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The Illocutinoary Speech Acts Of Hanum (Acha Septriasa)'S Utterances In The Movie 'Bulan Terbelah Di Langit Amerika'

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Abstract

This research is aimed to identify and analyze the illocutionary speech acts of Hanum (Acha Septriasa) found in the movie 'Bulan Terbelah di Langit Amerika' (The Moon Was Separated on The Sky of America) based on Searle's theory. The approach of this research is qualitative by using content analysis method. The data are the illocutionary speech acts of Hanum's utterances in the movie 'Bulan Terbelah di Langit Amerika'. The data is collected by watching the movie. Researchers use the Miles and Huberman technique in analyzing the data. Searle's theory is essentially requisite for analyzing the utterances. The result of the analysis shows that the total classification of illocutionary speech acts in Hanum's utterances are 69. The 43% of the utterances are representatives, 28% are expressives, 23% are directives, and 3% are commissives and declaratives also has 3%.

Keywords: Illocutionary speech acts, Hanum's utterances, 'Bulan Terbelah di Langit Amerika', Searle's theory, Qualitative

Introduction

Learning language means learning pragmatics. It is proven by the definition of pragmatics according to the experts of linguistics. Pragmatics is the study of how language is being used in the social, temporal, physical and epistemic context. According to Leech pragmatics as the branch of linguistics is the study of language in the context of use that integrates to grammar consisted by morphology, phonology, syntax and semantics, as cited in (Tri Budiasih, 2018). Therefore, Thomas defines pragmatics as the sub discipline of

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linguistics that studies about speaker meaning and utterance interpretation used in human communication at specific context and condition, as cited in (Suhardianto, 1996). It can be understood that pragmatics is the branch of linguistics that studies the deep meaning of spoken or written language that is distinctive from the literal meaning of the sentence and the internal structure of the language.

In analyzing the meaning of spoken language, the linguists needs to learn about the speech acts of the speaker. Austin in (Praditya, 2014) defines speech act as the theory of performing language in which to say something means to do something. According to Yule, as cited in (Krusdian Sari, 2014) utterances that are able to perform the meaning of action are called as speech acts. Moreover, According to Austin (1962), speech act is able to be divided into three category which are locution, illocution and perlocution (Austin, 1962). Locution is utterance. Illocution is something that the speaker intends to communicate to the addressee. Perlocution is the addressee's interpretation of message form the utterance that is said by the speaker (Kreidler, 2002). According to Searle's taxonomy, Illocutionary speech acts are classified into five classification which are: Assertives (or usually called as Representatives), Directives, Commissive, Expressives, and Declaratives. First, Representatives (or Assertives) are those kinds of speech acts that showed the speaker's belief and carried the a truth-value, such as: asserting and claiming. Second, Directives are those kinds of speech acts which the speakers attempt to get the addressee to do something, such as: requesting and questioning. Third, Commissive are those kinds of speech acts that make the speaker to do some future action, such as promising and offering. Fourth, Expressive are those kinds of speech acts which the speakers express a psychological attitude, such as: thanking, apologizing, and congratulating. Last, Declarations (or declaratives) are those kinds of speech acts that effect immediate changes in some current state of affairs, such as: declaring war, marrying, and retiring from employment (Searle, 1979).

According to the explanation above, every utterance is able to be understood as locution. It means, every utterance produced by speaker to

addressee (illocution) consists speech act. Utterance is not only happen among human in daily life, but also can be found in the dialogue of a novel or amovie. Therefore, speech acts are also able to be found in the movie.

Indonesia is a country that produces a lot of movies. Some of them can be categorized as successful movies by the high numer of viewers and sold tickets. The number of viewers are effected by the good quality of the movie itself. The movie 'Bulan Terbelah di Langit Amerika' is one of the successful movie in Indonesia proven by the high number of the viewers. This movie is originally adopted from a best seller novel with the similar title. Based on jawapos.com, the movie directed by Rizal Mantovani and produced by Ody Mulya Hidayat, was successfully watched by 917.865 viewers. It makes this movie staying on the fourth ranking in the Indonesian cinemas with the achievements as the most watched movie. Moreover, the interesting conflict in this movie becomes the main answer of why a lot of people watch this movie. It shows us about the Islamic exploration in the land of America by Hanum as the main character (acted by Acha Septriasa). The movie is started by the story of 9/11 historical tragedy in America that led the Islamic Phobia among American. Since the tragedy of 9/11, every muslim in America is labelled as a terrorist and marginalized from the society. It makes Islam as their religion must be hidden by stop using any symbol that can be used to reveal that they are muslims. In this movie, Hanum as a journalist, she is mandated to write an article about 'Will the world be better place without Islam?'. By doing research in writing the article, Hanum is faced by the fact about the condition of muslims in America post the tragedy of 9/11. By concluding the conflict, this movie tries to attempt in telling the world that muslim is not a terrorist. Considering the success, quality, conflict and message from this movie, researchers want to reveal the illocutionary of Hanum (as the main character) in the movie. This research is expected to give contribution in improving the conciousness of society related to the message from the movie. By reading this research, readers are able to have a better understanding in interpreting the message of the movie that Islam is a peaceful religion and muslims are not terrorists.

This research is actually capable to find a new idea of qualitative research especially in analyzing speech acts, but it cannot be separated fully from the other related previous researches. Related to this research, there are some researches about analyzing speech acts that had been conducted by some researchers.

