Bahasa *&* Seni

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Editorial Team

Bahasa dan Seni:
Jurnal Bahasa, Sastra, Seni, dan Pengajarannya
(ISSN 0854-8277) (E-ISSN 2550-0635)

Vol 48, No 1 (2020)

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THE COMMENTERS' READING POSITIONS IN AN ONLINE NEWS ARTICLE'S COMMENT COLUMN: A SPEECH ACT ANALYSIS ON MEDIA DISCOURSE

POSISI MEMBACA PENULIS KOMENTAR PADA KOLOM KOMENTAR BERITA ARTIKEL ONLINE: ANALISIS TINDAK TUTUR TENTANG DISKURSUS MEDIA

Zakie Asidiky

Email: asidiky@stba.ac.id
STBA YAPARI-ABA Bandung

R Vindy Melliany Puspa

STBA YAPARI-ABA Bandung

Abstract: This study investigated the commenters' reading positions in an online news article's comment column. The first theory that coined the reading position is Stuart Hall. Based on Hall's theory, there are three reading positions for the readers in interpreting a text. First is the dominant or hegemonic reading position that means the readers who fully share the text, receive, and then reproduce it. Second is the negotiated reading position; it means the readers who do not fully share the text yet generally receive it. In this position, they sometimes refuse and modify the text by reflecting their positions, experiences, interests, or even contradictions. The third is the oppositional or counter-hegemonic reading position; it means the readers whose social situation places them in direct opposition relationships with the text. They understand the text but do not share it and reject it. In this study, the researcher used the speech act theory to describe and find out the commenters' reading positions in the selected data. There are 42 comments have written on the comment column of an online news article entitled 'Singles in Indonesia are in trouble and under pressure: study' that was shared on Facebook. The researcher used the qualitative descriptive method for analyzing the data. The results are 14 commenters were identified in the hegemonic reading position, 17 commenters in the negotiated reading position, and 11 commenters in the oppositional reading position.

Keywords: News commenters, Media discourse, Reading positions, Single women discourse, Speech acts.

Abstrak: Studi ini meneliti posisi membaca penulis komentar dalam kolom komentar sebuah artikel berita online. Teori posisi membaca pertama kali diungkapkan oleh Stuart Hall. Terdapat tiga posisi membaca bagi para pembaca dalam menafsirkan atau menginterpretasikan sebuah teks. Pertama adalah posisi membaca yang dominan atau hegemonik yang artinya para pembaca yang sepenuhnya membagikan teks, menerima serta mereproduksi teks tersebut. Kedua adalah posisi membaca yang dinegosiasi yang artinya para pembaca yang tidak sepenuhnya membagikan teks tetapi umumnya menerima teks tersebut. Pada posisi ini, mereka terkadang menolak dan memodifikasi teks dengan cara

merefleksikan posisi, pengalaman, minat atau bahkan kontradiksi mereka. Ketiga adalah posisi membaca oposisional atau kontra-hegemonis yang berarti para pembaca yang situasi sosialnya menempatkan mereka dalam hubungan oposisi langsung dengan text. Mereka sebenarnya memahami teks tersebut akan tetapi tidak berbagi dan menolak teks tersebut. Dalam studi ini, kami menggunakan teori tindak tutur untuk menggambarkan dan mengetahui posisi pembaca penulis komentar dalam data yang dipilih. Data penelitian ini adalah 42 komentar yang ditulis pada kolom komentar artikel berita *online* yang berjudul *'singles in Indonesia are in trouble and under pressure: study'* yang dibagikan di Facebook. Dalam menganalisis data tersebut, kami menggunakan metode deskriptif kualitatif. Hasilnya adalah 14 penulis komentar teridentifikasi ada dalam posisi membaca hegemonis, 17 penulis komentar dalam posisi membaca yang dinegosiasi, dan 11 penulis komentar dalam posisi membaca oposisional.

Kata kunci: Penulis komentar berita, wacana media, posisi membaca, wacana perempuan lajang, tindak tutur.

INTRODUCTION

The development of mass media, particularly newspaper, has considerably developed in the last few decades. Its development is inevitable and certainly much more influenced by technological development. Compared to several years ago, the mass media transformation has advanced towards a more digital direction. In today's digital era, the news will be easily spread and read by the general public and functions as a tool to deliver the information to the public although the information delivered in the media is sometimes perceived as a force for good and otherwise (Danesi, 2002).

