarding the Abdul Wahid case. Condemnation is categorized as an expressive speech act because it reflects the speaker's psychological attitude toward a particular event (Searle, 1979). This finding is consistent with Putri and Ningsih (2025), who found that condemnation frequently appears in social media discussions involving controversial public issues.

1. Expressive Speech Act of Thanking

Based on the analysis of the collected comment data, no instances of thanking were found in the Instagram comments related to the Abdul Wahid case. This finding indicates that users tended to express criticism, condemnation, and other negative emotional responses rather than appreciation. In speech act theory, thanking is classified as an expressive speech act that functions to convey gratitude and appreciation toward another person's action or contribution (Searle, 1979). However, in digital communication, the occurrence of thanking is highly dependent on the context and nature of the issue being discussed.

The absence of thanking expressions in this study can be attributed to the nature of the issue, which generated strong public reactions and emotional responses. Netizens were more concerned with evaluating and responding to the event than expressing appreciation toward particular individuals. This finding supports Herlina (2023), who argues that social media interactions are often dominated by criticism, sarcasm, and emotional reactions because digital platforms encourage users to respond quickly and spontaneously to public issues. Similarly, AlAfnan (2022) notes that online discourse tends to amplify evaluative and emotional expressions, particularly in discussions involving controversial social and political events.

Therefore, the absence of thanking speech acts suggests that the primary function of the comments was social evaluation rather than appreciation. The findings also demonstrate that the use of expressive speech acts in social media is strongly influenced by the context of the issue and the communicative intentions of users.

2. Expressive Speech Act of Congratulations

Based on the results of the data analysis, the expressive speech act of congratulations was found in only 2 comments. Although the frequency is relatively low, these data remain important



Selamat atas anugerah rompi merah dari KPK,
selamat menjalani hukuman 15 tahun



Balas

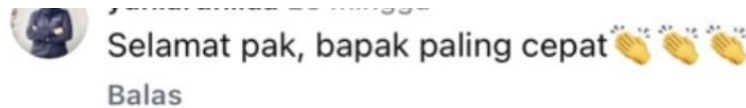
because they demonstrate the use of language that conveys meanings beyond its literal interpretation and reflects deeper pragmatic meanings. The data can be seen in the following comments :

In general, congratulations are used to express happiness, pride, appreciation, or positive feelings toward someone's achievement. In pragmatics, expressive speech acts are used by speakers to express their psychological state or feelings toward a particular situation (Rahayu, 2021). Therefore, based on their linguistic structure, the comments above can be categorized as expressive speech acts of congratulations. However, the meaning conveyed in these comments cannot be interpreted literally because the context surrounding the utterances is negative, namely allegations of corruption and legal punishment.

In the comment *"Congratulations on receiving the orange vest from the KPK, congratulations on serving a 15-year sentence,"* the word *"congratulations"* does not function as an expression of appreciation or admiration. Instead, it is used as a form of irony or sarcasm. The phrase *"orange vest from the KPK"* refers to the symbol associated with corruption suspects, while the statement *"serving a 15-year sentence"* clearly indicates criticism toward the person being discussed. Thus, the congratulatory expression shifts its function and becomes an indirect means of expressing condemnation and criticism.

A similar phenomenon can also be observed in the second comment.

Although the utterance is structured as a congratulatory expression, its meaning is sarcastic rather than appreciative. The phrase *"the fastest"* indicates criticism regarding how quickly the individual became involved in a legal case. This finding shows that the meaning of an utterance depends heavily on its context. According to Wijana (2021), meaning is determined not only by



linguistic structure but also by communicative purpose and social context.

This finding is consistent with Dynel (2023), who argues that irony and sarcasm are commonly used in online communication as indirect strategies for expressing criticism. The use of emojis in the comments further reinforces the sarcastic meaning. Therefore, although only two data were identified, the expressive speech act of congratulations demonstrates significant pragmatic complexity, functioning not as genuine appreciation but as a form of indirect social criticism.

3. Expressive Speech Act of Apology

Based on the analysis of all research data, no utterances were identified as expressive speech acts of apology. This finding is significant because it reflects the characteristics of communication in social media, which differ from direct interpersonal communication. In pragmatics, apology is an expressive speech act used to express regret and restore social relationships between speakers and hearers (Kabalmay & Susanto, 2025). Such utterances generally occur in situations where the speaker acknowledges responsibility for a mistake or offense.

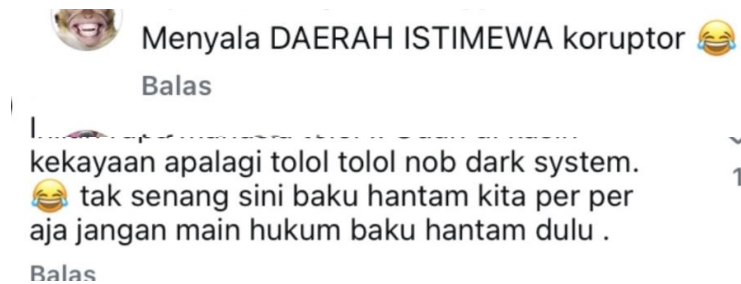
In the context of this study, however, communication took place in a public digital space. The comments analyzed were not part of personal interactions but rather responses to a social issue. Consequently, users were more likely to express opinions, criticism, and evaluations of the event than to engage in relationship-repairing communication. This tendency is evident from the dominance of condemnation, criticism, complaints, and sadness found in the data.

