

## Analysis Of Speech Acts in The Animation Serial Film Upin & Ipin and Adit Sopo & Jarwo

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<b>Article Info</b>	<b>Abstract</b>
<p><b>Keywords:</b>            Keyword 1; Speech Acts            Keyword 2; Culture            Keyword 3; Animated Film            Keyword 4; Adit Sopo &amp; Jarwo            Keyword 5; Upin &amp; Ipin</p>	<p>This research aims to describe the forms of speech acts in the form of non-speech locution, illocution, and perlocution in the animated films of Adit Sopo and Jarwo and Upin &amp; Ipin. The method used in this research is descriptive qualitative method. The sources obtained were through the animated films of Adit Sopo and Jarwo and Upin &amp; Ipin on episodes with the theme of Eid. Based on data analysis, it has been found that in the animated film Adit Sopo and Jarwo there are types of speech acts of locution, illocution, and perlocution. Likewise with the animated film Upin and Ipin. In the animated film Adit Sopo &amp; Jarwo, speech acts that often appear are illocutionary acts of directive type, and the least that appears is the act of speech management, as well as Upin &amp; Ipin animated films. This shows that the location of neighboring countries and cultures that are not so much different in celebrating Eid can be influential in making the two animated films so that the speech acts that appear have almost the same percentage.</p>
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### **Introduction**

Every human being cannot live alone, socializing is something that must be done by humans. When someone performs a speech act, he must use good and correct speech, namely by using speech acts that do not offend other people. Speech acts are utterances from someone who is psychological in nature and seen from the meaning of the action in his speech<sup>1</sup>.

In an effort to express themselves, people not only produce utterances that contain words and grammatical structures, but also show action through these utterances. The actions produced through these actions are called speech acts<sup>2</sup>.

<sup>1</sup> Abdul Chaer, *Kesantunan Berbahasa* (Jakarta: Rineka Cipta, 2010).

<sup>2</sup> Yule, G, *Pragmatik*. (Yogyakarta: Pustaka Pelajar,2006)

According to Leech states that speech acts have three types, namely locutionary, illocutionary, and perlocutionary<sup>3</sup>. A locutionary act is a speech act to express something and is also called the act of saying something. Illocutionary acts are actions that say something and are also called the act of doing something. There are five types of illocutionary acts, namely assertive, commissive, declarative, directive and expressive. Perlocutionary act is taking action by saying something and it is also known as the act of affecting someone.

Apart from happening in the real world, speech acts also occur in movies. Film as a literary work besides having social values, films also have moral and cultural values. Films usually contain moving image displays with scenes that tell something. Film is a means of conveying messages to the public and can also be used as a learning process by utilizing film as a learning medium. Films can describe a social reality in society in a country. According to Gramsci in Dewi (2012: 9) that the media including film is a vehicle for the contestation of power in society where in the end the media (film) will carry interests such as ideology including elements of politics and capitalism<sup>4</sup>.

Currently, there are many films that are loved by children, such as the animated films Upin & Ipin and Adit Sopo & Jarwo. Not only children who like this animated film, adults and even parents also love this animated film. Even though the two animated films come from different countries, these animated films have social and cultural values from each country which can be used as a lesson to respect each other's culture. According to Barnouw in Matsumoto (2008: 25) culture is a set of values, attitudes, beliefs, and behaviors that are shared by a group of people that are communicated from one generation to the next through language or other means of communication<sup>5</sup>.

The animated film Upin & Ipin comes from Malaysia. This animated film produced by Les Copaque is in great demand by children to adults because the story is interesting and entertaining and contains many daily cultural relations from the local country, while the animated films Adit, Sopo and Jarwo are animated films originating from Indonesia. Just

<sup>3</sup> Leech, G, *Prinsip-Prinsip Pragmatik*. (Jakarta: Penerbit Universitas Indonesia. 2015)

<sup>4</sup> Dewi.R.S. "Representation of Communication Between Cultures and Moral Messages in Animation Film ( Study Analysis of Animation Film Uoin Ipin in Mnc TV)". Jurnal Komunikasi Pembangunan Vol 10 No 1(2012), 9-10.

<sup>5</sup> Matsumoto. Pengantar Psikologi Lintas Budaya. (Yogyakarta: Pustaka Pelajar.2008)

like the animated film Upin & Ipin, this animated film is also popular with children and adults alike. The film also contains social cultural values from the Indonesian state.

