

**A PRAGMATIC ANALYSIS OF ILLOCUTIONARY ACT IN THE
DIALOGUES OF “*THE COURAGE TO BE DISLIKED*” BOOK**

THESIS

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**A PRAGMATIC ANALYSIS OF ILLOCUTIONARY ACT IN THE DIALOGUE OF
"THE COURAGE TO BE DISLIKED" BOOK**

THESIS

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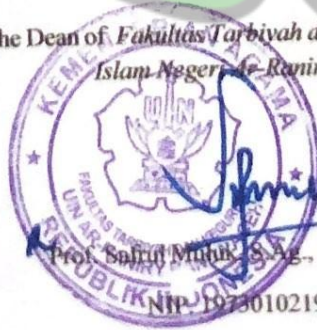
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ABSTRACT

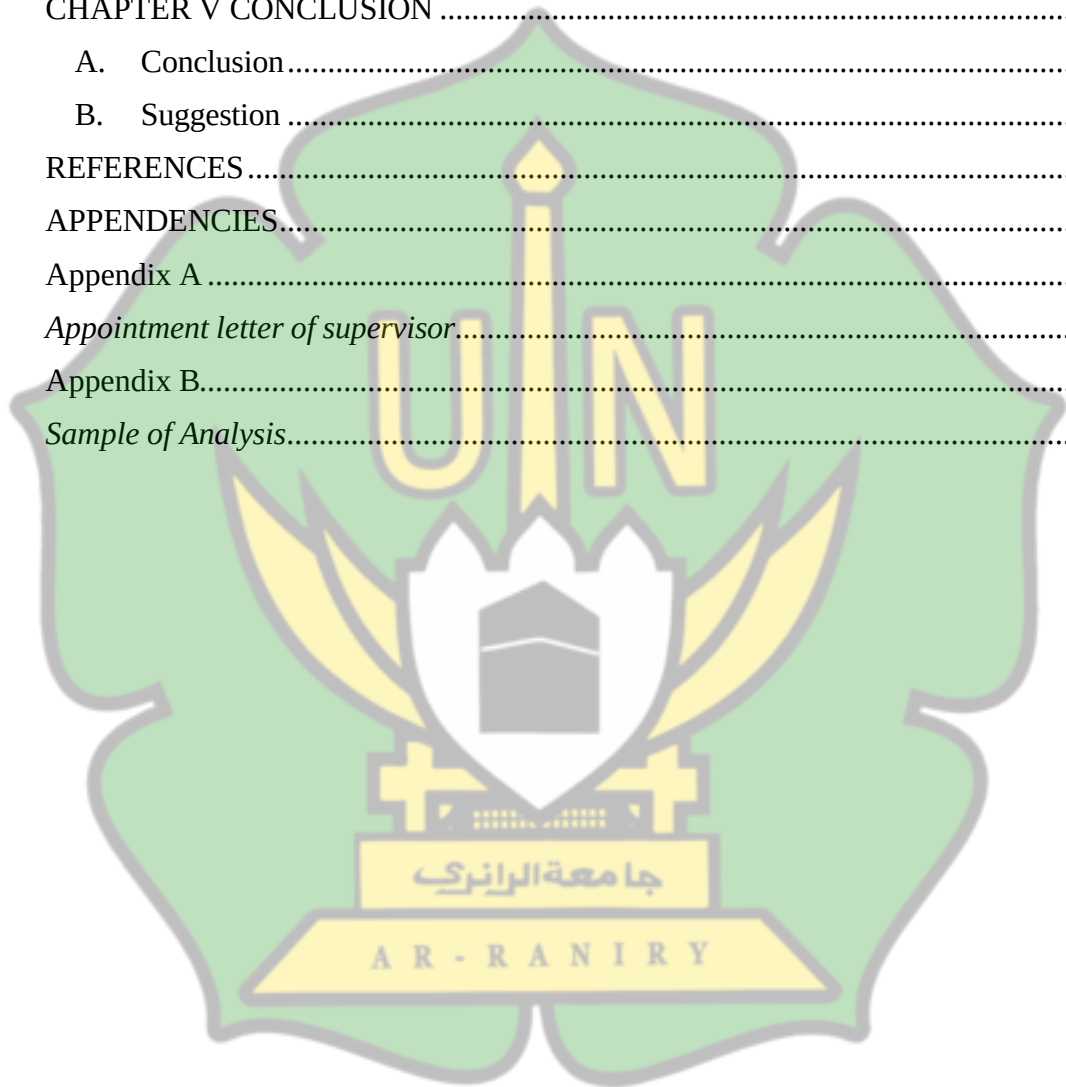
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The study examines the illocutionary acts found in the dialogue of *The Courage to be Disliked* by Ichiro Kishimi and Fumitake Koga, focusing on how the Philosopher and the Youth use language not only to convey information but also to perform actions and shape their relationship. Employing an embedded mixed-methods design through qualitative content analysis, the study coded the dialogue segments using Searle's classification of *illocutionary acts*, Leech's framework of *interpersonal rhetoric*, and Yule's *contextual approach*. The findings reveal that *assertive* and *directive acts* are the most dominant types, reflecting the Philosopher's explanatory role and the Youth's tendency to question and challenge. In the interpersonal function, the dialogues are dominant *collaborative*, with *assertive acts* building shared understanding and *directive acts*, particularly the Youth's questions, functioning more competitively. The study concludes that despite this critical exchange, the dialogues remain fundamentally *collaborative*, reflecting the horizontal relationship central to Adlerian psychology.

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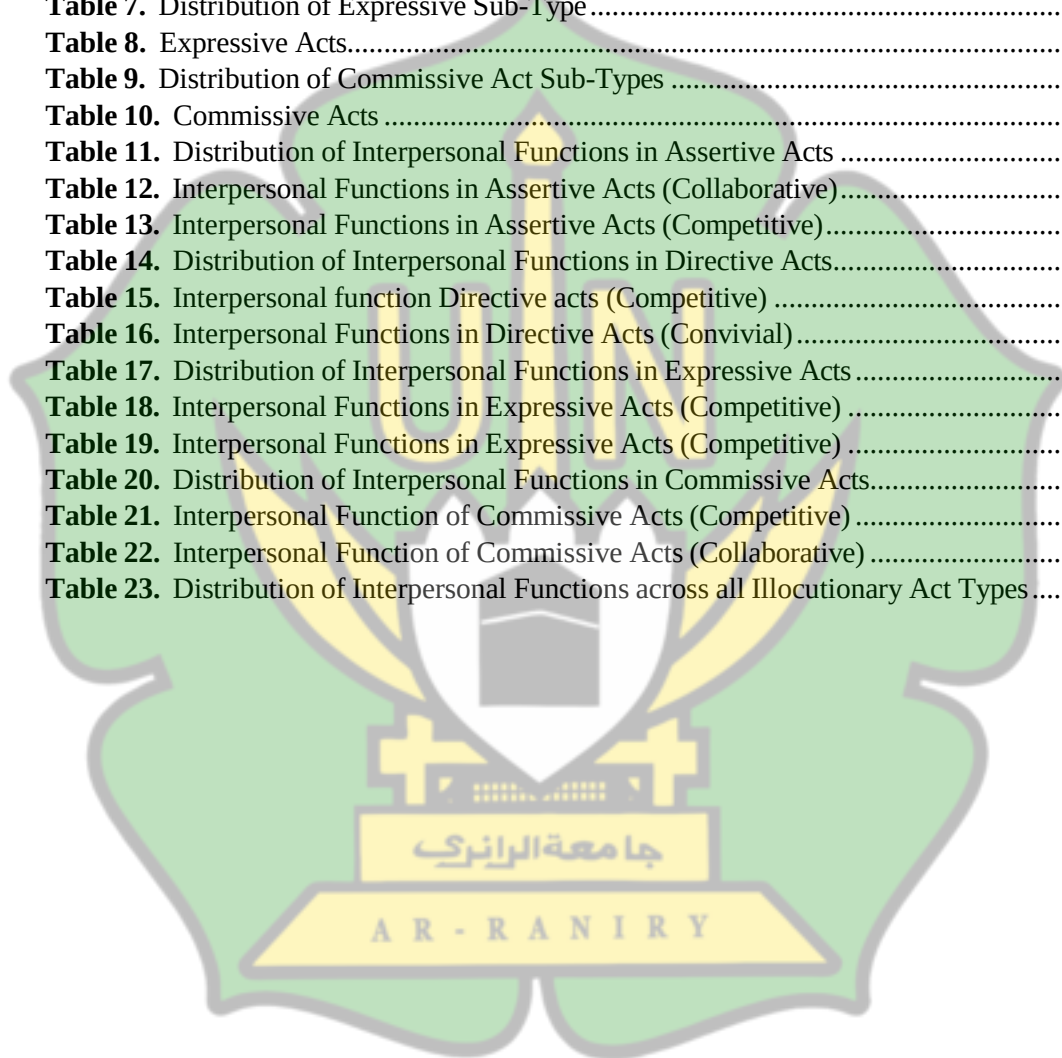
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CHAPTER I

INTRODUCTION

This chapter will present the background of the study, the research questions, the objectives of the study, the significance of the study, and terminologies.

A. Background of the Study

Language serves not only as a tool for delivering factual information. It is also a medium through which speakers' intentions perform actions and shape social realities. In communication, speakers often intend to influence others, express emotions, or perform other actions through their utterances. This shows that communication is not only about what is said, but also how and for what purpose something is said. The study of language is conducted in the field of linguistics, which explores how language is structured and how it functions in human interaction. One important branch of linguistics is pragmatics, which focuses on the meaning of utterances in relation to their context. Pragmatics studies how speakers convey intended meaning beyond literal words (Yule, 2010). This highlights the essential role of pragmatics in understanding how language operates in real-life interactions.

The development of pragmatics as a field cannot be separated from the concept of speech acts. Austin (1962), in his work *How to Do Things with Words*, introduced the idea that utterances are not only used to state information but also to perform actions, such as promising, apologizing, or commanding. Later, Searle (1969) expanded Austin's ideas by formulating a classification of illocutionary acts

into five categories that is *representatives*, *directives*, *commissives*, *expressives*, and *declarations*. The categorization of studies continues to be based on this framework and serves as the basis of numerous practical studies. This classification became the basis of numerous practical studies. Fogal et al. (2018) describe the development and active debate of the speech act theory as an indicator of its relevance to the fields of the philosophy of language and linguistics.

Of the three speech act dimensions outlined by Austin (i.e., locutionary, illocutionary, and perlocutionary), the study will choose the illocutionary act. This is because it communicates the speaker's intention behind the literal meaning of words. This is why *illocutionary acts* continue to be the focus in pragmatic analysis.

Thus, focusing on illocutionary acts provides a solid foundation for analyzing communication in literary and philosophical texts. Although speech act theory, especially the study of *illocutionary acts*, has been widely applied in spoken conversation, literature, and film, there are very few philosophical self-help books written in a dialogic style. Specifically, *The Courage to Be Disliked*, a popular book that explores complex psychological and philosophical ideas through dialogues, is rare in publications, and it uses a philosopher character, meaning the language they use is more implicit.

The book was first written and published originally in a Japanese version by Ichiro Kishimi and Fumitake Koga (2013). However, the study used the English version, because it made this book popular and reached a global audience. Because the book is built around a philosophical and psychological dialogue, analyzing *illocutionary acts* helps to show how the characters persuade, motivate, and reflect

through language. Yule (2010) reminds us that dialogue is a pragmatically rich data source, since it reveals the dynamic actions that speakers perform with words in actual social situations.