According to Mukhroji et al. (2019), the occurrence of a particular speech act is closely related to its communicative function and context. In social media environments, communication primarily serves as a medium for public expression rather than interpersonal reconciliation. This finding is also supported by AlAfnan (2022), who argues that online discussions are generally dominated by evaluative and opinion-based responses, especially when addressing controversial public issues.

Therefore, the absence of apology speech acts in this study suggests that social media communication is largely oriented toward expressing attitudes and social judgments. Rather than resolving interpersonal conflicts, users tend to use comment sections to voice opinions and evaluate public events. As a result, apology expressions, which are inherently personal and reconciliatory, were not found in the data.

4. Expressive Speech Act of Condemnation

Based on the data analysis, condemnation was one of the most dominant forms of expressive speech acts, occurring in 56 comments. This finding indicates that many netizens responded to the issue through expressions of disapproval, criticism, and negative evaluations. In pragmatics, condemnation is an expressive speech act used to communicate negative judgments toward actions or situations considered harmful or inappropriate (Mukhroji et al., 2019). In social media contexts, such expressions frequently occur because users have greater freedom to voice their opinions publicly.



The comment above represents a direct form of condemnation because it contains strong emotional expressions and negative evaluations. In some comments, netizens not only criticized the issue but also attacked the character of the individuals involved through insulting language. Such expressions indicate a high level of emotional involvement and demonstrate how language is used to communicate dissatisfaction and anger. In addition to direct condemnation, some comments expressed criticism through irony and sarcasm.

The comment above illustrates how condemnation can be conveyed indirectly through ironic expressions and metaphors. Phrases such as “*the region of corruptors*” or “*corruption champion*” function as sarcastic evaluations rather than literal descriptions. This finding supports Lorenzo-Dus and Bou-Franch (2018), who argue that digital communication encourages users to employ various linguistic strategies, including irony and sarcasm, to express emotions and opinions.

The use of emojis in several comments also strengthens their pragmatic meaning. Rather than expressing happiness, the emojis function as markers of mockery or sarcasm. This finding shows that meaning in digital communication depends not only on words but also on contextual and non-verbal elements. The high frequency of condemnation speech acts suggests a collective sense of disappointment among netizens. Therefore, condemnation in this study reflects not only personal emotions but also broader social evaluations toward issues perceived as harmful to the public. This finding is consistent with Rahayu (2021), who states that language functions not only as a means of communication but also as a medium for expressing emotions and social judgments.

5. Expressive Speech Act of Praise

Based on the data analysis, praise was found in only 4 comments. Compared to condemnation and criticism, this number is relatively small, indicating that positive expressions were less common in discussions of a predominantly negative issue.

The comment above appears to express praise through the use of positive words such as “*handsome*” or other appreciative expressions. However, when interpreted within the broader



context of the discussion, the utterance may carry an ironic meaning. The use of capital letters and the negative context surrounding the issue suggest that the praise functions as sarcasm rather than genuine appreciation. According to Wijana (2021), the meaning of an utterance is not always determined by its linguistic form but also by its context of use.

The limited occurrence of praise in the data indicates that netizens were primarily focused on expressing criticism and condemnation. In several cases, praise was used as an indirect strategy to criticize the individuals involved. This finding supports Vásquez (2019), who argues that online

discussions of controversial issues are often dominated by negative evaluations, while positive expressions tend to be less frequent and may even serve sarcastic purposes.

Although praise appeared only in a small number of comments, its presence demonstrates the diversity of expressive speech acts used by netizens. In pragmatic terms, praise generally functions as a positive evaluation; however, in certain contexts it may undergo a shift in meaning and become a vehicle for irony and criticism. Therefore, the findings highlight the dynamic nature of language use in social media, where meaning is strongly influenced by context and communicative intention.

6. Expressive Speech Act of Condolence

Based on the analysis of all research data, no utterances were identified as expressive speech acts of condolence. This finding indicates that netizens did not express sympathy or condolences in response to the Abdul Wahid case. Instead, comments were dominated by criticism, condemnation, complaints, and other evaluative responses.

According to Yule (2017), condolence expressions belong to expressive speech acts because they reflect the speaker's psychological attitude toward a particular situation, especially feelings of sympathy and empathy. Similarly, Thomas (2013) argues that expressive speech acts help maintain social relationships by conveying emotional support. However, such expressions typically emerge in situations involving death, loss, or tragedy.

The absence of condolence speech acts in this study can be explained by the nature of the issue being discussed. Since the comments focused on a corruption-related case rather than a tragic event, netizens were more concerned with evaluating and responding to the issue than expressing empathy. This finding is consistent with Herlina (2023), who found that social media interactions are generally dominated by evaluative and emotional comments, such as criticism and sarcasm, because users tend to respond quickly and spontaneously to public issues.

Therefore, the absence of condolence expressions suggests that the primary function of the comment section was social evaluation rather than emotional support. This finding also demonstrates that the occurrence of speech acts is strongly influenced by the topic and context of communication.

7. Expressive Speech Act of Criticism

Based on the data analysis, criticism was found in 40 comments, making it one of the most dominant expressive speech acts in the study. This finding indicates that social media is actively used by the public as a platform for evaluating social and political issues. In pragmatics, criticism is an expressive speech act used to communicate disapproval or negative evaluations of actions considered inappropriate or inconsistent with public expectations (Green, 2019).

