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THE ANALYSIS OF ILLOCUTIONARY ACTS AND PERLOCUTIONARY EFFECTS IN *ABTALKS WITH HUDA KATTAN* PODCAST

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Abstract. This study aims to identify the illocutionary acts underlying the perlocutionary effect found in a podcast entitled *ABtalk with Huda Kattan*. *ABtalk*, hosted by Anas Bukhash is an interview series that explores the personal lives, experiences, and perspectives of influential figures. Drawing on Searle's (1979) theory of speech acts, this study employs a qualitative research method, with Huda Kattan's utterances as the primary data for the analysis. The findings reveal four types of illocutionary acts: representative, expressive, directive, and commissive, with representative is the most dominant one. The representative acts are subsequently examined in relation to their perlocutionary effect, with the data on these effects obtained from viewers' responses in the podcast's comment section. The findings indicate that Huda Kattan's representative utterances generate perlocutionary effects by influencing viewers to agree with her opinions and perspectives, relate to her personal experiences, and respond to her motivational messages. Therefore, the analysis confirms that illocutionary forces of a speaker's utterances can produce perlocutionary effects, which are manifested in the viewers' feelings, thoughts, and actions.

Abstrak. Penelitian ini bertujuan untuk mengidentifikasi tindak ilokusi yang mendasari efek perlokusi yang ditemukan dalam podcast berjudul ABtalk with Huda Kattan. ABtalk, yang dipandu oleh Anas Bukhash, merupakan serial wawancara yang mengeksplorasi kehidupan pribadi, pengalaman, dan perspektif tokoh-tokoh berpengaruh. Dengan mengacu pada teori tindak tutur Searle (1979), penelitian ini menggunakan metode kualitatif dengan tuturan Huda Kattan sebagai data utama dalam analisis. Hasil penelitian mengungkapkan empat jenis tindak ilokusi, yaitu representatif, ekspresif, direktif, dan komisif, dengan tindak ilokusi representatif sebagai jenis yang paling dominan. Selanjutnya, tindak ilokusi representatif dianalisis berdasarkan efek perlokusinya, dengan data mengenai efek tersebut diperoleh dari tanggapan penonton pada kolom komentar podcast. Temuan penelitian menunjukkan bahwa tuturan representatif Huda Kattan menghasilkan efek perlokusi dengan memengaruhi penonton untuk menyetujui pendapat dan perspektifnya, mengaitkan tuturan tersebut dengan pengalaman pribadi mereka, serta merespons pesan-pesan motivasional yang disampaikannya. Dengan demikian, analisis ini menegaskan bahwa daya ilokusi dalam tuturan seorang penutur dapat menghasilkan efek perlokusi yang diwujudkan melalui perasaan, pemikiran, dan tindakan penonton.

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INTRODUCTION

YouTube is one of the world's most prominent video platforms that reaches over two billion users every month. The platform allows users to upload, watch, and interact with videos, and it functions as a social media network and a video search engine. This platform also provides opportunities for viewers to feel connected with content creators (Chen et al., 2023). Furthermore, YouTube has various types of content, and podcast is one of the examples. Podcasts get much

public attention, because they seem more flexible and intense when compared to radio broadcasts in general.

In recent years, podcasts have become one of the widely used forms of media. Podcasts are digital audio or video content available on the internet that can be downloaded to devices such as laptops, computers, and smartphones. According to Silalahi et al. (2021) in this digital era, podcasts have become one of the most popular content on YouTube. Podcasts are included in entertainment where people can watch the talk of the host with the guest. A podcast series often consists of one or more hosts who discuss a particular topic or current event in each episode. A podcast discussion and content can be completely unscripted or carefully planned.

One of the most popular podcasts is *ABtalks*, hosted by Anas Bukhash and is located in the Middle East. It is one of the most prominent and widely recognized podcasts across the Middle East. *ABtalks* is also considered one of the fastest-growing and most successful podcasts in recent years, with its in-depth interviews becoming a trademark that attracts many viewers. Compared to other popular podcasts, *ABtalks* focuses on exploring the personal, emotional, and psychological aspects of its guests, and it allows the audience to engage with more authentic and reflective stories.

Based on the *Social Blade* analytics platform, the YouTube channel ABtalks currently has around 3.5 million subscribers and over 323 million total views, with 937 videos uploaded since 2014. The channel continues to grow and become one of the most popular podcasts in the Middle East. This podcast is different from others because it does not only explore careers or achievements of its guests, but also explores their personal, emotional sides and life stories that are rarely revealed. This podcast primarily explores "the person behind the title".

