

**ARAGORN'S SPEECH ACT IN *THE LORD OF THE RINGS; THE  
RETURN OF THE KING* MOVIE: AS A REPRESENTATION OF A GOOD  
LEADER**

**A GRADUATING PAPER**

Submitted in Partial Fulfillment of the Requirements for Gaining  
the Bachelor Degree in English Literature



By:

**ANNA AISYATUN MUAWANAH**

12150068

**ENGLISH DEPARTMENT  
FACULTY OF ADAB AND CULTURAL SCIENCES  
STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA  
YOGYAKARTA**

**2016**

## A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Yogyakarta, 9 June 2016

The researcher,



**ANNA AISYATUN MUAWANAH**

Student Number. 12150068



**KEMENTERIAN AGAMA**  
**UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA**  
**FAKULTAS ADAB DAN ILMU BUDAYA**

Jl. Marsda Adisucipto Yogyakarta 55281 Telp./Fak. (0274) 513949  
Web : <http://adab.uin-suka.ac.id> E-mail : [fadib@uin-suka.ac.id](mailto:fadib@uin-suka.ac.id)

**PENGESAHAN SKRIPSI/TUGAS AKHIR**

Nomor: UIN.02/DA/PP.009/ 1255 /2016

Skripsi / Tugas Akhir dengan judul:

**ARAGORN'S SPEECH ACT IN THE LORD OF THE RINGS: THE RETURN OF  
THE KING MOVIE: AS A REPRESENTATION OF A GOOD LEADER**

Yang dipersiapkan dan disusun oleh :

**Nama** : ANNA AISYATUN MUAWANAH

**NIM** : 12150068

Telah dimunaqosyahkan pada : **Jum'at, 17 Juni 2016**

Nilai Munaqosyah : **A-**

Dan telah dinyatakan diterima oleh **Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga.**

TIM MUNAQOSYAH

Ketua Sidang

**Bambang Hariyanto, M.A**  
NIP 19800411 200912 1 003

Penguji I

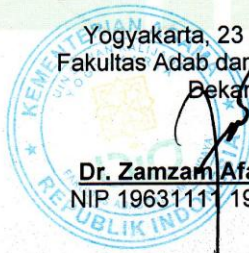
**Fuad Arif Fudiyartanto, M.Ed**  
NIP 19720928 199903 1 002

Penguji II

**Arif Budiman, MA**  
NIP 19780309 201101 1 003

Yogyakarta, 23 Juni 2016  
Fakultas Adab dan Ilmu Budaya  
Bekas

**Dr. Zamzam Afandi, M.Ag**  
NIP 19631111 199403 1 002





**KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS ADAB DAN ILMU BUDAYA**

Jl. MarsdaAdisucipto Yogyakarta 55281 Telp./Fak. (0274)513949  
Web : <http://adab.uin-suka.ac.id> E-mail : [adab@uin-suka.ac.id](mailto:adab@uin-suka.ac.id)

**NOTA DINAS**

Hal : Skripsi

a.n. Anna Aisyatun Muawanah

Yth.

Dekan Fakultas Adab dan Ilmu  
Budaya

UIN Sunan Kalijaga

Di Yogyakarta

*Assalamu'alaikum Wr. Wb.*

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara :

Nama : ANNA AISYATUN MUAWANAH

NIM : 12150068

Prodi : Sastra Inggris

Fakultas : Adab dan Ilmu Budaya

Judul : **ARAGORN'S SPEECH ACT IN THE LORD  
OF THE RINGS: THE RETURN OF THE KING  
MOVIE: AS A REPRESENTATION OF A  
GOOD LEADER**

saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatian yang diberikan, saya ucapkan terimakasih.

*Wassalamu'alaikum Wr. Wb.*

Yogyakarta, 9 Juni 2016

Pembimbing,

Bambang Hariyanto, S.S M.A.  
NIP. 19800411 200912 1 003



# **ARAGORN'S SPEECH ACT IN *THE LORD OF THE RINGS; THE RETURN OF THE KING* MOVIE: AS A REPRESENTATION OF A GOOD LEADER**

## **ABSTRACT**

This research aims to analyze Aragorn's utterances in *The Lord of The Rings: The Return of the King* movie. This research uses the speech acts theory by Austin and Searle. This research needs to show the messages and the implicit meaning contained in Aragorn's utterance and to analyze the types of speech acts from the utterances. Furthermore, this research describes the Islamic values of Aragorn's speech acts and behaviour. This research uses the documentation technique to collect the data, and it uses a descriptive qualitative method. It is used to interpret the data descriptively based on speech act theory proposed by Austin and Searle. The data are explained by showing the context of situation, and by analyzing the felicity condition, locutionary, illocutionary, and perlocutionary act. The results of this research are fifty data of Aragorn's utterances in *The Lord of the Rings: The Return of the King* movie. The data are divided into five types of speech acts, those are twenty representatives, seventeen directives, four commissives, five expressives, and four declarative. It can be concluded that from Aragorn's speech acts, it represents a good leader. Besides, almost all of Aragorn's speech acts have correlation with Islamic values.