The comment above illustrates criticism expressed through irony and sarcasm. The speaker highlights the contrast between public expectations of regional development and the reality of



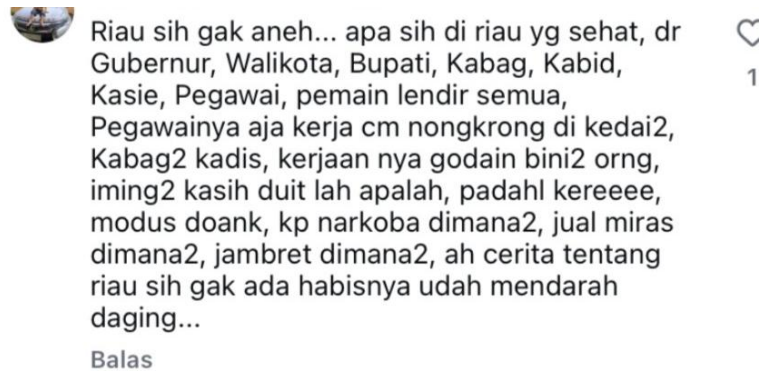
awal menjabat langsung bilang tahun ini riau
tidak ada pembangunan ehh untuk korupsi ada

Balas

corruption allegations. The comparison between the absence of development and the presence of corruption reflects disappointment with public officials who are perceived to have failed to meet public expectations.

The criticism is strengthened through informal expressions, such as the use of interjections and elongated spellings, which emphasize the speaker's emotional involvement. According to Yule (1996), criticism can be expressed either directly or indirectly through irony, sarcasm, and negative evaluations. Similarly, Rahardi (2020) explains that communication in digital spaces often encourages users to deliver criticism in brief, spontaneous, and emotionally charged forms.

Another example of criticism can be seen in the following comment.

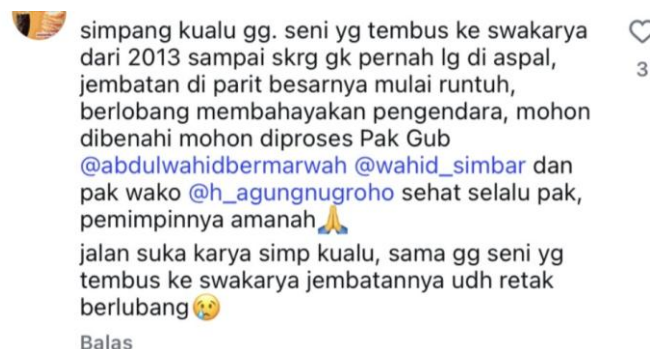


In this comment, the speaker criticizes not only specific individuals but also broader social and governmental conditions in Riau. The repeated references to government officials and social problems indicate dissatisfaction with the performance of public institutions. The repetition of phrases such as “*everywhere*” strengthens the illocutionary force of the criticism and emphasizes the speaker’s frustration with recurring social issues.

The use of rhetorical questions and generalizations further intensifies the criticism by portraying social problems as widespread and deeply rooted. This finding supports Dynel (2020), who argues that social media functions as a public space where users openly express opinions, criticism, and social evaluations. Therefore, criticism in this study serves not only as an expression of disagreement but also as a form of social control and public participation in discussing issues of public concern.

8. Expressive Speech Act of Complaint

Based on the data analysis, complaint speech acts were identified in 20 comments. This finding shows that, in addition to criticizing and condemning, netizens frequently expressed dissatisfaction through complaints. According to Trosborg (2018), complaints are expressive speech acts used to communicate dissatisfaction with conditions that do not meet expectations.



The comment above demonstrates a complaint regarding damaged roads and bridges that have not been repaired for many years. The speaker emphasizes that the problem has persisted since 2013, indicating frustration with the lack of government action. Detailed descriptions of infrastructure damage make the complaint more concrete and strengthen its credibility.

The phrase referring to danger for road users also highlights concern for public safety. Therefore, the complaint functions not only as an expression of dissatisfaction but also as a public appeal for improvements to essential infrastructure. This finding is consistent with Dynel (2020),

who notes that social media provides opportunities for citizens to voice complaints and demands openly.

Another example of complaint can be seen below.

This comment reflects disappointment with political leadership and the outcomes of local



Itulah makanya malas mau ikut pilkada dkk tu.
Ya gini ni hasilnya. Blm apa2 udh pake rompi
oyen. Mendingan golp*t drpd dpt pemimpin
kayak bgni modelannya 😞😞

Balas

elections. Expressions such as reluctance to participate in future elections indicate frustration and declining trust in political institutions. The reference to the “orange vest” serves as a sarcastic symbol associated with corruption cases and reinforces the speaker’s dissatisfaction.

The complaint becomes stronger when the speaker suggests that abstaining from voting is preferable to electing disappointing leaders. This reflects not only personal dissatisfaction but also broader social frustration regarding political conditions. According to Tagg (2020), digital communication is often used to express emotional experiences and social disappointment. Likewise, Page et al. (2019) argue that complaints in online communication frequently emerge through spontaneous expressions and negative evaluations of recurring situations.

Therefore, complaint speech acts in this study function not only as expressions of dissatisfaction but also as reflections of public frustration, declining trust, and demands for social and political improvement.

9. Expressive Speech Act of Blaming

Based on the data analysis, blaming was identified in 10 comments. Although less frequent than criticism and condemnation, this speech act remains important because it demonstrates how netizens explicitly assign responsibility for a particular event or situation. In pragmatics, blaming is an expressive speech act that attributes fault to an individual or group perceived to be responsible for an undesirable outcome (Wierzbicka, 2020).

The comment above illustrates a form of blaming accompanied by regret and disappointment. The speaker not only blames the elected leader for failing to meet public



Jujur aja, awak pilih bapak ini karena UAS.. Jadi
kalau ada pertanggungjawaban di yaumul
mizan nanti, awak jawab ndak tau do



227

Balas

Lihat 11 balasan lainnya

expectations but also reflects on their own political choice. The statement about choosing the leader based on recommendations from a respected figure indicates self-reflection and personal regret. This finding shows that blaming speech acts may involve both external attribution of fault and self-blame.