One of the mass media developments in the digital era is the existence of online news. The online news existing today not only can be read on a particular website but also can be connected and shared in some social media platforms; one of them is *Facebook*. If the online news shared on *Facebook* is considered to be attractive by the readers, it will usually be crowded by its readers' comments. This situation is undoubtedly different from a few decades ago when the news on newspapers could only be read, and the readers could not directly give and write their responses. Nowadays, the situation has changed, the news, especially online news, can be read and responded directly by its readers through writing their comments on the comment column.

In the comment column of the online news shared on *Facebook*, the readers can directly write and pour their ideas to respond to the shared news in that column. When they write the comments, they are representing their reading positions. Stuart Hall firstly proposed the reading position theory or also known as a hypothetical position, and it has been used by the British sociologist, David Morley to study about how different social groups interpreted a television program. He says that any individual or group might operate different decoding strategies concerning different *topics* and different *contexts*. A person could make oppositional readings of the same material in one context and dominant readings in other contexts. He also notes that in interpreting viewers' readings of mass media texts, attention should be focused not only on the issue of *agreement* (acceptance/rejection) but on *comprehension*, *relevance* and *enjoyment*. There is thus considerable scope for variety in how individuals engage with such codes (Chandler, 2007).

From the above explanations, in this study, we aim at investigating the commenters' reading positions in responding to a news article that discussed a single

women discourse in Indonesia. In Indonesia, if there is one who has already completed the education at the undergraduate level or in the marriage age, he/she will be commonly asked about when he/she gets married. The question *'kapan nikah?'* (when will you get married?), can be asked as part of the culture of Indonesian society even though the question is considered to a bad habit that reflects one who likes to meddle in other people's business.

If we genuinely comprehend the concept of marriage in the mindset of Indonesian people who ask those questions, the marriage can be defined as a proof of someone's success of which, of course, be a pride for him/her and families. Most people in Indonesia will pity unmarried people and consider them as unsuccessful people. There is also an assumption that someone late getting married is considered as 'abnormal' or there is something wrong with him/her so that no one wants to marry her/him. In Indonesia, however high a position or career someone has, people will still see that she/he has a disadvantage if he/she is not married because of the demands of the social environment to maintain the generational sustainability of society.

This study applies the pragmatic approach to represent the commenters' positions in responding to the selected news. Pragmatics is a study of meanings associated with various speech situations. Pragmatics itself always focuses on language problems in contexts. It has been seen as the disclosure of language users associated with the appropriate user contexts. Speakers or readers must be able to process every utterance or speech which is conveyed in order to achieve successful communication, and the meanings conveyed can be received well.

Discourse is defined as a form of interaction. It is realized in the form of complete articles, sentences or words that carry the intended purposes or messages. It is something which aims, for example, whether to influence, argue, persuade, represent something or someone. It is also stated that discourse is something that is consciously expressed and controlled. In other words, discourse can be defined as a language produced as an act of communication (Paltridge, 2012).

Meanwhile, pragmatics is defined as the study of the language used in contextualized communication and the usage principles associated with it (Grundy, 2000). In line with Grundy, Levinson in Haryani *et al*. (2014) also states that pragmatics is the study of all aspects of meaning. In pragmatics, the speaker or writer and the hearer or reader view the context as a shared knowledge leading to the interpretation of speech. The shared knowledge or contexts can make people identify different types of speech acts. Language is always expressed in the contexts. Context is a means of explaining a purpose. The means include two kinds of things; the first is a part of an expression that can support clarity of intent, and the second is a situation that relates to an event. A context is a part of an expression that can support the clarity of the intention is called co-text. Meanwhile, the context of a situation related to an event is commonly called a context.

A language is a tool of social interaction or means of communication. In every communication, people give direct information to each other; it can be thoughts, ideas, intentions, feelings, and emotions. In real experience, the language always appears in the form of individual actions. John Austin (1962) firstly proposed the speech act theory. Austin says that basically when people say something, they also do something. The statement then underlies the birth of the theory of speech acts. Furthermore, we can define speech acts as acts through utterances.