While many studies have examined speech acts in spoken conversations, films, and novels, little attention has been given to self-help philosophical books that use a dialogic format to communicate ideas. In addition, most of the earlier studies were dedicated to *illocutionary* types. But fewer studies have highlighted the *interpersonal functions* of various *speech acts* between different speakers. This aspect becomes especially relevant here, since the dialogue between two characters involves different points of view.

Therefore, the study addresses that gap by analyzing the speech acts in the dialogues of *The Courage to Be Disliked*, aiming to understand how language is used to convey philosophical arguments and influence readers.

Furthermore, the study employs a mixed-method through the Qualitative Content Analysis (QCA) and analytical framework proposed by Alejandro and Zhao (2020) which combines qualitative content analysis to identify the types of speech acts used in the selected dialogue. Building on the background, the study aims to identify the types of illocutionary acts manifested in the dialogues of *The Courage to Be Disliked* and to analyze how these acts are utilized to convey its philosophical messages.

B. Research Question

The study examines the dialogues in the book from two sides, the types of *illocutionary acts* present and how those speech acts *function interpersonally* between the characters. The study is guided by the following research questions:

1. What types of illocutionary acts are found in the dialogues of *The Courage to Be Disliked*?
2. How do interpersonal functions do in the dialogues of *The Courage to Be Disliked*?

C. Objectives of the Study

A.

B.

Based on the research question, this study aims to:

1. To identify and categorize the types of speech acts in the dialogues of *The Courage to Be Disliked*.
2. To analyze the interpersonal functions of illocutionary acts in the dialogues of *The Courage to Be Disliked*.

D. Significance of the Study

1. Theoretical Significance:

The study advances the field of pragmatics by broadening the analysis of speech acts beyond traditional contexts like literary fiction, films, or spoken conversation, into the self-help philosophical books written in a dialogue format. By analyzing how *illocutionary acts* communicate philosophical and psychological arguments in *The Courage to Be Disliked*, the study enhances

the understanding of how language performs actions and fulfills communicative purposes in written dialogues.

2. Practical Significance:

For students and educators of English linguistics and education, the study provides concrete examples of how *illocutionary acts* function in authentic, persuasive discourse. The study can enhance pragmatic awareness and critical reading skills, enabling learners to better interpret and analyze communicative intentions in texts.

E. Terminology

1. Pragmatics

As Huang (2014) notes, pragmatics is inherently interdisciplinary, drawing insights from fields such as cognitive science, artificial intelligence, neuroscience, anthropology, and sociology, and its boundaries with other disciplines are often difficult to delineate. In her study, the focus of pragmatics is on *illocutionary acts* as a central aspect of speech act theory, because they reveal the communicative intentions conveyed through the dialogues in *The Courage to Be Disliked*.

2. Illocutionary Acts

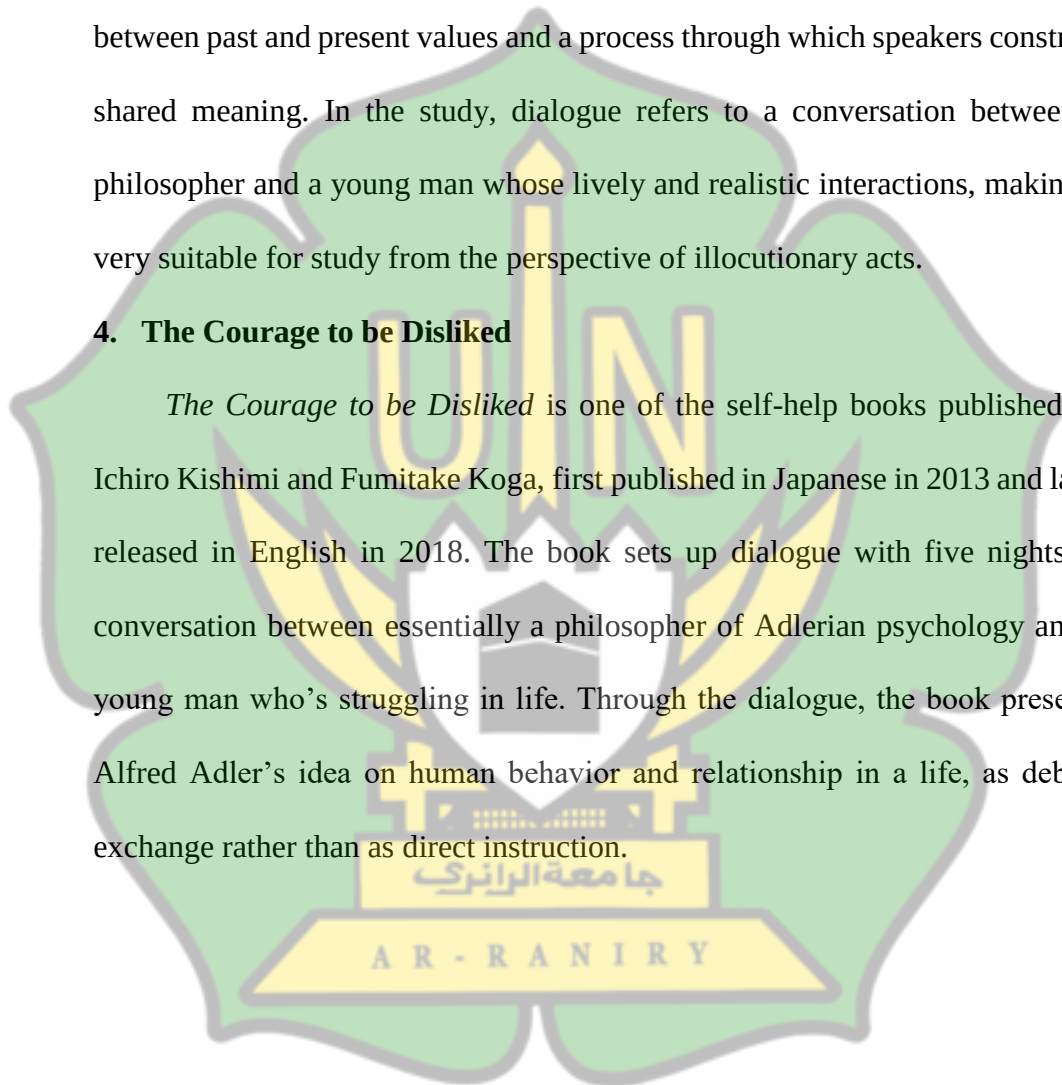
As Searle (1969) *Illocutionary acts* are the core of speech acts, referring to the speaker's intended meaning or function behind an utterance, such as asserting, questioning, or advising. The study specifically focuses on analyzing the types of *illocutionary acts* used in the dialogues, since they represent how the book delivers philosophical and psychological arguments through language.

3. Dialogue

As Ellinor and Girard (2023) note, dialogue functions as both a bridge between past and present values and a process through which speakers construct shared meaning. In the study, dialogue refers to a conversation between a philosopher and a young man whose lively and realistic interactions, making it very suitable for study from the perspective of illocutionary acts.

4. The Courage to be Disliked

The Courage to be Disliked is one of the self-help books published by Ichiro Kishimi and Fumitake Koga, first published in Japanese in 2013 and later released in English in 2018. The book sets up dialogue with five nights of conversation between essentially a philosopher of Adlerian psychology and a young man who's struggling in life. Through the dialogue, the book presents Alfred Adler's idea on human behavior and relationship in a life, as debate exchange rather than as direct instruction.



CHAPTER II

LITERATURE REVIEW

A. Pragmatics

As a comprehensive study of language, linguistics examines its structure, meaning, and use in communication. Linguistics is a structured and scientific study of human language, focusing on how form, meaning, and context are interconnected. It is present in nearly all aspects of human communication in daily life (Akmal et al. 2017).

Pragmatics is closely related to macrolinguistics, which studies language within broader cultural and social contexts. While macrolinguistics provides a wider framework of societal influences on language, pragmatics specifically analyzes meaning and language use in interaction (Zulvany, 2020). The study focuses on pragmatic aspects, particular illocutionary acts in dialogues, as a key component of speech act theory that explains how utterances perform communicative actions.

A recent study by Jafari (2013) examined Oscar Wilde's *The Importance of Being Earnest* through Grice's cooperative principle to demonstrate how characters intentionally flout conversational maxims. In his study reveals that such strategic flouting not only creates humor but also acts as social critique. His study emphasize how speech act theory provides a valuable perspective for understanding the social roles of language in literary contexts.

Beyond literature, pragmatics has also found relevance in domains outside linguistics, such as artificial intelligence. Fried et al. (2023) argued that pragmatic insights can support the development of systems that are more context-sensitive and capable of cooperative interaction. The suggested that pragmatics is not limited to analyzing human communication in everyday or academic discourse but also plays an important role in shaping how technology interprets and responds to language. Taken together, these studies demonstrate that pragmatics offers a valuable framework for analyzing how language performs social and communicative functions.

B. Speech Acts

Speech act theory, a key idea in pragmatics, examines how utterances act as actions in communication. Instead of just for sharing information, speakers often use language to perform actions like *requesting*, *promising*, *threatening*, or *apologizing*. Austin (1962), first defined speech acts as utterances that not only convey information but also perform actions, and first introduced the idea that utterances can be viewed as actions rather than just statements of fact. For instance, when someone says “I promise to help you,” the speaker is not only producing words but also performing the act of making a promise. Similarly, when one says “I apologize,” the utterance itself functions as an act of apologizing.

Building on Austin’s foundation, Searle (1969, 1976) further developed speech act theory by classifying and systematizing the different types of acts that can be performed through language. He emphasized that every utterance has an illocutionary act, which reflects the speaker’s intention, and that speech acts operate

within shared social conventions. Searle's refinement of Austin's theory helped establish speech acts as a framework in pragmatics, allowing researchers to analyze how meaning and action are intertwined in communication.

Blanco (2010) provides a detailed perspective on a specific type of speech act, *commissives*, such as *promises* and *threats*. Instead of viewing promises and threats as opposites, he argues they are actually similar. The only difference is that a promise helps the listener, while a threat harms them. His analysis highlights that speech acts do not function in isolation but within wider social and conversational contexts, influenced by intentions and interpretations.

Rismayanti et al. (2021) investigated speech acts in the film *Five Feet Apart*. Their analysis revealed the presence of *locutionary*, *illocutionary acts*, and *perlocutionary effects*, with *illocutionary acts* emerging as the most dominant. *Representatives*, *directives*, *commissives*, and *expressives* were identified, while *declarations* were absent due to the lack of institutional authority in the storyline. Her finding demonstrates how *illocutionary acts* are crucial in shaping characters' intentions and interactions, underscoring the central role of context in determining the force of an utterance.

Nirmala (2019) examined classroom discourse and discovered the *representatives* and *directives* used by teachers and students to accomplish instructional and social interaction goals. Her study highlights how speech acts can be viewed as real functional devices in the communication and interaction framework, thereby supporting the notion that speech acts framework analysis

offers a good approach towards understanding meaning in various contexts, both formal and informal.

Speech acts analysis has also moved to analysis of patterns of discourse and communication on the internet and digital texts. For example, Grundlingh (2017) examined memes as speech acts and asserted that memes accomplish some illocutionary acts such as humor, criticism, and solidarity, taking the context and audience interpretation into account. By situating speech acts analysis in internet memes, her study demonstrates the use of such analysis in multimodal discourse and contemporary discourse.