**Keywords:** *speech act, types of speech act, movie, utterances*

# **ARAGORN'S SPEECH ACT IN *THE LORD OF THE RINGS; THE RETURN OF THE KING* MOVIE: AS A REPRESENTATION OF A GOOD LEADER**

## **ABSTRAK**

Penelitian ini bertujuan untuk menganalisa ucapan Aragorn dalam film *The Lord of The Rings: The Return of the King*. Penelitian ini menggunakan teori tindak tutur oleh Austin dan Searle. Penelitian ini ingin menunjukkan pesan dan makna tersirat yang terkandung dalam ucapan Aragorn dan untuk menganalisa tipe-tipe tindak tutur dari ucapan tersebut. Selanjutnya, penelitian ini menguraikan nilai-nilai Islam dari tindak tutur dan tingkah laku Aragorn. Penelitian ini menggunakan teknik dokumentasi untuk mengumpulkan data. Penelitian ini menggunakan metode deskriptif kualitatif. Metode ini digunakan untuk menganalisa penafsiran data secara runtut berdasarkan teori tindak tutur oleh Austin dan Searle. Data dijelaskan dengan menunjukkan konteks situasi, menganalisa *felicity condition*, dan tindak lokusi, illokusi, dan perlokusi. Hasil dari penelitian ini adalah ada lima puluh data dari ucapan Aragorn dalam film *The Lord of the Rings: The Return of the King*. Data-data ini kemudian dibedakan kedalam lima tipe tindak tutur, yaitu dua puluh representative, tujuh belas directive, empat commissive, lima expressive, dan empat declarative. Peneliti juga menyimpulkan bahwa perilaku Aragorn sebagai seorang pemimpin yang baik dapat dilihat dari tindak tuturnya. Tindak tutur Aragorn sebagai seorang pemimpin dapat digunakan sebagai contoh dalam pemerintahan. Selain itu, hampir semua tindak tutur Aragorn berhubungan dengan nilai-nilai Islam.

**Kata Kunci :** *tindak tutur, tipe-tipe tindak tutur, film, ucapan*

## MOTTO

فَيَايَّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

“Maka nikmat Tuhan kamu yang manakah yang kamu dustakan?”

Ar Rahman : 13

“Surely silence can sometimes be the most eloquent reply”

\_\_\_ Ali bin Abi Thalib r.a\_\_\_

“Life with mother's pray is everything, life without mother's pray is nothing”

\_\_\_ Anna Aisyatun Muawanah\_\_\_

## **DEDICATION**

### **I DEDICATED THIS GRADUATING PAPER TO :**

1. My beloved parents, Bapak Muhyidin, S.H and Ibu Wartini, S.Pd, who always give advice, spirit, motivation, and pray for me, without your praying, I'm nothing. Thank you so much.
2. My beloved sister, Ummi Shalichah Munfaati, who supportS me till I can finish my graduating paper.
3. My beloved grandpa, Marto Sardan, who always gives advices, support and great motivation for me to step bright future until his last time. I love you so much.
4. All teachers and lecturers in English Department UIN Sunan Kalijaga Yogyakarta, thank you so much, because you give me something that is very important and precious knowledge to my future. You help me to step closer to my bright future, I say a lot of thanks.
5. All my crazy friends, GGS family, who have give advice and help me till finish my graduating paper. GGS family who always spread the happiness and crazines wherever and whenever we go, Dina Mahdia Rifa'i, Martias Mandika Putri, Romelah Isti Komah, Ayu Karomah, Nur Rohmah, Risa Hidayati, Faila Suffah, Ganisa Kurniasih, thanks so much.



## ACKNOWLEDGEMENT

*Assalamu 'alaikum Wr.Wb.*

*Alhamdulillahirabbil'alamiin...* All praises are always given to be Almighty Allah SWT, who has given us health and wealth. Without Your guidance, I will never be able to finish my graduating paper right now. Shalawat and salam always are given to the God messenger, Muhammad SAW, who will help us in the end of day. We do hope included his people who gather with him in the heaven.

I really realize that his graduating paper will never be completed without many hands from many sincere people. Thus, I would like to express my deepest gratitude to all of them. They are:

1. My greatest parents, Bapak Muhyidin, S.H and Ibu Wartini, S.Pd. My beloved sister, Ummi Shalichah Munfaati. Thank you so much for your pray, support, advices, and love. You are my everything.
2. The Dean of Faculty of Adab and Cultural Sciences, Dr. Zamzam Afandi, M.Ag.
3. The Head of English Department, Dr. Ubaidillah, S.S, M.Hum.
4. My beloved lecturer, Mrs. Jiah Fauziah, thank you so much Maam. Thanks for knowledge, support, and advices that you give for me. I love you Maam.
5. My advisor, Bambang Hariyanto, S.S, M.A, who has given me support , advices, guidance, and times. Thank you, Sir.

6. All my lecturers of Faculty of Adab and Cultural Sciences especially the English Major who give me important study to be good and useful person for the future. Allah SWT blesses you all.
7. All of the officials of Faculty of Adab and Sciences, all the librarians of the central library even faculty library.
8. My dearest friends in English Literature 2012. Thanks for beautiful moments that we made together.
9. My beloved bestfriend, Firnanda Sulistya Nurrahma, thanks for all of your support.
10. My beloved GGS family, Dina, Dika, Romel, Risa, Ayu, Rohmah, Ganisa, Vela, thank you so much for the greatest moment that we made. I love you all.
11. My dearest friends KKN 86 Kliripan, Hargorejo, Kokap, Kulon Progo, Fitri, Panji, Vita, Leha, Zulfa, Galih, Wahyu, Danang. Thank you so much for the greatest moment that we made. I love you all.
12. And all people whom I cannot mention one by one have helped me during studying in Faculty of Adab and Cultural Sciences especially English Major.

May Allah SWT always blesses and mercies you all till the end of day. Hopefully, this graduating paper can help reader to enrich their knowledge and improve it wider and larger than they know now.