One of ABtalks notable episodes features Huda Kattan, a well-known beauty influencer and founder, also the CEO of Huda Beauty, and a make-up brand favoured by almost all women. Huda Beauty has 57 million followers on Instagram. Huda Kattan brings a personal background that directly relates to why this episode is chosen for analysis. Beyond her public image, Huda has a long history of dealing with insecurities, experiences of feeling like an outsider, and the pressure of representing Middle Eastern women in the beauty industry. Her journey from being an outsider to becoming one of the most influential figures in the beauty industry makes her presence in *ABtalks* podcast meaningful. Therefore, this episode attracts many viewers to leave their comments.

In this study, the researchers focus on revealing types of illocutionary acts and perlocutionary effects through viewers' comments to prove that some of Huda Kattan's thoughts are very influential. By generating topics obtained from the most dominant illocutionary act, viewers' comments are scrutinized to demonstrate what Huda Kattan believes affects viewers' perspectives. This idea of influential thought toward others becomes a similar research topic to Kesi's (2025) investigation that analyzes perlocutionary acts through viewers' comments on the YouTube channel of Rocky Gerung entitled "*Prabowo Signaled to Keep Jokowi's Ministers in His Cabinet*". Most comments represent support, criticism, and emotional expression which are shaped by the locutions uttered by the speaker. Unlike Kesi, Miranda & Dharmawan (2024) elaborate the illocutionary forces performed in the locutions expressed by the speakers to influence the viewers. Taking the 2024 presidential debate aired on December 12, 2023, this study reveals some performative acts such as persuasion, encouragement, irritation, deception, attracting attention, and embarrassment. Both research done by Kesi and Miranda & Dharmawan differ from this current research in terms of the object of research. This current research takes Podcast of Anas Bukhash featuring Huda Kattan as the object to analyse, while the previous researches uses YouTube channel of Rocky Gerung and YouTube channel presenting presidential debate as the object to investigate. Besides the two previous researches, the other two researches also resemble similar topic to this current research. The first research conducted by Rostiana & Noviari (2021) identifies types of illocutionary acts in YouTube interview podcasts between Siti

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Fadilah and Deddy Corbuzier. The study discusses how both speakers produced different speech acts and analyzed the distribution of speech acts based on Austin and Searle's theory. The second research conducted by Wardani & Azizah (2024) specify on the various types of directive speech acts found in the Malaka Project podcast and to find out how they contributed to improving student literacy, particularly in educational contexts. Clearly different from the researches done by Rostiana & Noviari and Wardani & Azizah who choose YouTube interview podcasts between Siti Fadilah and Deddy Corbuzier, and the Malaka Project, this current study presents the distinctiveness in terms of the focus of discussion. Previous research focuses only on types of illocutionary acts and on directive illocutionary acts; this study focuses on illocutionary and perlocutionary effects. Hence, this study is worth to conduct, since it has never been studied before.

RESEARCH METHODS

This research employed a descriptive qualitative design to explore various illocutionary acts and perlocutionary effects. The source of data in this research is an interview taken from Anas Bukhash's official YouTube Channel entitled *ABtalks with Huda Kattan*, uploaded on February 5, 2025 and has a duration of 02:03:14 with 719K viewers. The data are in the form of utterances copied from the provided subtitle in the video, and in the form of pictures captured from the viewers' comments. The viewers' comments were selected based on generated topics from the most dominant illocutionary act found.

To analyze the collected data, this research applies Searle's (1979) classification of illocutionary acts, which includes representatives, directives, commissives, expressives, and declaratives. An illocutionary act as stated by Austin (1962) is a particular form of expression that performs an action, such as requesting, promising, apologizing, ordering, warning, etc. The example is the expression "He said to me, 'Shoot her!'" The expression has a strong illocutionary act of commanding. In this context of situation, the perlocutionary act works when the listener does what the speaker commands to.

Searle's (1979) classification of illocutionary acts elaborates each type in detail. The first, representative (also called assertive), is the utterance indicating an assertion that the speaker affirms as a truth based on his or her belief. The utterances might be in the form of stating, evaluating, suggesting, claiming, concluding, or reporting. The second, directive, is the utterance that directs the listeners to do what the speakers want them to. The forms of directive utterances might be inviting, suggesting, commanding or insisting. The third, commissive, is the utterance performing a promise or commitment to an action in the future which can be in the form of offering, intending, vowing, or promising. The fourth, expressive, is the utterance that performs emotional state or feeling towards a particular situation. The forms of expressive utterance include thanking, grieving, commenting, apologizing, congratulating, condoling, or welcoming. The fifth, declaration, is the utterance that brings about change in reality. This type is very specific due to the requirement of authority or official role of the speaker. The forms of declaration can be firing (a boss to an employee), solemnizing a marriage (a pastor or an officiant to a couple), etc.

Based on the classification of illocutionary acts, this research identified topics to elicit viewers' comments as perlocutionary effects. The following flow chart depicts the stages of data analysis.

