

## CHAPTER II

### THEORETICAL FRAMEWORK

#### 2.1. Pragmatics

##### 2.1.1. The Definition of Pragmatics

The term of pragmatics was introduced by a philosopher named Charles Morris in 1938 in relation with semiotics. Morris divides semiotics (the science of signs) into three interrelated sciences or disciplines: (1) syntactics (the study of the methods by which signs may be combined to form compound signs), (2) semantics (the study of the signification of signs), and (3) pragmatics (the study of the origins, uses, and effects of signs). According to Morris, Pragmatic dimension is governed by the relations that signs have to their producers and interpreters.

Theories of pragmatics are proposed differently by lots of experts. However, several theories looks similar with one another that in the end they refer to the same definition. According to Levinson (1983:9) Pragmatics is the study of those (theories and anything) that relation between language and context that are gramaticalized, or encoded in the structure of language. Referring to this statements, pragmatics is the study of those aspects of the relationship between language and context that are relevant to the writing of grammars. On the other hand, Djajasudarma (2012:48), elaborates that pragmatic encompasses the study of interaction between knowledge of language and basic knowledge about world that is owned by listener or reader. Pragmatic focuses on how listener and reader use their knowledge to interpret the meaning of language. From this definition, it can be seen that pragmatics is the study of contextual meaning. The meaning can

be found after listener understand the whole utterance itself. By understand the whole context by focusing with the grammar and also on the knowledge of the whole context that is being talking about.

On the other hand, According to Yule (1996:3) stated, pragmatics is concerns with the study of the meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). Moreover, Karthin (2013) said, Pragmatics is a systematic way of explaining language use in context. Also Mey in Ishaya and Pam (2016) sees pragmatic or conversational implicature (as he calls it) as something which is implied in conversation, that is, something which is left implicit in actual language use; the way someone understand an utterance in conversation in accordance with what we expect to hear. Every context has a special meaning and it is the context which decides the meaning. So the meaning is determined by the relative quality of language used and the intention of speaker to hearer. A speaker can utter any kind of sentence and the will be meaning behind that, to understand one's utterance that make pragmatics is need to understand the flow of conversation.

From the definition above, it can be concluded that pragmatics is a branch of linguistics which concerns with language use in context and the study of meaning related to the context or situation. It explains the way language use understood well after connecting it to the situation where, when and by whom it is uttered. there are multiply ways to understand a languages and these ways are that can be called as pragmatics. On the subject of this, some experts said that pragmatics is a branch of semiotics which study about signs and

symbols used by man for communicating in a particular language. Pragmatics also can be summarized as; A single science of language that different from other field since it studies about the external meaning of language, not the external structure of language. It also used as a means that study about one of the functions of language namely to communicate.

## 2.2. Context

Context is an important aspect in interpreting or understanding the meaning of an utterance. Pedersen (2002:30) defines the context represents the knowledge of a conversation that is used in order to determine the meaning of speech act. Every utterance is living in its context, so its interpretation should be based on the context. To make conversation going well between the participants, the hearer must understand what context the speaker is talking about.

Pragmatics is the study of ability of language users to pain (connect) sentence with the context in which they would be appropriate (Levinson 1983: 24) while Context is a relevant aspect of physical or social setting of an utterance. It is the background knowledge shared by a speaker in understanding their utterances. It has an important role in determining the language meaning. The roles are limiting the range of context in interpreting and also supporting the intended interpretation (Levinson 1983: 26). Indeed, Context is background knowledge assumed to be shared by speaker and hearer and which contributes to hearer's interpretation of what speaker means by given utterance (Geoffrey Leech 1983: 13).

Futhermore, Yi-hua (2011) said, context is not limited to the preceding utterances or information about the immediate physical environment. Instead, it diversifies as specific contextual potentials or contexts for short, referring to large arrays of notions that can include virtually any phenomenon conceivable by the human mind, such as co-texts, expectations, religious beliefs, social status, general cultural assumptions, the physical environment, etc. also, Shen (2012:2663) stated, In a narrower sense, context consists of the lexical items that come immediately before and after any word in an act of communication. In a wider sense, everything may belong to a context, such as geographical and cultural background, the discourse interpretation and production in a certain communication, the discourse participants, their individual experiences, encyclopedic knowledge and their special roles in the communication and the like.