The use of religious expressions further strengthens the emotional impact of the utterance. By referring to moral and spiritual accountability, the speaker frames the political issue as not only a social concern but also a matter of personal responsibility. According to Dynel (2020), social media users frequently combine emotional evaluation with personal reflection when responding to controversial public issues. Another example of blaming can be seen in the following comment.



gub ke 2 prov riau yg menjabat sbg gubernur
tersingkat pada masanya skrg! jangan bawa2
ulama lagi lah besok politik2 !! kasian menutupi
kepalsuan hati nya utk ambil suara rakyat biar
menang



36

Balas



dianggap 22 bulan

In this comment, the speaker directly blames the use of religious figures in political campaigns. The phrase discouraging the involvement of religious leaders in politics reflects dissatisfaction with strategies perceived as manipulative. Furthermore, the accusation of insincerity suggests a negative moral evaluation of those involved. The use of direct language and exclamation

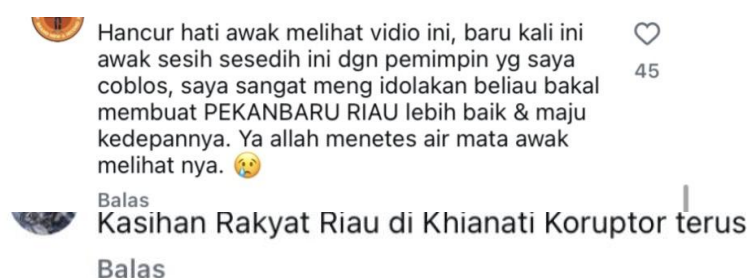
marks strengthens the emotional intensity of the utterance. According to Kádár and Haugh (2018), digital communication often encourages more direct expressions and lower levels of linguistic mitigation than face-to-face interaction. This finding also supports Tagg (2020), who argues that online communication functions as a space for expressing emotional experiences, social evaluations, and public disappointment.

Therefore, blaming speech acts in this study function not only to assign responsibility but also to express regret, moral judgment, and social criticism toward political practices perceived as harmful to public trust.

10. Expressive Speech Act of Sadness

Based on the data analysis, sadness was found in 17 comments. This finding indicates that sadness was one of the dominant emotional responses expressed by netizens regarding the issue. In pragmatics, sadness is an expressive speech act used to convey feelings of disappointment, loss, concern, or empathy toward a particular situation (Pavlenko, 2019).

Several comments expressed sadness through phrases such as “*broken-hearted*” and “*tears falling*,” which indicate strong emotional involvement. Other comments used religious expressions,



such as invoking God's name, to communicate disappointment and concern. These utterances demonstrate that sadness often emerges when public expectations are not fulfilled. Another example of sadness can be seen below.

The comment above reflects not only personal sadness but also collective disappointment toward the social consequences of corruption. The phrase expressing sympathy for the people of Riau suggests that the speaker perceives society as the primary victim of repeated corruption cases. Therefore, the utterance functions as both an emotional expression and a social evaluation of public issues.

From a pragmatic perspective, the speaker directly expresses an emotional response to the gap between public expectations and social reality. The simple but direct wording enhances the emotional impact of the comment and allows readers to easily understand the speaker's feelings. This finding demonstrates how social media users employ language to communicate both personal emotions and collective concerns.

This result is consistent with Illouz (2018), who argues that emotions in digital communication often contribute to the construction of social solidarity among users. In this context, expressions of sadness not only represent individual feelings but also reflect shared public concerns regarding corruption and its impact on society. Therefore, sadness speech acts in this study function as expressions of empathy, disappointment, and collective social awareness toward issues that affect the public.

CONCLUSION

Based on the analysis of 149 comment data, the most dominant form of expressive speech act was condemnation, with 56 occurrences. This was followed by criticism (40 data), complaints (20 data), sadness (17 data), blame (10 data), praise (2 data), and congratulations (2 data). Meanwhile, expressive speech acts of thanking, apologizing, and condolences were not found in the research data.

The dominance of condemnation and criticism indicates that social media users primarily employ comment sections to express negative evaluations, dissatisfaction, and emotional responses toward the issues being discussed. This finding suggests that social media serves as an open platform where people can freely communicate their opinions, particularly regarding social and political issues. The relatively high frequency of complaints and sadness also demonstrates that users not only criticize but also express disappointment, concern, and dissatisfaction with particular situations. In contrast, blame reflects a tendency to assign responsibility to certain individuals or groups. Although praise and congratulations were identified, their limited occurrence indicates that positive expressions were present but did not dominate the discussions.

Theoretically, this study reinforces the relevance of pragmatic theory, particularly expressive speech act theory, in understanding communication in digital environments. The findings show that expressive speech acts remain significant in online interactions, where language is often spontaneous, emotional, and context-dependent. Furthermore, this study reveals that some expressive speech acts may undergo shifts in meaning, such as congratulatory expressions being used sarcastically to convey criticism.

Practically, the findings provide insights for educators, researchers, and policymakers in understanding public perceptions and language use in social media. The results may contribute to the development of digital literacy programs by encouraging users to communicate more critically and responsibly in online spaces. In addition, this study can serve as a reference for language learning by providing authentic examples of language use in contemporary digital communication.