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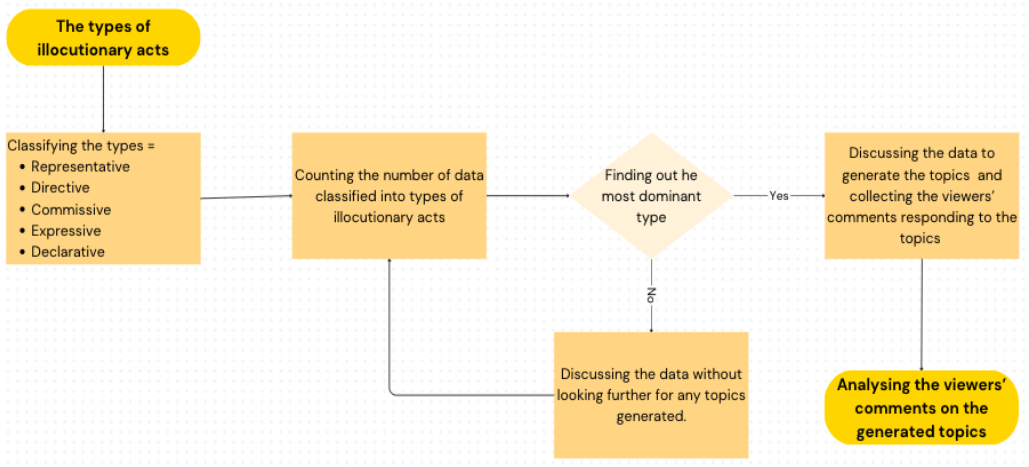


Chart 1. The stages of data analysis

RESULT AND DISCUSSION

A. The Types of Illocutionary Acts

The analysis reveals four types of illocutionary acts namely representative, expressive, directive, and commissive, which are presented in descending order based on the number of data found.

Table 1. The Types of Illocutionary Acts in *ABtalks with Huda Kattan* Podcast

No.	Types of Illocutionary Acts	The number of data	Percentage
1.	Representative	28	46,7%
2.	Expressive	19	31,7%
3.	Directive	7	11,6%
4.	Commissive	6	10%
Total		60	100%

The following discussion provides a detailed analysis of each type of illocutionary act identified in the data, with selected examples used to illustrate the classification of each type. Further, as shown in Chart 1, particular attention is given to the most dominant type, the representative, as the topics identified in this type subsequently serve as a basis for examining the perlocutionary effects found in the comment section. Therefore, the discussion of representatives occupies a longer section because it analyzes not only its classification but also its relation to the topics identified from the data. Additionally, the complete set of data, together with their respective classifications, is provided in the appendix (see the following link https://l1nk.dev/gujsrdy).

1. Representative

Representative is a type of illocutionary act in which the speaker commits the truth of the expressed proposition (Searle, 1979). In this research, most of Huda Kattan's utterances on the podcast consist of statements and assertions that express her opinions on various issues, both personal and universal. Huda Kattan was asked several questions by Anas Bukhash, some of which led to the emergence of several dominant topics. The analysis shows that Huda Kattan

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frequently expressed her thoughts, beliefs, and personal views, particularly those that she considered important principles to hold on to.

Through a careful analysis of Huda Kattan's utterances, this study reveals three dominant topics: personal stance on public opinion; mental and physical health; and beauty standards and insecurities. The following examines each topic using selected statements from the data as supporting evidence.

The first topic, personal stance on public opinion, is identified and explored based on the host's questions: "Do you think perception matters, though, because you know yourself? People say, 'Ah, she's arrogant,' while others say, 'No, I don't like her.' Is it something to think about?" In response to this question, Huda Kattan confidently stated:

(1) "Definitely, you know I'm not for everyone and I'm okay with that yeah and I don't care yeah" (4:18 - 4:21)
(2) "I'm very comfortable in front of, I've been in front of the camera since I was like nine, very comfortable" (15:35 - 15:41)
(3) "I am tough but I'm not arrogant" (2:01:17 - 2:01:18)
(4) "Yeah sure, cuz I'm confident" (2:01:25 - 2:01:26)
(5) "I really value my time. I value my time so much" (2:02:09 - 2:02:12)

All the above utterances are categorized as representative illocutionary act because Huda Kattan, as the speaker, expresses personal views that she believes to be true and presents them as the reflection of reality. The first utterance represents her belief about herself and her claim that other people's judgments do not affect her. This position is further supported by her self-confidence, as expressed in the third utterance, in which rejects the assumption that confidence equates to arrogance. The second utterance reinforces this view by showing that she has felt comfortable in front of the camera since she was young. This statement indicates that public exposure does not create significant pressure for her. In the third and fourth utterances, she further stated that being tough or confident does not imply arrogance. This claim reflects her belief that toughness or confidence does not make her superior to others. She clarifies this position because her attitude is often misunderstood by the public. Therefore, the utterances portray her as a confident person who does not allow public judgment to determine her self-perception. In addition to demonstrating confidence, she also shows self-awareness by valuing her time and choosing to spend it on things that she considers meaningful, as stated in the fifth utterance. Overall, these utterances demonstrate Huda Kattan's personal stance toward public judgement and illustrate how her confidence and behavior may be perceived by others.