The meaning of a sentence can be said 'right' when people know what the speaker or listener are trying to convey or express it. According to Parera (2004:277), context is a situation that forms because there is a setting, activities and relation. Setting relates to time and place of situation that happened. Meanwhile activities mean behavior that happens in interaction of language. That make the relation deals with correlation between a speaker and the listener. On the other hand, Puschmann (2002:40), sees context as the world around us, the situation in which a piece of discourse happens. In other words can be considered as the cause and reason which happens a dialogue.

From the definition above, it can be concluded that setting, activities and relation are needed in a context. In addition, context has closely relationship

between time, place and behavior that involves the speaker and listener in communication. It also can be inferred that the language that is used by a speaker can be captured the intention by the listener accordance with context and situation is surrounding the event of speech. Therefore, different situation and context can inflict a different interpretation in language.

### 2.3. Speech Act

Austin (1962) defined speech acts as the actions performed in saying something. It is said that the action performed when an utterance is produced can be analysed on three different levels such as locutionary, illocutionary, and perlocutionary act. However, action is needed to be shown when the speaker literally made an utterance. Marina (2013) said, in a way, the speech act as a whole is a single, complex phenomenon or even, as he writes, “the only actual phenomenon which, in the last resort, we are engaged in elucidating” (Austin in Marina, 2013).

As Yule (1996:47) stated that speech act is the action performed via utterances. It means that when a speaker expresses something via what she says – which is called an utterance, she actually performs an action through her utterance. When people speak, they use language to achieve a variety of functions like expressing different emotions, asking for a help or start an argument. These ‘functions’ can be said as speech act because acts done in the process of speaking. But Mey in Istvan Kecskes (2010) stated that in order for speech acts to be effective they have to be situated: “they both rely on, and actively create, the situation in which they are realized” In other hand, people use language to express

their intention and emotion towards other people. Not only those but also in actions that can be done based on the utterances and the situation where the speaker is in. Speech-acts broadly categorise utterances based on the speaker's intentions for their core semantic content, indicating whether it is meant to be asserted, queried, commanded, exclaimed, and so forth (Christopher Potts 2014: 15)

On the other side, Fromkin et al (2003:214) describes speech acts as people can use languages to do things. It means that when someone speaks, someone performs an action. People exactly have certain intention in doing communication. Communication process cannot be separated from speech act. Speech act more focus on meaning of act in soeech. In addition, the point of uttering such sentences is not just to say things, but also actively to do thing.

In other word, speech act is a part of pragmatic discussion which relates to what a certain sentence and utterance possesses certain act within it. Speaking a language is performing speech acts, acts such as making statements, giving commands, asking questions, making promises, and more. In other words, we can do things with speech. From an utterance, we can express a lot either it is an emotion or an action that is performed by the speaker to the listener depends on the context.

#### **2.4. Types of Speech Act**

In the beginning, speech act is used by Austin. For Austin, by saying something, we do something (J.L Austin 1962:94). Austin distinguishes a group of things we do in saying something, which together we sum up (ibid, p:108)

Firstly, Locutionary act roughly equivalent to uttering a certain sentence with a certain sense and reference, which again is roughly equivalent to ‘meaning’ in traditional sense. Secondly, Illocutionary act such as informing, ordering, warning, undertaking. i.e. utterances which have a certain (conventional) force. Thirdly, perlocutionary act achieve by saying something, such as convincing, persuading, deterring and even say, surprising, or misleading.

#### 2.4.1. Locutionary Acts

According to Austin, locutionary act is roughly equivalent to uttering a certain sentence with a certain sense and reference, which again is roughly equivalent to ‘meaning’ in the traditional sense. Nick Riemer (2010:109) Stated, The locutionary act – the act of saying something – is the act of expressing the basic, literal meanings of the words chosen. For example, in uttering the words

(1) You will get your hands blown off

A speaker performs the locutionary act of stating that the hearer will get their hands blown off.

Locutionary acts produce a meaningful linguistic expression. It is to produce an utterance with a basic meaning. For examples in the sentence

(2) “the dangerous dog is in the garden”.

The speaker is producing a sentence the meaning of which is based on reference to a particular dog and garden in the external world. This act is basically saying utterance without any other meaning beside the actual basic meaning behind it.