The implications of this study highlight the importance of understanding the relationship between language, emotion, and social context in digital communication. The findings demonstrate that social media functions not only as a medium for information exchange but also as a space for public evaluation and emotional expression. The impact of this research lies in its contribution to pragmatic studies and digital communication research, particularly by providing empirical evidence of how expressive speech acts reflect public attitudes and social realities in online interactions. The novelty of this study lies in revealing that expressive speech acts in social media not only represent emotions but may also convey implicit meanings through strategies such as irony and sarcasm.

Reference

- Adha, R., & Arief, E. (2020). Kesantunan tindak tutur ekspresif guru Bahasa Indonesia pada kelas VII SMP Negeri 34 Padang. *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 8(5), 327–335. <https://ejournal.unp.ac.id/index.php/pbs/article/view/109214>
- Afitasari, C. (2025). Tindak tutur ekspresif dalam interaksi remaja di Desa Sibado. *Jurnal Pendidikan Bahasa*, 11(4), 4369–4376. <https://journal.unimed.ac.id/>
- Arif, N. H., Widayati, W., & Nyoman, N. (2023). Tindak tutur direktif percakapan kaum priyayi pada roman Gadis Pantaikarya Pramoedya Ananta Toer. *Jurnal Bahasa dan Sastra*, 3(3), 541–554. <https://journal.unesa.ac.id/>
- Austin, J. L. (1962). *How to do things with words*. Oxford: Oxford University Press.
- Chaer, A. (2014). *Linguistik umum*. Jakarta: Rineka Cipta.
- Dayter, D. (2018). Discursive self in microblogging: Speech acts, stories and self-praise. *John Benjamins*. <https://benjamins.com/catalog/pbns.284>
- Dynel, M. (2020). COVID-19 memes going viral: On the multiple multimodal voices behind face masks. *Discourse & Society*, 31(5), 593–607. <https://doi.org/10.1177/0957926520930018>
- Dwi, F., Sari, N., Wardiani, R., & Setiawan, H. (2022). Analisis tindak tutur direktif dalam talkshow Tonight Show Maret 2021. *Jurnal Pendidikan Bahasa*, 9(2), 98–105. <https://journal.uniku.ac.id/>
- Esdar, D. P., Masruroh, I., Budi, I. S., & Sulistyowati, H. (2024). Tindak tutur ekspresif dalam tayangan YouTube Ganjar Pranowo bicara gagasan (Capres 2024). *Jurnal Pendidikan Bahasa*, 8, 3724–3736. <https://journal.unesa.ac.id/>

- Fatmawati, F., & Ningsih, R. (2024). Tindak tutur ekspresif dalam perspektif cyberpragmatics. *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra*, 10(1), 196–214. <https://doi.org/10.30605/onoma.v10i1.3165>
- Haris, A., & Amri, K. (1979). “Irish Ammar” pada kolom komentar Instagram Lambe Turah: Kajian pragmatik.
- Hutagalung, N. A., Pane, P. A., Sirait, P., Syahkila, N. A., Simbolon, F., & Universitas Negeri Medan. (2025). Integrasi tindak tutur lokusi, ilokusi, dan perlokusi dalam film *Laskar Pelangi*: Suatu kajian pragmatik. *Jurnal Linguistik*, 9, 30903–30911. <https://jurnal.unimed.ac.id/>
- Illouz, E. (2018). *Emotions as commodities: Capitalism, consumption and authenticity*. Polity Press.
- Kádár, D. Z., & Haugh, M. (2018). *Understanding politeness*. Cambridge University Press. <https://doi.org/10.1017/9781108241642>
- Kusumastuti, M., Purwo, A., & Utomo, Y. (2025). Analisis tindak tutur ilokusi dalam dialog film animasi *Meraih Mimpi*. <https://journal.unnes.ac.id/>
- Leech, G. (1993). *Principles of pragmatics*. London: Longman.
- Lorenzo-Dus, N., & Bou-Franch, P. (2018). *Analyzing digital discourse: New insights and future directions*. Palgrave Macmillan. <https://doi.org/10.1007/978-3-319-92663-6>
- Maryati, Y., & Ningsih, R. (2023). Tindak tutur ekspresif dalam akun TikTok @Shabiraalula & Ayah. *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia dan Daerah*, 13(2), 868–882. <https://doi.org/10.23969/literasi.v13i2.8839> <https://journal.unpas.ac.id/index.php/literasi/article/view/8839> (Journal Universitas Pasundan)
- Mukhroji, M., Nurkamto, J., Subroto, E., & Tarjana, S. S. (2019). Pragmatic force in speech acts: A study of expressive speech acts. <https://journal.uns.ac.id/>
- Nurjanah, L., Effendi, D., & Fitriani, Y. (2023). Tindak tutur ekspresif dalam komentar Instagram Najwa Shihab mengenai “Indonesia surga para pengabdikan psikopat”. *Jurnal Bahasa dan Sastra*, 13(2). <https://ejournal.unib.ac.id/>
- Page, R., Barton, D., Unger, J. W., & Zappavigna, M. (2019). *Researching language and social media: A student guide*. Routledge. <https://doi.org/10.4324/9781315637450>
- Pangaribuan. (2025). Kajian tindak tutur dalam perspektif pragmatik. *J-Simbol: Jurnal Magister Pendidikan Bahasa dan Sastra Indonesia*, 13(1), 208–225. <https://journal.unimed.ac.id/>
- Pavlenko, A. (2019). *Emotion and language*. Cambridge University Press. <https://doi.org/10.1017/9781108589157>
- Rahmadhani, F. F., Purwo, A., & Utomo, Y. (2020). Analisis tindak tutur ekspresif dalam novel *Hujan*. *Jurnal Sastra Indonesia*, 5(2), 88–96. <https://journal.unnes.ac.id/>
- Rasyidina, N., Irwansyah, I., & Rasyidin, N. (2023). Dampak sosial media terhadap dinamika masyarakat Indonesia. *Jurnal Ilmu Sosial*, 3(3), 827–836. <https://journal.unpas.ac.id/>
- Rizqi, R. D. A. (2024). Analisis tindak tutur ilokusi ekspresif dalam lirik lagu album. <https://repository.unesa.ac.id/>
- Searle, J. R. (1979). *Expression and meaning: Studies in the theory of speech acts*. Cambridge University Press.