All the aforementioned studies show the various contexts and frameworks within which communication can be studied using speech acts. Building on these studies, the current study examines illocutionary acts in the philosophical dialogues of *The Courage to Be Disliked*, a text type that has received little attention from a pragmatic.

C. Components of Speech Act

According to Austin (1962), a speech act consists of three components: the *locutionary act*, the *illocutionary act*, and the *perlocutionary act*.

1. Locutionary act

The *locutionary act* is the foundational component of speech act theory, first proposed by J. L. Austin (1962) in *How to Do Things with Words*. It refers to the act of producing a meaningful utterance, an act that conveys sense and reference through linguistic form. Austin divides the *locutionary act* into three distinct but related kind a few acts that are the *phonetic act*, the *phatic act*, and

the *rhetic act*. These three levels represent a progression from sound production to grammatical formation and, ultimately, to the construction of propositional meaning. These three stages describe how speech moves from mere sound production to meaningful communication. The *phonetic act* involves the articulation of recognizable sounds.

Elbah (2022) explains three levels of *locutionary acts*, emphasizing the sequential and interdependent nature. The *phonetic act* is the physical production of speech sounds, a necessary condition for any communication. The *phatic act* then transforms these sounds into syntactic and morphological conventions of a given language, enabling speakers to form coherent sentences. The *rhetic act* gives the utterance as a statement, question, or description. Understanding these three is crucial because each contributes differently to communication. The *phonetic* and *phatic* acts provide form, while the *rhetic act* provides meaning.

The three structures before indicate that *locutionary acts* are not basic, but are primary constituents to be considered in a pragmatic analysis. Yule (1996) and Levinson (1983) hold this argument by stating that a *locutionary act* is the literal propositional meaning of an utterance, for instance, “The door is open.” The speaker performs a *locutionary act* by stating a fact that is true or false and literal, the meaning can be assessed without *illocutionary* and *perlocutionary* parts.

Focuses on political discourse in *Anies Baswedan's presidential debate speech*, Handayani and Wibowo (2025) argue that *locutionary acts* are highly used to furnish basic, factual info and build credibility. Likewise, Salsabila et al. (2024) showed that *locutionary acts* in advertisements are to communicate straightforward and explicit information, which the persuasive *illocutionary acts* are built upon. All the studies confirm that the *locutionary act*, in fact, exists beyond a purely theoretical construct and is a practical tool, providing a sense of meaning in real language use.

2. Illocutionary act

The study of speech acts, first introduced by Austin (1962) is not merely producing sentences with certain meanings but also performing actions. He divided speech acts into three types, *locutionary acts*, the literal meaning of utterances, *perlocutionary effect*, the response created in the hearer, and *illocutionary acts*, which represent the speaker's intention. Among these, *illocutionary acts* emphasize that speaking is not merely about uttering words but about performing actions such as making *promises*, *giving orders*, or *expressing gratitude*.

Searle (1969) refined Austin's framework and developed a more systematic classification. He proposed five categories of *illocutionary acts*, *assertives (representatives)*, in which the speaker commits to the truth of the expressed proposition, such as stating or informing, *directives*, aimed at getting the hearer to do something, *commissives*, where the speaker commits to a future action, as in promising or offering, *expressives*, which convey the speaker's

feelings, such as thanking or apologizing, and *declaratives*, which change social or institutional reality through utterance, such as declaring a couple married. These categories remain highly influential and widely applied across pragmatic study.

Several studies have applied Searle's theory to explore *illocutionary acts* in various communicative settings. Yulian and Mandarani (2023) examined an *ESL classroom* and found that *directives* dominated the teacher's speech compared to *assertives*, *expressives*, and *commissives*. Their finding reflects how power dynamics and pedagogical goals shape *illocutionary* choices, with teachers relying heavily on *directives* to manage classroom interaction.

The dominance of certain *illocutionary acts* also appears in advertising discourse. Arrosid and Munandar (2018) studied *airline advertising slogans* and found that *assertives*, especially claims, constituted 70% of the data. This aligns with advertising's persuasive function, where slogans present information as factual to build trust and influence consumer behavior.

In the digital sphere, Anwar and Santuso (2015) examined *illocutionary acts in Instagram posts by @komik.grontol*. Their findings indicated that *directives*, *expressives*, and *assertives* were dominant, serving functions such as satirizing authority, mocking social behaviors, and raising audience awareness. Social media thus provides a contemporary space where *illocutionary acts* not only transmit information but also create engagement, humor, and critique.

Analyzing literary texts can also yield valuable insights into the study of *illocutionary acts*. Edel (2017) studied *Khaled Hosseini's And the Mountains Echoed* and remarked on the various illocutionary acts present in the text, including *assertives, directives, commissives, expressives, and declaratives*, among others. They recognized the importance of contextual factors, including the social hierarchy, age, educational attainment, and intimacy of the characters, in the selection and interpretation of illocutionary acts in the novel. In literature, the use of *illocutionary acts* transcends the purely linguistic dimension and contributes in no small measure to the construction of characters, cultural representation, and the advancement of the plot and theme of the narrative.

Religious discourse also depends on the use of illocutionary acts. In a study of *Nouman Ali Khan speeches*, Akmal et al. (2020) found four types of *illocutionary acts*, including *representatives, directives, commissives, and expressives*. They found that *representatives* predominated 63.22 over *directives* 29.75, with *commissives* 4.55 and *expressives* 2.48 being the least. Their findings that religious discourse predominantly utilizes *representatives* to communicate religion and religiosity, while *directives* serve to guide the audience, and include commands or prohibitions. *Commissives* serve as promises and warnings, while *expressives* convey praise or hope.

3. Perlocutionary effect

The concept of *perlocutionary acts* was first introduced by Austin (1962) as part of his tripartite distinction of speech acts: *locutionary*, *illocutionary*, and *perlocutionary*. While a *locutionary act* focuses on the production of meaningful utterances and an *illocutionary act* emphasizes the speaker's intention, a *perlocutionary act* refers to the effect an utterance has on the listener.

In Austin's words, *perlocutionary effects* are the "consequential effects upon the feelings, thoughts, or actions of the audience" that arise from saying something. For instance, the utterance "Close the window" not only functions as a directive but also may result in the hearer actually shutting the window. In this sense, *perlocutionary effects* highlight the performative dimension of language by examining not what speakers intend to do but rather what actually happens as a consequence of their words.

One of the main characteristics of *perlocutionary effects* is unpredictable. As Lorenzini (2020) argues, unlike illocutionary acts, which are conventional and relatively stable, *perlocutionary effects* are open for renegotiation and their effects cannot be fully anticipated. For example, an attempt to comfort someone might instead result in anger or frustration. This inherent uncertainty distinguishes *perlocutionary effects* from illocutionary ones, since the success of perlocutions does not depend solely on the speaker's performance but also on the listener's interpretation, emotional state, and social context. In short,

perlocutionary effects are less about the intention encoded in speech and more about the impact generated in real communication.

However, this feature also reveals the limitations of analyzing *perlocutionary effects*. Since their success or failure depends on factors external to the speaker's control, they are more difficult to study systematically compared to *illocutionary acts*. The effects produced by *perlocutionary effects*, such as *persuaded, inspired, or offended* cannot always be directly observed or measured, making them less predictable objects of analysis (Austin, 1962). Moreover, the same utterance may produce different *perlocutionary effects* on different listeners, or even on the same listener in different circumstances. This means that while *perlocutionary effects* are crucial in understanding language's social impact, their fluid and situational nature poses significant challenges for empirical research.

Despite these difficulties, a number of studies have attempted to examine perlocutionary acts in various contexts. Sholihatin (2019) investigated *illocutionary and perlocutionary* speech acts in defamation texts within family conversations conducted through social media groups. Her findings indicate that *perlocutionary effects* in defamation typically aim to make the target feel ashamed in public, showing how language can be used deliberately to produce psychological harm.

Apart from applied linguistics, the more philosophical approach to *perlocutionary effects* by Lorenzini (2020) concerned their moral aspect. He suggested that it is their moral outcome that constitutes responsibility for the speaker, having made utterances that can affect the audience beyond the speaker's control and prediction. These findings clearly demonstrate the significance of *perlocutionary effects* as complex abstractions in speech act theory. From the micropolitics of persuasion to intimidation, these acts reveal the hidden consequences of language.

D. Types of Illocutionary Act

Searle (1969) divided *illocutionary acts* into five categories based on their communicative purpose. These types show how speakers perform different actions through language. Each category is explained below with its function and example. This theory has become one of the most influential models in pragmatics and continues to be applied in linguistic, literary, and discourse analysis.

1. Assertives

According to Searle (1969), *assertive illocutionary acts* is how speakers describe, state, or report something that reflects their view of reality. These acts include forms such as *stating, telling, reporting, describing, suggesting, and explaining* (Yule, 1996). They use present tense verbs, and propositional content that expresses facts, opinions, or beliefs. For example: “*The world is round,*” and “*I know he is telling the truth.*”

Assertive acts are distinguished by their truth value and by the speaker's psychological stance of belief. The *illocutionary* point of *assertives* is to commit the speaker to the truth of what is being said (Searle, 1969). In discourse, *assertives* often appear in informative, argumentative, or persuasive contexts, where speakers attempt to convince others of a certain point of view.

Empirical studies have shown how assertive acts dominate in informational and persuasive discourse. For instance, a study by Izar et al. (2022) in the *Mata Najwa* talk show found five *assertive* subtypes: *selling, stating, suggesting, making proud, and reporting*, with telling being the most frequent. These functions helped speakers share their thoughts, explain facts, and help the audience understand what they were saying. *Assertive acts* are also common in educational, literary, and philosophical literature, when authors or presenters employ words to make claims, convey knowledge, and defend their points of view.

2. Directives

Directives are aimed at making the listener do something. This type expresses the speaker's desire for the hearer to take an action. For example: "Please close the door." and another example "Can you help me with this?".

A study by Rosyidah (2024) on *Directive Speech Acts Used by EFL Teacher in Classroom Interaction* revealed five main types of *directives*: *greeting, question, command, request, and prohibition*. Among these, *request* forms were the most frequently used, as teachers often needed to guide or involve students in classroom activities. These *directive acts* carried meanings

such as *inviting, ordering, reminding, directing, persuading, and reprimanding*, depending on the context and the speaker's intention. The study emphasized that *directives are* crucial in teaching contexts because they help maintain interaction, clarify tasks, and foster student engagement.

3. Commissives

Commissive speech acts are utterances that commit the speaker to a future course of action (Searle, 1969). They include acts such as *promising, offering, vowing, threatening, and volunteering*, all of which express the speaker's intention to perform an action in the future. This type is often marked by modal verbs such as *will, shall*, or by performative verbs like *promise, pledge*, or *swear*. These linguistic cues indicate the speaker's commitment and responsibility for an intended act. For example: "*We will make America great again.*"

Marklund's (2022) study found that the U.S. presidents use *commissive acts*, mainly in the form of promises, to establish unity and project leadership. His analysis showed that Republican presidents (e.g., Trump, Bush) use *commissives* more frequently than Democrats (e.g., Obama, Biden), often employing inclusive deixis (*we*) to foster solidarity and shared responsibility. This strategic use of *commissives* highlights their pragmatic role in constructing authority and commitment in political discourse.