The first researcher is Shohreh Shahpouri Arani, M.A. (Islamic Azad University, Iran, 2012) who conducted a research entitled “A Study of Directive Speech Acts Used by Iranian Nursery School Children: The Impact of Context on Children’s Linguistic Choices” in *International Journal of Applied Linguistics & English Literature*. The results revealed that: (1) the investigation of children’s directive speech acts confirm the fact that they are aware of social parameters of talk; (2) they use linguistic forms that are different from what is used by adults as politeness marker, such as, polite second plural subject-agreement on the verb, “please” and “thank you” words; (3) They use declaratives with illocutionary force in order to mark distance (Arani, 2012).

The second researcher is Ala’Eddin Abdullah Ahmed Banikalef (Jadara University, Jordan, 2017) who conducted a research entitled “A Sociolinguistic Study of Speech Act Realization Patterns in Jordanians’ Facebook Status Updates” in *International Journal Of Linguistics*. The result showed that six speech acts were found in students’ status updates on Facebook: expressive, assertive, directives, God’s invocation, quotation and humor. The study findings aslo evidently indicated that the cultural norms and religious background profoundly rooted in all participants can strongly affect their linguistic choices in their native language (Banikalef & Bataineh, 2017).

The third researcher is Latifah Tri Budiasih, Andayani, and Muhammad Rohmadi (Sebelas Maret University, 2018) who conducted a research entitled “Illocution on Speech Acts of Foreign Students in Indonesian Learning” in *Journal of Linguistics and Education*. The result of the research revealed that the speaking act of the illocution of foreign students found in Indonesian Language learning in Sebelas Maret University is in the form of acts of assertive/representative, directives, commissives, and expressives. The act of speech of the illocution of foreign students is most often found in the act of assertive is

complaining, affirmation, and opinion (Tri Budiasih, 2018).

The researchers want to enrich the previous researches by conducting the research entitled 'The Illocutionary Speech Acts of Hanum (Acha Septriasa)'s Utterances in The Movie 'Bulan Terbelah Di Langit Amerika'. It is a descriptive research which describes about the illocutionary speech acts of Hanum's utterances that are found in the movie. The research question of this research is, how are the illocutionary speech acts of Hanum (Acha Septriasa)'s utterances in the movie 'Bulan Terbelah di Langit Amerika? The objective of this research is to describe the researchers' analysis to the illocutionary speech acts of Hanum (Acha Septriasa)'s utterances in the movie 'Bulan Terbelah di Langit Amerika'.

Research Method

This research is used qualitative approach and content analysis method. This research was conducted during a week (15th – 23rd August 2019). Data in this research are the illocutionary speech acts of Hanum's utterances in the movie 'Bulan Terbelah di Langit Amerika'. The technique of collecting the data is by watching the movie 'Bulan Terbelah di Langit Amerika'. The researchers only took the illocutionary speech acts of Hanum's utterances the movie. The utterances identified as illocutionary speech acts are performed in her monologue or dialogue in the movie. Miles and Huberman thecnique is used to analyze the collected data. Searle's theory is essentially requisite for analyzing the illocutionary utterances of Hanum. In order to make this research being trusted by the readers, researchers use member checking to obtain the trustworthiness of this research.

Findings

In the movie 'Bulan Terbelah di Langit Amerika', there are 69 illocutionary speech acts found in Hanum (acted by Acha Septriasa)'s utterances. According to Searle's theory, the Hanum's illocutionary speech acts are classified into five types. Those are: representatives, directives, commisives, expressives and declaratives. The data findings are presented into the following table:

Table. 1 Classification of Hanum's Speech Acts in The Movie 'Bulan Terbelah di Langit Amerika'

No.	Types of Speech act	Speaker	Addresse	Total	Percentage
1.	Representative	Hanum	<ul style="list-style-type: none"> ▪ Viewers ▪ Getrude ▪ Rangga ▪ Stefan ▪ Jasmine ▪ Billy (a man who is Julia's neighbor) ▪ Julia Collins/Azima ▪ Sarah Collins ▪ A woman (nun) ▪ Mr. Jones 	30	43%
2.	Directive	Hanum	<ul style="list-style-type: none"> ▪ Rangga ▪ A Taxi Driver ▪ Sarah Collins ▪ Julia Collins/Azima ▪ Jasmine ▪ Mr. Jones 	16	23%
3.	Commissive	Hanum	<ul style="list-style-type: none"> ▪ Rangga 	2	3%
4.	Expressive	Hanum	<ul style="list-style-type: none"> ▪ Rangga ▪ Julia Collins/Azima ▪ Jasmine ▪ Billy ▪ A woman (nun) 	19	28%
5.	Declarative	Hanum	<ul style="list-style-type: none"> ▪ Rangga 	2	3%

In counting the percentage of each of the Hanum's speech acts, researchers use a certain percentage formulation, here the formulation:

The formula of the percentage is:
$$\frac{\text{Total Types of Illocutionary} \times 100\%}{\text{Total Illocutionary Speech Act}}$$

Discussions

Representatives

- Hanum-Viewers

Hanum : *Sejak hari itu dunia pun terbelah. Kami yang juga menjadi korban dan kerap disudutkan akan berteriak lebih lantang menjaga keyakinan ini. Ini adalah kisah yang diminta rembulan untuk menyatukan yang terbelah. Kisah yang menegaskan bahwa dunia tanpa Islam adalah dunia tanpa kedamaian.* (Since that day, the world was separated. We who are also victims and often marginalized will shout louder to maintain this belief. This is the story that is asked by the moon to unite the separated. The story affirming that the world without Islam is the world without peace.)

This is an introduction sentence for opening the movie after it showed the flashback story of Sarah Hussain's family. Sarah Hussain was as a daughter of accused terrorist man (Ibrahim Hussain) in the 9/11 tragedy.