- Setyaningsih, Y., Rahardi, R. K., & Tiawati, R. L. (2025). Modal qualifiers sebagai booster dalam tulisan argumentatif pada bagian pembahasan tesis. ^[1]^[2]^[3]^[4]^[5]^[6]^[7]^[8]^[9]^[10]^[11]^[12]^[13]^[14]^[15]^[16]^[17]^[18]^[19]^[20]^[21]^[22]^[23]^[24]^[25]^[26]^[27]^[28]^[29]^[30]^[31]^[32]^[33]^[34]^[35]^[36]^[37]^[38]^[39]^[40]^[41]^[42]^[43]^[44]^[45]^[46]^[47]^[48]^[49]^[50]^[51]^[52]^[53]^[54]^[55]^[56]^[57]^[58]^[59]^[60]^[61]^[62]^[63]^[64]^[65]^[66]^[67]^[68]^[69]^[70]^[71]^[72]^[73]^[74]^[75]^[76]^[77]^[78]^[79]^[80]^[81]^[82]^[83]^[84]^[85]^[86]^[87]^[88]^[89]^[90]^[91]^[92]^[93]^[94]^[95]^[96]^[97]^[98]^[99]^[100]^[101]^[102]^[103]^[104]^[105]^[106]^[107]^[108]^[109]^[110]^[111]^[112]^[113]^[114]^[115]^[116]^[117]^[118]^[119]^[120]^[121]^[122]^[123]^[124]^[125]^[126]^[127]^[128]^[129]^[130]^[131]^[132]^[133]^[134]^[135]^[136]^[137]^[138]^[139]^[140]^[141]^[142]^[143]^[144]^[145]^[146]^[147]^[148]^[149]^[150]^[151]^[152]^[153]^[154]^[155]^[156]^[157]^[158]^[159]^[160]^[161]^[162]^[163]^[164]^[165]^[166]^[167]^[168]^[169]^[170]^[171]^[172]^[173]^[174]^[175]^[176]^[177]^[178]^[179]^[180]^[181]^[182]^[183]^[184]^[185]^[186]^[187]^[188]^[189]^[190]^[191]^[192]^[193]^[194]^[195]^[196]^[197]^[198]^[199]^[200]^[201]^[202]^[203]^[204]^[205]^[206]^[207]^[208]^[209]^[210]^[211]^[212]^[213]^[214]^[215]^[216]^[217]^[218]^[219]^[220]^[221]^[222]^[223]^[224]^[225]^[226]^[227]^[228]^[229]^[230]^[231]^[232]^[233]^[234]^[235]^[236]^[237]^[238]^[239]^[240]^[241]^[242]^[243]^[244]^[245]^[246]^[247]^[248]^[249]^[250]^[251]^[252]^[253]^[254]^[255]^[256]^[257]^[258]^[259]^[260]^[261]^[262]^[263]^[264]^[265]^[266]^[267]^[268]^[269]^[270]^[271]^[272]^[273]^[274]^[275]^[276]^[277]^[278]^[279]^[280]^[281]^[282]^[283]^[284]^[285]^[286]^[287]^[288]^[289]^[290]^[291]^[292]^[293]^[294]^[295]^[296]^[297]^[298]^[299]^[300]^[301]^[302]^[303]^[304]^[305]^[306]^[307]^[308]^[309]^[310]^[311]^[312]^[313]^[314]^[315]^[316]^[317]^[318]^[319]^[320]^[321]^[322]^[323]^[324]^[325]^[326]^[327]^[328]^[329]^[330]^[331]^[332]^[333]^[334]^[335]^[336]^[337]^[338]^[339]^[340]^[341]^[342]^[343]^[344]^[345]^[346]^[347]^[348]^[349]^[350]^[351]^[352]^[353]^[354]^[355]^[356]^[357]^[358]^[359]^[360]^[361]^[362]^[363]^[364]^[365]^[366]^[367]^[368]^[369]^[370]^[371]^[372]^[373]^[374]^[375]^[376]^[377]^[378]^[379]^[380]^[381]^[382]^[383]^[384]^[385]^[386]^[387]^[388]^[389]^[390]^[391]^[392]^[393]^[394]^[395]^[396]^[397]^[398]^[399]^[400]^[401]^[402]^[403]^[404]^[405]^[406]^[407]^[408]^[409]^[410]^[411]^[412]^[413]^[414]^[415]^[416]^[417]^[418]^[419]^[420]^[421]^[422]^[423]^[424]^[425]^[426]^[427]^[428]^[429]^[430]^[431]^[432]^[433]^[434]^[435]^[436]^[437]^[438]^[439]^[440]^[441]^[442]^[443]^[444]^[445]^[446]^[447]^[448]^[449]^[450]^[451]^[452]^[453]^[454]^[455]^[456]^[457]^[458]^[459]^[460]^[461]^[462]^[463]^[464]^[465]^[466]^[467]^[468]^[469]^[470]^[471]^[472]^[473]^[474]^[475]^[476]^[477]^[478]^[479]^[480]^[481]^[482]^[483]^[484]^[485]^[486]^[487]^[488]^[489]^[490]^[491]^[492]^[493]^[494]^[495]^[496]^[497]^[498]^[499]^[500]^[501]^[502]^[503]^[504]^[505]^[506]^[507]^[508]^[509]^[510]^[511]^[512]^[513]^[514]^[515]^[516]^[517]^