*Wassalamu'alaikum Wr.Wb.*

Yogyakarta, 09 Juni 2016  
The researcher

Anna Aisyatun Muawanah

## TABLE OF CONTENTS

TITLE.....	i
FINAL PROJECT STATEMENT .....	ii
APPROVAL.....	iii
NOTA DINAS .....	iv
ABSTRACT.....	v
ABSTRAK.....	vi
MOTTO .....	vii
DEDICATION .....	viii
ACKNOWLEDGEMENT .....	ix
TABLE OF CONTENTS.....	xi
LIST OF TABLE .....	xiii
LIST OF ABBREVIATIONS .....	xiv
LIST OF APPENDICES .....	xv
<b>CHAPTER I INTRODUCTION</b>	
1.1 Background of Study .....	1
1.2 Research Questions .....	5
1.3 Objectives of Study .....	5
1.4 Significances of Study .....	6
1.5 Litratue Review.....	6
1.6 Theoretical Approach.....	9
1.7 Method of Research .....	12
1.7.1 Types of Reasearch.....	12
1.7.2 Data Sources .....	12
1.7.3 Data Collection Technique .....	12
1.7.4 Data Analysis Technique .....	13
1.8 Paper Organization.....	13
<b>CHAPTER II THEORETICAL BACKGROUND</b>	
2.1 Pragmatics .....	15
2.2 Speech Acts theory .....	16
2.2.1 Locutionary, Illocutionary, and Perlocutionary Acts	16

2.2.2 Direct and Indirect Speech Act .....	17
2.2.3 Felicity Condition .....	18
2.2.4 Types of Speech Act .....	19
2.3 Aragorn's Character .....	21
2.4 Synopsis of <i>The Lord of the Rings: the Return of the King</i> .....	22
2.5 Good Leader Seen From Islamic Perspective .....	24
 CHAPTER III FINDINGS AND DISCUSSION	
3.1 Findings .....	25
3.2 Discussion .....	26
3.2.1 Aragorn's Representative Speech Acts .....	26
3.2.1.1 Aragorn's Stating .....	26
3.2.1.2 Aragorn's Predicting .....	29
3.2.1.3 Aragorn's Convincing .....	32
3.2.2 Aragorn's Directive Speech Acts .....	34
3.2.2.1 Aragorn's Inviting .....	34
3.2.2.2 Aragorn's Questioning .....	37
3.2.2.3 Aragorn's Commanding .....	40
3.2.2.4 Aragorn's Requesting .....	42
3.2.2.5 Aragorn's Challenging .....	45
3.2.3 Aragorn's Commissive Speech Acts .....	47
3.2.3.1 Aragorn's Disagreeing .....	47
3.2.3.2 Aragorn's Threatening .....	50
3.2.3.3 Aragorn's Promising .....	53
3.2.4 Aragorn's Expressive Speech Acts .....	56
3.2.4.1 Aragorn's Expressing Wish .....	56
3.2.4.2 Aragorn's Expressing Belief .....	58
3.2.4.3 Aragorn's Expressing Thanking .....	61
3.2.5 Aragorn's Declarative Speech Acts .....	63
3.2.5.1 Aragorn's Declaring War .....	63
3.2.5.2 Aragorn's Declaring Coronation .....	66
 CHAPTER IV CONCLUSION AND SUGGESTION	
4.1 Conclusion .....	68
4.2 Suggestion .....	70
REFERENCES .....	72
APPENDICES .....	76
CURRICULUM VITAE .....	80

## LIST OF TABLE

	Page
Table 1. Types of speech act on all Aragorn's utterances.....	25



## LIST OF ABBREVIATIONS

Abbreviation I	LA (Locutionary Act)
Abbreviation II	IA (Illocutionary Act)
Abbreviation III	PA (Perlocutionary Act)





## LIST OF APPENDICES

- APPENDIX I      Aragorn's Speech Act in *The Lord of The Rings:*  
                                 *The Return of The King* Movie
- APPENDIX II      Curriculum Vitae



## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background of study**

Movie becomes a medium that people choose as a media of entertainment. People can enjoy the movie in various ways, watching in theatres, streaming by Internet, or watching movies on television. Moviegoers are looking for movies with have good quality and entertain to be watched. This situation leads moviemakers to be more creative and innovative in making the high quality movies and makes the world of movies more variatives. Movies do not only entertain the viewers but also give moral values that can be applied in daily life. Besides, the movie is also a visual media which contains of the messages that can be captured by the viewers. Thus, to deliver the moral values, the moviemakers use language as a media to deliver these messages.

In the movie the characters use language to communicate one another. The characters of the movie express their dialogues with language. Language also uses to deliver the messages that contain in the movie. Language is a media of communication between speaker and hearer in give and get information. Everyone uses language to deliver their ideas, feelings, and thoughts to others. They have to deliver the language as clear as possible, therefore the hearer can interpret and understand the message that is delivered by the speaker. It means that people need to understand the language and convey it. Language is identical with speech act that is uttered by someone to explanation someone's intent. However, sometimes the speaker utters something in a language that is difficult to understand by the

hearer. They express the implied meaning with a specific purpose. For example, in the movie *The Lord of the Rings: the Return of the King*, Aragorn commands his friend, Gimli, to stay in the encampment. Aragorn's utterance has intention. The intention is that Aragorn does not want Gimli to be in danger if he followed him go. The utterance not only has an explicit meaning, but also it has implied meaning. The implied meaning gets from someone's speech act.

There are some reasons why this research is interests to choose *The Lord of The Rings; The Return of The King* as the material object of research. Firstly, this movie shows a leader can combines leadership and friendship. Here, leadership is important to run the kingdom well. Hence, the people in this kingdom need a king or leader to leads them. They need the king which leads, protects, polite, humble, smart, and friendly. The behavior of a person can be seen from his speech act.