## 2.4.2. Illocutionary acts

Illocutionary act is an act which is performed by saying something. It is an utterance with some kind of function in mind. Austin (1962) stated that illocutionary acts are acts done in speaking (hence illocutionary), including and especially that sort of act that is the apparent purpose for using a performative sentence: christening, marrying, and so forth. An illocutionary act is spoken with the intention of making contact with a listener. It is usually a sentence that contain propositional utterance, that is, they refer to things in the world, but there is intentional nature which is the most importance.

According to Serle in Daniel (2001:244), the propositional content of most illocutionary acts only determines truth conditions on the basis of a series assumptions and practices which belong to the background. The illocutionary act is the act that the speaker performs in saying something (Nick Riemer, 2010:109). In many contexts, utterance of the statement You will get your hands blown off is intended, and understood, as an act of warning: the utterance thus has the illocutionary force of a warning. Thanking, congratulating, and advising are all acts which differ in their illocutionary force; in all of them, the speaker does more than describe or assert facts about some situation. As Austin puts it, the speaker of this type of act does not simply say something, instead, (s)he does something (thank, congratulate, or advise) by engaging in a certain conventionalized form of verbal behaviour.



For examples in the sentence

- (3) “the dangerous dog is in the garden”.

The utterance is one of the examples of illocutionary act because when locutionary act just produce a sentence, in illocutionary act this utterance can be interpret as if somebody says that utterance in the garden, the hearer will get a thought that he/she has to be careful.

Searle (1969) stated that the illocutionary act is an act performed in saying something. On other words, illocutionary act can be defined as using a sentence to perform An action. When a speaker says something, he or she may perform some functions of act through the utterances such as request, complain, etc. Illocutionary act is used to accomplish some communicative purposes such as, asking, ordering, suggesting, requesting, informing, advising, greeting. For example,

- (4) “it is rain outside!”.

The utterance above have meaning the speaker wish the hearer to use umbrella if the hearer want to go outside, or the speaker want the hearer to not go outside and just stay in the room.

Meanwhile, the effectiveness of the illocutionary acts depends on the fulfillment of the felicity conditions, a conditions that has to be fulfilled by people so that their utterances will result in the intended force, as suggested by Searle (1969) as follow : (1) proposotional content rule, is a rule requiring the act to contain certain intention of the speaker to do certain act, (2) preparatory conditions, the circumstances that must exist to so as to do certain act to be

performed, (3) sincerity condition, is the condition in which the speaker is honestly willing to do the action, (4) essential condition, is the condition that must be fulfilled by the speaker to perform a certain act.

Consider, e.g, when a speaker gives “an order”, the preparatory conditions include that the speaker should be in a position of authority over the hearer, the sincerity condition is that the speaker wants the ordered act done, and the essential condition has to be done with the fact that the speaker intends the utterance as an attempt to get the hearer to do the. For “assertions”, the preparatory conditions include the fact that the hearer must have some basis for supposing the asserted proposition is true, the sincerity condition is that he/she must believe it to be true, and the essential condition has to do with the fact that proposition is presented as representing an actual state of affair. “Greetings” are much simpler kind of speech act, “hello” for instance, it does not have propositional condition and sincerity condition.

The illocutionary force of an utterance depends on the context. For example, an utterance like;

(5) “I am hungry”

could be interpreted under appropriate condition as a remark on the speaker’s appetite, as a request for money, but for a young child, the utterance as request for attention or the utterance “go home” might be intended as a warning, a request or a suggestion.

Such utterance can mean as a warning in such context as the following.

The speaker (S) knows something bad will happen to the hearer (H) if the hearer

does not go home. In addition, S knows that H does not realize the danger, so that he/she does not (seem to) go home without being warned by S. In here the utterance “go home” is a warning.

### 2.4.3. Perlocutionary acts

Antonio (2010) stated that whereas illocution has been variously expounded in terms of notions such as intention (by Grice and followers), convention (by Austin), constitutive rule (by Searle) or norm (by Habermas), perlocution is generally treated as associated with the purely natural or causal. The utterance uttered by the speaker usually has a force or effect to the hearer. Deliberately or not, this effect is created by the speaker. This kind of speech act used to influence the hearer is called “perlocutionary act” . The perlocutionary act is the act of producing an effect in the hearer by means of the utterance (Nick Riemer, 2010:109). Depending on the circumstances, the perlocutionary act involved in saying for example;

- (6) “You will get your hands blown off”

This utterances might be to dissuade the hearer from playing with a lighter and a stick of dynamite, to frighten the hearer, to encourage them to go on provocatively waving a naked flame in front of a bag of fireworks, etc.