[518]^[519]^[520]^[521]^[522]^[523]^[524]^[525]^[526]^[527]^[528]^[529]^[530]^[531]^[532]^[533]^[534]^[535]^[536]^[537]^[538]^[539]^[540]^[541]^[542]^[543]^[544]^[545]^[546]^[547]^[548]^[549]^[550]^[551]^[552]^[553]^[554]^[555]^[556]^[557]^[558]^[559]^[560]^[561]^[562]^[563]^[564]^[565]^[566]^[567]^[568]^[569]^[570]^[571]^[572]^[573]^[574]^[575]^[576]^[577]^[578]^[579]^[580]^[581]^[582]^[583]^[584]^[585]^[586]^[587]^[588]^[589]^[590]^[591]^[592]^[593]^[594]^[595]^[596]^[597]^[598]^[599]^[600]^[601]^[602]^[603]^[604]^[605]^[606]^[607]^[608]^[609]^[610]^[611]^[612]^[613]^[614]^[615]^[616]^[617]^[618]^[619]^[620]^[621]^[622]^[623]^[624]^[625]^[626]^[627]^[628]^[629]^[630]^[631]^[632]^[633]^[634]^[635]^[636]^[637]^[638]^[639]^[640]^[641]^[642]^[643]^[644]^[645]^[646]^[647]^[648]^[649]^[650]^[651]^[652]^[653]^[654]^[655]^[656]^[657]^[658]^[659]^[660]^[661]^[662]^[663]^[664]^[665]^[666]^[667]^[668]^[669]^[670]^[671]^[672]^[673]^[674]^[675]^[676]^[677]^[678]^[679]^[680]^[681]^[682]^[683]^[684]^[685]^[686]^[687]^[688]^[689]^[690]^[691]^[692]^[693]^[694]^[695]^[696]^[697]^[698]^[699]^[700]^[701]^[702]^[703]^[704]^[705]^[706]^[707]^[708]^[709]^[710]^[711]^[712]^[713]^[714]^[715]^[716]^[717]^[718]^[719]^[720]^[721]^[722]^[723]^[724]^[725]^[726]^[727]^[728]^[729]^[730]^[731]^[732]^[733]^[734]^[735]^[736]^[737]^[738]^[739]^[740]^[741]^[742]^[743]^[744]^[745]^[746]^[747]^[748]^[749]^[750]^[751]^[752]^[753]^[754]^[755]^[756]^[757]^[758]^[759]^[760]^[761]^[762]^[763]^[764]^[765]^[766]^[767]^[768]^[769]^[770]^[771]^[772]^[773]^[774]^[775]^[776]^[777]^[778]^[779]^[780]^[781]^[782]^[783]^[784]^[785]^[786]^[787]^[788]^[789]^[790]^[791]^[792]^[793]^[794]^[795]^[796]^[797]^[798]^[799]^[800]^[801]^[802]^[803]^[804]^[805]^[806]^[807]^[808]^[809]^[810]^[811]^[812]^[813]^[814]^[815]^[816]^[817]^[818]^[819]^[820]^[821]^[822]^[823]^[824]^[825]^[826]^[827]^[828]^[829]^[830]^[831]^[832]^[833]^[834]^[835]^[836]^[837]^[838]^[839]^[840]^[841]^[842]^[843]^[844]^[845]^[846]^[847]^[848]^[849]^[850]^[851]^[852]^[853]^[854]^[855]^[856]^[857]^[858]^[859]^[860]^[861]^[862]^[863]^[864]^[865]^[866]^[867]^[868]^[869]^[870]^[871]^[872]^[873]^[874]^[875]^[876]^[877]^[878]^[879]^[880]^[881]^[882]^[883]^[884]^[885]^[886]^[887]^[888]^[889]^[890]^[891]^[892]^[893]^[894]^[895]^[896]^[897]^[898]^[899]^[900]^[901]^[902]^[903]^[904]^[905]^[906]^[907]^[908]^[909]^[910]^[911]^[912]^[913]^[914]^[915]^[916]^[917]^[918]^[919]^[920]^[921]^[922]^[923]^[924]^[925]^[926]^[927]^[928]^[929]^[930]^[931]^[932]^[933]^[934]^[935]^[936]^[937]^[938]^[939]^[940]^[941]^[942]^[943]^[944]^[945]^[946]^[947]^[948]^[949]^[950]^[951]^[952]^[953]^[954]^[955]^[956]^[957]^[958]^[959]^[960]^[961]^[962]^[963]^[964]^[965]^[966]^[967]^[968]^[969]^[970]^[971]^[972]^[973]^[974]^[975]^[976]^[977]^[978]^[979]^[980]^[981]^[982]^[983]^[984]^[985]^[986]^[987]^[988]^[989]^[990]^[991]^[992]^[993]^[994]^[995]^[996]^[997]^[998]^[999]^[1000]^[1001]^[1002]^[1003]^[1004]^[1005]^[1006]^[1007]^[1008]^[1009]^[1010]^[1011]^[1012]^[1013]^[1014]^[1015]^[1016]^[1017]^[1018]^[1019]^[1020]^[1021]^[1022]^[1023]^[1024]^[1025]^[1026]^[1027]^[1028]^[1029]^[1030]^[1031]^[1032]^[1033]^[1034]^[1035]^[1036