

A Pragmatic Analysis of Language Use and Communicative Acts in Ultra Milk's Ramadan Advertisement

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ABSTRACT

This study performs a pragmatic analysis of the language strategies and communicative acts employed in Ultra Milk's Ramadan advertisement, titled "Makin Ultra Jalani Puasa" ("Be More Ultra in Fasting"). Utilizing a qualitative descriptive approach, the research offers an in-depth examination of the persuasive function achieved through the interaction of verbal and non-verbal elements. Primary data were transcribed from the 1-minute and 52-second advertisement broadcast on Ultra Milk's official YouTube channel. The data analysis focused on documentary content, specifically applying frameworks from pragmatics (e.g., Yule's speech acts and Relevance Theory) to identify linguistic features such as politeness strategies, mitigation techniques, metaphors, and narrative construction. The findings reveal that the advertisement strategically deploys communicative acts like motivational directives and emotional affirmations through elements of family togetherness and religious alignment. Pragmatic strategies, including the use of softening phrases and culturally resonant motivational expressions, effectively create emotional closeness, thereby reinforcing persuasive communication. The study concludes that the successful adaptation of linguistic and pragmatic strategies to the deeply embedded social and religious context of Ramadan significantly enhances advertising effectiveness and resonance. This research contributes a culturally sensitive model for marketing communication, highlighting the critical role of pragmatic competence in achieving emotional engagement within Indonesia's socio-cultural landscape.

Keywords: *Pragmatics; Communicative acts; Advertising Discourse; Ramadan; Cultural Context.*

INTRODUCTION

Language serves as a fundamental tool in human life, as it enables individuals to express ideas, emotions, and intentions to others. The use of language in daily communication extends beyond literal meaning and often involves implied or contextual interpretations (H.A. Gani dkk., 2024). Pragmatic understanding, therefore, becomes essential in interpreting the implicit meanings conveyed in interaction. Grice's maxims, when violated, often result in implicatures that require the listener's interpretive competence (H.A. Gani dkk., 2024). Consequently, analyzing how language functions and how strategies are employed becomes crucial in understanding communication effectiveness—especially within the field of pragmatics.

In advertising, language plays a vital role in achieving communicative and persuasive goals. The linguistic strategies chosen in advertisements are

deliberately constructed to ensure messages are effectively received by audiences. Advertising does not merely transmit information; it constructs meaning and influences audience perception and behavior (Rohmah & Prastiyanti, t.t.). Pragmatics helps uncover how context shapes interpretation, revealing how words, tone, and style interact to achieve persuasion (Paulana Christian Suryawin dkk., 2022). Thus, a pragmatic analysis of advertising language allows researchers to understand the implicit messages and communicative strategies that enhance the effectiveness of persuasive discourse.

Advertising language is characterized by its persuasive and communicative nature. For example, public service announcements in Surakarta use simple and memorable language to ensure message clarity and retention. Similarly, persuasive styles—such as those used in Indomie advertisements—employ engaging rhetorical techniques and emotional appeal to capture the audience’s interest (Indah Merdekawati & Restiana Restiana, 2023). Effective advertising language, therefore, does not only convey information but also shapes positive perceptions and influences consumer behavior (Indah Merdekawati & Restiana Restiana, 2023). Creative linguistic expression enhances both memorability and message success in social and commercial contexts. Consequently, studying advertising language becomes essential for understanding how communicative strategies affect public attitudes and actions toward the product or message being promoted.

In Indonesia, linguistic strategies in advertisements must integrate creativity, persuasion, and cultural relevance. The use of communicative and accessible language is key to attracting and retaining consumer interest (Lubis dkk., t.t.). Language choice, tone, and diction significantly influence brand perception and consumer loyalty (Bagus Wicaksono dkk., 2024). Advertisements often employ casual, invitational, or metaphorical language, sometimes with hyperbole, to stimulate engagement. Hence, strategic language use in advertising is not merely an aesthetic concern but a determinant of consumer behavior and brand connection.

Numerous studies in Indonesia have investigated advertising language from diverse perspectives. Figurative language in infographic advertisements created by Informatics Engineering students, emphasizing how stylistic variation strengthens both visual and verbal appeal (Hapsari, 2022). Pragmatic features in Indonesian advertisements, underscoring the importance of contextual and culturally relevant messaging (Rohmah & Prastiyanti, t.t.). Meanwhile, critical discourse analysis to the Floridina television commercial, focusing on how language constructs product image and influences consumer perception (Pratami, 2020). These studies collectively highlight the role of linguistic strategies in building effective marketing

communication; however, they rarely address the influence of religious and cultural contexts such as Ramadan.