The second reason, is how the characters are presented in the movie. From some of the characters that presented in the movie, this research is interested to analyze Aragorn figure. He has an important role in this movie. He is a representation of a prince of a kingdom and the next King of Gondor. As a prince, he has good attitude and personality. Because of his attitude and behavior as a prince, the way he dress, speak, and behave become are imitated by the people. In this movie, Aragorn as a prince gets along with anybody. Moreover, his speech act reflects that he becomes humble with everyone. Therefore, according to his colleague he is proper to become a king. However, there are some Aragorn's dialogues in the movie that are contained the implicit meaning. For example when

Aragorn asks about news of Frodo to Gandalf. The actual meaning is he worries about his people's condition. This research finds out the implicit meaning by analyze the speech act. Therefore, this research will know whether Aragorn is a good leader or not through his speech act.

The third reason is because speech act theory can uses to show the implied meaning in Aragorn's utterances. This research needs to analyze the types of the speech acts from Aragorn's utterances. This research also needs to show the messages that contained in the utterances which is expressed by Aragorn. According to Austin, we do not just use language not only to say things (make statements), but also to do things (perform actions) (1962 : 12). Moreover, this research also needs to show a good leadership by Aragorn from the Islamic perspective.

In Islam, leader is someone who protects, becomes a good-example, can solve the problems of humanity, responsible, and guide them to the eternal betterment of here and hereafter. Ibnu Khaldun states "A good leader is someone who is in the middle of the people, as well as kind and humble to them" ( as cited in Zainuddin 1992 : 192 ). Allah has said in the holy Quran, Surah As-Sajda (32) verse 24:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا  
بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

*"And We appointed from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs" (Ali, 1996 : 416).*

In the verse above, Allah SWT has already chosen someone who is the believer to lead all people into the right path. He leads his people to be appropriate with the command of Allah. He always talks, and behaves to the other using a good attitude, expression, and language.

In this movie, Aragorn is King Isildur's heir still feels hesitant to occupy his throne. Actually there is a great leadership soul in Aragorn self. Therefore, the hesitant feeling that is experienced by Aragorn makes his utterance does not reveal his leadership. There is one of the examples of Aragorn's utterances that contains one of the types of speech acts in the movie *The Lord of the Rings: The Return of the King*. It shows that a good leader has a promise, and sure, he will fulfill his promise. Below is the example:

ARAGORN. I summon you to fulfil your oath!

KING OF DEAD. None but the King of Gondor may command me!

KING OF DEAD. That blade was broken!

ARAGORN. It has been remade. Fight for us and regain your honour. What say you? What say you?

GIMLI. Ach! You waste your time Aragorn. They had no honour in life and they have none now in dead.

ARAGORN. I am Isildur's heir. Fight for me and I will hold your oaths fulfilled. What say you? (01:55:01 → 01:56:12)

These utterances happen when Aragorn is in the Paths of Dead and trying to ensure the King of Dead to fight for his kingdom, Gondor. Aragorn as Isildur's heir tries to make sure the King of Dead to fight the enemies. In the utterance, "*It has been remade. Fight for us and regain your honour. What say you? What say you?*" contains commissive function. Yule said, "commissive are those kinds of

speech acts that speakers use to commit themselves to some future action. They express what the speaker intends. They are promise, threats, refusals, pledges, and they can be performed by the speaker alone, or by the speaker as a member of a group” (1996: 54).

In this research, the researcher also analyzes the speech acts viewed from Islamic perspective. Although in this research has Aragorn (who is non-Muslim) as the object of analysis, this research is not intentioned to judge Aragorn’s cultures and manners using Islamic perspective. This research aims to analyze correlation of Aragorn’s speech acts and Islamic perspective. In this utterance, the researcher finds Aragorn’s speech act which shows that he is a good leader for his people. Besides, the researcher also finds the actual meaning from Aragorn’s utterances that contain implied meaning.

## **1.2 Research Question**

Based on the background of study, this research is conducted to answer the following research question: “How does Aragorn performs himself as a good leader from his speech act based on Islamic perspective?”

## **1.3 Objectives of Study**

Based on the research questions above, this research has the objective. It finds out how Aragorn performs himself as a good leader from his speech acts in *The Lord of The Rings: The Return of The King* movie based on Islamic perspective.



#### 1.4 Significances of Study

This research can give valuable contribution. The result of this research is useful for English students, English teachers, leader of government, and next researchers. First, this research is useful for English students to understand speech act theory well. Second, for English teachers this research is used as reference or materials to teach pragmatic especially for speech act theory. Third, for the leader of government, they can take moral value become a good leader from this research. Fourth, for the next researchers, this research can give valuable contribution to them who are interested in speech acts. The last, for readers this research can increase their understanding of utterance that contain implied meaning in the movies.

#### 1.5 Literature Review

Research about speech acts have been discussed by some researchers. After reading some researches, the researcher finds four prior researches that relevant with this research. The first prior research is the thesis which is conducted in 2014 by Putri Kurniasari, a student of State Islamic University of Sunan Kalijaga Yogyakarta, entitled “The Differences between Anna’s and Elsa’s Characters based On their Speech Acts in *Frozen* Movie”. It was a qualitative research which used speech acts theory by John Austin and Searle. The subject of this research is the utterances of Princess Anna and Elsa in *Frozen* movie. The objectives of study were to explain how Anna and Elsa used speech acts in their utterances, and to find out what the differences between Anna’s and Elsa’s

characters based on their speech acts. The result of this research finds that the characters in that movie used direct and indirect speech acts in uttering sentences. The characters also used different functions of speech acts. They were directives, commissives, expressives, and representatives, for instance, in directives, Anna was a polite person. She used requested and begged utterances politely. In contrast, Elsa was a commanding person. She liked to command people by using her authority as a queen of a kingdom.