4. Expressives

According to Searle (1969), *expressives* show how the speaker feels. They do not describe the world but reveal emotions such as happiness, gratitude, apology, anger, or sympathy. For example, utterances like “*I’m sorry,*” “*Congratulations,*” “*Thank you,*” or “*I’m so happy for you*” are expressive acts because they communicate feelings rather than factual statements.

Expressive acts are often accompanied by emotional tone, or positive/negative adjectives that reflect the speaker’s mood. These utterances can appear directly through performative verbs (*apologize, thank, congratulate*) or indirectly through tone and context. *Expressive acts* are important in maintaining social relationships because they strengthen empathy, politeness, and solidarity between interlocutors (Yule, 1996).

A recent study by Fadillah (2023) analyzed *expressive speech acts in WhatsApp conversations* and found that *expressives* serve both interpersonal and social functions, they reduce social distance and reinforce emotional connection between speakers. Her study also highlighted that even in written chats, *expressive acts* retain strong illocutionary force through emotive words, emoji, and repetition.

5. Declaratives

Declarative speech acts are changing a particular state or reality simply by being spoken. According to Searle (1969), *declaratives* are unique because the success of the utterance depends on the authority and context of the speaker. In other words, the act itself *creates* a new social or institutional reality once it

is performed. For examples: “*You are hereby sentenced to...*”, “*I now pronounce you husband and wife.*”, and “*You are out.*”

Declaratives usually appear in institutional or formal settings, where the speaker holds legitimate authority and often expressed in formal, direct, and statements using the simple present tense or performative verbs such as *declare*, *appoint*, *name*, or *sentence*. The function of declaratives is to make decisions, establish facts, or bring about new situations within the institutional framework.

A recent study by Simanjorang & Saragih (2024) analyzed *speech acts in courtroom verdicts uploaded to YouTube*. They found that *declaratives* occurred when judges announced verdicts or made official decisions, such as dismissing charges or assigning penalties. The utterance itself had performative power, it immediately changed the legal status of the defendant. *Declarative acts* are powerful linguistic tools that transform spoken language into institutional action. Their significance lies not in frequency but in their authority to bring about change through the act of speaking.

E. The Courage to be Disliked

The Courage to be Disliked is a book about a philosophical fiction text framed as self-improvement discourse through a semi-formal, dialogic style that blends academic reflection with accessible conversation between a philosopher and a young man discussing life, personal growth, and Adlerian psychology.

The Courage to Be Disliked is a philosophical self-help book written by Ichiro Kishimi and Fumitake Koga. The book was first published originally in Japan in 2013, and the English edition was released in 2018, followed by a revised

edition in 2024, published by Simon and Schuster. The book has 288 pages. It presents the principles of Adlerian psychology, a psychological approach developed by Alfred Adler, through a series of engaging dialogues between a philosopher and a young man (Kishimi & Koga, 2024).

Unlike another self-help books that rely on expository prose, *The Courage to Be Disliked* is written entirely in a dialogic format, where philosophical ideas are explored through questions and critical discussion. The book revolves around five nights of conversation between the philosopher and the youth, addressing central themes such as freedom, happiness, interpersonal relationships, an inferiority complex, and the courage to live authentically. According to Rara (2023), this dialogic style allows abstract Adlerian concepts to become accessible and relatable, enabling readers to connect philosophical reasoning with real-life experiences.

The core message of the book emphasizes that happiness comes from accepting oneself and taking responsibility for one's choices, rather than seeking approval from others. As Giray (2022) notes, the text challenges conventional beliefs about trauma, success, and validation, asserting that individuals can achieve true freedom only by detaching from the need to be liked. This idea embodies Adler's notion of *courage*, not the absence of fear, but the determination to live authentically despite potential disapproval.

The book's success was immediate and far-reaching. It became an international best-seller, translated into more than twenty languages, and received widespread critical attention in both academic and popular circles (Rara, 2023). Its conversational tone and philosophical clarity have inspired educators,

psychologists, and readers worldwide, positioning it as one of the most influential works in modern Japanese philosophy and self-help literature.

The study selects *The Courage to Be Disliked* as the object of study due to its unique dialogic structure, which provides rich material for pragmatic analysis. Each exchange between the philosopher and the youth contains multiple illocutionary acts such as *asserting, questioning, advising, persuading, and promising* that reveal communicative intentions and emotional dynamics. Therefore, the study aims to analyze how these *illocutionary acts* function to construct philosophical arguments and convey psychological insights throughout the dialogues.

F. The Interpersonal Functions of Illocutionary acts

Going beyond Searle's (1969) classification of *illocutionary acts*, particularly their pragmatic functions, requires an analysis of social and interpersonal aspects of discourse. Searle's classification of *illocutionary acts* shows what type of act is performed, yet fails to acknowledge the reason behind the choice of a particular illocutionary act in a particular context, and how this choice will function to fulfill a particular communicative purpose. To solve this problem, Leech (1983) develops the idea of *interpersonal rhetoric* and combines it with the taxonomy of *illocutionary acts*.

Leech (1983) offers such a theory through his concept of *interpersonal rhetoric*, which examines how *illocutionary acts* function in terms of their orientation toward social goals and the hearer's interests. In his study *Principles of Pragmatics*, Leech argues that the pragmatic of an utterance is not determined

solely by its illocutionary type but also by the social goal it serves and the relationship between speaker and hearer. He proposes that *illocutionary acts* can be categorized into four functional types: *collaborative*, *competitive*, *convivial*, and *conflictive*.

Table 1.
Category Interpersonal Function

Category	Definition	Examples in Speech Acts
Collaborative	The speaker's goal is neutral with respect to social goals, the act serves a shared informational or transactional purpose without imposing on the hearer's interests.	Asserting, Reporting, Explaining, Informing
Competitive	The speaker's goal conflicts with the hearer's social interest, the act imposes on or challenges the hearer in some way.	Commanding, Criticizing, Contradicting, Demanding
Convivial	The speaker's goal aligns with the hearer's interests, the act actively fosters positive interpersonal relations.	Praising, Thanking, Encouraging, Inviting
Conflictive	The speaker's goal directly opposes social harmony, the act is inherently anti-social and threatens the hearer's well being.	Threatening, Insulting, Accusing, Cursing

As shown in the table 1, the first category (*collaborative acts*), refers to *asserting, reporting, explaining, and informing*. They belong to this category because they primarily serve the shared informational or transactional purpose of the exchange. The *Competitive acts*, refers to illocutionary acts including *commanding, criticizing, and contradicting acts* in which the speaker imposes on or challenges the hearer in some way. The *Convivial acts*, refers to illocutionary

acts *Praising, thanking, and encouraging*. The *Conflictive acts*, refers to things such as *threatening, insulting, or accusing* (Leech, 1983).

Leech's theory is complemented by Yule's (1996) contextual approach to pragmatic interpretation, which emphasizes that the function of an *illocutionary act* cannot be fully determined from its form or type alone but must be interpreted in light of the specific *communicative context* in which it occurs. Yule (1996) argues that the pragmatic function of an utterance is co-constructed through contextual inference shaped by who is speaking, to whom, under what circumstances, and with what communicative purpose. This means that the same *illocutionary act* may carry different *interpersonal functions* in different contexts: a *commanding directive*, for instance, may function as competitive in one context and as collaborative in another, depending on the relationship between the interlocutors and the goals of the exchange.

The relationship between Searle's theory and Leech's interpersonal and Yule theory is therefore complementary rather than overlapping. Searle's (1969) theory answers the question of what type of act is being performed *assertive, directive, expressive, or commissive*. Leech's (1983) theory answers the question of how that act functions interpersonally whether it is *collaborative, competitive, convivial, or conflictive*. Yule's (1996) contextual approach answers the question of why that particular function arises in that specific communicative context. Together, these three theory provide the analytical foundation for a comprehensive pragmatic analysis that captures not only the type but also the interpersonal *function* and contextual significance of each *illocutionary act*.

The application of Leech's interpersonal framework alongside Searle's theory has been demonstrated in a number of prior studies. Zurriyati et al. (2023) applied both frameworks in their analysis of *illocutionary acts in Al-Ghazali's educational philosophy* and found that *collaborative acts* predominated, reflecting the informational and pedagogical orientation of philosophical discourse. Similarly, Yulian and Mandarani (2023) found in their analysis of *ESL classroom interaction* that while *directives* dominated at the classificatory level (Searle), many of these *directives* functioned as *collaborative acts* (Leech) rather than *competitive* ones, because they served the shared instructional goals of both teacher and students. These findings demonstrate that applying Leech's interpersonal categories alongside Searle's theory yields richer analytical insights than either framework alone.

In the context of the study, Leech's (1983) interpersonal function theory is applied alongside Yule's (1996) contextual approach to address the second research question, what are the interpersonal functions of the illocutionary acts found in the dialogues of *The Courage to Be Disliked?* By analyzing the interpersonal function of each illocutionary act identified through Searle's theory, the study aims to explain not only what communicative actions are performed in the dialogues but also how those actions function to shape the relational dynamics between the Philosopher and the Young man, and how they collectively serve to construct and convey the philosophical and psychological arguments of Adlerian psychology across the five nights of dialogue.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Design

The study uses a mixed-methods (Creswell & Clark, 2011) approach. For the research design the study use qualitative content analysis (QCA). Based on Schreier (2012), QCA is a method that classifies textual material into categories that are decided beforehand, then checks whether each category shows up. A coding frame consisting of two steps will be developed for this study. The first step is classification of illocutionary acts, using what type of act each utterance performs based on Searle's (1976). The second step is to determine how each act functions as interpersonal rhetoric between the two characters, using Leech's (1983) theory.

The study also uses Yule's (1996) contextual approach to interpret unclear utterances. The combination reflects what Alejandro and Zhao (2023) describe as a QCA-Discourse Analysis. It handles the large amount of data, while discourse analysis helps explain the meaning behind it.

Overall, the study remains a mixed-method. Because the classification results are reported descriptive using frequencies and percentage, but these figures serve only to summarize patterns within the coding frame, not for statistical hypothesis or conclusion. The interpretation of these patterns is based on contextual, qualitative reasoning throughout the study.

B. Object of the Study

The object of this study is the book *The Courage to Be Disliked* written by Ichiro Kishimi and Fumitake Koga. The book was originally published in Japan in 2013 and later translated into English in 2018, with a revised edition in 2024. It presents Adlerian psychology, the philosophy of individual psychology proposed by Alfred Adler, through a dialogic format between a philosopher and a young man.

The study focuses on the dialogues contained in the book as the primary data source. Each dialogue presents various *illocutionary acts* such as *asserting, questioning, advising, persuading, and promising*, which reflect both psychological and philosophical functions of language. The English edition of the book serves as the data reference, as it contains coherent and accessible textual data for the analysis of language.

This object was selected for its dialogic and argumentative format as it allows the examination of a form of natural linguistic exchange in a written form. The text's philosophical inquiries provide opportunities for identifying various forms of *illocutionary acts* as per Searle's (1976) classification, it serves well for pragmatic and discourse analysis.

C. Technique of Data Analysis

The data were analyzed through the textual and discourse pragmatic technique within the text studies framework. The analysis process followed the qualitative stages proposed by Alejandro and Zhao (2023), emphasizing systematic interpretation of language in context.

The steps are as follows:

1. Data Identification

The researcher identified all utterances in the dialogues that potentially contain illocutionary force. These utterances were extracted and coded for analysis.