Through this research, an analysis was conducted on two animated films from two different countries. The country of Indonesia and the country of Malaysia, which definitely have cultural differences in carrying out Eid al-Fitr. This study aims to look at the types of locutionary, illocutionary, and perlocutionary acts that appear in the two animated films with the same theme, namely the Eid al-Fitr theme, because the two countries are predominantly Muslim and have their own culture in carrying out Eid al-Fitr.

## Method

This research uses descriptive qualitative method. According to Moleong qualitative research is research that produces analytical procedures that do not use statistical analysis procedures or other quantification methods<sup>6</sup>. The qualitative method is a method whose collection is in the form of pictures, words, and not statistics or numbers. The data source for this research is the animated film Upin & Ipin dan Adit, Sopo, and Jarwo which was taken from the YouTube channel belonging to Fiper TV which was uploaded on June 6 2019 entitled "Upin and Ipin Tibanya Syawal" and various cartoons which were uploaded on February 25 2016 entitled "Adit, Sopo and Jarwo, all of you are flattered to visit". The two data were taken by the researcher because the two data have the same theme, namely the Eid al-Fitr theme.

Data collection techniques are the most strategic steps in research, because the main purpose of research is to obtain data. Without data collection, researchers will not get the desired data<sup>7</sup>. In this study, the data collection technique used was direct observation, observing, and recording speech phenomena that contained speech acts in the two animated films. After that, data analysis techniques were carried out. In this study the data analysis technique used is the identification technique of all the data obtained. The data is then selected and grouped based on the theoretical basis of this study. The data is processed, analyzed, and given examples of the types of speech acts that appear in the two animated films. Then the steps taken include collecting data, classifying data, analyzing data, and providing examples and conclusions..

<sup>6</sup> Moleong. Metodologi Penelitian kualitatif. (Bandung: PT Remaja Rosdakarya. 2014)

<sup>7</sup> Sugiyono. Metode Penelitian Kuantitatif Kualitatif dan R&D. (Bandung: Alfabeta.2014)

## Findings and Discussion

From the results of the data screening that has been done, there are several findings of speech acts from each animated film, both from Adit Sopo and Jarwo and also Upin & Ipin.

**A. The following table shows the findings of types of speech acts from the animated films Adit, Sopo, and Jarwo:**

No	Jenis Tindak Tutur	Jumlah	Total
1	Locusion	5	5
2	Illocutionary:		19
	Assertive	3	
	Directive	7	
	Commissive	5	
	Expressive	4	
	Declarative	0	
3	Perlocutionary	1	1
total			25

From the amount of data above, there are types of locutionary, illocutionary, and perlocutionary speech acts

**a. Locutionary act**

1. In the animated film Adit Sopo & Jarwo there is a dialogue between the meatball seller and Bang Jarwo at 1:53 seconds as follows:

Meatball maker : "Bang Jarwo wash the bowl" (pointing at the dirty bowl)

Bang Jarwo: "don't worry, just calm down, just leave it to me, okay"

Meatball seller: "Brother Jarwo, if you have debt, you always ask quickly, but when you come, you're always late. Astaghfirullah, bang Jarwo, that's the bowl" (while pointing at the dirty bowl)

Bang jarwo : "ehehe. It's all right, you just have to see for yourself how clean the bowl is."

In this dialogue, there are two types of locutionary speech acts that appear. The first is the utterance of the meatball seller who said that "bang jarwo, bang jarwo, if you have a debt, you always ask quickly, but if you come it's always late". In this animated film, Bang Jarwo has the characteristic that if he asks for something for himself he will always be quick, but if he is asked to do something he will definitely come late. So, the utterances uttered by the meatball seller contain the real meaning.

The second locutionary speech act in the dialogue above is Bang Jarwo's utterance "ehehe. It's all right, you just have to see for yourself that the bowl is clean." In this case, Bang Jarwo's utterance contains the true meaning, namely the bowl that Bang Jarwo has washed is finished and clean.

2. At 2:59 seconds there was an incident between Adit, Aden and Bang Jarwo. Adit and Aden, who were carrying cakes, almost bumped into Bang Jarwo, causing the cakes brought by Adit and Aden to fall.

Adit : "thank you sir for helping us, also sorry Adit didn't do it on purpose bro"

Aden : "yes bro, we don't do anything, bro"

Bang Jarwo: "Next time, you have to be careful, you sell really fast"

Adit: "tumben bang not ride a motorcycle"

Bang Jarwo : "Oops, this has to be fixed first, this can be dangerous if it's like this, it's a bicycle" (while looking at the bicycle)

In the dialogue there is a locutionary speech act that appears, namely the utterance of Bang Jarwo "Oops, this has to be fixed first, this could be dangerous if this is the bike". This utterance is included in the locution because it has a real meaning, that is, Adit's bicycle is indeed damaged and must be repaired first, because if it is still used it can be dangerous and something will happen.