Generally speaking, there are three kinds of speech acts stated by John Austin. The speech acts are defined as the performative aspects and particularly the illocutionary force associated with the utterance (Grundy, 2000). The first one is the

locutionary act. It functions to say something when someone is speaking, for example, saying *the earth is round*. This kind of speech act is defined as *an act to say something*. The second one is the illocutionary act. This speech act can function not only to say something but also to do something. In other words, it can be defined as *an act to do something*. When we say *I cannot come* in the context of our friend's wedding day, the saying not only functions to say something but also to do something, *saying sorry*. The third one is the perlocutionary act or can be defined as *the effect of saying something*.

John Searle then developed the theory of speech acts. Searle argues that there are five types of illocutionary act, *assertives, directives, commissives, expressives,* and *declaratives.* Cruse (2000) states that *assertives* commit the speakers to the truth of the expressed proposition or what they believe. The performative acts are *stating, suggesting, boasting, complaining, claiming, reporting and warn*ing. Cruse (2000) assumes that *boasting* and *complaining* express the speaker's attitude to the proposition which is expressed by her/him other than belief in its truth. Assertives can also mean statements and descriptions. In this kind of speech act, the speakers offer their view of the world as they understand it. Directives have the intention of getting some sorts of activities on the part of the hearer: *order, command, request, beg, beseech, advise (to), warn (to), recommend, ask or ask (to).* This kind of speech acts is considered as commands. Commissives commit the speaker to some future action: *promise, vow, offer, undertake, contract, threaten.* They depend on how the hearer will be affected by the proposed act.

Expressives are known as the speaker's psychological attitude, such as *thanking,* congratulating*, condoling, praising, blaming, forgiving, and pardoning.* It can be considered that *the expressive* speech act reveals the speaker's psychological feelings. Ronan (2015), in her study, found and identified eight subcategories of expressive speech acts. The categories are *agreeing, disagreeing, having a volition, thanking, apologizing, expressing the exclamations, expressing the sorrow* and *greeting.* Meanwhile, Guiraud *et al.* (2001) summed up the expressive speech acts in simplified forms. They are *being delighted* is defined as an agent expressing joy about reaching a goal to a hearer, *being saddened* is defined as an agent expressing to a hearer sadness about an outcome that has not been aimed for by the agent, *approving* is defined as an agent expressing approval to the hearer about an ideal that has been reached, *disapproving* is defined as an agent expressing disapproval to the hearer about something that is not considered ideal, *being sorry* is defined as the agent expressing to a hearer regret that the hearer did not reach a goal and *sympathizing* is defined as an agent expressing to the hearer regret that the hearer did not reach a goal and the agent has the same goal as the hearer.

Declaratives function to bring about a change in reality. Therefore the world is no longer the same after declaratives have been said. *Declaratives* depend upon the status of the speaker, and the precise circumstances surrounding the event. This kind of speech act is institutionalized in society. Declaratives include *resign, dismiss, divorce* (in Islam), *christen, name, open* (e.g. an exhibition), *excommunicate, sentence* (in court), *consecrate, bid* (at auction), *declare* (at cricket).

To make it clear, we classify the speech acts and their performative acts in the following table.

Table 1. The speech acts and their performative acts

Speech Acts	Assertive	Directives	Commisives	Expressives	Declaratives
Performative Acts	Stating, suggesting, boasting, complaining, claiming, reporting, warning (that)	Ordering, commanding, requesting, begging, beseeching, advising (to), warning (to), recommending, asking, asking (to)	Promising, vowing, offering, undertaking, contracting, threatening	Thanking, congratulating, condoling, praising, blaming, forgiving, pardoning, agreeing (approving), disagreeing (disapproving), having a volition, thanking, apologizing (saying sorry), expressing the exclamations, expressing the sorrow, greeting, being delighted, being saddened, sympathizing	Resigning, dismissing, divorcing, christening, naming, opening (in the exhibition), excommunicating, sentencing (in court), consecrating, bidding (at auction), declaring (at cricket)

The theory of decoding-encoding (message reception) was proposed by Hall (1973). He states that the meaning and the message are the primary its objects of attention. He also says that the message sender (speaker/ writer) creates a message control over the audience (listener/ reader) and the message conveyed is constructed by the media as a message producer. The theory of message reception emphasizes the role of the audience in receiving messages, not on the role of the sender of the message. The meaning of the message depends on the audiences' cultural background and life experience. It shows that the meaning of a text is not embedded in the text, but is formed in the relationship between the text and the audience. Hall (1973) argues that the process of communication (encoding and decoding) takes place more complex. The audience not only receives messages conveyed by the senders (sender-message-recipients) but can also reproduce messages conveyed (production, circulation, distribution or consumption-reproduction).