Eventually, perlocutionary act is the third part of speech act which is distinctive from two other kinds of speech act. It is the act that produces effects on the hearer or defined by the hearer’s reaction to the speaker utterance. It is the bringing about effects on the audience by means of uttering the sentence, such

effects being special to the circumstances of utterance. It means that it refers to the effect of the speaker intention to the hearer.

## **2.5. Illocutionary Act**

### **2.5.1. Representative / assertives**

Representatives are to commit the speaker (in varying degree) to something's being the case, to the truth of the expressed proposition (Searle 1979:12-20). Representative is an act of representing the statement of affairs. The speaker becomes committing to the truth of the propositional content. The speaker represents external reality by making their words fit the world as they believe it to be.

Representatives includes asserting, suggesting, boasting, complaining, claiming, reporting, concluding, describing, affirming, predicting, announcing, insisting, asserting, denying, disclaiming, assuring, arguing, rebutting, informing, reminding, presuming, hypothesizing, guessing, swearing, testifying, admitting, accusing, blaming, criticizing, praising, lamenting, telling, and etc. In using a representative, the speaker makes words fit the world (of belief).

(7) "It's raining out"

The speaker is trying to get himself think he believe it was raining out.

### **2.5.2. Directives**

Directive is the kind of speech acts that the speaker uses to get someone else to do something. The speaker tries to get the listener to act in such a way or to do a future action according to the intention of the speaker. The typical expression of this type usually use imperative structure; however, there are so many ways of

expressing this type, they are not only imperative but also interrogative and declarative structure are often used to perform a directive illocutionary act.

The main directive verb are direct, request, ask, argue, tell, require, demand, command, order, forbid, prohibit, enjoin, permit, suggest, insist, warn, advise, recommend, beg, supplicate, entreat, beseech, implore, and pray. The typical examples of them as:

1. commanding: to tell somebody that they must do something.

(8) open the door, James!

In utterance (9), is a directive illocutionary act, especially ordering. In this utterances, the speaker wants the hearer (James) to do something (to open the door). The speaker uses the word “open” indicating he illocutionary acts of directive (commanding).

2. Ordering: to give an order or command to somebody to do something.

Ordering is more polite than commanding..

(9) hey, open the window please?

In utterance (10), is a directive illocutionary act, especially ordering. If utterance (9),the speakers deman the hearer to do something then for the utterance (10) the speaker gives an order politely. In that utterance, the speaker tells the hearer to clean the floor. Even it sounds like a question, the speaker is tells the hearer to open the window in a polite manner.

3. Warning: a statement, an event that warns somebody about something.

(10) Watch your move!

In utterance (11), is a directive illocutionary act, especially warning. In that utterance, the speaker gives warn to the hearer. With saying 'watch your move' the speaker makes a statement to warn the hearer to be careful with their step.

4. Suggesting: to put an idea into somebody's mind.

(11) You had better drink a lot of water.

In utterance (12), is a directive illocutionary acct, especially suggesting. In that utterance the speaker tries to put an idea into the hearer minds. The speaker tries to give a suggestion to the hearer is saying 'you had'. The speaker put an idea into the hearer minds with that statement. The speaker tells the hearer to drink a lot of water because the hearer feels dehydration.

5. Request: an act of politely asking for something.

(12) Could you please turn off the light?

In utterance (13), is a directive illocutionary act, especially request. In that utterance, the speaker asks for something to the hearer but in politely. In saying 'could you please', the speaker make a request to the hearer with politely way. As the context of the utterance, the speaker asks the hearer to turn off the light.

6. Forbidding: to order somebody not to do something.

(13) You are not allowed to sit here.

In utterance (14), is a directive illocutionary act, especially forbidding. In forbidding, the speaker orders the hearer not do something. In saying ‘are not’, the speaker does a forbidding. In that utterance, it clears the speaker order somebody who read the statement to not sit on some property because it’s forbidden.

7. Inviting: to ask somebody in a friendly way to go somewhere or do something.

(14) Let the show begin!