The second prior research was a thesis entitled “An Analysis of Illocutionary Act in *Prince of Persia: The Sands of Time* Movie”. This research was written by Nur Azni Wardani, a student of State Islamic University of Syarif Hidayatullah, in 2011. The researcher used qualitative analysis methods and Leech’s and Austin’s theory of speech acts. The objectives of this research were to find out the context and classification of Illocutionary Acts used in *Prince of Persia: The Sands of Time* Movie, and to understand the interpretation of the dialogue between the speaker and the hearer that used Illocutionary Acts which were selected by the researcher. From the analysis, the researcher finds that the researcher classified illocutionary acts that occurred in Dastan’s utterances in five scenes in *Prince of Persia: Sands of Time* movie. They were representative, directive, expressive, commissive, and declarative.

The third prior research was a thesis which was conducted in 2011 by Faricha Dewi Kholid, a student of State Islamic University of Maulana Malik Ibrahim, entitled “Speech Acts Analysis Used by the Main Characters in *A Walk to Remember* Movie”. The object of this research was the main character’s

utterances in *A Walk to Remember* movie, and the subject of this research was speech acts. The descriptive qualitative method was used to conduct this research and the researcher used theory of speech acts by Searle. The objectives of this research were to investigate the types of speech acts used by the main characters in *A Walk to Remember* movie, to investigate the most dominant speech acts used by the main characters in *A Walk to Remember* movie, and to identify the types of speech acts used by the main characters in *A Walk to Remember* movie, and to describe how the speech acts were performed by the main characters in *A Walk to Remember* movie. The result of this research shows the utterances of speech acts used by the main characters in *A Walk to Remember* movie contained commissives, directives, representatives, expressives, and verdictives. The most dominant speech acts used by the main characters was directive. Moreover, the speaker performed speech acts in direct and indirect speech acts.

The last prior research was a thesis entitled “A Speech Act Analysis of Zaid’s Utterances in Moustapha Akkad Movie: *The Message*”. This research was written by Usep Muttaqin, a student of State Islamic University of Sunan Kalijaga in 2013. The material object of this research was Zaid in *The Message* movie and the subject of this research was speech acts. This was a kind of a qualitative research and the research used the theory of speech acts by John Austin. The objective of this research was to analyze the speech acts used in Zaid’s utterances of *The Message*. The researcher finds that Zaid performed four types of speech acts in the dialogues in the movie; they were representatives, directives,

commissives, and declarations. The most frequent speech act performed by Zaid in the dialogues of the movie was representative.

From the four prior researches above, this research has similarity and difference with the three prior researchers. This research has similar subject speech act with four prior researches. However, this research is different in the object and the material object. This research uses Aragorn character in *The Lord of the Ring: the Return of the King* movie as the object of this research. The researcher shows the relation between Aragorn's utterance in the movie and a good leadership in Islam based on Aragorn's utterance. The researcher has already tried to find the other researches that same object with this research but the writer did not find. Therefore, this research can be the first research that uses this object.

### **1.6 Theoretical Approach**

This research focuses on analyzing speech acts which appear in the dialogue of *The Lord of The Rings: The Return of The King* movie. A speech act is usually performed within a situation that provides contextual elements that help interpreting the speaker's intention. Thus, if a person says "It's really cold here" in a room where there is an open window and the addressee is near the window, this utterance can easily be interpreted as a request for the interlocutor to close the window. Contextual and social information make it possible for interactants to interpret each other's intentions even when these intentions are not explicitly stated (Celce et al, 2000 : 24). According to Austin "Any language has probably several hundred verbs that can be used to describe a kind of action that can be

performed with an explicit or an implicit speech act” (As cited in Mey, 2009: 1013).

This research uses the theory of speech act by Austin and Searle. Searle, develops Austin’s felicity conditions into four basic categories. They are propositional content conditions that focuses only on the textual content, preparatory condition that focuses on background circumstances, sincerity condition that focuses on the speaker’s phsycological state, and essential condition that focuses on the illocutionary point (as cited by Huang via Mey, 2006 : 1003). Beside, this research also considers Austin theories that three kinds of acts occur in any sentence of an utterance. They are a locutionary act which refers to “the production of a meaningful linguistic expression”, illocutionary act which refers to the speaker’s intention in uttering the utterance, and perlocutionary act which concerns the effect an utterance may have on the addressee.

Furthermore, according to Searle in the book entitled *Concise Encyclopedia of Pragmatics*, introduces five types of speech acts based on their functions in the utterances. These types are representatives which refer to “speech acts that express the speaker’s belief”, directives which refer to “speech acts that express the speaker’s desire or wish for the addressee to do something”, commissives which refer to “speech acts that commit the speaker to some future course action”, expressives which refer to “speech acts that express a psychological attitude or state of the speaker”, and declarations which refer to speech acts that make the speaker bring some changes to the world (as cited in Mey, 2009 : 1004). As stated before, this research is concerned about analyzing

and categorizing speech acts of Aragorn when he delivers the utterances. In this research, the researcher uses categorization of speech acts by Searle to analyze Aragorn's utterances.

This research uses the list of speech acts types which are found after analyzing Aragorn's utterances in *The Lord of The Rings: The Return of The King* movie using Searle's theory about five types of speech acts based on the function of acts. This research also considers the story and condition that happens with and the character and characterization that support the analysis. Theory of speech act by Searle especially five types of speech acts is used to analyze all of Aragorn's utterances which uttered from the begin until the end of movie.