2. Classification

The identified utterances were classified according to Searle's (1969) five categories of illocutionary acts: *assertives*, *directives*, *commissives*, *expressives*, and *declarations*.

3. Interpretation

Each utterance was interpreted in light of its context, focusing on speaker intention, hearer response, and the philosophical theme discussed.

4. Discourse Analysis

The classified data were analyzed to explain how the dialogues construct meaning, persuade, or challenge ideas through pragmatic strategies. This stage connects linguistic form (what is said) with communicative function (what is meant).

5. Drawing Conclusions

The findings were summarized by identifying the dominant types of illocutionary acts and explaining how these acts contribute to the philosophical and psychological arguments in the book.

CHAPTER IV

FINDING AND DISCUSSIONS

A. Findings

The study is organized into two research questions: the first one is what types of *illocutionary acts* were found in the dialogues of the book. This question is addressed through the application of Searle's (1969) theory of *illocutionary acts*. The second is what do the *illocutionary acts function interpersonally* in the dialogues of *The Courage to Be Disliked*. This question is analyzed using Leech's (1983) theory of *interpersonal rhetoric* and supported by Yule's (1996) *contextual approach* to pragmatic interpretation.

Four types of *illocutionary acts* were identified. They are *assertives*, *directives*, *expressives*, and *commissives*. The overall distribution of each type is presented in Table 2 below.

Table 2.
Total Illocutionary Acts

No.	Type of Illocutionary Acts	Segments	Percentage (%)
1.	Assertive	443	54.4%
2.	Directive	268	32.9%
3.	Expressive	80	9.8%
4.	Commissive	23	2.8%
Total		814	100%

As shown in table 2 the most dominant type is *assertives*, comprising 443 utterances (54.4%) of the total code, followed by *directives* with 268 utterances (32.9%), *expressives* with 80 utterances (9.8%), and *commissives* with 23 utterances (2.8%). The following subsections presents the findings for each type in detail,

followed by a discussion of their interpersonal functions based on Leech's (1983) framework.

1. Types of Illocutionary acts found in the book dialogue

This section addressed the first research question by presenting the types and frequencies of *illocutionary acts* identified in the dialogues. Each type is presented with sub-type distribution and representative examples drawn directly from the data.

a. Assertive Illocutionary Acts

Assertive illocutionary acts represent the most prevalent category within the collected data, accounting for 443 statements, which is 54.4% of the overall total. As indicated by Searle (1969), *assertives* require the speaker to uphold the validity of a statement and encompass various sub-types like *explaining, defining, confirming, and contradicting*, to name a few. The distribution of *assertive* sub-types is presented in Table 3.

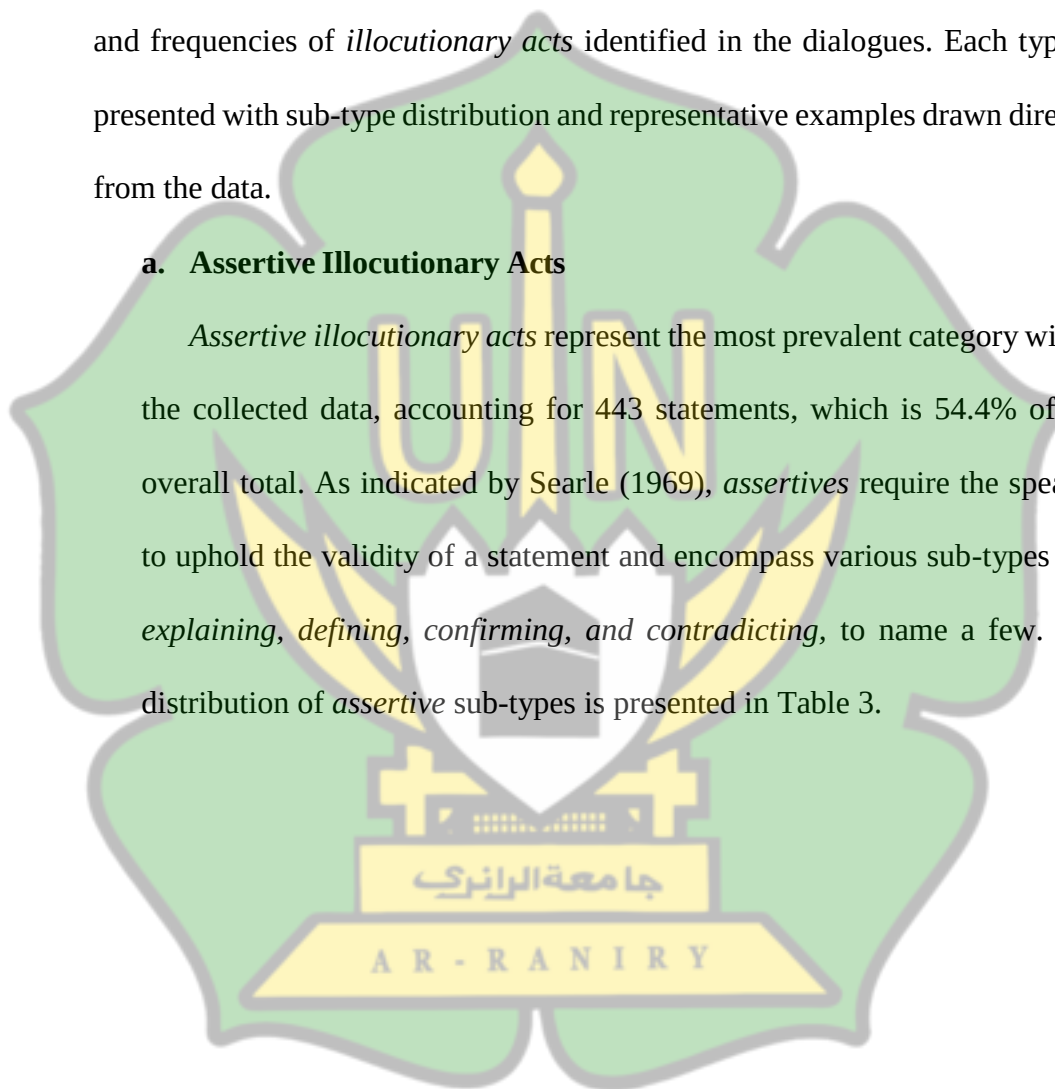


Table 3.
Distribution of Assertive acts Sub-Type

No	Type	Sub-Type	Total	Frequency
1	Assertive	Explaining	99	22.3%
		Claiming	69	15.6%
		Stating	42	9.5%
		Defining	28	6.3%
		Confirming	27	6.1%
		Evaluating	20	4.5%
		Reporting	19	4.3%
		Informing	16	3.6%
		Clarifying	11	2.5%
		Predicting	11	2.5%
		Agreeing	10	2.3%
		Concluding	10	2.3%
		Contradicting	9	2.0%
		Admitting	9	2.0%
		Interpreting	8	1.8%
		Insisting	8	1.8%
		Illustrating	6	1.4%
		Classifying	6	1.4%
		Arguing	6	1.1%
		Hypothesizing	4	0.9%
		Narrating	4	0.9%
		Generalizing	3	0.7%
		Comparing	3	0.7%
		Confessing	2	0.7%
		Correcting	4	0.5%
		Summarizing	4	0.5%
		Speculating	2	0.5%
		Describing	3	0.5%
TOTAL			443	100%

As shown in Table 3, the most dominant assertive sub-type is *explaining* (99 utterances), followed by *claiming* (69 utterances) and *stating* (42 utterances). These three sub-types collectively account for 47.4% of all *assertive acts*, indicating that

the dialogues are predominantly driven by the provision of explanation, the assertion of claims, and the statement of facts.

Table 4.
Assertive Acts

Data #5	
Speaker	The Philosopher (P)
Utterance	<i>"It is a completely new school of psychology that was established by the Austrian psychiatrist Alfred Adler at the beginning of the twentieth century. It is generally referred to as Adlerian psychology."</i>
Page	3
Type	Assertive
Sub-Type	Explaining

The segment in table 4 is identified as an *assertive* form of the *explaining* sub-type. The philosopher offers a thorough factual response to the youth's question. As outlined by Searle in 1976, *assertives* obligate the speaker to the truth of a proposition.

b. Directive Illocutionary Acts

Directive illocutionary acts constitute the second most significant category, consisting of 268 statements (32.9%) from the overall data set. As outlined by Searle (1976), directives refer to actions where the speaker seeks to have the listener undertake a specific task, encompassing various sub-type such as *asking*, *advising*, *commanding*, and others. The distribution of directive sub-types is presented in Table 5.

Table 5.
Distribution of Directive acts sub-Type

No	Type	Sub-Type	Total	Frequency
2	Directive	Asking	131	48.9%
		Advising	38	14.2%
		Seeking confirmation	22	8.2%
		Questioning	19	7.1%
		Suggesting	13	4.9%
		Requesting	13	4.9%
		Commanding	8	3.0%
		Instructing	8	3.0%
		Encouraging	4	1.5%
		Inviting	3	1.1%
		Seeking clarification	1	0.4%
		Reminding	1	0.4%
		Prohibiting	1	0.4%
		Urging	1	0.4%
		Warning	5	1.9%
			268	100%

As illustrated in Table 5, the sub-type of *asking* stands out as the most common type of directive, accounting for 131 instances close to fifty percent of all directive behaviors. Next in frequency *advising*, which occurs 38 times, followed by *seeking information* with 22 instances. The prevalence of *asking* underscores the conversational framework of the book, where the Youth Primarily leads the dialogue through inquiries. The following data representative *directive act*:

Table 6.
Directive Acts

Data #1	
Speaker	The Philosopher (P)
Utterance	<i>"There's no need to hold back."</i>
Page	54
Type	Directive
Sub-Type	Encouraging

The segment above mentioned is categorized as a *directive act*, the philosopher encourages the Youth to express himself openly without fear and guides the Youth toward a greater involvement in the philosophical conversation. According to Searle (1969), *directives* seek to prompt the listener to take a specific action. The Philosopher urges the Youth to let go of his hesitations and engage more fully.

c. Expressive Illocutionary Acts

Expressive illocutionary acts were found in 80 segments, making up 9.8% of the overall dataset. Based on Searle (1969), *expressive acts* reflect the speaker's emotional response to a situation or assertion and encompass categories such as *criticizing*, *complaining*, *praising*, and *agreeing*. The distribution of expressive sub-types is presented in Table 7.