The second topic, mental and physical health, is derived from some questions, and one of which is "But health should be more expensive, right?" In response to this question, Huda Kattan explicitly expresses and confirms her belief regarding the importance of mental and physical health.

(1) "I know it's 2025. For me the biggest priority is of course mental health but also like physical health because it kind of they're two they come together you know". (5:09 - 5:17)
(2) "So success for me it's for me it's not about career, it's not about family either I don't have big aspirations on life believe it or not like I just want to be content I don't want to be super happy I don't want to be sad I just want to be here". (1:01:12 - 1:01:50)
(3) "I think I'd rather lose all my memories". (1:40:36 - 1:40:37)

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(4) "Sometimes you just need somebody to like see you, know you, just see you just see you like feel for you validate your feelings and it can change your life". (1:55:02 - 1:55:13)
(5) "I would never believe that I would be in this position today that I'm in and so I think a lot of people out there who going through different struggles like it's important to not ever feel like those moments are permanent, the success or the failures or those horrible moments or the great moments". (1:55:23 - 1:55:39)

All the above statements reflect Huda Kattan's perspective on the importance of mental health which she presents as a significant aspect of life. The first utterance represents her belief that mental and physical health are closely connected and should be treated as top priorities in life. This is evident in her statement that both aspects are interconnected and important to her. The second utterance supports this belief by affirming that success means living peacefully rather than focusing solely on career achievement or intense emotions. This statement demonstrates her view that a calm and balanced life is what truly matters to her. In the third utterance, she similarly expressed her belief and affirms the validity of her perspective. She explains that even if she were to lose her memories, she would still be able to move forward. This statement suggests that, from her perspective, the past does not completely determine the present. The fourth utterance emphasizes the importance of emotional support and understanding from others, which she believes can have a significant impact on a person's life. The fifth utterance further supports this perspective by stating that neither success nor failure should be regarded as a permanent state. She emphasizes that all experiences, whether positive or negative, are temporary. Through these utterances, the speaker expresses beliefs and assertions that present reality from her perspective.

The third topic, beauty standards and insecurities, is drawn from the question, "What would you say to every woman who is watching and feels like, 'Huda, I just can't go out without makeup?'" In response to the question, Huda Kattan enthusiastically explains that beauty is not standardized.

(1) "I think is what can become like the unhealthy part of it it's never feeling like you're good enough, constantly feeling like you have to wear makeup all the time". (12:20 - 12:24)
(2) "I know women who refuse to be in front of their spouses, their boyfriend friends, their husbands whoever their partner without makeup they never want them to see them without makeup and that's where I feel like it becomes toxic you know like you have to be comfortable in your own skin you have to be you have to feel good in your own skin". (12:25 - 12.42)
(3) "A lot of women nowadays have more pressure than ever before, not only to look better like the standards on beauty are ridiculous now". (17:20 - 17:26)
(4) "It's ridiculous so we have this crazy standard of beauty but then we're also expected to provide, we're also expected to be really great mothers". (17:30 - 17:35)

Huda Kattan's statements illustrate her perspective on beauty standards and their potential to contribute to women's insecurities. She argues that perceptions of beauty should not be determined by other people's values and expectations. The first utterance represents Huda Kattan's evaluation of the effects of societal pressure on women's self-perception. She suggests that feelings of inadequacy and the perceived need to apply makeup may stem from these social expectations. This perspective is supported by her observation that many women experience

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similar pressures, which can contribute to feelings of insecurity. The intended meaning of these statements is to highlight the negative impact of societal beauty standards on women's confidence in their appearance. The second utterance reinforces this idea by illustrating how some women feel uncomfortable appearing in front of their partners without makeup. This suggests that beauty standards may cause women to feel that their natural appearance is inadequate, leading them to constantly strive to meet idealized standards of beauty. In the third utterance, Huda Kattan states that women face increasing pressure to conform to unrealistic beauty standards and evaluates these expectations as unfair. This perspective is further illustrated in the fourth utterance, in which she explains that women are expected not only to conform the beauty standards but also to be successful mothers and assume responsibilities in both family and workplaces. She argues that these overlapping expectations place multiple forms of pressure on women and may influence how they perceive themselves. Based on the context of the podcast, these statements emphasize the social pressure that women experience and their potential negative effects on women's perceptions of beauty and self-confidence.