When the readers write their comment in responding to the news, they are positioning and involving themselves in the news circle. Weizman (2008), as quoted by Badarneh and Migdadi (2018), states that in self-positioning towards a context of interaction, the participants inscribe themselves simultaneously to establish their relationship with others. Meanwhile, Stuart Hall (1973), as quoted in Chandler (2007), stresses the roles of social positioning in the interpretation of mass media texts by different social groups. Hall says that there are three hypothetical interpretive codes or positions for the readers to interpret a text. *Dominant or hegemonic reading* means the readers who fully share the text codes and receive and reproduce the reading (reading that may not be the result of the author's conscious intentions). In such an attitude, the code seems to be natural and transparent. *Negotiated reading* means readers who do not fully share the text codes and generally receive the reading, but sometimes refuse and modify in ways that reflect their position, experience and interests (local and personal conditions can be seen as exceptions to the general rules). It involves a contradiction. *Oppositional ('counter-hegemonic') reading* means the readers whose social situation place them in direct opposition relationships with dominant codes, understand the readings but does not share text codes and rejects the reading, brings alternative reference frames.

METHODOLOGY

The qualitative descriptive method is used to analyze the data. The method is intended to describe and analyze the phenomenon of events, social activities, attitudes, perceptions, thoughts of people either individually or in groups. The qualitative method is often called fundamental research because it is conducted in a natural setting or can be called an ethnography method and its analysis are various. The emphasis in qualitative analysis is "sense-making" or understanding a phenomenon, rather than predicting or explaining. A creative and investigative mindset is needed for qualitative analysis, based on an ethically enlightened and participant-in-context attitude, and a set of analytic strategies (Bhattacherjee, 2012).

The data of this study are the comments of the Jakarta Post's online news entitled ***'Singles in Indonesia Are in Trouble and under Pressure: Study'*** published and shared on Facebook on February 24, 2018. There are 42 comments as data of this study. This study used a documentation method for data collection.

There are a couple of steps we do in analyzing the data. First, we read the comments carefully. Second, we identify and analyze the speech acts and their performative acts in the comments. Third, we classify the commenters' reading positions from the speech acts and their performative acts. Finally, we conclude by a clear description and explanation.

FINDING AND DISCUSSION

Of the 42 comments we have carefully analyzed, we found that there are only three kinds of speech acts in the comments. They are *assertive, directive* and *expressive.* Although there are three different speech acts identified, we have to underline that there are no individual speech acts that belong to certain reading positions. The reading positions can only be represented using the speech acts' performative acts. There are twelve performative acts out of three speech acts found in the comments. The following table is the speech acts and their performative acts which are identified from the comments.

Table 2. The speech acts and their performative acts in the comments.

Speech Acts	Assertive	Directive	Expressive
Performative Acts	1. Boasting 2. Stating (insulting, criticizing, predicting, criticizing, and insulting)	1. Asking (someone) to (read) 2. Asking (people) to (stop discussing) 3. Asking 4. Recommending	1. Agreeing (Approving) 2. Disagreeing (Disapproving) 3. Blaming 4. Praising 5. Being delighted 6. Sympathizing

The following Table 3 is the numbers of the performative acts found in the comments. The frequently used performative act is asking (*someone*) to (*read*); it comprises nine comments. In the second place is boasting with eight comments. In the third place, disagreeing or disapproving performative acts with seven comments. The fourth, stating performative act with five comments. In the fifth place, the are two performative acts, agreeing and blaming with three comments each. The six is asking (*people*) to (*stop discussing*) performative act with two comments, and the rest are being delighted*, praising*, recommending, sympathizing and asking with one comment of each.

Table 3. The number of performative acts used.