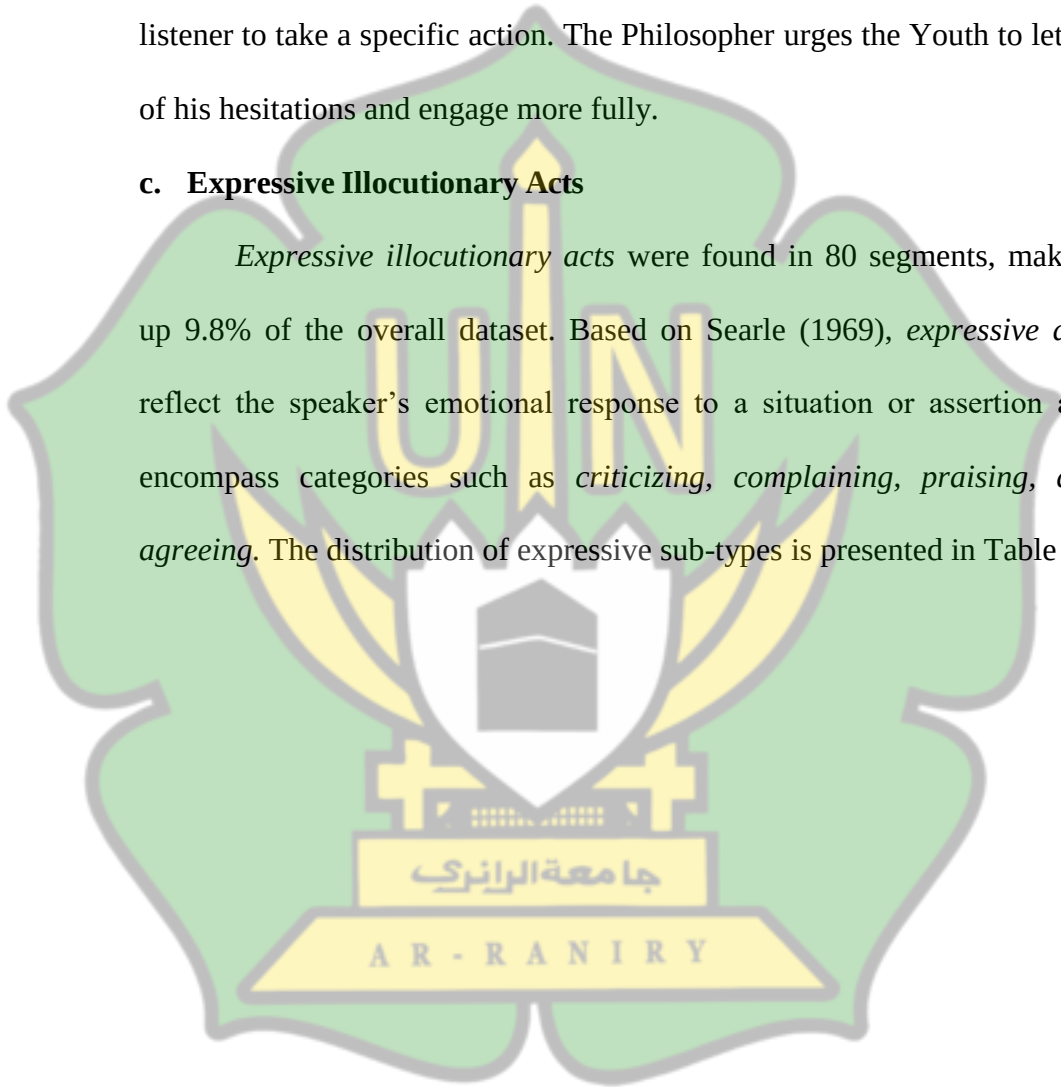


Table 7.
Distribution of Expressive Sub-Type

No	Type	Sub-Type	Total	Frequency
3	Expressive	Criticizing	11	13.8%
		Complaining	8	10.0%
		Rejecting	6	7.5%
		Agreeing	9	7.5%
		Praising	4	5.0%
		Acknowledging	5	5.0%
		Disbelief	4	5.0%
		Confusion	3	5.0%
		Surprise	3	3.8%
		Disagreeing	3	3.8%
		Regretting	2	3.8%
		Lamenting	2	2.5%
		Shock	3	2.5%
		Interest	3	2.5%
		Insulting	2	2.5%
		Anxiety	2	2.5%
		Sadness	2	2.5%
		Joking	1	1.3%
		appreciation	1	1.3%
		hope	1	1.3%
		desire	1	1.3%
		Apologizing	1	1.3%
		Thanking	1	1.3%
TOTAL			80	100%

In Table 7, *criticizing* is the most dominant expressive sub-type (11 utterances), followed by *complaining* (8 utterances) and *rejecting* and *agreeing* (6 utterances). Notably, negative *expressives* such as *criticizing*, *complaining*, and *rejecting* collectively outnumber positive *expressives* such as *agreeing* and *praising*, reflecting the Youth's initial strong resistance to Adlerian philosophy throughout the dialogues. The following data illustrates a representative *expressive act*:

Table 8.
Expressive Acts

Data #3	
Speaker	The Youth (Y)
Utterance	<i>“Ha! Now you’re really pushing it.”</i>
Page	32
Type	Expressive
Sub-Type	Criticizing

The segment above falls under the category of an expressive act that is a form of the *criticizing* sub-type. The Youth expresses his feelings of frustration and a negative assessment of the Philosopher’s reasoning. According to Searle (1969), *expressives* reflect the mental condition of the speaker. In this case, the Youth’s strong emotional opposition to the philosophical assertions being made.

d. Commissives Illocutionary Acts

Commissive illocutionary acts represent the smallest category, accounting for 23 segments, which is 2.8% of the overall dataset. As noted by Searle in 1969, *commissives* commit the speaker to take a specific action in the future and consist of various sub-types, including *committing*, *promising*, *refusing*, and *expressing intention*. The distribution of *commissive* sub-types is presented in Table 9.

Table 9.
Distribution of Commissive Act Sub-Types

No	Type	Sub-Type	Total	Frequency
4	Commissive	Expressing Intention	8	30.4%
		Refusing	5	21.7%
			4	17.4%
		Promising	2	13.0%
		Offering	2	8.7%
		Threatening	1	4.3%
		Accepting	1	4.3%
TOTAL			23	100%

As illustrated in Table 9, *intention* constitutes the most common type of commissive sub-type (8 utterance), *refusal* (5 utterance) and *committing* (4 utterance). The dominance of *expressing intention* and *refusing* reflects the tentative and negotiated nature of commitment in the dialogues, both characters signal their future orientations while also maintaining boundaries.

The following data provides an example of a *commissive act*:

Table 10.
Commissive Acts

Data #2	
Speaker	Philosopher (P)
Utterance	"I am translating a work by Plato at the moment, and I expect to spend the rest of my life studying classical Greek thought."
Page	3
Type	Commissive
Sub-Type	Committing

The segment identified as a *commissive act* belonging to the philosopher can be interpreted as the Philosopher pledging himself to a lifelong commitment to the exploration of classical philosophy, thereby establishing his intellectual

reliability and philosophical perspective right from the beginning of the conversation. According to Searle (1976), *commissives* bind the speaker to a forthcoming action. In this instance, the Philosopher's pledge helps to frame him as a genuine and devoted participant in the discussion.

2. Interpersonal Function of Dialogue in the Book

This section presents the findings for the second research question by identifying the interpersonal functions of the illocutionary acts found in the dialogues of *The Courage to Be Disliked*. The analysis applies Leech's (1983) *interpersonal rhetoric* theory, which categorizes illocutionary acts into four functional types, there is *collaborative*, *competitive*, *convivial*, and *conflictive*. Yule's (1996) *contextual approach* is applied to explain how the communicative context of each utterance shapes its interpersonal function. Each sub-section presents the Leech classification for each *illocutionary act* type, followed by representative data and a link to relevant previous studies.

a. Interpersonal Function of Assertive Acts

The 443 assertive acts identified in the data were analyzed according to Leech's (1983) four categories of *interpersonal function*. The distribution of interpersonal *functions within assertive acts* is presented in Table 11 below.

Table 11.

Distribution of Interpersonal Functions in Assertive Acts

No.	Leech Category	Assertive Sub-types Included	Frequency	%
1	Collaborative	Explaining, Claiming, Stating, Defining, Confirming, Evaluating, Reporting, Informing, Clarifying, Predicting, Agreeing, Concluding, Interpreting, Illustrating, Classifying, Hypothesizing, Narrating, Generalizing, Comparing, Describing, Summarizing, Correcting, Speculating	381	86.0%
2	Competitive	Contradicting, Disagreeing, Insisting, Arguing, Confessing, Admitting, Challenging, Criticizing, Complaining	59	13.3%
3	Convivial	Agreeing (emotive)	3	0.7%
4	Conflictive	—	0	0%
Total			443	100%

As shown in Table 11, the majority of assertive acts function as *collaborative* (381 utterances, 86.0%), reflecting the informational and philosophical construction purpose of the Philosopher's discourse. *Competitive assertives* account for 59 utterances (13.3%), predominantly produced by the Youth through sub-types such as *contradicting, disagreeing, and insisting*. No *conflictive assertives* were identified, indicating that despite the intensity of the philosophical debate, the dialogue maintains a fundamentally cooperative communicative orientation.

The following data illustrates the most frequent collaborative assertive in the data:

Table 12.

Interpersonal Functions in Assertive Acts (Collaborative)

Data #5	
Speaker	The Philosopher (P)
Utterance	<i>"It is a completely new school of psychology that was established by the Austrian psychiatrist Alfred Adler at the beginning of the twentieth century. It is generally referred to as Adlerian psychology."</i>
Page	3
Illocutionary Type	Assertive
Sub-type	Explaining
Leech (1983)	Collaborative

The segment above demonstrates a collaborative *assertive* in which the Philosopher provides a factual explanation of Adlerian psychology in response to the Youth's opening inquiry. As Leech (1983) *collaborative* acts are those in which the speaker's communicative goal is neutral with respect to social goals serving a shared informational purpose without imposing on the hearer's interests. Yule (1996) further explains that the pragmatic function of this explaining act is shaped by its context, produced at the opening of the first night, this utterance establishes the philosophical foundation upon which all subsequent dialogue rests, making it not merely informative but discursively foundational.

The following data illustrates a representative *competitive assertive*.

Table 13.

Interpersonal Functions in Assertive Acts (Competitive)

Data #7	
Speaker	Youth (Y)
Utterance	<i>"I'm sorry, but that's completely out of the question."</i>
Page	8
Illocutionary Type	Assertive
Sub-type	Contradicting
Leech (1983)	Competitive

The table above illustrates a competitive *assertive* in which the Youth directly contradicts the Philosopher's claim. As Leech (1983) defines, *competitive acts* are those in which the speaker's goal conflicts with the hearer's communicative interests. The Youth's *contradicting act* serves to oppose the Philosopher's argument, generating the dialectical tension that drives the philosophical inquiry forward. The Youth's contradicting acts are concentrated in the earlier nights of dialogue, when his resistance to Adlerian psychology is most pronounced, and subside as the dialogue progresses.

The finding is consistent with Akmal et al. (2020), who found that *assertives* (which they term "representatives") constituted the dominant *illocutionary* type (63.22%) in their analysis of *Nouman Ali Khan's religious speeches*, confirming that *assertives* are the primary vehicle of philosophical and ideological discourse. However, a key difference exists Akmal et al. (2020) analyzed a monologic text in which *assertives* functioned predominantly in one direction from speaker to audience. In the study, *assertives* are distributed between both the characters, creating a dialogic assertive dynamic in which *collaborative* and *competitive assertives* interact to produce philosophical meaning.

This dialogic dimension is not present in Akmal et al.'s findings and represents a key contribution of the present study to the understanding of assertive acts in philosophical discourse. Furthermore, Zurriyati et al. (2023) found that *collaborative* acts predominated in *Al-Ghazali's educational philosophy*, which aligns directly with the present finding that 86.0% of

assertive acts in *The Courage to Be Disliked* function as *collaborative* suggesting that *collaborative assertives* are a defining feature of philosophical discourse across different cultural and textual traditions.

b. Interpersonal Function of Directive Acts

The 268 *directive* acts identified in the data were analyzed according to Leech's (1983) four categories. The distribution is presented in Table 14 below.