This locution includes in the type of representative speech act. It is caused by representative is the kind of speech act that commits the speaker to the truth of the expressed proposition and thus carry a truth-value. It expresses the speaker's belief. In performing this type of speech act the speaker represents the world as he/she believes it is, thus making the words appropriate the world of belief. In this utterance, Hanum believed that start from the 9/11 tragedy led there are many muslim labelled as a terrorist. She symbolized this case as a separated moon. In this case, she was a writer, so she used analogy for asserting and claiming her belief. She also stated that this movie was a story which emphasized that world without Islam was a world without freedom. This locution was her belief about Islam and the world's condition.

- Hanum-Gertrude

Hanum : **Gertrude. Since the tragedy the muslims were marginalized and expelled from the society. Because they believe their lives is may difficult by others.**

Gertrude : You make a good points. But the fact is Hanum, these terrorists are muslim.

Hanum worked as a reporter for a TV station in Wina. This conversation is between Hanum and Gertrude (we assume that Gertrude as her higher). Gertrude told Hanum about Ibrahim Hussain's family and its relation to the 9/11 tragedy. After she explained Hanum about that, she commanded Hanum to have an interview with Sarah Hussain and her mother (Julia Collins/Azima) for writing it as an article about "Will the world be better without Islam?". Then, Hanum informed to Gertrude that since the tragedy the muslims were marginalized and expelled from the society because they believed their lives was may difficult by others.

This utterance is an representative type of speech act. Researchers can say that is an representative because in this case Hanum gives information to her higher about the fact of muslims after the 9/11 tragedy. It is appropriate with Sealer's theory about representative. In this case, giving information is the kind of representative speech act.

- **Hanum-Rangga**

Hanum : ..., *Selama ini kamu menjalankan tugasnya dia. Terus sekarang minta cuti bareng seminggu.* (Through this time, you always do his work. Then now, you should ask him to furlough for a week.)

Rangga : *Tak bisa. Aku harus selesaikan tugas aku. Sudahlah.* (I cannot. I have to finish my work.)

This conversation showed that Hanum really wanted to call and protested Prof. Reihard. She wanted Rangga to accompany her to go New York. But Rangga still refused her and he said that he should finish his work first.

From it, researchers conclude that it is an assertive speech act. Why? Because in this case, Hanum claimed and believed that Rangga always do what Prof. Reinhard commanded. She said to her husband to ask Prof. Reinhard a furlough for a week to accompany her to go to America.

- **Hanum-Rangga**

- Hanum** : *Ini mas! Monumen kesedihan. Tempat banyak jatuhnya korban akibat tragedi kemanusiaan. (This is a sadness monument. A place with many victims caused by the human tragedy)*
- Rangga** : *Terlalu banyak korbannya. Num, di antaranya ada yang muslim. (Too many victims. Num, there was a muslim among them).*

This conversation happened after Hanum and her husband, Rangga, arrived at Ground Zero monument. In this conversation, Hanum's utterance is categorized as representative. Because she informed her belief to her husband. She informed about the monument. She said that the monument is a tragic monument which there were many victims died in the tragedy of 9/11 in America (in WTC specifically). In this case, her utterance of giving information about something that she belief related to the Ground Zero monument to her husband is representative. It is appropriate to the Searle's theory about representative speech act.

- **Hanum Sarah**

- Hanum** : *Hi! You must be Sarah. Halo, I'm Hanum. Nice to meet you. May I sit down?. By the way, I show your video on YouTube. It was molding. I was gonna tell your mother about this but, she's on a phonecall right now and after that I'm gonna tell your mother about myself. So, why aren't you in school?*
- Sarah** : *I never go to school. The 9/11 commemoration, my friend keep telling me about my dad is a terrorist. Now, I dream about my dad quiet often. He said he love me and mom. But mom didn't allow me to talk about dad to anyone. But turn out, Al-Qur'an didn't gimme a miracle about that.*

In this case, Hanum's utterance is classified as representative. Because she asserted and introduced herself to Sarah in order to give Sarah an information about Hanum. It is appropriate to the Searle's theory about representative. This conversation happened in Sarah and Julia Collin's house when Hanum wanted to start the interview.

- **Hanum-Mr. Jones**

Hanum : Sir, excuse me, Mr. Jones. **Oh I believe that is mine.**

Mr.Jones : I found it was in a cab

This is the conversation between Hanum and Mr. Jones in the Ground Zero. Mr. Jones was a someone who very hated muslim because her wife died in the 9/11 tragedy. He was also someone who found and brought Hanum's document when she left it in the cab. Hanum knew that Mr. Jones brought her document from Rangga. She was also told by Rangga that Mr. Jones would hold a demonstration in the Ground Zero. Mr. Jones held a demonstration to refuse the reconstruction of a mosque in the Ground Zero area. Hanum asked Rangga to accompany her to there. After Hanum fought against with Rangga's statement, she decided to come to the Ground Zero alone. She was so angry to Rangga. When Hanum met Mr. Jones, she directly claimed and asserted that the document brought by him was her document.

This utterance is include in the type of representative speech act. Because representative is kinds of speech act that commit the speaker to the truth of the expressed proposition and thus carry a truth-value. It expresses the speaker's belief. In performing this type of speech act the speaker represents the world as he/she believes it is, thus making the words fit the world of belief. In this utterance, Hanum believed that the document brought by Mr. Jones was hers. Because in the fact, it was really her document that lost some days ago. When she and Rangga went out from a cab, she was forgot and left the document in the cab. After that, Mr. Jones went to the cab and found the Hanum's document. Which the document was so meaningful for Hanum, because it was the document about her article of "Will the world be better without Islam?".