2. Expressive

Expressive is a type of illocutionary act that expresses the speaker's emotions and attitudes (Searle, 1979). Huda Kattan employs expressive acts in certain utterances to convey her emotional and attitudinal responses, including relief, grief, appreciation, blame, commentary, and complaint.

(1) "It makes me very sad to hear that and it reminds me also of a moment that I had for myself." (14:48 - 14:55)
(2) "I felt very isolated, you know, I grew up in a place where people didn't look like me". (23:23 - 23:28)
(3) "It's really fascinating cuz today I was unpacking some feelings and all had to do with my childhood". (1:29:37 - 1:29:39)
(4) "I'm so open with my emotions and my feelings. I talk about my whole entire life. I talk about how I feel about so many deep things". (1:42:54 - 1:43:00)

The above utterances indicate Huda Kattan's emotional responses to the requests asked by the host. The first and second data, (1) and (2), are responses to the host's statement "Okay childhood in three words summarize it. It seems like it was really tough on you." Huda Kattan expresses feelings of sadness related to her childhood experiences. She describes feeling isolated because she was a Muslim from Iraq with a different appearance, as she was surrounded by people who were not tanned, and because she had an uncommon name. Continuing the discussion of Huda Kattan's childhood memories, the host asks "Can you talk about your emotions and how your childhood experiences influence the way you express them today?" In the next two data, (3) and (4), she expresses her deep understanding of her emotions and their connection to her past experiences. Furthermore, she openly shares stories about her life and reflects on her childhood experiences without indicating that she is emotionally burdened by them. These utterances demonstrate her ability to reflect on and articulate her emotional experiences.

3. Directive

Directive is a type of illocutionary act in which the speaker attempts to influence the hearer's actions or behavior (Searle, 1979). In the podcast *ABtalks with Huda Kattan*, several utterances can be classified as directive acts. These utterances are primarily realized through commands and questions.

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(1) "Are you really nice?" (33:00 - 33:02)
(2) "Are you tough?" (33:15 - 33:16)
(3) "Leave me alone". (5:05 - 5:06)
(4) "You have to be your own like your own person, you have to be your own like status symbol, you have to be the person who like shows everyone you know what you're made of um can't depend on that because anybody can do that". (20:15 - 20:27)

The utterances presented above are classified as directive acts because they are intended to prompt the interlocutor to perform an action, either physically or cognitively. The first two data, (1) and (2), are Huda Kattan's responses to the host's statement, "Some of the worst betrayals I've faced in my life are in work, not in love." The utterances (Are you really nice? and Are you tough?) are formulated as questions that encourage Anas Bukhash, the host, to reflect on his own behavior and perspective. Huda Kattan emphasizes that being nice does not necessarily mean pleasing everyone and that being tough does not necessarily imply arrogance but can instead represent one's individuality. Through these questions, she directs the host to reconsider his understanding of nice and tough. Further, the following two data, (3) and (4), are Huda Kattan's answers to questions, "You know what's funny, when you invest in these things, people ask, 'Why did you spend so much on this or that?'" In her utterances, Huda Kattan uses directive expressions to respond to criticism concerning how she spends her money. She emphasizes the importance of being left free from judgment regarding her personal financial choices. Through these directives, she also conveys the idea that positive habits and personal development can be more meaningful than material possessions. In this context, her utterances encourage women to develop self-confidence and self-worth without relying solely on material symbols.

4. Commissive

Commisive is one type of illocutionary act that refers to an utterance in which the speaker commits themselves to performing a future action, such as making a promise or expressing an intention (Searle, 1979). In the *ABtalks with Huda Kattan* podcast, Huda Kattan employs commissive acts to convey her commitment to certain values and future actions.

(1) "When everything happened in Palestine I just I knew like I was like I have to like I don't I can't it's not up to me you know this is why my platform is here I have to I have to speak up and it always makes me a little emotional talking about it." (51:15 - 51:26)
(2) "I'm going read the book yeah I I'll". (31:02 - 31:04)

Huda Kattan's utterances above are classified as commisive because they indicate her commitment to performing an action in the future. The first utterance is her response to the host's statement and question: "You have a global brand with a big Western audience and Western customers, so I'm sure many people will tell you, you're going to destroy your business, so, how did you make this decision and why?" Her response clearly indicates her commitment to continuing to speak out about injustice in Palestine by using her platform, even though doing so may affect her business. In addition, she performs an act of will when the host recommends that she read a book about emotional wounds and personal healing. The data (2) indicates her commitment to carrying out the future action of reading the book, which offers ways to address emotional pain and promote personal healing.