This research analyzes the linguistic strategies employed in Ultra Milk’s advertisement “Makin Ultra Jalani Puasa”, released on February 17, 2025. The advertisement encourages audiences to maintain their fasting routine while consuming Ultra Milk as a source of energy and nutrition. The study examines both verbal (spoken language) and non-verbal (visual and narrative) elements, while emphasizing how social, emotional, and religious contexts of Ramadan shape language use and message construction.

Previous studies on advertising strategies have shown that socio-cultural context plays a critical role in shaping effective messages. However, Hapsari’s research did not explicitly consider cultural contexts such as Ramadan. Therefore, this study fills that gap by connecting linguistic strategies with social and religious values. While Rohmah and Prastiyanti addressed implicature and presupposition in advertising pragmatics, their research lacked a focus on religious-themed advertisements. Likewise, Pratami’s use of critical discourse analysis centered on foreign-language use, whereas this study foregrounds local language strategies embedded in the socio-cultural setting of Ramadan. Thus, this research contributes a novel dimension to pragmatic studies by integrating cultural and religious perspectives into the analysis of advertising discourse.

To support this analysis, the study draws upon three main theoretical frameworks: (1) linguistic pragmatics and its social functions, (2) language strategies in advertising and persuasion, and (3) relevance theory and cultural contextualization in communication. Together, these perspectives illuminate how language not only serves as a communicative instrument but also constructs social identity, emotional resonance, and shared meaning between brands and audiences.

Language, as defined by Yule, is a system of structured symbols shared by a community to construct collective meaning. In pragmatics, this perspective is essential, as it emphasizes that meaning arises from contextual use rather than structure alone (Yule, t.t.). Halliday further asserts that language is inherently social and functions within particular situational contexts (Halliday & Hasan, 2014). Accordingly, advertisements must adapt their diction, syntax, and tone to audience characteristics and cultural expectations. In Ultra Milk’s Ramadan advertisement, linguistic politeness, humility, and themes of togetherness serve to evoke empathy and reinforce shared values among Muslim audiences.

Rodgers and Thorson explain that advertising strategies draw on rhetorical, lexical, and narrative techniques to evoke both cognitive and emotional resonance (Rodgers & Thorson, 2012). Elements such as framing, metaphors, and motivational discourse strengthen message retention and persuasion. The

recurring phrase “makin ultra” in Ultra Milk’s campaign functions as a strategic frame—embedding ideas of strength, freshness, and vitality, all of which are desirable during fasting. Combined with visual depictions of family and communal harmony, the advertisement fosters emotional and moral engagement with viewers.

Straubhaar emphasize that effective advertising adapts to local cultural values through the integration of familiar symbols, emotional language, and socially relevant representation (Straubhaar dkk., 2015). Ultra Milk’s Ramadan advertisement exemplifies this by linking nutritional strength with spiritual endurance and community solidarity—creating not only a product message but also a moral narrative.

METHODS

Subjects of Research

The subjects of this research consisted of the main advertisement video and the verbal–nonverbal messages contained within Ultra Milk’s campaign “Makin Ultra Jalani Puasa” (“Be More Ultra in Fasting”). The advertisement was released on February 17, 2025, on Ultra Milk’s official YouTube channel, with a duration of approximately one minute and fifty-two seconds (Muktiarto, 2025). The focus of the analysis lies on the linguistic and semiotic aspects used in the advertisement, including word choice, sentence structure, rhetorical devices, and visual-narrative representations. The researchers also examined the social, cultural, and religious contexts of Ramadan that influenced the linguistic strategies employed in the advertisement.

Instruments and Interview Questions

This research used a qualitative descriptive method to analyze the language strategies and cultural representations within the advertisement. Qualitative approaches are highly effective for examining language strategies in advertising, particularly those related to pragmatic elements such as presuppositions and implicatures, which form the basis for persuasive messages (Rohmah & Prastiyanti, t.t.). In addition, other pragmatic research shows that descriptive qualitative methods enable researchers to systematically and comprehensively discover, organize, and describe linguistic information (Akbar dkk., 2023).

The main instrument was the researcher, functioning as the primary observer and interpreter of the data. Supporting instruments included documentation sheets, observation notes, and theoretical frameworks from Yule (Pragmatics), Halliday (Functional Linguistics), and Rodgers & Thorson (Persuasive Communication Theory). Therefore, 2 questions corresponding with this study were conducted by the researcher in order to obtain the data. The

following questions were: (1) What linguistic strategies are employed in Ultra Milk's advertisement "Makin Ultra Jalani Puasa"? (2) How do cultural, social, and emotional contexts of Ramadan influence the use of linguistic strategies in the advertisement?