In this research also analyzes the speech acts viewed from Islamic perspective. Although in this research has Aragorn (who is non-Muslim) as the object of analysis, this research is not intentioned to judge Aragorn's cultures and manners using Islamic perspective. This research aims to analyze correlation of Aragorn's speech acts and Islamic perspective. In this utterance, this research finds Aragorn's speech act which shows that he is a good leader for his people. This research describes a good leader based on the Holy Quran and the Hadits. In addition, this research also uses a book written by Hadari Nawawi (1993) entitled *Kepemimpinan Menurut Islam* as a refference.



## 1.7 Method of Research

### 1.7.1 Type of Research

This research uses qualitative method. This research includes library research because it uses books and articles. This research is a descriptive qualitative research in explaining the research question. Descriptive research is a research that intends to observe a situation, condition, and issues. According to Natasha et al, “Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations” (2005 : 1). This research gives description and explanation about the analysis of Aragorn’s utterances clearly in the textual data. Here, the researcher seeks the answer of the research question by using the data has been analyzed.

### 1.7.2 Data Sources

This research uses *The Lord of the Rings: the Return of the King* movie and play script of *The Lord of the Ring: the Return of the King* as the source of main data. The data are Aragorn’s utterances and the context. The data only include Aragorn’s utterances and conversations between Aragorn and the other characters. The duration of *The Lord of the Rings: Return of the King* movie is about four hours and twenty-two minutes.

### 1.7.3 Data Collection Technique

This research uses documentation technique to collect the data. Several techniques to collect the data are watching *The Lord of the Rings: the Return of*

*the King* movie closely, reading the play script of the movie, making notes of the scenes, and collecting Aragorn's utterances in the conversation in the movie. To collect the data, the researcher watches the movie many times to comprehend the aspect of the story. During the watching process, the researcher compare between the movie and the script, gathering the data, then classifies Aragorn's utterances and the context of the communication in the script. After that, the researcher eliminates the utterances that do not belong to speech acts theory by Searle and Austin.

#### **1.7.4 Data Analysis Technique**

After collecting the data, this research uses some techniques or steps for analyzing the data. First, analyzing the classified Aragorn's utterances in movie based on the speech acts. Second, describing and analyzing the contexts of Aragorn's representative data from his speech acts utterances in *The Lord of the Rings: The Return of the King* movie. The last step is drawing the conclusion and suggestion.

### **1.8 Paper Organization**

This research is divided into four chapters. The first chapter consist of background of study, research questions, objective of study, significances of study, literature review, theoretical approach, method of research, and paper organization. The second chapter describes the theoretical background, the description of Aragorn's character, synopsis of the movie and the explanation of leadership based on Islamic perspective. The third chapter contains the analysis of

the research. In this chapter, the researcher focuses on analyzing the data in order to answer the research questions. The fourth chapter contains the conclusion of the analysis and the suggestion for next research



## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter presents the result of analysis. From the result of the data analysis, the researcher concludes some conclusions. It also presents suggestion for the next researcher who interests to discuss *The Lord of the Rings* movie trilogy.

#### 4.1 Conclusion

After analyzing the data based on Speech Acts theory, the researcher finds five types of speech acts from Aragorn's utterance shows that he is a good leader character. Aragorn performs five types of speech acts; they are representatives, directives, commissives, expressives, and declaratives. Next, Aragorn's speech act has fulfilled all of felicity condition. It concludes that Aragorn perform his speech act successfully.

The first type of speech act used by Aragorn is representative. It is the type of speech acts which Aragorn as the speaker commits to the truth of something. It means that in producing his utterances, Aragorn believes what he says is true, such as setting the strategy, making decision, uniting the power of the kingdom, fulfilling the promise, showing his courage, and convincing his people. Aragorn uses a declarative sentence to reveals what they want to his people. Although he is the leader and king for them.

The second type speech acts Aragorn used in the movie is directive. It is the type of speech act which Aragorn uses to gets someone else to do something.

It means that in producing his utterances Aragorn wants his people to do something, such as he wants Gandalf to answer his question, to request the King of the Dead to fight, and to command Gimli to stay in the encampment. The researcher reveals that Aragorn uses declarative sentences when he commands someone. In directives, Aragorn positions his people like friend.

The third speech acts Aragorn used in the movie is commissive. It is a type of speech acts which Aragorn uses to commit himself to future action. It means that in producing his utterances Aragorn commits to a future action, such as Aragorn disagree with Elrond's suggestion, refusal something, challenging Sauron, and promising someone. Although he is disagree and refuses something, he performs utterance that does not hurt the hearer.

The fourth speech acts Aragorn used in the movie is expressive. It is a type of speech acts which Aragorn expresses a psychological state about the situation. It means that in producing his utterances Aragorn expresses what he feels, such as he wishes someone gets the happiness, believes in something, and gratitude to someone.

The fifth speech acts Aragorn used in the movie is declarative. It is a type of speech acts which the successful performance of Aragorn's utterance brings about a change in the world. It means that in producing his utterances Aragorn changes the world, such as declare the war and declare the coronation.