After analyzing the collected using Searle's classification of illocutionary acts, the analysis shows that representative acts are used to assert Huda Kattan's personal stance on public

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opinion; mental and physical health; and beauty standards and insecurities. The other type, expressive, gains more numbers than the other two, directive and commissive. Expressive acts are predominantly used to express her emotion regarding her past experience before she became an influencer. Further, directive acts are intentionally employed to encourage the viewers to do or think about the points she asserts in representative type. Finally, commissive acts are used to convey her commitment to certain values and future actions. The following discussion examines the perlocutionary effects reflected in viewers' comments on the topics generated from the most dominant illocutionary type, representative.

A. The Perlocutionary Effects Reflected in Viewers' Comments

In this study, 28 viewers' comments tare analysed because they are relevant to the aforementioned topics. These comments are examined to show how representative illocutionary acts influence the audience's thoughts, feelings, and interpretations of the speaker's experiences and perspectives.

The first category of comments relates to viewers' responses to Huda Kattan's personal stance on public opinions about her.

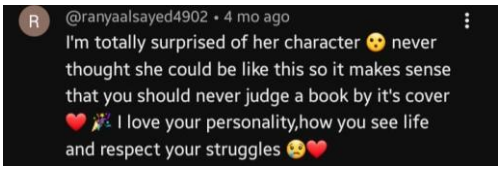


Figure 1.

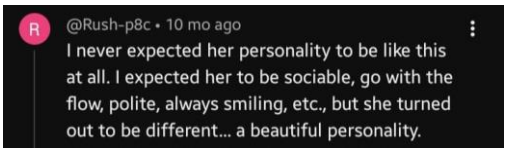


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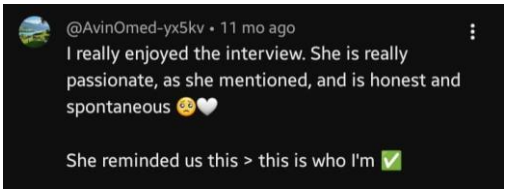


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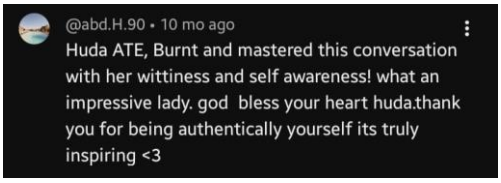


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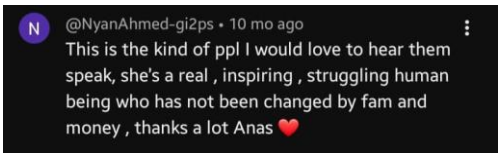


Figure 5.

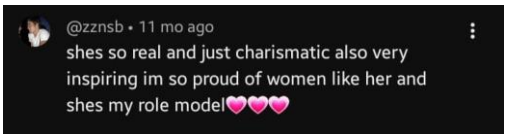


Figure 6.

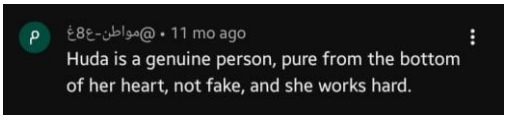


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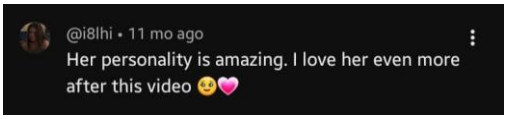


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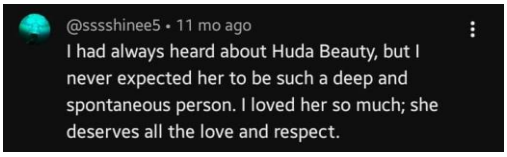


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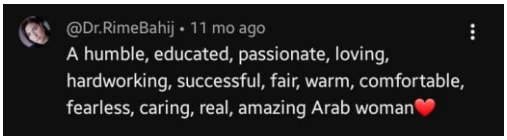


Figure 10.

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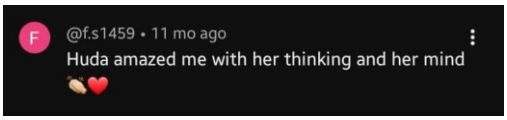


Figure 11.

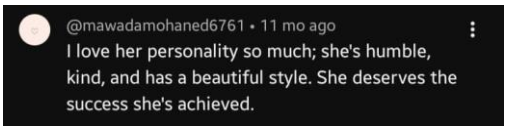


Figure 12.