Data Collection

The data were collected through documentation and observation techniques. The advertisement was transcribed verbatim to capture all verbal expressions, while visual and narrative elements were observed closely to identify implicit meanings and symbolic representations. Each scene was analyzed by noting gestures, expressions, and actions that supported the verbal message. This approach is consistent with the methods commonly used in discourse analysis and pragmatic studies of advertising (Rohmah & Prastiyanti, t.t.).

In addition, relevant literature from books, journal articles, and previous studies related to pragmatics, persuasive strategies, and Ramadan cultural communication was used as secondary data to strengthen the theoretical background. The documentation process was conducted carefully to ensure that both linguistic and cultural aspects were preserved in the analysis. The researchers recorded all data and organized them systematically to allow comprehensive interpretation of how Ultra Milk's Ramadan advertisement constructed persuasive meaning through language strategies that align with Indonesian cultural and religious contexts.

RESULTS AND DISCUSSION

This study analyzes the linguistic strategies employed in Ultra Milk's advertisement "Makin Ultra Jalani Puasa" by integrating Yule's theory of language use in social contexts, Rodgers and Thorson's framework of persuasive strategies in advertising, and Halliday's concept of language functions in social and cultural interaction. Each utterance and visual element in the advertisement was examined in depth to uncover both explicit and implicit meanings, as well as to explore how verbal and nonverbal components interact to construct persuasive messages relevant to Indonesia's Ramadan cultural context.

The analysis focused on twenty primary data points representing conversational dynamics, forms of address, expressions, and product claims. Each data item was analyzed through a pragmatic and semiotic approach, involving interpersonal, expressive, and ideological functions. The findings reveal that the linguistic strategies employed not only construct narratives of kindness and social empathy but also establish strong emotional and cultural connections between the brand and its audience. The advertisement successfully integrates religious values

and a healthy lifestyle through effective and culturally grounded communication techniques.

Tabel 1. Analysis of Language Strategies in Ultra Milk’s Advertisement

| Time Stamp | Transcript | Communicative Act | Lexical & Rhetorical Strategy | Social Function | Cultural/Visual Context |
|-------------|--|---|---|------------------------|---|
| 00:04–00:05 | a.p: “Sore pak” (Good afternoon, sir) | Representative /Expressive (Formal Greeting) | Politeness Maxim (Formal diction), Simple Diction | Interpersonal | Visual: Child greets father figure (Respect/Formality) |
| 00:05–00:10 | Father: “Sore, mari!” (Good afternoon, come in!) | Expressive/Directive (Friendly response, Invitation) | Mild Persuasion (Welcoming tone) | Interpersonal | Visual: Warm expression (Hospitality) |
| 00:10–00:14 | P. (blue helmet): “Lu sih kaga ngerem” (You didn’t brake) | Expressive (Casual Complaint) | Slang, Humor, Mitigation (Casual blame) | Expressive | Visual: Girl on roof (Humorous situation) |
| 00:14–00:18 | P. (yellow helmet): “iya juga ya, gua kira remnya di kaki” (Yeah, I guess so, I thought the brakes were on my feet) | Expressive/Representative (Casual realization) | Mild Metaphor, Slang | Ideational/Referential | Visual: Roof setting, funny atmosphere (Lightheartedness) |
| 00:18–00:19 | a.p: “Ujian di Ramadhan datang bukan hanya untuk kita. Melainkan, untuk orang sekitar” (Ramadan trials come not only for us, but for those around us) | Representative /Declarative (Statement of Religious Value) | Metaphor (Trial/Test), Pathos (Emotional appeal) | Ideational/Textual | Visual: Ramadan atmosphere (Moral theme introduction) |
| 00:26–00:27 | P (yellow helmet): “Makasih ya” (Thank you) | Expressive (Gratitude) | Simple Diction, Politeness | Interpersonal | Visual: Warm expression (Social norm) |
| 00:27–00:28 | a.p: “Sama-sama” (You’re welcome) | Expressive (Polite Response) | Simple Diction, Repetition (Reinforcement) | Interpersonal | Visual: Smiling (Warm interaction) |
| 00:28–00:41 | “Rasanya tuh senang bisa nolong orang, tapi butuh kesabaran & keikhlasan walaupun terasa berat saat dilakukan” (It feels good to help people, but it requires patience & sincerity even though it feels heavy) | Expressive/Representative (Statement of Inner Feeling) | Pathos (Emotional justification), Hyperbole (Emotional intensity) | Ideational | Visual: Act of helping others (Social Empathy) |