3. In the animated film Adit Sopo & Jarwo, at minute 5:50 seconds, almost all of the cast of the animated film gathered at the meatball stall and Jarwis and Pak Ustadz came.

Jarwis & Ustadz : "Assalamu'alaikum"

Jarwo: "Wa'alaikum salam. Wow, this is jarwis to. Masya Allah, when did you arrive, what did you ride earlier, did you eat?"

Jarwis: "Alhamdulillah sampun"

Jarwo: "You know all of this. This is called jarwis. Jarwis is my brother"

In this dialogue, Jarwo introduces his brother, Jarwis, to everyone and indeed Jarwis is Jarwo's brother. So, the utterances uttered by Jarwo contain the true meaning.

4. The actors from the animated film gathered at the meatball shop and Jarwo said:

Jarwo: "If you have a brother, that's productive. When I was little, Jarwis was the one who fed me, my relative. Hehehe"

From Jarwo's utterance there is a locutionary speech act, because Jarwis is indeed Jarwo's brother and Jarwo often fed Jarwis food when he was little.

### **b. Illocutionary act**

From the animated film Adit Sopo and Jarwo there are speech acts of the illocutionary type, which consist of assertive, directive, commissive, expressive types, and no declarative types are found.

#### a). Assertive

1. One example of this type of assertive illocutionary is when Adit and Aden suspected that something had happened to Jarwo because Jarwo suddenly became better at 3:57 seconds.

Adit: "I think there's something strange, huh?"

Aden: "Yes, sir, how come the jarwo is really good, sir, don't don't.."

Adit: "Come on, let's follow Bang Jarwo"

From the example dialogue above, it is included in the illocutionary speech act of the assertive type, namely guessing, because Adit and Aden suspected something had happened to Bang Jarwo who suddenly became good.

2. At 4:53 seconds, a conversation occurred between Adit, Aden, and the meatball seller at the meatball shop.

Adit: "Did you see Jarwo or not?"

The Bakso Man: "There was one this morning, now Bang Jarwo is great, he's changed a lot, maybe because he got hit by the ball earlier, huh?"

Aden: "haahh, that's right bang"

The dialogue above includes assertive illocutionary speech acts, namely guessing. The meatball seller suspected that Bang Jarwo could change because he hit his head with the ball kicked by the kids earlier.

3. In the 6:35th minute, Bang Jarwis' bodyguard came and reported Bang Jarwis and Bang Jarwis at the same time saying goodbye to all the exhibits with the animated film.

Bodyguard: "Pak Jarwis excuse me sir, we have to go to the airport because our plane will depart in two hours sir"

Jarwis: "oh okay okay, wait a minute. Thank you everyone, I'm sorry I can't stay here for long. Please all, I don't excuse me first Assalamu'alaikum"

The dialogue above contains assertive illocutionary speech acts, namely reporting. Bang Jarwis' bodyguard reported to bang Jarwis that the plane will depart in two hours, so now go straight to the airport.

b). commissive

1. At the 24th second, a conversation took place between Adit's mother, Adit, Adel, and Aden at Adit's house. At that time, Aden drank a box of milk and offered it to Adel.

Adit's mother: "Dit, please take this cake to the blessing alley number 99, okay, after it's finished, go straight to the mosque, okay?"

Adit: "yes mother"

Adel: "cacucacuca" (can't speak clearly yet)

Aden: "Adel wants."

The dialogue contains commissive illocutionary speech acts, namely offering. Aden, who was drinking boxed milk, offered it to Adel, who at that time looked like he wanted to drink the milk.

2. At minute 1:48 seconds a conversation took place between the meatball seller and Bang Jarwo at the meatball stall as follows:

Meatball maker: "Bang Jarwo wash the bowl" (pointing at the dirty bowl)

Bang Jarwo: "don't worry, just calm down, just leave it to me, okay"

The dialogue contains commissive illocutionary speech acts, namely promises. Bang Jarwo's words contain the meaning that Bang Jarwo will definitely wash the dishes. So Bang Jarwo promised the meatball maker that Bang Jarwo would definitely wash his plate.