In this research, the researcher also analyzes the speech acts viewed from Islamic perspective. Although this research has Aragorn (who is non-Muslim) as the object of analysis, this research is not intentioned to judge Aragorn's cultures

and manners using Islamic perspective. The researcher reveals that viewed from Islamic perspective Aragorn's speech acts as the leader fulfilling the Islamic rules. Firstly, Aragorn fulfils his promise. It shows that Aragorn loves the truth and only afraid of Allah SWT. Second, Aragorn is a smart leader. It proves when he can gives his thought, ideas, and skill to progress his kingdom. Third, Aragorn has the spirit of dedication and solidarity, as well as creatives and full of initiatives. Fourth, Aragorn has affection characteristic. It means Aragorn always humble and friendly to his people. Therefore, it makes he closer with his people and they also respect to Aragorn. Fifth, Aragorn has strength. It means Aragorn has capability and willpower which give influence in his leadership. The last, Aragorn has ability to motivates his people. The leader needs peoples that encourage achieve the aims together. For the reason, he must has an ability to motivate them. Almost all of Aragorn's speech act contains Islamic perspective. There is only one thing that is not right in Islam. That challenges for battle because Islam is a religion that loves and makes peace.

#### **4.2 SUGGESTION**

Related to this research, there are other research areas that can be conducted for the next research. First, for the next researcher who interests in the study of Linguistic, they can analyze the meaning of sentences and the signs in this movie more deeply with the Semiotics theory. Second, for the next researcher can analyze same object use the different theory. They also analyze the different object use the same theory.



## REFERENCES

### A. Book Resources

- Abrams, M.H. 2009. *A Glossary of Literary Terms: Ninth Edition*. Boston: Wadsworth Cengage Learning.
- Al – Boukhari, Imam Abi Abdullah Muhammad bin Ismail. 1993. *Sahih Al – Boukhari Being the Traditions of Saying and Doings of the Prophet Muhammad as Narrated by His Companions Volume IX*. Trans. Mahmoud Matraji. Beyrouth: Dar El Aker
- Al - Kayasi, Marwan Ibrahim. 1992. *Morals and Manner In Islam*. New Delhi: Qazi Publishers and Distributors Vateg Building, Hazrat Nizamuddin West.
- Ali, Abdullah Yusuf. 1996. *The Meaning of The Holy Qur'an*. Kuala Lumpur: Islamic Book Trust.
- Al 'Alwani, Taha Jabir. 1996. *The Ethics of Disagreement in Islam*. United States of America: The International Institute of Islamic Thought.
- Austin, J.L. 1962. *How to Do Things with Words*. Oxford: Clarendon Press.
- Brinton, Laurel J. 2010. *The Linguistic Structure of Modern English*. Amsterdam / Philadelphia: John Benjamins Publishing Company.
- Celce – Murcia, Marianne, and Elite Olshtain. 2000. *Discourse and Context in Language Teaching: A Guide for Language Teachers*. Cambridge, UK: Cambridge University Press.
- Ilyas, Yunahar. 2011. *Kuliah Akhlaq*. Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI).
- Kholid, Faricha Dewi. 2011. "Speech Act Analysis Used by the Main Characters in *A Walk to Remember* Movie". Malang: State Islamic University Maulana Malik Ibrahim.
- Kurniasari, Putri. 2014. "The Differences Between Anna's and Elsa's Characters Based on Their Speech Acts in *Frozen* Movie". Yogyakarta: State Islamic University Sunan Kalijaga
- Levinson, Stephen C. 1983. *Pragmatics*. New York: Cambridge University Press.
- Mack, Cynthia Woodson, Kathleen M. McQueen, Greg Guest, and Emily Namey. 2005. *Qualitative Research Methods: A Data Collector's Field Guide*. North Carolina: Family Health International.

Mey, Jacob L. 1998. *Concise Encyclopaedia of Pragmatics*. New York: Elseiver.

Muslim, Imam Muslim. 1993. *Sahih Muslim Being Traditions of the Sayings and Doings of the Prophet Muhammad as Narrated by His Companions and Complied Under the Title Al-Jami-Us-Sahih Volume I*. Trans. Mahmoud Matraji. Beyrouth: Dar El Aker.

Muttaqin, Usep. 2013. "A Speech Act Analysis of Zaid's Utterances in Moustapha Akkad's Movie: *The Message*". Yogyakarta: State Islamic University Sunan Kalijaga.

Nawawi, Hadari. 1993. *Kepemimpinan Menurut Islam*. Yogyakarta: Gadjah Mada University Press.

*Oxford Learner's Pocket Dictionary 4<sup>th</sup> edition*. 2009. Oxford University Press

Wardani, Nur Azni. 2011. "An Analysis of Illocutionary Act in *Prince of Persia: The Sand of Time* Movie". Jakarta: State Islamic University Syarif Hidayatullah.

Yule, George. 1996. *Pragmatics*. New York: Oxford University Press.

Zainuddin, A. Rahman. 1992. *Kekuasaan dan Negara: Pemikiran Politik Ibnu Khaldun*. Jakarta: PT Gramedia Pustaka Utama.

## **B. Internet Resources**

The Return of The King Extended Edition Movie Script. Accessed. 24 May 2016. <http://www.imsdb.com/scripts/Lord-of-the-Rings-Return-of-the-King.html>

Abu Amina Elias. "Hadith on Gratitude: Thanking others is part of gratitude to Allah". Sunan Abu Dawud 4811, 29 May. 2011. Accessed. 25 April 2016. <http://dailyhadith.abuaminaelias.com/2011/05/29/thanking-people-is-part-of-thanking-allah/>.

DR. Adalat Khan. "Islamic Leadership Principles (A Success Model For Everyone and All Times)". Islamic Research Foundation International, Inc. Accessed. 17 March 2016. [http://www.irfi.org/articles/articles\\_1401\\_1450/islamic\\_leadership\\_principles.htm](http://www.irfi.org/articles/articles_1401_1450/islamic_leadership_principles.htm).