- **Hanum-Mr. Jones**

Mr. Jones : Well. Just write. As the husband of victim of the 9/11, yes, the world will be better place without Islam.

Hanum : Sir, You'll not let the hatred of a people prevent you from being just. Be just. **That is near to your rightness. Al-Maidah verse eight.**

After Hanum requested Mr. Jones to stay for a while to be interviewed by her, Mr. Jones then accepted it. He answered Hanum's question about "Will the world be better without Islam?". He answered with yes. Then, Hanum gave him advice and command to be just. Then, she also asserted his utterance based on the truth-value, that is Al-Qur'an. She informed Mr. Jones the verse of Al-Qur'an that stated about being just.

From it, researchers conclude that what said by Hanum is contain fact/truth-value. She asserted his utterance based on the truth-value, that is Al-Qur'an. She informed Mr. Jones the verse of Al-Qur'an (Al-Maidah verse eight) that stated about being just. Also, she informed Mr. Jones that being just is near to someone's rightness. So, this utterance is representative speech act.

- **Hanum-Mr.Jones**

Mr.Jones : What do you say?

Hanum : You know, Qur'an tells us to be just. Even though those one not followed.

Mr.Jones : Don't talk to me Mrs. Hanum. Okay, muslims have had spread dead and destruction all over the world. Okay, they leave me, my life useless. Okay, they made go away my wife. You can write in your article. And just consider it as a pay for returning your documents. Okay, bye.

This conversation is the last part of Hanum and Mr. Jones' conversation. After Hanum gave Mr. Jones advice, Mr. Jones became more angry with her. He asked Hanum what Hanum was said angrily. Hanum emphasized her information about Al-Qur'an to Mr. Jones that Al-Qur'an always tells muslims to be just, even though to those that are not muslims.

The Hanum's utterance above is representative speech act because it gives information to Mr. Jones. In performing this type of speech act, the speaker (Hanum) represents the world as he or she believes it is, thus making the words fit the world of belief. She believed that Al-Qur'an always tells muslims to be just, even though to those that are not muslims.

- **Hanum-Julia Collins (Azima)**

Hanum : *Kita harus ke sana.* (We have to go there.)

Azima : *Tapi gimana caranya?* (But how?)

Hanum : ***Bagaimanapun caranya kita harus ke sana.*** (We have to go there somehow.)

This conversation is between Azima and Hanum in Azima's house. After they (Hanum, Azima, and Sarah) watched TV of channel five that there was a speech from Brown. Before the 9/11 tragedy, Brown was as a billionaire who was known as a greedy man. But after the 9/11 tragedy, Brown became a philanthropist man and liked everything about Islam. Even, he adopted a kid from Africa. Brown revealed his experience and his nature change in his speech when he received an award "Hero of the Year". In the Azima's house Hanum, Azima, and Sarah were so surprised. Brown said that Ibrahim Hussain (Azima's husband or Sarah's father) was not a terrorist. Even, he told that Ibrahim Hussain was a man that saved his life when the 9/11 tragedy occurred. They were cried when they watched Brown's speech. Then, Hanum asserted that they (Hanum, Azima, and Sarah) had to come there. "We have to go there", she said. She asserted again that somehow they had to go to the place where Brown gave his speech.

Hanum's utterance is classified into representative speech act. In performing this type of speech act, the speaker represents the world as he or she believes it is, thus making the words fit the world of belief. In this case, Hanum believed that they had to go Brown's speech. There was an asserting from Hanum to Azima and Sarah. After, Hanum knew the fact from Brown's speech, she asserted that she, Azima, and Sarah had to go to the place where Brown gave his speech. She asserted again her utterance "Somehow we have to go there". So, Hanum's utterance is representative, especially asserting.

- Hanum-Viewers

Hanum : *Ibrahim Hussain mengajarkan kita bahwa kita adalah saudara yang akan saling tolong-menolong saat hari akhir nanti ketika bulan terbelah selamanya. Demi matahari dan cahaya siangnya, demi bulan apabila mengiringinya. Sungguh beruntung orang yang mensucikan jiwa. Tebarkan salam, sinarkan kedamaian karena Islam adalah salam. Islam adalah kedamaian. Dunia tanpa Islam adalah dunia tanpa kedamaian. Semoga kedamaian, rahmat, dan berkah Allah menyertai kamu semua. Assalamu'alaikum. May piece be upon you. (Ibrahim Hussain had told us that we are brothers and sisters which will give help to each other in the end of day when the moon was separated forever. For the sake of the sun and its light, for the sake of the moon when it follows. How lucky people who purify themselves are. Spread salam, spread the peace because Islam is salam. Islam is peace. The world without Islam is the world without peace. May peace, mercy, and blessings of Allah be with you all. Assalamu'alaikum. May piece be upon you.)*

This is the statement of Hanum as a closing of this movie. She concluded from the events in this film that Ibrahim Hussain who accused as a terrorist had told that we were brother and sister that will help each others in the end of day when the moon separated forever. She believed the world without Islam is the world without piece. So, the Hanum's statement can be categorized as representative speech act, especially concluding.

Directives

- Hanum-Rangga

Rangga : *Bisa sendiri (You can be by yourself)*

Hanum : *Gimana mas? Aku takut tersesat di sana. (How could, Mas? I am afraid of getting lost there)*

Rangga : *Biasanya tugas kamu lebih susah kok. Kamu bisa sendiri. Aku yakin kalau kamu bisa. (Usually your task is more difficult. You can be alone. I am sure you can.)*

This is the conversation between Hanum and Rangga in their house in Wina (at the dining room). Hanum asked Rangga to accompany her to go to New York, but in the beginning, Rangga said that he cannot accompany her because he has a project with Prof. Reinhard in Wina at the same time. Hanum said that she could not go alone because she was afraid that she would be astray in New York. But, her husband made sure her that she could go to New York by herself without him.