In utterance (15), is a directive illocutionary act, especially inviting. In that utterance, the speaker wants to ask the hearer to begin the show in friendly way. The speaker says ‘let’ for an inviting. In inviting, the speaker asks the hearer to do something or to go to somewhere in friendly.

8. Asking : Asking calls for an answer to or about “Ask” has two distinct directives uses. The speaker can ask someone to do something or ask the hearer question

(15) Where are we going?

In utterance (16), is a directive illocutionary act, especially asking. In utterance, the speaker is asking where are they going. The speaker says “where” shows the act of asking.

9. Advising: to gives (someone) a recommendation about what should be done.

(16) Good, here’s the deal.

In utterance (17), the words good shows the act advising.

10. Begging : Begging has two distinct uses. First, to beg is to request politely (mode of achievement) as in “I beg your pardon”. In the other use, to begins to request humbly as in the special case of the “beggar”, who is seen to be habitually begging. In both uses, the speaker expresses a strong desire for the thing “begged for”.

(17) Please, I must talk to someone. My family’s name is not on the list!

In utterances (18) the speaker utters the word “please” to indicate the act of begging. The speaker begging to talk to someone.

Based on the example above, it can be conclude that directive is an illocutionary act for getting the hearer to do something. The speaker wants to achieve a future situation in which the world will match the words.

### **2.5.3. Commissives**

Commissives are those kinds of speech acts that speakers use to commit themselves to some future actions. It express what the speaker intends. In using commissive, the speaker undertakes to make the world fit the words (via the speaker). For example promise – request, the point of a promise is to commit the speaker to doing something (and not necessarily to try to get the hearer himself to do it).

Commissives including promising, vowing, offering, guaranteeing, refusing, volunteering, threatening, pledging, swearing, accepting, consenting, bidding, assuring, warranting, betting, intending. They can be performed by the



speaker alone or by the speaker as a member of a group. In using a commissive, the speaker undertakes to make the world fit the words (via the speaker).

(18) I will come on time for class tomorrow.

In utterance (16), is a commissive illocutionary act, especially promising. In that utterance, the speaker says that they promise to come in time for tomorrow. In saying 'I will come', the speaker makes a promising to the hearer. In that utterance, the speaker promise to the hearer to come on time for tomorrow's class.

In conclusion, commissive is an illocutionary act for getting the speaker to do something in the future. The point of commissive is to commit the speaker to acting and involves intention in the future

#### **2.5.4. Expressives**

Expressives are those kinds of speech acts that state what the speaker feels. They express psychological states and it can be statements of pleasure, pain, like, dislike, joy or sorrow. Expressive illocutionary act helps to communicate the attitudes or emotions about a state of affairs as described in the propositional content of the message. It express various psychological states such as congratulating, apologizing, pardoning, blaming, praising, condoling, welcoming, commiserating, thanking, complaining, lamenting, protesting, deploring, boasting, greeting, likes, dislikes, compliment, joy, sorrow, pleasure, pain. In using an expressive, the speaker makes words fit the word (of feeling).

(19) "sir, thank you very much for coming.

In that utterance, the speaker expresses his/her psychological states to the hearer for coming. The speaker uses the phrase “thank you” indicating the illocutionary acts expressive (Thanking).

#### **2.5.5. Declarative.**

Declarations are those kind of speech acts that change the world via their utterance. That act brings about some alteration in the status or condition of the referred to object or objects solely in virtue of the fact that declaration has been successfully performed. Declaration would include such as declaring, resigning, demising, christening, baptizing, naming, appointing, sentencing, firing, adjourning, nominating, approving, confirming, disapproving, endorsing, renouncing, disclaiming, denouncing, repudiating, blessing, cursing, consecrating.

(20) Referee: you are out!

In the utterance, the speaker (referee) brings a new state of being to the player. The referee declares that status of the player is out of the match because he has gotten his second yellow cards.

#### **2.6. Classification of Illocutionary Act**

Austin categorizes the illocutionary acts into five basic categories of verdictive, expositive, excercitive, behabitive and commisive (John Searle, 1979:1). But Searle thinks Austin’s taxonomy of illocutionary act contains several weaknesses and needs to be seriously advised (ibid, p.8) the most important weakness is simply this. There is no clear or consistent principle or set of principles on the basis of which the taxonomy is constructed, then there is also no

clear principle of classification and because there is a persistent confusion between illocutionary acts and illocutionary verbs, etc (ibid, p.10). Because of those weaknesses, Searle presents a list of what he regards as the basic categories of illocutionary acts. Searle's categories are defined as follows (ibid, p. 12-20) : representative / assertives, directives, commissives, expressives, declarations.