All the comments above reflect viewers' responses to Huda Kattan's personal stance on public opinions about her. Some viewers express surprise at her character because she differs from what they initially expected. This is reflected in the comments in Figure 1 and Figure 9, in which viewers describe her as humble, authentic, deep, and thoughtful. These comments suggest that viewers gain a new understanding of her personality. Several comments also express admiration for her honesty and natural way of sharing her thoughts. The viewers recognize that her confidence comes from knowing herself rather than from considering herself superior to others. Some comments describe her as inspiring and charismatic, and regard her as a role model for women. This is reflected in the comments in Figures 5 and 6, in which viewers appreciate her achievements and the struggles she has gone through. In addition, viewers describe Huda Kattan as genuine person as indicated by the comment in Figure 7. They recognize her warmth, intelligence, and toughness. These responses suggest that viewers come to realize that people should not be judged solely on their appearance. Furthermore, some comments indicate that her statements encourage viewers to develop self-awareness and confidence. Overall, these responses demonstrate that Huda Kattan's personal stance positively influences viewers' perception of and appreciation for her character.

The second category of comments concerns viewers' responses to Huda Kattan's discussion of mental and physical health.

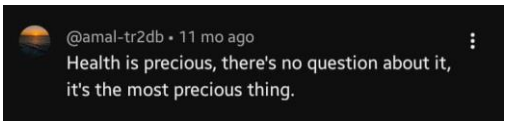


Figure 13.

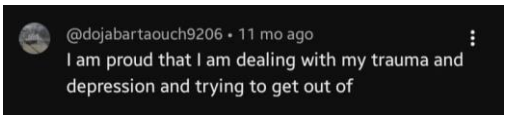


Figure 14.

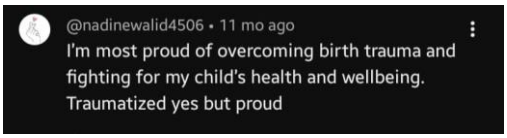


Figure 15.



Figure 16.



Figure 17.

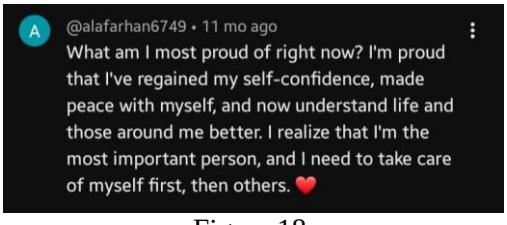


Figure 18.

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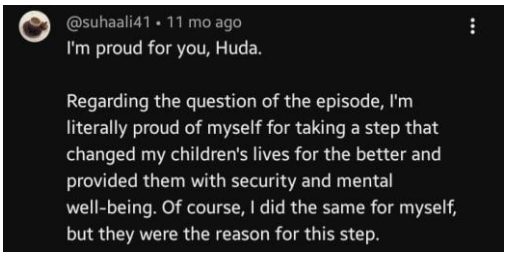


Figure 19.

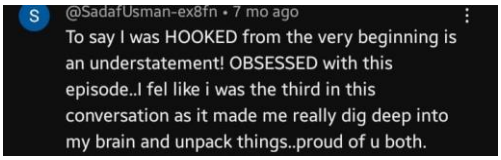


Figure 20.

All the comments above reflect viewers' responses to Huda Kattan's discussion of mental and physical health. Many viewers express their pride in their personal progress after hearing Huda Kattan's statement that mental and physical health should be treated as top priorities in life and that true success means living in peace rather than focusing solely on career goals or intense emotions. This is reflected in the comment in Figure 13, in which a viewer states that health is the most precious thing. Similarly, in Figure 14, a viewer expresses appreciation for their progress in dealing with their own trauma and depression. Another comment indicates that a viewer is proud of overcoming birth trauma and working to support their child's health and well-being. This is reflected in the comment in Figure 15, which highlights the viewer's decisions that benefit both their own life and their children's safety and mental well-being. The comment in Figure 16 shows that a viewer has gained a better understanding of themselves, pays greater attention to their feelings, accepts their flaws, and feels more at peace. This response is further reflected in the comment in Figure 17, in which another viewer mentions their progress in spiritual recovery and increased self-awareness. The comment in Figure 18 indicates that a viewer has regained self-confidence and developed deeper insight into life and the people around them. In addition, the comment in Figure 19 reflects a viewer's pride in taking meaningful actions that positively affect themselves and others. Overall, these comments indicate that Huda Kattan's discussion encourages viewers to pay attention to their own mental health, recognize the importance of emotional support, and develop a more balanced mindset. The viewers realize that caring for their mental and physical health can improve both their own lives and the well-being of those around them.

The third category of comments relates to viewers' responses to Huda Kattan's discussion about beauty standards and insecurities.



Figure 21.

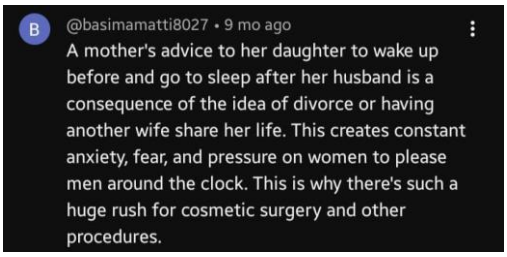


Figure 22.