In this conversation, Hanum's utterances are classified as directives speech act. Researchers can conclude that from her utterances which indirectly she wanted Rangga to accompany her to go to New York through expressing her feeling.

- **Hanum-Mr.Jones**

Mr.Jones : But how could you know that I had it?

Hanum : Well

Mr.Jones : You're journalist. You're that journalist. You're who write "Will the world be better place without Islam?"

Hanum : Yes, I am. And I come here to take that. And I need that, please!

Mr. Jones asked Hanum, was Hanum the journalist who wrote "Will the world be better place without Islam?"?. Mr. Jones knew it might be because he had read the Hanum's document. Then, Hanum stated clearly that she was the journalist. She wanted to take her document that brought by Mr.Jones.

The Hanum's statement can be included to directives speech act. Researchers can say that is an directive speech act because in this case Hanum asked Mr.Jones to give the document that brought by him. It is appropriate with Sealer's theory about directive. In this case, asking is the kinds of representative speech act.

- **Hanum-Rangga**

Rangga : *Eenggak, aku tulis di kertas* (No, I wrote it on a paper)

Hanyum : *Coba cari di map kuningku deh!* (Just try to look for it in my yellow portfolio!)

The conversation above happened in New York (specificly in a taxi). They would go to the Stefan's house. On the way, the taxi driver asked them about their destination. There were no one from them could answer question because they lost the Stefan's house (Stefan is Rangga's friend) address. Hanum asked that rangga brought the address or not, but Rangga said that he did not bring that. After that Hanum asked Rangga to look for the address (Rangga's had written it on a paper) in her yellow portfolio.

Based on the situation and Hanum's utterance, researchers stated that her utterance is a directive speech act. Because in that situation, she directed Rangga to look for the paper which there was a Stefan's house address on it in her yellow portfolio. This directive speech acts is a command from Hanum to Rangga.

- **Hanum-Taxi Driver**

- Hanum** : Yea, yea, just just go please emm..to...
Taxi Driver : Come on! I'll take you to the police em?
Rangga : Ok I find it!
Hanum : **Ok we're going to Brooklyn Richwood 602468 road**
Taxi Driver : Yea, yea richwood brooklyn nrooklyn I gotcha!

This is the conversation when Hanum and Rangga looked for the Stefan's house address and the taxi driver was angry to them because he thought that his passengers were passengers without destination. He said there are many things to show his anger to them. Because of his anger was so high, he said that he wanted to take them in a police office. Fortunately, Rangga found the paper and gave it to Hanum. Without taking a long time, Hanum said to the taxi driver about her and his husband dentination. She said that they wanted to go to Brooklyn Richwood 602468 road. After that, the taxi driver stated that he knew the destination and he drove to go there in that time.

Researcher can stated that Hanum utterance is a directive speech act because she gave a command to the taxi driver to go to her and her husband's detination (to the Stefan's house) by saying: "yea, yea, just just go please emm..

to, ... ok we're going to Brooklyn Richwood 602468 road". Her utterance is including to the direct directive speech act according to the Searle's theory about the kinds of speech act.

- **Hanum-Taxi Driver**

Hanum : **Oh... no no no no... we're going to Ground Zero. Can you take us there?**

Taxi Driver : Ground Zero? That's tragic man!

Hanum : Yes!

This conversation happened after Rangga asked to the taxi driver about the romantic place that could be visited by him and Hanum in New York. Then, the taxi driver said the there was a central park in New York that could be appropriate place for them for having a date. But, Hanum suddenly said that they wanted to go to the Ground Zero, and asked the taxi driver about his capability for taking them there before they went to the Stefan's house. The taxi driver said that Ground Zero was a tragic place and Hanum cleared that. In this case, Ground Zero is a monument for commemorating the 9/11 tragedy. The place is in the same place of the WTC building was stand. The monument was built for priding the victims and also for commemorating the tragedy.

Hanum's utterance is a directive speech act. Although the form of her utterance is a yes or no question, but it is including in directive speech act. Because the purpose of her utterance is to give a command to the taxi driver for taking her and Rangga to the Ground Zero monument by saying: "we're going to Ground Zero. Can you take us there?".

- **Hanum-Sarah Collins**

Sarah : I never go to school. The 9/11 commemoration, my friend keep telling me about my dad is a terrorist. Now, I dream about my dad quiet often. He said he love me and mom. But mom didn't allow me to talk about dad to anyone. But turn out, Al-Qur'an didn't gimme a miracle about that.

Hanum : **No Sarah. You have to keep on believing that your dad has left you the biggest miracle in the world from God.**

Sarah : (Smiled)

This conversation is between Hanum and Sarah. The conversation took place in Sarah's house. Hanum and Sarah talked about Ibrahim Husein (Sarah's father who was suspected as a terrorist in 9/11 tragedy). Sarah could not believe about the fact said that his father was a terrorist, and she could not keep her believe to Qur'an strongly. Then Hanum gave her advices.

In this case, Hanum's utterance is categorized as directive, specifically, it is an advice. In this case, advice is categorized as directive speech act because advice direct people to do something that is stated by the speaker. In the conversation, reseearchers can say that Hanum's advice is a directive speech act. Because she directed Sarah to keep her belieg in Islam and Al-Qur'an.

- **Hanum-Mr.Jones**

Mr.Jones : But how could you know that I had it?