3. At minute 2:27 seconds Adit and Aden are riding their bicycles at high speed and Aden and Adit say:

Aden: "huuuhh haaaa huaaaaa dit slowly dit ride his bike"

Adit: "just calm down and nothing will happen, just hold on tightly okay"

The dialogue contains commissive illocutionary speech acts, namely promises. Adit's words convey the meaning that nothing will happen to the two of us even if we ride a bicycle at high speed. So Adit promised that Aden would not have an accident.

4. At minute 3:36 seconds after an accident almost occurred between Adit, Aden and Bang Jarwo.

Bang Jarwo : "Where are you two going anyway?"

Adit: "is this bro delivering the cake to Mrs. Yanti's house in the blessing alley number 99"

Bang Jarwo: "ooh just like that, I'm the one who delivers the cake, you better fix the bike so it's not dangerous"

Adit : "good bro, but the fare bang .."

Bang Jarwo: "oh no need. Assalamualaikum"

Adit & Aden: "waalaikumsalam"

Bang Jarwo's utterances contain commissive illocutionary speech acts, namely offering. Bang Jarwo offered to help deliver cakes to the blessing alley number 99 to Adit and Aden then Adit agreed.

5. At 6:25 seconds at the meatball shop, the meatball seller offers Bang Jarwis a serving of meatballs.

Meatball maker: "So, those who helped me wash the dishes earlier, Jarwis, here, Jarwis, please eat the meatballs (while giving the meatballs)"

Bang Jarwis: "already, mas, it doesn't need to be, I already ate too"

In the dialogue above, the meatball seller offers Bang Jarwis a serving of meatballs for helping him wash the dishes. So, the utterances uttered by the bakers contain commissive illocutionary speech acts, namely offering.

c) Directive

1. At the 13th second Adit was ordered by his mother to deliver the cake to the blessing alley.

Aditya's mother: "Here, please deliver me the cake, remember the alley of blessings number 99, be careful if you cross the street (while giving the cake)"

Adit: "yes mother (while kissing m mother's hand)"

Adit : "Here, please hold the cake, okay? Assalamualaikum"

Adit's mother : "waalaikum salam"

In the dialogue there are two types of directive illocutionary acts, namely ordering and asking for help. In the non-illocutionary type, the directive is found in the utterance uttered by Adit's mother, who instructs Adit to deliver the cake to the blessing alley number 99.

In the directive illocutionary act of asking for help, there is an utterance uttered by Adit asking Aden for help to hold the cake that will be delivered to the blessing alley number 99.

2. At the 1:27th minute, Jarwo was hit by a ball from a child playing football.

Bang Jarwo: "Oh my God. Come on, admit who kicked the ball."

Child: "sorry bro, we didn't mean it earlier"

Bang Jarwo : "Oh yowes, be careful when you play ball, don't kick it carelessly"

Child: "good sir"

In the dialogue above there is a directive illocutionary act, namely advising. After being hit by a ball kicked by the child, Bang Jarwo then advised the child to be careful tomorrow when playing ball, don't just kick it.

3. At minute 1:44 seconds a conversation took place between the meatball seller and Bang Jarwo at the meatball stall as follows:

Meatball maker: "Bang Jarwo wash the bowl" (pointing at the dirty bowl)

Bang Jarwo: "don't worry, just calm down, just leave it to me, okay"

The dialogue above contains a directive type of illocutionary act, namely ordering. The meatball seller told Bang Jarwo to wash the dirty bowl.

4. At 2:25 seconds Adit and Aden were riding their bicycles at high speed and Aden and Adit said:

Aden: "huuuhh haaaa huaaaaa dit slowly dit ride his bike"

Adit : "just calm down and nothing will happen, just hold on tightly okay"

The dialogue contains a directive type of illocutionary act, namely warning. Aden warned Adit to ride his bike slowly, because it could be dangerous if you go too fast.

5. At minute 3:36 seconds after an accident almost occurred between Adit, Aden and bang Jarwo.

Bang Jarwo : "Where are you two going anyway?"

Adit : "is this bro delivering the cake to Mrs. Yanti's house in the blessing alley number 99"

Bang Jarwo : "ooh just like that, I'm the one who delivers the cake, you better fix the bike so it's not dangerous"

Adit : "good bro, but the fare bang .."

Bang Jarwo: "oh no need. Assalamualaikum"

Adit & Aden : "waalaikumsalam"

The dialogue above contains directive illocutionary acts, namely advising. Bang Jarwo gave advice to Adit and Aden to fix their bicycle so that it would not be dangerous, because their bicycle was damaged.