M. Wiryotinoyo. *Analisis Pragmatik Dalam Penelitian Penggunaan Bahasa*. 2009. Accessed. 24 May 2016. <http://sastra.um.ac.id/wp-content/uploads/2009/10/Analisis-Pragmatik-dalam-Penelitian-Penggunaan-Bahasa-Mujiyono-Wiryotinoyo.pdf>.

## APPENDICES

**Table 1.** *Types of speech act on all Aragorn's utterances*

NO	UTTERANCE	TYPE OF SPEECH ACT
1	No news of Frodo?	Directive (Questioning)
2	We have time. Every day Frodo moves closer to Mordor.	Representative (Answering)
3	What does your heart tell you?	Directive (Questioning)
4	The beacons of Minas Tirith! The beacons are lit!	Representative (Reporting)
5	Gondor calls for aid.	Directive (Commanding)
6	Do you ride with us?	Directive (Questioning)
7	Six thousand will not be enough to break the lines of Mordor.	Representative (Telling)
8	Every hour lost hastens Gondor's defeat. We have until dawn then we must ride.	Directive (Requesting)
9	It will not be our end, but his.	Representative (Stating)
10	There are none.	Representative (Affirming)
11	Murderers, traitors. You would call upon them to fight? They believe in nothing. They answer to no one	Commissive (Disagreeing)
12	Sauron will not have forgotten the sword of Elendil.	Representative (Emphasizing)
13	The blade that was broken shall return to Minas Tirith.	Representative (Affirming)

14	Ú-chebin Estel anim. ( <i>I have kept no hope for myself.</i> )	Representative (Telling)
15	Why have you come?	Directive (Questioning)
16	It is but a shadow and a thought that you love. I cannot give you what you seek.	Expressive (Refusing)
17	I have wished you joy since first I saw you.	Expressive (Expressing wish)
18	Not this time. This time you must stay Gimli.	Directive (Commanding)
19	I do not fear death!	Commissive (Threatening)
20	Do not look down.	Directive (Commanding)
21	One who will have your allegiance.	Representative (Telling)
22	You will suffer me!	Representative (Telling)
23	I summon you to fulfil your oath!	Directive (Commanding)
24	It has been remade. Fight for us and regain your honour. What say you? What say you?	Directive (Requesting)
25	I am Isildur's heir. Fight for me and I will hold your oaths fulfilled. What say you?	Commissive ( Promising)
26	You have my word! Fight and I will release you from this living death! What say you?	Commissive (Promising)
27	Out!	Directive (Commanding)

28	Legolas! Run!	Directive (Commanding)
29	You may go no further.	Representative (Telling)
30	You will not enter Gondor	Representative (Telling)
31	Legolas, fire a warning shot past the boson's ear.	Directive (Commanding)
32	This army.	Representative (Answering)
33	I hold your oath fulfilled. Go. Be at peace.	Representative (Stating)
34	If Sauron had the Ring we would know it.	Representative (Predicting)
35	No. There is still hope for Frodo. He needs time and safe passage across the plains of Gorgoroth. We can give him that.	Representative (Convincing)
36	Draw out Sauron's armies. Empty his lands. Then we gather our full strength and march on the Black Gate.	Directive (Inviting)
37	Not for ourselves. But we can give Frodo his chance if we keep Sauron's eye fixed upon us. Keep him blind to all else that moves.	Representative (Convincing)
38	Oh, I think he will.	Expressive ( Expressing belief)
39	Long have you hunted me. Long have I eluded you. No more! Behold, the Sword of Elendil!	Directive (Challenging)
40	Let the Lord of the Black Land come forth! Let justice be done upon him!	Directive (Challenging)
41	I do not believe it. I will not.	Expressive (Expressing belief)

42	Pull back! Pull back!	Directive (Commanding)
43	Hold your ground! Hold your ground!	Directive (commanding)
44	Sons of Gondor, of Rohan, my brothers. (They listen to him.) I see it in your eyes, the same fear that would take the heart of me. A day may come when the courage of men fails, when we forsake our friends and break all bonds of fellowship, but it is not this day! An hour of wolves and shattered shields when the age of men comes crashing down, but it is not this day! This day we fight!	Declarative (Declaring War)
45	By all that you hold dear on this good earth, I bid you stand! Men of the West!	Declarative (Declaring war)
46	For Frodo.	Declarative (Declaring War)
47	This day does not belong to one man, but to all. Let us together rebuild this world, that we may share in the days of peace.	Representative (Stating)
48	Et Eärello Endoreнна utúlien. Sinome maruvan ar Hildinyar tenn' Ambar-metta! ( <i>Out if the great sea to Middle Earth I am come. In this place I will abide, and my heirs, unto the end of the world.</i> )	Declarative (Declaring Coronation)
49	Hannon le. ( <i>Thank you.</i> )	Expressive (Expressing Thanking)
50	My friends, you bow to no-one.	Representative (Stating)

**CURRICULUM VITAE**

Name : Anna Aisyatun Muawanah  
Birth : Klaten, 11 February 1994  
Sex : Female  
Religion : Islam  
Nationality : Indonesian  
Address : Tegal Sanggrahan, RT.08/RW.03  
Sanggrahan, Prambanan, Klaten,  
Jawa Tengah  
Hobby : Listening Music, Travelling, Watching Movie  
Phone : 08562948389  
Email : aisyahanna11@gmail.com

**Background of Education ;**

1. SD Negeri 02 Taji Prambanan Klaten (2006)
2. MTs Negeri Prambanan Klaten (2009)
3. SMA Negeri 1 Jogonalan Klaten (2012)
4. Sastra Inggris UIN Sunan Kalijaga Yogyakarta (2016)