Performative Acts	Number of Comments
Asking (*someone*) to (*read)*	9
Being delighted	1
Agreeing (Approving)	3
Praising	1
Boasting	8
Stating (*insulting*, *criticizing*, *predicting* and *arguing*)	5
Asking (*people*) to (*stop discussing*)	2
Recommending	1
Sympathizing	1
Blaming	3
Disagreeing (disapproving)	7
Asking	1
TOTAL	42 Comments

The performative acts found are then used to represent the commenters' reading positions in responding to the news. There are four performative acts represented as *the dominant or hegemonic reading position*, six performative acts as *the negotiated reading position* and two performative acts as *the oppositional reading position*. The following table is the reading positions represented by the performative acts.

Table 4. The reading positions represented by the performative acts.

Dominant or Hegemonic Reading Position	Negotiated Reading Position	Oppositional or Counter-Hegemonic Reading Position
1. Asking (*someone)* to (*read*) 2. Being delighted 3. Agreeing (Approving) 4. Praising	1. Boast 2. Stating (*Insulting*, *criticizing*, *predicting*, and *arguing*) 3. Asking (*people*) to (*stop discussing*) 4. Recommending 5. Sympathizing 6. Blaming	1. Disagreeing (Disapproving) 2. Asking

In the *dominant or hegemonic reading position*, the comments contain the commenters' positive views in responding to the information on that news shared. In this position, the commenters accept and comprehend the information based on their

shared knowledge and their experiences in society. They also reproduce the information by mentioning or tagging other Facebook users on their comments. In the *negotiated reading position,* the commenters accept and understand the information on the news, but they sometimes give their views (as a modification) about the object of the news, singles. In modifying the news, they tend to write the reasons why the single experienced the things and try to analyze the other aspects of being singles and there is even a comment that gives a solution to the singles. Meanwhile, in *oppositional or counter-hegemonic reading position,* the comments contain the commenters' rejection about the information in the news article. They do not accept the news because they have a different point of view from the information in the news article.

In this position, the commenters had placed themselves in a strong point of view since they had a little miscommunication and understood the information written in the news either from the cultural or scientific perspectives. We have then identified the various performative acts that can represent this reading position. They are *asking to, being delighted, agreeing (approving)* and *praising.* The following is the discussion of why those performative acts could represent the dominant or hegemonic reading position.

Asking to (asking someone to read it/mention another user): There are 9 (nine) comments classified into this kind of performative act, *ask*. This performative act is classified into *directives* as it depicts that commenters want their friends to read the news. *Ask to* here means '*asking someone to read*' or in the Facebook term, it is also known as mentioning or tagging another Facebook user to read the news. The commenters who mentioned and tagged their friends in the comment column had positioned themselves in the *dominant reading position* as they accept the message informed in the news and they reproduce the information by asking the others to read the news.

Being delighted: There is only one comment classified into this kind of performative act. When the writer writes '*haha*', she/ he means to laugh. Laughter is a reflection when someone accepts a content that is considered funny, but laughter can also be considered as a universal language that expresses one's happiness. The following is the only comment found in responding to the news.

(1) Haha

Generally speaking, the comment (1) can be signified that the writer accepts the information and feels the news is funny. What makes her/him laugh could be caused by her/ his experience.

Agreeing (Approving): There are three comments classified into this performative act. This performative act is classified into expressive speech act since they signify what commenters psychologically express. When the commenters agree to what is informed in the news, therefore, they are in the dominant or hegemonic reading position as they accept the content of the news and respond the news with positive comments. The followings are the comments belong to the agreeing performative acts.

(2) Yes..in a big city, much pressure. No real space for most of the new generation. With small property price of small housing in Jakarta can be 2500.000 USD mean less chance to marry and raise children in the good surrounding. Its government failure when not able to control Property and food price compare to Gross salary.

    (3)   Social pressure is for sure, especially women, in this male-dominated society

    (4)   , especially for the single who lives in the village or the countryside.

Comments (2), (3), (4) show that the commenters agree with what is informed on the news. If we look at them carefully, the comments contain a description of commenters' agreement towards the news informed.

Praising: There is one comment classified into a praising performative act. This performative act is classified into expressive as it expresses the psychological feeling of the commenter. Praising is sincerely or truthfully expressing something positive about someone or things.

    (5)   A good read.

Comment (5) can be interpreted as a praising performative act since the commenter shows how she/he likes the news as a reading. The writer might be thinking that the passage contains information that is entirely feasible to read by the general public.