4th Annual International Conference on Islamic Education and Language (AICIEL) 2025
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|-------------|--|---|---|---------------|---|-------------------------|
| 00:43-00:45 | Mother: “Makasi ya, neng.” (Thank you, young lady.) | Expressive (Gratitude, Age Respect) | Ethos (Trust/Credibility of Older Generation) | Interpersonal | Visual: smiling figure) | Mother (Elderly figure) |
| 00:45-00:46 | a.p: “sama-sama bu” (You're welcome, ma'am) | Expressive (Respectful Response) | Repetition, Polite Diction (Respectful tone) | Interpersonal | Visual: Cross-generational interaction (Respect norm) | |
| 00:50-00:55 | “Saat membantu orang-orang yang kesulitan, kita harus punya kekuatan” (When helping people in need, we must have strength) | Directive/Representative (Moral Motivation, Obligation) | Logos (Rational statement), Imperative (Implied command) | Ideational | Visual: Determined face (Inner strength emphasis) | |
| 01:02-01:03 | Boy: “Makasi kak” (Thank you, sis) | Expressive (Child's gratitude) | Pathos (Light emotional appeal) | Interpersonal | Visual: Ball goes into fence (Simple need) | |
| 01:05-01:07 | “Hal yang sederhana, tapi bikin hati lega” (Something simple, but it makes the heart feel relieved) | Representative /Expressive (Social Reflection) | Antithesis (Simple vs. Relieved), Pathos | Ideational | Visual: Expression of relief (Psychological benefit) | |
| 01:15-01:17 | Vegetable Seller: Shouting & throwing goods | Expressive (Spontaneous distress) | Onomatopoeia (Shout), Hyperbole (Exaggerated reaction) | Ideational | Visual: tension (Sudden conflict) | |
| 01:17-01:20 | Truck Driver: “YAHH COPOT!” (OH NO, IT CAME OFF!)... selfie | Expressive/Representative (Casual exclamation, Digital culture reference) | Humour, Hyperbole | Interpersonal | Visual: Selfie culture (Modern slang/casualness) | |
| 01:20-01:21 | Driver: “HAAAA”... Mother startled | Expressive (Emergency exclamation) | Onomatopoeia | Ideational | Visual: Mother almost hit (Danger realization) | |
| 01:22-01:33 | Alternating shouts: Mother & Driver shouting at the vegetable seller: HAAA!!! etc. | Expressive (Tension/Panic) | Repetition, Onomatopoeia (Intense verbal escalation) | Interpersonal | Visual: panic (Dramatic conflict resolution) | |
| 01:35-01:36 | Driver: “Duh, mogok mbak.” (Ugh, it stalled, ma'am.) | Representative (Statement of problem) | Mitigation (Softening the blame/problem) | Interpersonal | Visual: Stalled car (New problem) | |
| 01:37-01:38 | a.p: “Siap ya!” (Ready!) (Pushing) | Directive/Commissive | Elicitation /Diction of | Conative | Visual: Pushing the car (Act of | |

| | | | | | |
|-------------|--|---|---|-----------------------|--|
| | the car) | (Solidarity, Request for action) | Invitation (Call to action) | | Solidarity) |
| 01:39-01:48 | Closing narration + Ultra Milk nutritional claim | Representative /Directive (Health Claim + Call to action) | Slogan, Logos (Nutritional claim), Pathos (Emotional tie-in) | Conative + Ideational | Visual: Product visibility, Ramadan setting (Final persuasion) |

The pragmatic analysis of the Ultra Milk advertisement, "Makin Ultra Jalani Puasa," reveals how various linguistic and rhetorical strategies were employed to achieve persuasive communicative acts within the established cultural context of Ramadan.

Establishing Politeness and Social Harmony (Data 1, 2, 6, 7, 9, 10, 12)

The opening scenes strategically use language to establish social harmony and adherence to Indonesian cultural norms. Acts like the formal greeting "Sore pak" (Data 1) and the polite response "Sore, mari!" (Data 2) function as Interpersonal acts (Halliday) aimed at building and maintaining positive social relations. Yule's framework confirms these are Expressive/Representative acts reflecting cultural scripts of respect toward elders.