#### d) Expressive

1. In the 3:01 minute, after almost hitting Bang Jarwo Adit and Aden apologized to Bang Jarwo.

Bang Jarwo : "ouch, wes wes (while wiping sweat)"

Adit : "thank you bro for helping us, I'm sorry too bro, bro, it wasn't on purpose bro"

Aden : "yes bro, we don't do anything, bro"

The dialogue above contains expressive illocutionary acts, namely apologizing. Adit and Aden apologized to Bang Jarwo for almost bumping into Bang Jarwo.

2. At 4:53 seconds, a conversation occurred between Adit, Aden, and the meatball seller at the meatball shop.

Adit: "Did you see Jarwo or not, bro?"

The Bakso Man: "There was one this morning, now Bang Jarwo is great, he's changed a lot, maybe because he got hit by the ball earlier, huh?"

Aden : "haahh, that's right bang"

The utterances uttered by the meatball maker contain expressive illocutionary acts, namely praising. The meatball seller praised Bang Jarwo because Bang Jarwo had changed his character a lot from usual.

3. At minute 6:36 seconds Bang Jarwis' bodyguard came and reported Bang Jarwis.

Bodyguard : "Pak Jarwis excuse me sir, we have to go to the airport because our plane will depart in two hours sir"

Jarwis : "oh okay okay, wait a minute. Thank you everyone, I'm sorry I can't stay here for long. Please all, I don't excuse me first Assalamu'alaikum"

The dialogue above contains expressive illocutionary acts, namely apologizing. Bang Jarwis apologized to everyone for not being able to stay here for long and limited time to stay in touch with everyone.

c. Perlocutionary speech acts

One example of a perlocutionary act in the animated film Adit Sopo and Jarwo is a scene that occurs at 5:20 seconds.

Meatball seller : "bang Jarwo already changed clothes"

Adit : "the cake has been delivered bro"

Jarwo: "soon you ask, I'm tired like this, how come it's hot soon"

Sopo: "same thin too boss"

Meatball seller: "ooh nii, I'll give a complete serving of meatballs for Bang Jarwo and Sopo (while rushing to make meatballs)"

Jarwo: "oh really sis. Alhamdulillah"

Sopo : "yes boss thank God"

The dialogue above contains perlocutionary speech acts. The words uttered by Bang Jarwo and Sopo had an effect on the meatball makers, namely the meatball makers immediately rushed to make a complete serving of meatballs for Bang Jarwo and Sopo, even though Bang Jarwo and Sopo did not ask for meatballs.

**B. The following table shows the findings of the types of speech acts from the animated film Upin and Ipin:**

No	Jenis Tindak Tutur	Jumlah	Total
1	Locusion	7	7

2	Illokusionary	2	18
	Assertive		
	commissive		
	Direktive		
	Expresive		
	Declarative		
3	Perlocutionary	1	1
Total		26	

From the amount of data above in the animated film Upin and Ipin there are types of locutionary, illocutionary, and perlocutionary speech acts.

### a. Locutionary speech acts

1. In the 2:30 minute, Kak Ros was riding his bicycle and passed in front of Upin and Ipin.

Upin: "I want to go anywhere, wait"

"Where are you going, wait"

Sis Ros : "want to go bazaar ramadhan"

"want to go to bazaar ramadhan"

The utterances uttered by kak ros contain locutionary speech acts, which are utterances that contain real meaning because Kak ros really wants to go to the Ramadhan bazaar.

2. At 4:18 minutes Upin, Ipin and Kak ros were looking for a finger cake.

Ipin : "brother kate want to look for cake show"

"brother said he wanted to find cake show"

Upin: "iyee, this isn't the cake I was talking about"

"Yeah, this isn't the cake you were talking about earlier"

Sis Ros : "ehehehe, this is all cake, show me (while pointing at the cake in front of him)"

"hehehe, these are all finger cakes"

The utterances uttered by Kak Ros contain locutionary speech acts, because they contain real meaning. Kak Ros showed Upin and Ipin the finger cake in front of him.

3. At 5:15 minutes Upin, Ipin and Kak Ros moved to a shop that sells dodol.

Upin: "heh, what is this?"

"huh, what's this?"

Sis Ros: "That's dodol"

"that's dodol"

Ipin : "dodol. Son, son. Ipin likes dodol

"Stupid. Want want want. Ipin likes dodol

From the conversation above, there are locutionary speech acts. The words spoken by Ipin have a real meaning, that Ipin really likes dodol. So, the utterance is a locutionary act.