Hanum : Well

Mr.Jones : You're journalist. You're that journalist. You're who write "Will the world be better place without Islam?"

Hanum : Yes, I am and I come here to take that **and I need that, Please!**

This conversation is between Hanum and Mr. Jones. After Hanum informed Mr. Jones that she came to the Ground Zero to take the document that brought by him, then she requested Mr. Jones to give the document to her.

The Hanum's utterance is directive speech act. It express the speaker's desire/wish for the addressee to do something. Paradigmatic cases include advice, commands, orders, questions, and requests. In using a directive, the speaker intends to elicit some future course of action on the part of the addressee, thus making the world match the words via the addressee. In this case, Hanum wanted Mr. Jones to give the document to her. The request in this utterance includes into directive speech act.

- Hanum-Mr.Jones

(Someone comes and calls Mr. Jones to go because Mr. Jones has an interview with reporters.)

- Mr.Jones : Okay. I gotta go. Take this. I gotta go.
 Hanum : **Sir, Sir, Would you please let me interview you just for a moment?**

This conversation occurred when Mr. Jones would go to the demonstration place to have an interview. He was called by someone to go because he was waited by the reporters. Then, Hanum questioned to him for letting her to have an interview Mr. Jones for a while. She wanted to interview Mr. Jones about “Will the world be better without Islam?”

In this Hanum’s utterance, there is representative speech act. The speaker is Hanum and the listener is Mr. Jones. Hanum questioned Mr. Jones for having interview with him for a while. It means that Hanum requested Mr. Jones to stay for a while to be interviewed by her. So, this conversation is directive, especially question and request.

- **Hanum-Mr.Jones**

- Mr.Jones : Well. Just write. As the husband of victim of the 9/11, yes, the world will be better place without Islam.
 Hanum : **Sir, You’ll not let the hatred of a people prevent you from being just. Be just.** That is near to your rightness. Al-Maidah verse eight.

After Hanum requested Mr. Jones to stay for a while to be interviewed by her, Mr. Jones then accepted it. He answered Hanum’s question about “Will the world be better without Islam?”. He answered with yes. Then, Hanum gave him advice “**Sir, You’ll not let the hatred of a people prevent you from being just**” and command “**Be just**”.

From the Hanum’s utterance, it shows that Hanum gave advice and command Mr. Jones to be just. He should not let the hatred of a people prevent him from being just. That’s why the utterance is categorized into directive speech act.

- **Hanum-Rangga**

- Hanum** : *Aku kehilangan kamu dan aku nggak pengen kejadian kemaren yang merupakan mimpi buruk terulang lagi sama kita. **Jangan terbelah lagi yan, Mas!** (I have lost you and I do not want the previous accident between us which is my nightmare to be repeated. **Do not be separated again, Mas!**)*
- Rangga** : *Nggak akan pernah terbelah lagi. (Nope! We will not be separated again)*

This is still the conversation between Hanum and Rangga in the last part of this movie. Hanum does not want for losing Rangga. She said that the yesterday's incident when they had a fight before Hanum met Michael Jones, happened again to them. She requested Rangga in order they do not do the fight like before.

The Hanum's utterance is directive speech act. Directives are those kinds of speech acts that represent attempts by the speaker to get the addressee to do something. They express the speaker's desire/wish for the addressee to do something. Paradigmatic cases include advice, commands, orders, questions, and requests. In this case, Hanum requested Rangga in order to do not do the incident like before caused they had a fight. Hanum said it with analogy "Don't be separated again, Mas?". So, it is directive speech act, especially requested.

- **Hanum-Viewers**

- Hanum** : *Ibrahim Hussain mengajarkan kita bahwa kita adalah saudara yang akan saling tolong-menolong saat hari akhir nanti ketika bulan terbelah selamanya. Demi matahari dan cahaya siangya, demi bulan apabila mengiringinya. Sungguh beruntung orang yang mensucikan jiwa. **Tebarkan salam, sinarkan kedamaian karena Islam adalah salam. Islam adalah kedamaian. Dunia tanpa Islam adalah dunia tanpa kedamaian. Semoga kedamaian, rahmat, dan berkah Allah menyertai kamu semua. Assalamu'alaikum. May piece be upon you.** (Ibrahim Hussain had told us that we are brother and sister which will give help to each other in the end of day when the moon was separated forever. For the sake of the sun and its light, for the sake of the moon when it follows. How lucky people who purify themselves are.*

Spread salam, spread the peace because Islam is salam. Islam is peace. The world without Islam is the world without peace. May peace, mercy, and blessings of Allah be with you all. Assalamu'alaikum. May piece be upon you.)

This is a cut of Hanum's statement in closing this movie. She adviced to all muslims to spread salam and piece because Islam is peace. She wanted all muslims to do that. So, this statement of Hanum can be categorized into directive. Directives are those kinds of speech acts that represent attempts by the speaker to get the addressee to do something. They express the speaker's desire/wish for the addressee to do something. Paradigmatic cases include advice, commands, orders, questions, and requests. In this case, Hanum's statement is directive, especially advice.

- **Hanum-Taxi Driver**

Hanum : **Ok wait wait! Just stop stop stop!**

Rangga : Wait, stop stop!

The place of this conversation was in front of the Stefan's house. Hanum said to the txi driver to stop there. In the same time, Rangga also told the taxi driver for stoping the taxi, because they were already at their destination.

In this conversation, researcher categorized Hanum's utterance as directive specch act. Because in this conversation, Hanum direct the taxi driver to stop the taxi by saying: "*Ok wait wait! Just stop stop stop!*". Specifically, Hanum's utterance was a direct directive speech act. Because she told the taxi driver to stop the taxi directly without another media.