Lexically, the simple diction and terms of address like "Pak" and "Neng" (Data 9) employ the Politeness Maxim (Rodgers & Thorson) and Ethos, affirming sincerity and reinforcing the warmth of cross-generational interaction—a crucial element of collectivist Indonesian society. The consistent use of polite responses like "Sama-sama" (Data 7, 10) closes the communication loop respectfully.

Utilizing Humor and Code-Switching for Familiarity (Data 3, 4, 15)

The advertisement employs code-switching and slang to establish immediate rapport with younger, urban audiences. The informal dialect used in moments of crisis, such as "Lu sih kaga ngerem" (Data 3), functions as a simple Expressive act (Yule), indicating minor frustration but also social closeness among peers. Rhetorically, the use of Slang (e.g., "kaga ngerem") and Humor (Data 4: "remnya di kaki") acts as Mitigation and is designed to entertain. The truck driver's spontaneous exclamation "YAHH COPOT!" followed by a selfie (Data 15) serves as a satirical Representative act, utilizing contemporary neologism and providing social commentary while injecting dark comedy, making the narrative culturally relevant to modern phenomena.

Communicative Acts of Moral Motivation and Ideational Shift (Data 5, 8, 11, 13)

The core persuasive shift occurs when the language moves from simple interaction to moral motivation, aligning the product with Ramadan's spiritual goals. The statement, "Ujian di Ramadhan datang bukan hanya untuk kita. Melainkan, untuk

orang sekitar" (Data 5), functions as a Declarative/Representative act that reframes fasting as a social test. Rhetorically, the word "ujian" (test) serves as a powerful religious Metaphor (Rodgers & Thorson), deploying Pathos and the Ideational function (Halliday) to convey a moral instruction on broader social responsibility.

This sentiment is reinforced by the reflection that helping requires "kesabaran & keikhlasan" (patience and sincerity) (Data 8), appealing to the audience's emotional struggle. The Directive language, "kita harus punya kekuatan" (we must have strength) (Data 11), uses an Imperative tone to motivate moral action, cleverly linking the spiritual goal of kindness with the physical necessity of strength—a key premise for the product's intervention.

Rhetoric of Crisis, Resolution, and Call to Action (Data 14, 16, 17, 19, 20)

The final sequence builds dramatic tension before resolving it through the main character's action. The use of dramatic Onomatopoeia and repetitive shouts ("HAAA!!!", "WADUH!") (Data 14, 16, 17) heightens the sense of urgency, functioning as crucial Expressive/Interpersonal acts in a high-context crisis situation. The tension is defused when the driver states the problem: "Duh, mogok mbak" (Data 18), shifting the immediate conflict into a solvable problem via an informal Representative act.

The final Directive/Conative act is the main character's simple rallying cry, "Siap ya!" (Ready!) (Data 19), which utilizes Ethos and a Diction of Invitation to reaffirm the theme of mutual aid (*gotong royong*). The concluding narrative (Data 20) masterfully combines Logos (nutritional claims) with the religious Slogan ("makin ultra jalani puasa"), functioning as a final Directive and achieving maximal persuasive effect by seamlessly integrating product benefits with the cultural and spiritual values of the fasting month..

CONCLUSION

The pragmatic analysis of Ultra Milk's Ramadan advertisement, "Makin Ultra Jalani Puasa," conclusively demonstrates the strategic deployment of linguistic and communicative acts to achieve effective persuasion. The advertisement successfully navigates three key social functions (Halliday): the Interpersonal function is established through polite language, formal address terms, and expressions of gratitude, maintaining social harmony and reflecting Indonesian cultural norms of respect and intergenerational appreciation. The Ideational function conveys a crucial moral message, reframing the challenge of fasting as a social "test" requiring patience, sincerity, and the community value of *gotong royong* (mutual cooperation). Finally, the Expressive function leverages slang, humor, neologisms, and intense rhetorical devices like onomatopoeia and

hyperbole to create intimacy, emotional resonance, and a memorable narrative. The core persuasive strategy lies in seamlessly connecting the cultural struggle of fasting—the "heaviness" or test—with the product's functional claim, positioning Ultra Milk as the necessary nutritional solution to gain the "strength" required to "be more ultra" in doing good. This research affirms that the integration of culturally and religiously salient themes, combined with innovative pragmatic strategies, enhances message resonance, fosters positive brand perception, and effectively influences consumer behavior within Indonesia's socio-cultural landscape. Future research is recommended to conduct comparative studies on linguistic strategies across different Ramadan campaigns and to analyze the long-term impact of culturally adaptive advertising on consumer loyalty.

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