Table 14.
Distribution of Interpersonal Functions in Directive Acts

No.	Leech Category	Directive Sub-types Included	Frequency	%
1	Competitive	Asking, Questioning, Commanding, Warning, Prohibiting	164	61.2%
2	Collaborative	Advising, Instructing, Requesting, Reminding, Seeking clarification, Seeking confirmation	84	31.3%
3	Convivial	Encouraging, Inviting, Suggesting, Urging	20	7.5%
4	Conflictive	—	0	0%
Total			268	100%

As shown in Table 14, *competitive directives* constitute the largest functional category (164 utterances, 61.2%), predominantly driven by the Youth's *asking* acts (131 utterances). *Collaborative directives* account for 84 utterances (31.3%), reflecting the Philosopher's advising and instructing acts. *Convivial directives* (20 utterances, 7.5%) are represented by the Philosopher's encouraging and inviting acts. No *conflictive directives* were identified.

The following data illustrates the most dominant *competitive directive*:

Table 15.

Interpersonal function Directive acts (Competitive)

Data #4	
Speaker	Youth (Y)
Utterance	"If you say that people are not driven by past trauma, then how do you <i>explain</i> the relationship between a person's past and their present?"
Page	8
Illocutionary Type	Directive
Sub-type	Asking
Leech (1983)	Competitive

The segment above illustrates a competitive directive in which the Youth challenges the Philosopher through a probing question. As Leech (1983) defines, *competitive* acts are those in which the speaker's goal conflicts with the hearer's communicative interests. The Youth's asking act is not a genuine request for information as Yule (1996) explains, its pragmatic function in context is to expose what the Youth perceives as an inconsistency in the Philosopher's argument, making it a rhetorical challenge rather than a collaborative inquiry. This competitive asking function is what drives the philosophical dialectic of the book, each question forces the Philosopher to elaborate and defend his position more fully.

The following data illustrates a representative *convivial directive*:

Table 16.

Interpersonal Functions in Directive Acts (Convivial)

Data #1	
Speaker	Philosopher (P)
Utterance	"There's no need to hold back."
Page	54
Illocutionary Type	Directive
Sub-type	Encouraging
Leech (1983)	Convivial

The segment demonstrates a *convivial directive* in which the Philosopher actively fosters positive interpersonal relations by inviting the Youth to speak without hesitation. As Leech (1983) defines, convivial acts are those in which the speaker's goal aligns with the hearer's social interests. Yule (1996) adds this encouraging act appears at a moment when the Youth has shown reluctance to continue, making it pragmatically significant, the Philosopher uses it to rebuild the communicative openness necessary for philosophical dialogue to proceed.

This finding differs from Yulian and Mandarani (2023), who found that directives in ESL classroom interaction predominantly functioned as collaborative acts, because teachers used them to serve the shared instructional goals of the class. In their study, by contrast, the Youth way challenging questions rather than collaborative instructional purposes. This difference reflects the fundamental distinction between a pedagogical setting (Yulian & Mandarani, 2023), where directives serve cooperative educational goals, and a philosophical dialogue setting, where directives, particularly the Youth's *asking* acts, serve as instruments of critical interrogation. Similarly, Rosyidah (2024) found that requests were the most frequent *directive* subtype in classroom interaction, whereas the study reveals that dominant acts of *questioning* reflect how power dynamics and specific discourse goals shape the communicative purpose of *directives*.

c. Interpersonal Function of Expressive Acts

Expressive acts identified 80 in the data were analyzed according to Leech's (1983) four categories. The distribution is presented in Table 17.

Table 17.

Distribution of Interpersonal Functions in Expressive Acts

No.	Leech Category	Expressive Sub-types Included	Frequency	%
1	Competitive	Criticizing, Complaining, Rejecting, Expressing disbelief, Expressing confusion, Disagreeing, Lamenting, Insulting, Expressing shock, Expressing anxiety, Expressing sadness	47	58.8%
2	Convivial	Praising, Agreeing, Acknowledging, Thanking, Apologizing, Greeting, Expressing appreciation, Expressing hope, Expressing amusement, Expressing interest, Joking	27	33.8%
3	Collaborative	Expressing surprise, Hesitating, Expressing feeling, Expressing desire, Admitting	6	7.5%
4	Conflictive	—	0	0%
Total			80	100%

As shown in Table 17, *competitive expressives* constitute the dominant category (47 utterances, 58.8%), reflecting the Youth's predominantly negative emotional responses to the Philosopher's arguments. *Convivial expressives* account for 27 utterances (33.8%), representing the positive emotional exchanges that emerge particularly in the later nights of dialogue. *Collaborative expressives* (6 utterances, 7.5%) include emotionally neutral acts such as hesitating and expressing surprise. No *conflictive expressives* were found.

The following data illustrates a representative competitive expressive:

Table 18.

Interpersonal Functions in Expressive Acts (Competitive)

Data #3	
Speaker	Youth (Y)
Utterance	<i>"Ha! Now you're really pushing it."</i>
Page	32
Illocutionary Type	Expressive
Sub-type	Criticizing
Leech (1983)	Competitive

The segment above *competitive expressive* in which the Youth expresses emotional frustration and critical disapproval of the Philosopher's argument. As Leech (1983) defines, competitive acts conflict with the hearer's communicative interest the Youth's criticism directly opposes the Philosopher's goal of presenting Adlerian psychology as philosophically credible. Following Yule (1996) contextual approach, the *competitive* expresses a moment of peak emotional resistance in the first night, signaling that the Philosopher's preceding *assertive* has succeeded in disrupting the Youth's prior belief framework, a disruption that is a necessary precondition for philosophical transformation.

The following segment illustrates a representative convivial expressive from the later stages of the dialogue:

Table 19.

Interpersonal Functions in Expressive Acts (Competitive)

Data #6	
Speaker	Philosopher (P)
Utterance	<i>"That is a good order."</i>
Page	206
Illocutionary Type	Expressive
Sub-type	Praising
Leech (1983)	Convivial

The segment above demonstrates a *convivial expressive* in which the Philosopher praises the Youth's ideas. As Leech (1983) defines, convivial acts actively foster positive interpersonal relations and align with the hearer's social interests. Following (Yule, 1996) contextual approach, this praising act appears in night 4 significantly later than the Youth's competitive expressions in the first night, marking a key moment in the gradual relational shift from competitive tension to convivial collaboration. The path from competitive to *convivial expressives* across the five nights constitutes the Youth's psychological transformation.

This finding extends the work of Supri and Rahmatiany (2021), who found that *expressive illocutionary acts* primarily function to convey the speaker's psychological state. The study confirms this function but adds a significant dimension in *The Courage to Be Disliked*, expressive acts do not merely reflect static emotional states but from *competitive* negative expressives in the early nights to *convivial* positive expressives in the later nights. The transformative function of *expressive acts* is not addressed in Supri and Rahmatiany's (2021) analysis, which examined expressives in a static communicative context. Similarly, Maíz-Arévalo (2017) found that *expressive acts* in educational e-chats predominantly served *convivial* functions, which contrasts with the study finding that competitive *expressives* dominate (58.8%). This difference reflects the distinct communicative context while educational e-chats are oriented toward cooperative social interaction, the philosophical dialogue in *The Courage to Be Disliked* is structured around intellectual conflict and gradual resolution.

d. Interpersonal Function of Commissive Acts

The 23 *commissive acts* identified in the data were analyzed according to Leech's (1983) four categories. The distribution is presented in Table 20.

Table 20.
Distribution of Interpersonal Functions in Commissive Acts

No.	Leech Category	Commissive Sub-types Included	Frequency	%
1	Collaborative	Expressing Intention, Committing, Accepting	12	52.2%
2	Competitive	Refusing, Threatening	6	26.1%
3	Convivial	Promising, Offering	5	21.7%
4	Conflictive	—	0	0%
Total			23	100%

As shown in Table 20, *collaborative commissives* are the most frequent (12 utterances, 52.2%), driven predominantly by the Youth's expressing intention acts. *Competitive commissives* account for 6 utterances (26.1%), represented by the Philosopher's refusing acts. *Convivial commissives* account for 5 utterances (21.7%), represented by the Philosopher's *promising* and *offering* acts. No *conflictive commissives* were found.

The following segment illustrates a representative *competitive commissive*:

Table 21.

Interpersonal Function of Commissive Acts (Competitive)

Data #10	
Speaker	Philosopher (P)
Utterance	"But I will not cure it."
Page	46
Illocutionary Type	Commissive
Sub-type	Refusing
Leech (1983)	Competitive

The segment above demonstrates a *competitive commissive* in which the Philosopher refuses to fulfill the Youth's expectation of conventional therapeutic assistance. As Leech (1983) defines, *competitive* acts conflict with the hearer's social interests. This refusal directly opposes what the Youth expects from the Philosopher. However, following Yule (1996), the pragmatic function of this act must be interpreted in context, the Philosopher's refusal is not an act of hostility but a deliberate pedagogical strategy that operationalizes the Adlerian principle of task separation redirecting the dialogue toward the Youth's individual responsibility for his own psychological transformation.

The following data illustrates a representative *convivial commissive*:

Table 22.

Interpersonal Function of Commissive Acts (Collaborative)

Data #2	
Speaker	Philosopher (P)
Utterance	"I am translating a work by Plato at the moment, and I expect to spend the rest of my life studying classical Greek thought."
Page	3
Illocutionary Type	Commissive
Sub-type	Committing
Leech (1983)	Collaborative

The segment demonstrates a *collaborative commissive* in which the Philosopher commits to a lifelong dedication to philosophical inquiry. As Leech (1983) defines, *collaborative* acts serve a shared purpose without imposing on the hearer's interests. Following (Yule, 1996) in this context, the Philosopher's committing act functions to establish his scholarly credibility at the opening of the dialogue, positioning him as a sincere and authoritative interlocutor, a relational positioning that is essential for the subsequent five nights of increasingly challenging philosophical exchange.

This finding is consistent with Marklund (2023), who found that *commissive acts* in presidential inaugural addresses function to build relational credibility and establish commitment between speaker and audience. The study confirms this function: the Philosopher's *committing* and *promising* acts (*convivial commissives*)

build the relational trust that makes the Youth's gradual philosophical transformation possible. However, unlike Marklund's context in which *commissives* are produced by a single authoritative speaker to a mass audience the *commissives* in *The Courage to Be Disliked* are distributed between two interlocutors and carry a bidirectional significance. The Youth's expressing intention acts (the most frequent *commissive* sub-type at 30.4%) are particularly notable represent the Youth's tentative and progressive commitment to engaging with Adlerian ideas, a function that has no parallel in Marklund's monologic political context and which is unique to the dialogic philosophical genre of the book.

The overall distribution of Leech's (1983) *interpersonal functions* across all four illocutionary act types is summarized in Table 23.

Table 23.

Distribution of Interpersonal Functions across all Illocutionary Act Types

Illocutionary Type	Collaborative	Competitive	Convivial	Conflictive	Total
Assertive (443)	381 (86.0%)	59 (13.3%)	3 (0.7%)	0 (0%)	443
Directive (268)	84 (31.3%)	164 (61.2%)	20 (7.5%)	0 (0%)	268
Expressive (80)	6 (7.5%)	47 (58.8%)	27 (33.8%)	0 (0%)	80
Commissive (23)	12 (52.2%)	6 (26.1%)	5 (21.7%)	0 (0%)	23
Total	483 (59.3%)	276 (33.9%)	55 (6.8%)	0 (0%)	814

As shown in Table 23, *collaborative acts* constitute the most frequent interpersonal function overall (483 utterances, 59.3%), followed by *competitive acts* (276 utterances, 33.9%) and *convivial acts* (55 utterances, 6.8%). No *conflictive acts* were identified across any of the four *illocutionary act* types.