Basically, in this reading position, the commenters partly understand and broadly accept the news, but sometimes they modify it in a way that reflects their positions, experiences and interests. In this position, the comments writers tend to look for excuses and state their positive views towards the topic. There are six kinds of performative acts represented as this position. They are boasting, stating, asking to, recommending, sympathizing and blaming.

Boasting: There are eight comments in the boasting performative act. This performative act is classified into assertives as it is the reflection of the commenter's attitude in responding to the information in the news.

    (6)   Involuntary single: I'm single because of its a choice. It's her choice, not me, man.

    (7)   And I belong to the happiest Jomblo (single) ever. Not marrying nor dating someone is one of the best things in my life.

    (8)   Being single means freedom

    (9)   There are many things to enjoy because of technology—the money spent on those.

    (10) Being a single mean doesn't want complications. There.

    (11) Involuntary singles: "I'm single because it's a choice. Not my choice... but, yeah."

    (12) Singletons pay higher income tax. We contribute more to this nation.

    (13) we are a well-educated people who didn't fuck like a rabbit and give a population matter for the country like "those people."

Self-boasting is an act when a person feels herself/himself has advantages that do not exist in others. The comments (6) to (13) show that the commenters feel proud of themselves and expect to be respected. By self-boasting, they try to convince others that they are tremendous and convince themselves that they are ok.

Stating (insulting, criticizing, predicting and arguing): There are five comments in this performative act. This performative act is classified into assertive speech act since it depicts what commenters believe. Although the comments are the statements of the commenters' attitude expression responding the information, there are four different expressions in this performative act; insulting, criticizing, predicting and arguing. The comments tend to reflect their writers' understanding of the information they read in

the news.

The following are two comments identified as the insult statements. Insulting can be interpreted as the deeds that humiliate. The comment (14) shows that the commenters insult those who always think that being single is taboo. In (15), the writer insults the publication of the news.

> (14) *Kampungan* (Old-school) mentality to those who still think being
>   Jomblo (single) is a taboo
> (15) *bangsat ya* (It is shit, isn't it?)

There is one comment classified into the criticizing performative act. Criticism arises because someone disagrees or dislikes something. In (16), the writer criticizes the single women who do not want to have a polygamy relationship.

> (16) Scared of polygamy but don't mind sleeping around. So means enjoying
>   the single status.

There is one comment classified into the predicting statement. In (17), the commenter tries to predict that discussing the topic will no longer exist in the future as the people's perspective will change. Predicting is a process of systematically estimating something that is most likely to happen in the future. Understanding prediction is the same as forecast. Prediction can be based on scientific or subjective approach.

> (17) Won't be long before it changes... the world is changing.

There is one comment classified into this statement. In (18), the commenter argues about the information in the news, but basically, they accept the content of the news. Arguing is to convey the reason for reinforcing or rejecting an opinion and convincing others' opinion correctly.

> (18) Nice research. I think it depends. Because now men and woman are
>   equal and they have the freedom to choose marriage or not. The silly
>   thing is the people around him/her who force to marry.

Asking to (asking someone to stop discussing the topic and to respect each other): This kind of performative act can represent the readers' reading positions not only in *the* dominant *reading position* but also in the *negotiated reading*. Before the researchers decide to which the comments represent in the reading position, the researchers must look carefully at the type of this act. In the discussion about *the dominant reading position*, it was explained that 'ask to' means '*ask someone to read*' or in the term of Facebook it is also known as *'mention another user to read the news'*. Meanwhile, this discussion, the '*ask to*' means *'ask someone to stop discussing the topic and respect each other'*. There are two comments classified into this performative act. This performative act is classified into a *directive* speech act.

> (19) Well, this is Indonesia. There will be such questions: *udah nikah?***(Have you
>   got married)** *Udah hamil?* **(Have you been pregnant?)** *Udah punya anak
>   berapa?* **(How many children have you got?)** *Ga nambah anak lagi?*
>   **(Don't you want to have another child?).** Oh c'mon, don't u have another
>   topic to be discussed? *Pengen disebut care padahal kepo nya kebangetan*

(They want to show their cares whereas they want to know too much), *padahal seneng liat org susah* **(whereas they are happy to see people sad)**, *susah liat org seneng* **(They don't want people to be happy)**. *Maaf ya* **(sorry)**, *orang mari kebanyakan gituh* **(Indonesian people do those much)**.