Commissives

- Hanum-Rangga

Hanum : *Enggak lah mas, kalau nggak bisa nolong aku ya nggak papa!* (No baby!, if you cannot help me is no problem!)

Rangga : *Dengerin aku dulu!* (Please listen to me first!)

This conversation happened when Hanum was angry to his husband because in the night before this conversation, Rangga said that he could accompany Hanum to go to meet Mr. Jones in a demonstration (refusing mosque at the Ground Zero) for taking her yellow portfolio back, but after Stefan told him that Mr. Phillipus Brown accepted them as the fellows of his speech, Rangga knew it that his meeting with Mr. Phillipus was be held in the same time with his promise to his wife, and it made Hanum angry to him. In the next day, this conversation happened. When Rangga told his wife that he could accompany her to go to the Mr. Jones after attending his meeting. But, his wife refused it.

In this case, Hanum's utterance to refuse her husband is including in commissive speech act. Why? Because, according to the Searle's theory, commissive speech act is how express the speaker's to do something. Paradigmatic cases include offers, pledges, promises, refusals, and threats. In the case of a commissive, the world is adapted to the words via the speaker himself/herself. In the conversation, Hanum's utterance is the form of refusng which is the part of commissive speech act. She was as the speaker expressed that she committed to be will not accept her husband's offer by refusing the offer by saying: "*No baby!, if you cannot help me is no problem!*".

- Hanum-Rangga

Rangga : *Ikut aku sebentar, nanti aku antar kamu.* (Follow me and I will accompany you)

Hanum : *Aku tau, tapi aku nggak ada waktu mas. Sekarang gini aja, kamu urus urusan kamu, aku urus urusan aku.* (I know, but I don't have time honey! **Now, it will be better if you do your business and I do my business**)

This conversation happened after Hanum and Rangga had a debate about how to accompany her to go meet Mr. Jones. In this conversation, Hanum showed the commissive speech act by making a deal with her husband that they must do their each business. So, researcher concluded that, Hanum utterance in this conversation is a commissive speech act. Because she made a deal or commitment with her Rangga as her husband.

Expressives

- **Hanum-Rangga**

Rangga : *Kamu pasti bisa sendiri.* (You can do it alone)

Hanum : *Aku nggak mungkin bisa sendiri, Mas.* (I cannot do it alone, Mas)

This is the conversation between Hanum and Rangga in their house in Wina (at the dining room). Hanum asked Rangga to accompany her to go to New York, but Rangga said that he cannot accompany her because he has a project with Prof. Reinhard in Wina at the same time. Hanum said that she could not go alone because she was afraid that she would be astray in New York. But, her husband made sure her that she could go to New York by herself without him.

In this conversation, Hanum's utterances are classified as expressive speech act. Researchers can conclude that from her utterances which express her feeling if she went to New York alone without her husband. She expressed her fear with her utterance : "I will not be able to go there alone, bae" and "How can bae? I am afraid to be astray there". The expressive speech acts in this conversation is explicit expressive speech acts.

- **Hanum-Rangga**

Hanum : *Aku nggak enak dilihatin orang.* (I'm not feeling comfortable to be watched by people)

Rangga : *Jalan aja!* (Let's walk!)

This conversation took place in the Ground Zero monument. It occurred when Hanum and Rangga visited that place before they continued their destination to go to the Stefan's house by a taxi. Before this conversation, there was a conversation that stated Hanum told her husband about her thought of this monument. Then, she prayed to God (Allah SWT) for the victims of 9/11 tragedy. In the end of her pray, she saw around and her eyes were stopped to a woman who stared at Hanum and her husband. The woman was not like with the Hanum and Rangga's existence. Because she thought that Muslims are terrorists and the suspects of the 9/11 tragedy, this tragedy became Muslims' responsibility. After that, Hanum expressed her uncomfortable feeling by saying: *Aku nggak enak dilihatin orang. (I'm not feeling comfortable to be watched by people.*

Hanum's utterance in this conversation researchers classified as an expressive speech act. Why? Because in this case, Hanum expressed about herself (something that was felt by her) related to the society in that place. It is appropriate to the Searle's statement about the theory of types of speech acts, specially declarative speech act.

- Hanum-Jasmine

Hanum : Alhamdulillah. Oh my god! You got! I don't know how to say, but, thank you!

In this conversation, Hanum told Jasmine that she could not get Azima's address. But actually she needed it so much for interviewing Azima. Then, she was confused about that. Jasmine answered that she could not get the IP address of Sarah's connection from Sarah's video on YouTube. But, finally Jasmine got the address by tricking the officer that Julia Collin's daughter is in the hospital, and she got the address. After that, Hanum expressed her joy and thanking by saying: *'Alhamdulillah. Oh my god! You got! I don't know how to say, but, thank you!'* to Jasmine.

Researchers stated this utterance is an expressive speech art. Because it expresses the joy, grateful feeling and thanking to Allah and to Jasmine who

had been found the azima's address.

- **Hanum-Rangga**

Hanum : *Maafkan aku.* (Forgive me.)

Rangga : *Maafkan aku.* (Forgive me.)

This is the conversation between Hanum and Rangga in the place where Brown gave his speech. Rangga came to there to see Brown's speech, while Hanum went there to accompany Azima and Sarah. Rangga and Hanum finally met. They apologized to each other. Hanum apologized to Rangga and Rangga so did. They realized their mistake.