B. Discussion

1. Types of Illocutionary Acts

The findings reveal that *assertive* and *directive* acts together account for 87.3% of everything found in the dialogues (Table 2). That is a big majority about how *The Courage to be Disliked* is built to tell something important. The philosopher's dominated by *assertives*, with the sub-types *explaining*, *claiming*, and *stating* covered half of the category (Table 3), and the Youth's dominated by *directives*, especially asking (Table 5). The philosopher explains and the Youth questions, that is make engine in the whole book.

The study fits with what Searle (1969) describes as the communicative purpose of *assertives*, which is to commit the speaker to the truth of proposition. The book built to teach Adlerian psychology through dialogue needs a character willing to make that commitment show up, and the philosopher is written to do that. The dominance of *directives* on the Youth's side works in the opposite

direction, the Youth is written as someone who constantly asks, which positions him more as an interlocutor pressing for justification.

2. Interpersonal Function of Illocutionary Acts

In the table 22 shows that *collaborative* acts dominate the overall interpersonal function of the dialogues (483 utterances, 59.3%), well ahead of *competitive* acts (33.9%) and *convivial* acts (6.8%), with *conflictive* acts entirely absent. Based on the findings, distribution could simply mean the conversation is polite. However, looking back at the study, a specific pattern stands out.

Assertive acts collected *collaborative* (86.0%, Table 11), which makes sense, the Philosopher is not trying to win an argument against the Youth, he is trying to build a shared knowledge. *Directive* acts run in the opposite direction, with 61.2% of them functioning competitively (Table 14), almost the whole by the Youth's *asking* sub-type. This is an interesting finding, because it means the Youth's questions are not neutral requests for information. Several of them, as the segment level analysis shows (Table 15), function pragmatically as challenges rather than genuine inquiries, consistent with Yule's (1996) point that the *interpersonal function* of an utterance depends on its context rather than its grammatical form. A question in the book can carry the same interpersonal weight as a direct disagreement.

It makes the two research questions connect. Looking only at type frequency, the dominance of *assertive* and *directive* acts indicates a one-way, kind of teacher-to-student dialogue. Once interpersonal function is factored in, the Philosopher's *assertives* build consensus while the Youth's *directives*

contest it, and both forces run through the same 814 segments at the same time. What keeps the exchange from tipping into open conflict is that not a single *conflictive* act was recorded across any of the four *illocutionary* types (Table 22). Disagreement in the dialogue from the book is *contradicting*, *questioning*, *criticizing*, but never crosses into outright hostility.

The *expressive* data reinforces this reading. Early in the dialogue, the Youth's *expressives* collected *competitive*, *frustration*, *criticism*, *disbelief* (Table 18), while later *expressives* shift toward *convivial* acts such as *praising* (Table 19). Reading the five nights of the book, that shift appears to be more like the book's argument playing out through the Youth's own language, giving way to acceptance, without a single moment of outright conflict along the way.



CHAPTER V

CONCLUSION

A. Conclusion

The study set out to examine the illocutionary acts manifested in the dialogues of *The Courage to Be Disliked* by Ichiro Kishimi and Fumitake Koga, addressing two research questions: first, what types of illocutionary acts are found in the dialogues, and second, how these acts function interpersonally between the characters. Based on the analysis of 814 segments from the data set using Searle's (1976) classification of *illocutionary acts* and Leech's (1983) framework of *interpersonal function*, and Yule's (1996) contextual approach, the following conclusions are drawn.

With regard to the first research question, the findings show that all five types of *illocutionary acts* proposed by Searle (1976) are present in the dialogues, with *assertive* acts being the most dominant (54.4%), followed by *directive* (32.9%), expressive (9.8%), *commissive* (2.8%), and *declarative* acts, which were not identified in the data. The predominance of *assertive* acts, particularly the sub-types *explaining* and *claiming*, reflects the instructional and dialogic structure of the text, in which the Philosopher is positioned as the primary bearer of Adlerian psychological knowledge.

The speaker distribution analysis further demonstrates that this dominance is not merely a function of the Philosopher producing more utterances, but reflects a deliberate discursive strategy, as the Philosopher accounts for 72.7% of all assertive acts specifically. *Directive* acts, although nearly balanced in frequency

between the two characters, differ qualitatively, the Philosopher's *directives* function predominantly as guidance (*advising, instructing*), while the Youth's *directives* function predominantly as inquiry (*asking, requesting*).

With regard to the second research question, the findings show that *collaborative* acts constitute the *dominant interpersonal function* across the dialogues (59.3%), followed by *competitive* (33.9%), *convivial* (4.0%), and *conflictive* acts, which were entirely absent from the data. The findings indicate that despite the intensity and critical nature of the philosophical exchange between the Philosopher and the Youth, the dialogue remains fundamentally cooperative rather than dialectical in its interpersonal orientation.

The finding directly substantiates the central thematic argument of the source text, namely that genuine psychological change occurs within an Adlerian horizontal relationship founded on mutual respect rather than hierarchical authority. The study further reveals an asymmetry between the two speakers' interpersonal profiles, the Philosopher's *assertive* dominance functions overwhelmingly collaboratively, whereas the Youth's *expressive* acts, though comparatively few in number, function predominantly competitively, suggesting that emotional resistance, rather than propositional disagreement, is the primary vehicle of dialectical tension in the dialogue.

Taken together, the findings for both research questions converge on the conclusion that *illocutionary type* and *interpersonal function* are analytically distinct yet interrelated dimensions of meaning. The dominance of *assertive* and *directive* acts does not, in the dialogue, indicate a hierarchical or competitive mode of discourse, but is instead channeled toward collaborative ends.

The study thereby confirms, within the context of a contemporary philosophical dialogic text, Searle's (1969) and Leech's (1983) theoretical proposition that the type and the *interpersonal function* of an *illocutionary act* must be examined in order to capture the full pragmatic complexity of dialogic communication, and contributes a genre specific case, the popular philosophical dialogue, to the broader body of pragmatic study on speech acts.

B. Suggestion

Based on the findings, discussion, and limitations encountered during the course of the study, the following suggestions are offered. For future authors, the study is limited to a single literary text and to Searle's (1969) speech acts and Leech's (1983) interpersonal rhetoric theory, future studies are recommended to apply the same theory to other works within the same self-help or philosophical dialogue genre, such as the sequel *The Courage to Be Happy*, in order to determine whether the patterns identified here, particularly the dominance of *collaborative assertive acts*, hold consistently across the genre or are specific to the dialogue. Future authors may also consider incorporating additional pragmatic dimensions, such as politeness strategies or face-threatening acts, to provide a more

comprehensive account of the interpersonal dynamics in philosophical dialogic texts.

For students and lecturers, the findings of the study may serve as material for teaching the practical application of Searle's (1969) and Leech's (1983) theories, particularly in illustrating how *illocutionary* type and *interpersonal function* must be analyzed as distinct yet interacting dimensions of meaning, rather than assumed to correlate directly, as demonstrated by the case of *assertive* acts functioning collaboratively rather than competitively in the study.

For general readers and practitioners interested in Adlerian psychology, the findings offer a linguistic perspective on how horizontal, non-hierarchical relationships, central to Adler's theory of psychological well-being are constructed and sustained through specific communicative strategies, namely the predominance of *collaborative assertive* and *directive* acts, providing a model of how philosophical or therapeutic dialogue can convey authority without resorting to competitive speech.

Methodologically, future authors undertaking manual pragmatic coding of large datasets are advised to standardize sub-type labels and conduct reliability checks prior to final data compilation, as inconsistencies in coding categories, such as variations in capitalization or near-duplicate labels, were identified during the data verification stage of this study and required correction before the findings could be reported with confidence.

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 KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH NOMOR: 1477 TAHUN 2026 TENTANG: PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA DENGAN RAHMAT TUHAN YANG MAHA ESA	
DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH	
Menimbang	a. bahwa untuk kelancaran bimboing skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh maka dipandang perlu menunjuk pembimbing skripsi; b. bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cukup dan mampu untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa; c. bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh,
Mengingat	1. Undang-Undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional; 2. Undang-Undang Nomor 14 Tahun 2005, tentang Guru dan Dosen; 3. Undang-Undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi; 4. Peraturan Presiden Nomor 74 Tahun 2012, tentang perubahan atas peraturan pemerintah RI Nomor 23 Tahun 2005 tentang pengelolaan keuangan Badan Layanan Umum; 5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi; 6. Peraturan Presiden Nomor 64 Tahun 2013, tentang penabahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh Menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh; 7. Peraturan Menteri Agama RI Nomor 44 Tahun 2022, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh; 8. Peraturan Menteri Agama Nomor 14 Tahun 2022, tentang Statuta UIN Ar-Raniry Banda Aceh; 9. Keputusan Menteri Agama Nomor 492 Tahun 2005, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama; 10. Keputusan Menteri Keuangan Nomor 203/Kr/K.05/2011, tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai instansi Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum; 11. Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.
MEMUTUSKAN	
Menetapkan	Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa.
KESATU	Menunjuk Saudara : Prof. Dr.phil. Saiful Akmal, S. Pd. I., M.A. Untuk membimbing Skripsi Nama : Adinda NIM : 220203151 Program Studi : Pendidikan Bahasa Inggris Judul Skripsi : A Pragmatic Analysis Of Illocutionary Act In The Dialogues Of "The Courage To Be Disliked" Book
KEDUA	Kepada pembimbing yang namanya diatas diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku;
KETIGA	Pembayaran akibat keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-026.04.2.429.05/2026, Tanggal 02 Desember 2026, Tahun Anggaran 2026.
KEEMPAT	Keputusan ini berlaku selama enam bulan sejak tanggal ditetapkan.
KELIMA	Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan dirubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian nanti ternyata terdapat kekeliruan dalam Surat Keputusan ini.
Ditetapkan di : Banda Aceh Pasca tanggal : 30 Oktober 2026 Dekan  Saiful Akmal	

Appendix B

Sample of Analysis

NO	Speaker	Research Question 1 Types of Illocutionary Acts			Research Question 2 Function of Illocutionary Act	Page
		Utterance	Illocutionary Type	Sub-type	Leech (1983)	
1.	P	"There's no need to hold back."	Directive	Encouraging	Convivial	54
2.	P	"I am translating a work by Plato at the moment, and I expect to spend the rest of my life studying classical Greek thought."	Commissive	Committing	Collaborative	3
3.	Y	"Ha! Now you're really pushing it."	Expressive	Criticizing	Competitive	32
4.	Y	"If you say that people are not driven by past trauma, then how do you explain the relationship between a person's past and their present?"	Directive	Asking	Competitive	8
5.	P	"It is a completely new school of psychology that was established by the Austrian psychiatrist	Assertive	Explaining	Collaborative	3

Alfred Adler at the beginning of the twentieth century. It is generally referred to as Adlerian psychology."

6.	P	"That is a good order."	Expressive	Praising	Convivial	206
7.	Y	"I'm sorry, but that's completely out of the question."	Assertive	Conducting	Competitive	8