### **2.7.Synopsis of Moana movie.**

Moana is a 2016 American 3D computer-animated musical fantasy comedy adventure film produced by Walt Disney Animation Studios and released by Walt Disney Pictures. It is the 56th Disney animated feature film. The film was directed by Ron Clements and John Musker, and co-directed by Don Hall and Chris Williams.

Moana is a sweeping, CG-animated adventure about a spirited teenager who sails out on a daring mission to prove herself as a master wayfinder and fulfill her ancestors' unfinished quest. During her journey, Moana meets the once-mighty demi-god Maui, and together, they traverse the open ocean on an action-packed voyage, encountering enormous fiery creatures and impossible odds.

The whole plot goes like this. On the Polynesian island of Motunui, the inhabitants worship the goddess Te Fiti, who brought life to the ocean, using a pounamu stone as her heart and the source of her power. Maui, the shapeshifting demigod and master of sailing, steals the heart to give humanity the power of creation. However, Te Fiti disintegrates, and Maui is attacked by Te Kā, a

volcanic demon, losing both his magical giant fishhook and the heart to the depths.

A millennium later, Moana , daughter of Motunui's chief Tui, is chosen by the ocean to return the heart to Te Fiti. However, Tui arrives and takes Moana away, causing her to lose the heart. Tui and Moana 's mother Sina try to keep her away from the ocean to prepare for her ascension as the island's chief. Years later, after Moana has grown older, a blight strikes the island, rotting the coconuts and dwindling the number of fish caught. Moana suggests going beyond the island's reef to find more fish, but Tui forbids it. Sina explains to Moana that Tui and his best friend tried going beyond the reef, but the latter perished. Moana and her pet pig Pua try conquering the reef but are overpowered by the ocean's tides and end up shipwrecked back on Motunui.

Moana 's grandmother Tala shows her a secret cave, where a number of ships are hidden, revealing to Moana that their people used to be voyagers. Tala explains they stopped when Maui stole Te Fiti's heart and that Te Kā's darkness is poisoning the island, but it can be cured if Moana and Maui return the heart to Te Fiti, which she gives to Moana . Tala falls ill shortly after and dies, but not before encouraging Moana to go and fulfil her destiny.

Moana sets sail on a drua found in the cavern, accidentally accompanied by her dim-witted rooster Heihei. Moana is caught in a typhoon and shipwrecked on an island where she finds the stranded Maui, who traps her and steals the camakau, but Moana catches up to him with help from the ocean. She demands

that Maui return the heart but he refuses. Maui is accompanied by a sentient "Mini-Maui" tattoo, acting as his conscience.

They are attacked by Kakamora—coconut-armored pirates—who seek to steal the heart, but Moana and Maui outwit them. Moana realizes Maui is no longer a hero, and convinces him to redeem himself by returning the heart. Maui first needs to obtain his magical fishhook, which is located in Lalotai, the Realm of Monsters, and is in the possession of Tamatoa, a giant, greedy coconut crab. Moana enters Tamatoa's lair, using herself as live bait to distract him and allowing Maui to climb atop the crab and retrieve his fishhook. However, Maui discovers he cannot control his shapeshifting and loses self-confidence, quickly becoming overpowered by Tamatoa. Moana's quick thinking allows them to escape with Maui's hook. Maui reveals that his first tattoo was earned when his mortal parents rejected him. After reassurance from Moana, Maui teaches her the art of sailing and regains control of his powers.