]^[1037]^[1038]^[1039]^[1040]^[1041]^[1042]^[1043]^[1044]^[1045]^[1046]^[1047]^[1048]^[1049]^[1050]^[1051]^[1052]^[1053]^[1054]^[1055]^[1056]^[1057]^[1058]^[1059]^[1060]^[1061]^[1062]^[1063]^[1064]^[1065]^[1066]^[1067]^[1068]^[1069]^[1070]^[1071]^[1072]^[1073]^[1074]^[1075]^[1076]^[1077]^[1078]^[1079]^[1080]^[1081]^[1082]^[1083]^[1084]^[1085]^[1086]^[1087]^[1088]^[1089]^[1090]^[1091]^[1092]^[1093]^[1094]^[1095]^[1096]^[1097]^[1098]^[1099]^[1100]^[1101]^[1102]^[1103]^[1104]^[1105]^[1106]^[1107]^[1108]^[1109]^[1110]^[1111]^[1112]^[1113]^[1114]^[1115]^[1116]^[1117]^[1118]^[1119]^[1120]^[1121]^[1122]^[1123]^[1124]^[1125]^[1126]^[1127]^[1128]^[1129]^[1130]^[1131]^[1132]^[1133]^[1134]^[1135]^[1136]^[1137]^[1138]^[1139]^[1140]^[1141]^[1142]^[1143]^[1144]^[1145]^[1146]^[1147]^[1148]^[1149]^[1150]^[1151]^[1152]^[1153]^[1154]^[1155]^[1156]^[1157]^[1158]^[1159]^[1160]^[1161]^[1162]^[1163]^[1164]^[1165]^[1166]^[1167]^[1168]^[1169]^[1170]^[1171]^[1172]^[1173]^[1174]^[1175]^[1176]^[1177]^[1178]^[1179]^[1180]^[1181]^[1182]^[1183]^[1184]^[1185]^[1186]^[1187]^[1188]^[1189]^[1190]^[1191]^[1192]^[1193]^[1194]^[1195]^[1196]^[1197]^[1198]^[1199]^[1200]^[1201]^[1202]^[1203]^[1204]^[1205]^[1206]^[1207]^[1208]^[1209]^[1210]^[1211]^[1212]^[1213]^[1214]^[1215]^[1216]^[1217]^[1218]^[1219]^[1220]^[1221]^[1222]^[1223]^[1224]^[1225]^[1226]^[1227]^[1228]^[1229]^[1230]^[1231]^[1232]^[1233]^[1234]^[1235]^[1236]^[1237]^[1238]^[1239]^[1240]^[1241]^[1242]^[1243]^[1244]^[1245]^[1246]^[1247]^[1248]^[1249]^[1250]^[1251]^[1252]^[1253]^[1254]^[1255]^[1256]^[1257]^[1258]^[1259]^[1260]^[1261]^[1262]^[1263]^[1264]^[1265]^[1266]^[1267]^[1268]^[1269]^[1270]^[1271]^[1272]^[1273]^[1274]^[1275]^[1276]^[1277]^[1278]^[1279]^[1280]^[1281]^[1282]^[1283]^[1284]^[1285]^[1286]^[1287]^[1288]^[1289]^[1290]^[1291]^[1292]^[1293]^[1294]^[1295]^[1296]^[1297]^[1298]^[1299]^[1300]^[1301]^[1302]^[1303]^[1304]^[1305]^[1306]^[1307]^[1308]^[1309]^[1310]^[1311]^[1312]^[1313]^[1314]^[1315]^[1316]^[1317]^[1318]^[1319]^[1320]^[1321]^[1322]^[1323]^[1324]^[1325]^[1326]^[1327]^[1328]^[1329]^[1330]^[1331]^[1332]^[1333]^[1334]^[1335]^[1336]^[1337]^[1338]^[1339]^[1340]^[1341]^[1342]^[1343]^[1344]^[1345]^[1346]^[1347]^[1348]^[1349]^[1350]^[1351]^[1352]^[1353]^[1354]^[1355]^[1356]^[1357]^[1358]^[1359]^[1360]^[1361]^[1362]^[1363]^[1364]^[1365]^[1366]^[1367]^[1368]^[1369]^[1370]^[1371]^[1372]^[1373]^[1374]^[1375]^[1376]^[1377]^[1378]^[1379]^[1380]^[1381]^[1382]^[1383]^[1384]^[1385]^[1386]^[1387]^[1388]^[1389]^[1390]^[1391]^[1392]^[1393]^[1394]^[1395]^[1396]^[1397]^[1398]^[1399]^[1400]^[1401]^[1402]^[1403]^[1404]^[1405]^[1406]^[1407]^[1408]^[1409]^[1410]^[1411]^[1412]^[1413]^[1414]^[1415]^[1416]^[1417]^[1418]^[1419]^[1420]^[1421]^[1422]^[1423]^[1424]^[1425]^[1426]^[1427]^[1428]^[1429]^[1430]^[1431]^[1432]^[1433]^[1434]^[1435]^[1436]^[1437]^[1438]^[1439]^[1440]^[1441]^[1442]^[1443]^[1444]^[1445]^[1446]^[1447]^[1448]^[1449]^[1450]^[1451]^[1452]^[1453]^[1454]^[1455]^[1456]^[1457]^[1458]^[1459]^[1460]^[1461]^[1462]^[1463]^[1464]^[1465]^[1466]^[1467]^[1468]^[1469]^[1470]^[1471]^[1472]^[1473]^[1474]^[1475]^[1476]^[1477]^[1478]^[1479]^[1480]^[1481]^[1482]^[1483]^[1484]^[1485]