From conversation above, it can be categorized as expressive speech act. Expressive are those kinds of speech acts that express a psychological attitude or state of the speaker such as joy, sorrow, and like/dislikes. Paradigmatic cases include apologizing, blaming, congratulating, praising, and thanking. In this case, Hanum apologized to Rangga. The Hanum's utterance is expressive, especially apologizing.

- **Hanum-Rangga**

Hanum : *Mas, aku butuh kamu.* (Mas, I need you.)

Rangga : *Aku yang butuh kamu.* (I am someone who need you.)

The conversation is still in the place where Brown gave his speech. Hanum expressed her afraid of losing her husband. She said that she needed Rangga.

The Hanum's utterance is expressive speech act. She expressed what she felt. She was afraid to lose her husband. The expression of Hanum was stated with implicit utterance "Mas, I need you." So, it is an expressive speech act.

Declaratives

- **Hanum-Rangga**

Hanum : (Sighed, and tried to take Rangga's phone)

Rangga : *Mau ngapain ?* (What will you do?)

Hanum : ***Mau ngomong ke Prof. Reinhard, karena aku pengen protes sama dia. Selama ini kamu menjalankan tugasnya dia. Terus sekarang minta cuti bareng seminggu. (I want to talk to Prof. Reinhard, because I want to protest him. Through this time, you always do his work. Then now, you should ask him to furlough for a week.)***

Rangga : *Tak bisa. Aku harus selesaikan tugas aku. Sudahlah.* (I cannot. I have to finish my work.)

Hanum : ***Mas, enggak ah aku mau ngomong sama dia.*** (Mas no, I want to talk with him.)

Rangga : *Ini kamu mau ngapain?* (What will you do?)

Hanum : ***Aku mau nelepon dia.*** (I want to call him)

Hanum had a conversation with her husband. She was dissappointed to her husband for refusing her ask to accompany her in New York, then she took Rangga's phone in order to call Prof. Reinhard for protesting him.

According to Searle's theory, declarative effects immediate changes in some current state of affairs. Because they tend to rely on elaborate extralinguistic institutions for their successful performance, they may be called institutionalized performatives. In performing this type of speech act, the speaker brings about changes in the world; that is he or she effects a correspondence between the propositional content and the world. In this case, Hanum's utterances are categorized as declarative speech act. Because, she declared that she wanted to call Prof. Reinhard. She declared it to her huband with: "..., I want to call Mr. Reinhard" and "I want to have a conversation with him".

- **Hanum-Rangga**

Rangga : *Kamu keras kepala* (You are stubborn.)

Hanum : *Kita pisah di sini! Itu kan mau kamu?* (We are break here! That's what you want, right?)

This conversation between Hanum and Rangga happened after their fight on the road in New York before they went to their ecah bussiness (Hanum met Mr. Jones for taking her yellow portfolio and Rangga attended the Proff. Phillipus Brown's speech at the building placed another way with her wife's destination). Rangga said to Hanum that she must listen to him because she is his responsible, if there is a something happen, it would be his fault. But, Hanum did not listen to him. Stefan told Rangga that they had something to be done (attending Mr.Brown's speech for fulfilling Mr.Reinhard's assignment). On the other hand, Rangga kept struggle to talk to his wife, to explained his mean. But Hanum still did not listen it and led Rangga's emotion until he said that Hanum is a hard-nosed person. In the same way, Rangga's statement led Hanum's emotion until she said that their break was a something that be Rangga's want.

In this case, Hanum's utterance is categorized as declarative speech act. According to Searle's statement, declarative speech act is one of the kind of types of speech acts that effect immediate changes in some current state of affairs. Because they tend to rely on elaborate extralinguistic institutions for their successful performance, they may be called institutionalized performatives. In performing this type of speech act, the speaker brings about changes in the world; that is he or she effects a correspondence between the propositional content and the world. This theory is appropriate to the Hanum's utterance. Because she declared to perform to Rangga that they were already break at the moment on that time and condition. Even she declared to Rangga that their break was something that he wanted in that time.

Conclusion

In the movie titled 'Bulan Terbelah di Langit Amerika', researchers find a lot of interesting and memorable dialogues that are able to be classified as illocutionary speech acts both direct or indirect. There are 69 illocutionary speech acts of Hanum in the movie that are classified into five types of illocutionary speech acts according to Searle's theory. The utterances used by Hanum run in various ways. Representatives is the most dominant speech acts found in Hanum this movie. There are 30 representative speech acts from the total 69 speech acts found in the movie. It can be represented as about 43%. While, for the most seldom speech acts used by Hanum are commissive and declaratives speech acts. Both of them are only found three times for each commissives and declaratives. It makes both of the speech acts has same percentage, that is about 3%.

According to Searle, representatives (or assertives; the constatives of the original Austinian performative/constative dichotomy) are those kinds of speech acts that commit the speaker to the truth of the expressed proposition and thus carry a truth-value. They express the speaker's belief. Paradigmatic cases include asserting, claiming, concluding, reporting, and stating. In performing this type of speech act, the speaker represents the world as he or she believes it is, thus making the words fit the world of belief. For performing speech acts in this movie, Hanum as the speaker used some ways such as: asserting, claiming, concluding, and stating. It can be concluded that Hanum is a person who has a strong belief about something which is a fact or truth.

This research has been arranged properly. But, it still has several limitations. One of the most urgent limitation that limits this research is the lack of duration needed by the researchers to conduct this research. It leads to the problem on the result of data analysis that is not deep enough caused by the lack of detail that can be added on the discussion chapter.

Therefore, the researchers suggest to the future researcher who wants to conduct research in this field by adding the duration of time in doing the data analysis. This suggestion is stated in order to obtain more details that can lead to the deeper analysis in the discussion chapter.

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