The two arrive at Te Fiti's island, only to be attacked by Te Kā, who badly damages Maui's fishhook. Tired of all the trials and tribulations and fearful he will lose his hook, and therefore his power, Maui angrily abandons Moana, who tearfully asks the ocean to find someone else to restore the heart. The ocean obliges and takes the heart from Moana. Tala's spirit appears, inspiring Moana to find her true calling. Moana decides to fulfill her destiny, retrieves the heart, and sails back to confront Te Kā. Maui returns, convinced by his Mini-Maui tattoo to change his mind, and buys Moana time to reach Te Fiti by fighting Te Kā, destroying his fishhook in the process. Moana discovers Te Fiti is missing, and

realizes Te Kā is Te Fiti without her heart. Moana tells the ocean to clear a path while singing, allowing her to restore Te Fiti's heart, transforming her back to normal. Te Fiti then heals the ocean and islands of Te Kā's poison. Maui apologizes to Te Fiti, who forgivingly restores his fishhook and goes into a deep sleep. Moana bids farewell to Maui, returning home where she reunites with her parents. Moana takes up her role as chief and wayfinder, leading her people on a voyage, accompanied from afar by Maui (in a form of a giant hawk) and Tala (in the form of a manta ray)

### **2.8.Past Study**

The first one is a research by Mishbahul Munir. Munir (2015) conducted a research which entitled “THE ANALYSIS OF ILLOCUTIONARY ACT IN “AMERICAN SNIPER” MOVIE. In his research, There were four types of illocutionary acts used by the main character: assertives, commissives, directives, and expressives. In this research, the Munir has found out 25 utterances which were included in the types of illocutionary act expressed by the main character (Chris Kyle), in American Sniper movie. Based on the findings, Munir found out 13 assertives type, 6 directives type, 2 commissives type, 4 expressives type. In addition, Munir didn't find out any declarative types in his utterances.

This research also aimed at analyzing the functions of each utterance included in the types of illocutionary act expressed by Chris Kyle as the main character. There were four functions of illocutionary act expressed by the main character such as collaborative function, convivial function, competitive function, and conflictive function. Based on each of his utterances, the researcher found out

13 collaborative functions, 5 competitive functions, 6 convivial functions, and 1 conflictive function.

The second one is a research from Eko Prasetyo Nugroho Saputro. Eko (2015) conducted a research which is entitled “THE ANALYSIS OF ILLOCUTIONARY ACT OF JOKOWI’S SPEECHES”. In her research, Eko found four types of illocutionary act in Jokowi’s speeches i.e. assertive, commissive, directive, and expressive.

The dominant illocutionary acts in Jokowi’s speeches consist of assertives and commisives. Their frequencies are 52,1% and 28,7% respectively. The assertive acts include informing, convincing, questioning, describing and stating. Among those types of assertive, informing shows the highest frequency.

Instead of assertive, Jokowi’s speeches were dominated by commissive. Based on the research data, there are two different type of commisive which consist of promising and offering. The act of promising is more dominant than that of an offering.

The third one is a research from Hesti Sundari. Hesti (2009) conducted a research which entitled AN ANALYSIS OF DIRECTIVE ILLOCUTIONARY ACTS IN ARCHER’S UTTERANCE IN THE MOVIE BLOOD DIAMOND BY EDWARD ZWICK & MARSHAL HERSKOVITS”. In her research, From the analysis of the data, Hesti using Vanderveken’s theory in the chapter four, and the researcher found 31 out of 100 utterances because Hesti only focuses in Archer’s utterances. In detail, the types of the utterances are: Asking; there are twelve times (38, 72%), Commanding; there are six times (19, 35%), Requesting; there are four

times (12, 90%), Suggesting; there are four times (12, 90%), Begging; there are two times (6, 45%), Adjuring; there are two times (6, 45%), and Forbidding; there is only one time (3, 23%).

From those forms of Directive Illocutionary Act, Asking has the highest frequency of use among others, that is twelve times or 38, 72% because Archer is an African mercenary so he likes to ask someone to speed up his mission which is related to his business. On the other hands, the forbidding act has the lowest frequency of use among others, that is only once or 3, 23% because a mercenary is impossible to forbid someone.

To describe the meaning of the analysis the researcher used six component of Vanderveken and the meaning of the utterances is mostly Asking. Based on the meanings of the Illocutionary Act in Archer's utterances, most of the point of Illocution is that the speaker ask to the hearer to do something; most of the mode of achievement is that the hearer can give the answer or explanation from the speaker question or command; the propositional content of the utterances is mostly showing that the speaker ask to the hearer to answer or to doing what the speaker want; most of the preparatory condition of the utterances is that the speaker believes that the hearer can achieve what the speaker wants; most of the sincerity of condition of the utterances is that the speaker really hopes to the hearer to conduct his will; and the degree of strength of the Archer's utterances is mostly showing that the speaker seriousness to get respond from the hearer.



## 2.9 The Concept of Framework