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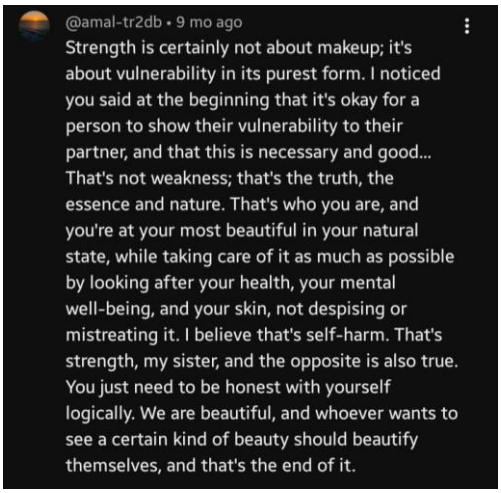


Figure 23.



Figure 24.



Figure 25.

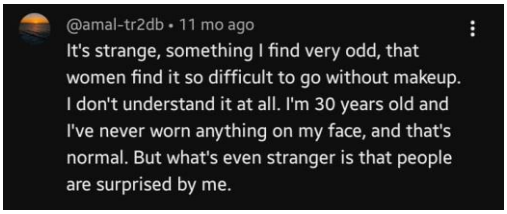


Figure 26.

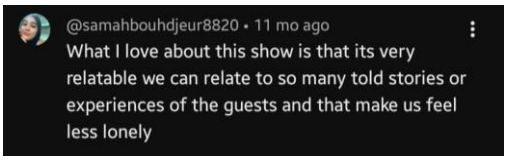


Figure 27.

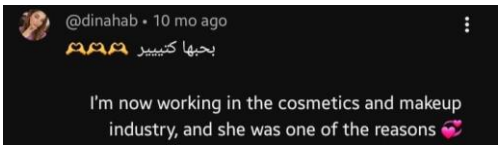


Figure 28.

All the comments above reflect viewers' responses to Huda Kattan's statements about beauty standards and insecurities. Many viewers agree that societal pressure to maintain a perfect appearance, such as applying makeup regularly, can make women feel pressured and insecure. This is reflected in the comment in Figure 21, in which a viewer shares her sister's experience of applying concealer for the first five years of her marriage until she felt secure enough to stop to apply it. This response indicates that beauty-related pressure can persist within married life. This point is further reflected in the comment in Figure 22, which describes advice given by mother to daughter, such as waking up before their husband and going to bed after him. Such advice appears to be motivated by fears of divorce or of the husband marrying another woman. This situation creates fear and pressure for women, and may lead them to feel that they must always maintain a perfect appearance. Consequently, some women may choose to undergo plastic surgery and other cosmetic procedures. This is reflected in the comment in Figure 23, in which a viewer mentions that women often feel pressured to meet unrealistic expectations, even in their daily lives. The comment suggests that vulnerability and authenticity can be perceived as strengths rather than weaknesses. Other comments question why women feel uncomfortable appearing without

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makeup. This is reflected in the comment in Figure 24, in which a viewer shares her personal experience of never applying makeup and describes feeling accepted by her partner. This response indicates a form of self-confidence that does not depend on conventional beauty standards. Another comment connects the discussion with the viewer's own experience which indicates that they do not feel alone in facing similar situations. The comment in Figure 28 indicates that a viewer states that feels inspired by Huda Kattan. After watching the podcast, the viewer assures that Huda Kattan has become one of the reasons for pursuing a career in beauty industry. Overall, these comments indicate that Huda' Kattans discussion encourages viewers to critically evaluate societal beauty expectations, recognize the pressure they face, and develop greater confidence in their natural appearance. The viewers come to understand that beauty does not depend on perfection, but rather on self-acceptance and self-respect.

CONCLUSIONS AND SUGGESTIONS

The study identifies four types of illocutionary acts in the podcast: representative, expressive, directive, and commissive. Representative illocutionary acts are the most dominant type, accounting for 46.7% of the data. Expressive type accounts for 31.7%, followed by directive type at 11.6%, and commissive type at 10%. The analysis of viewers' comments shows that 28 comments correspond to the most dominant illocutionary type, namely representative. The viewers' responses indicate that Huda Kattan's representative utterances encourage them to engage with and respond to her opinions, personal experiences, and motivational messages. Therefore, the analysis indicates that the most dominant illocutionary act is associated with perlocutionary effect reflected in viewers' thoughts and feelings, as seen in their responses. Finally, the findings indicate that Huda Kattan's representative utterances influence viewers' perspectives on three major topics: personal stance on public opinions, mental and physical health, and beauty standards and insecurities.

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