(20) It's time for everyone to learn to respect and support other people's life choice, including for being single (or married). Interesting research indeed!

In (19) and (20) the commenters ask others to stop talking about the topic since talking about it represents their involvement to other's lives. The comments are then positioned in the *negotiated reading position* as they partly understand and modify the information in the news.

Recommending: There is one comment classified into *recommending* the performative act. This performative act is classified into the *directive.* In this comment, the writer recommends the singles to find the life spouse using an application that provides the service of searching for someone to get married. In the comment (21), the commenter gives a solution with recommending an application to get a partner in life.

(21) *Tinder aja Dong* (try Tinder)

Sympathizing: There is one comment classified into the sympathizing performative act. The sympathy is classified into the expressive speech act. This performative act is a process when one feels what is being experienced, done and suffered by another person. One can sympathize with others due to circumstances or actions. Therefore it can be concluded that sympathy is a feeling arising from the circumstances or actions of others in their miserable lives. The following is the comment identified.

(22) No f*ck given

In (22), the commenter sympathizes the singles. Although the inappropriate clause expresses the clauses, the writer actually cares about the singles who cannot have sexual intercourse. In Indonesia, people are assumed to be able to do it after they get married.

Blaming: There are three comments classified into the blaming performative act. This performative act is classified into expressive. In this performative act, the commenters tend to look for excuses with blaming someone else as their self-defence, but actually, they accept what is informed in the news. The following is the comments.

(23) The man single was caused by many Gold digger woman..
(24) Is no one blaming polygamy?
(25) Because the parents and their neighbours are old schools.

The comments in (23), (24) and (25) can be considered as the performative act of *blaming*. In the comments, the authors blame the things they consider as the reason why there are a lot of singles in Indonesia.

Oppositional or Counter-Hegemonic Reading Positions: In this position, the commenters tend to reject what was informed in the news article. There are two performative acts represented in this position, disagreeing (disapproving) and asking.

Disagreeing (disapproving): There are seven comments classified into the disagreeing (disapproving) performative act. This performative act is classified into an expressive speech act. The comments in this performative act seem to disagree with the information, the public cultural perspective towards the topic and the publication of the

news. This kind of performative acts is then represented as the *oppositional or opposite reading position.*

> (26) Single, married, dating, in a relationship, divorce or widow...all only status.
> (27) Your civil status in life does not measure true happiness...there are more opportunities for women now, so we do not have to be dependent on men to be happy...married or not, life is what you make it!
> (28) The only thing that makes this a real problem is articles like this.
> (29) Why single. Find someone to marry, and start your happy family. Discussing this in searching for justification is absolutely ugly.
> (30) Lol, the social pressure bit anyone can see but "considered in trouble"? The f is that supposed to mean xD.
> (31) IDGF
> (32) No problem at all, still enough population and children

In the comments above, the commenters show their disagreement towards the information in the news. They tend to see the information from their different perspective. Meanwhile, in (28) a commenter disagrees with the publication of the news that raises the sensitive topic to those who are single. The commenter considers if the topic is not published, it will not be much debated as it is seen in the comments.

Asking: There is only one comment classified into this performative act. The performative act is classified into a directive speech act.

> (33) Can anybody point out which part of the article elaborates singles being "in trouble"?

In (33), the commenter asks the other audiences about the relationship between the title on the headline and its news article. He/she implicitly criticizes the news article was too exaggerated to discuss.

CONCLUSION

Having investigated the commenters' reading positions in the news comments using the speech act theory, we found that there are 14 commenters in the hegemonic reading position, 17 commenters in the negotiated reading position and 11 commenters in the oppositional reading position. In representing the comments into the reading positions, we firstly needed to analyze the speech acts and their main performative acts. We also looked carefully at the comments and determined the main performative acts in the comments. The theories used in the analysis are quite helpful, as there have been a lot of studies discussing speech acts. At last, we can finally conclude that the commenters had responded to the news topic based on their cultural knowledge. The news itself had succeeded to get the commenters into its hegemony situation, which was proved by many commenters who gave or wrote their opinions toward the topics from the perspective of Indonesian culture. Although the opinions they wrote were not always positive in responding the news topic, we can generally state that the majority of the commenters had accepted the information since they were really aware that they were living in Indonesia with its own culture.

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