4. At 9:35 a.m. the children lifted the pan that was to be used to make dodol.

Atok: "put the crater near there quickly"

"Put the skillet nearby. Fast"

Ihsan: "ok ok"

"good cake"

Atok : "heheh, you are not strong"

"hehehe, you won't be strong"

Children: "huuuuh it's so heavy"

"huuuuh it's heavy"

Atok: "the edges"

"step aside"

The utterances uttered by atok contain locutionary acts, because they contain true meaning. It is proven that even though the children lift them together, they are still not strong enough to lift the pan.

5. At 8:00 a.m. Upin & Ipin came to the Dalang shop.

Tok dalang: "make lunkhead"

"make dodol"

Upin & Ipin : "hem hem"

"Yes yes"

Tok Dalang : "Hmmm that's okay, it's been a while since I've made lunkhead. Let's do the same"

"Hmmm it's okay Grandpa hasn't made dodol for a long time. Let's do it together"

In the above statement, atok said that it had been a long time since he made dodol. This has a real meaning in that I haven't made dodol in a long time. These utterances are included in locutionary speech acts

b. Illocutionary speech acts

From the animated film Upin and Ipin there are types of illocutionary speech acts with the following details:

a). Assertive

1. At 1:21 minutes Upin and Ipin urged Kak Ros to tell them what cake they wanted to make.

Sis Ros : "This year I want to make a special cake"

"This year I want to make a special cake"

Upin : "huh, what cake?"

"Huh, cake what?"

Sis Ros: "Okay, I don't want to tell you"

"There's just a brother won't tell"

Upin & Ipin : "oh sis, let me know (while pulling Kak Ros's clothes)"

"Come on sis tell us"

The utterances uttered by Upin & Ipin contain assertive illocutionary acts, namely urgency. Upin & Ipin urged Kak Ros to tell them what cake they would make.

2. At 1:55 minutes Oppah asked Upin & Ipin what cake they wanted to make.

Oppah: "haah, last heard oppah want to make a cake. What cake?"

"Hah, earlier grandmother heard that she wanted to make a cake. What cake?"

Ipin : "oppah here here (whispered something to oppah)

"grandmother here"

Oppa: "hahahahahahahaha. Already go to the Koran later late "

"hahahahahha. Come on, go to the Koran, you'll be late."

Oppah's utterances contain assertive illocutionary acts, namely asserting. Oppah asked Upin & Ipin if they wanted to make a cake, then they emphasized what kind of cake they wanted to make.

b). Directive

1. At the 38th second there was a conversation between Upin & Ipin, and Kak Ros.

Upin & Ipin : "haaahhh"

"hahahaha"

Sis Ros: "Hmmm, don't want to mess with people. Go pray fast"

"Hmmm, don't disturb people. Hurry up and go pray"

Upin : "iih sis ni"

"ihhh this brother"

Kak Ros's words above contain two directive illocutionary acts, namely warning and ordering. In the directive action, Kak Ros warned Upin and Ipin not to disturb people, and in the directive action, Kak Ros ordered Upin & Ipin to go to the Koran.

2. At 1:06 Ipin wanted to make a kue bahulu.

Ipin : "Ipin wants to have dumplings, I'll make them for you"

"Ipin want to have dumplings, brother make ya"

Sis Ros: "oh amboy, like his heart asking"

"Ih as good as you beg"

Ipin: "oh my brother, can we help people do it?"

"Alah brother ni, we ask for help brother make it"

The utterances uttered by Ipin contain no directive illocutionary types, namely asking. Ipin asked Sis Ros to make a Bahulu cake.

3. At 2:16 minutes Oppah asked Upin & Ipin what cake they wanted to make.

Oppah: "haah, last heard oppah want to make a cake. What cake?"

"Hah, earlier grandmother heard that she wanted to make a cake. What cake?"

Ipin : "oppah here here (whispered something to oppah)

"grandmother here"

Oppa: "hahahahahahaha. Already go to the Koran later late "

"hahahahahaha. Come on, go to the Koran, you'll be late."

Oppah's utterance contains a directive type of illocutionary act, namely ordering.

Oppah told Upin & Ipin to go to the Koran.

4. At 6:30 minutes Oppah, Upin, Ipin, and Kak Ros are having dinner.

Ipin : "Oppah is dodol for Oppah"

"grandmother is dodol for grandma"

Oppah: "It's okay, you just eat people. Upin Ipin eat rice first"

"It's okay for you guys. Upin Ipin eat rice first"

Upin & Ipin : "good oppah"

"good grandma"

Oppah's utterance contains a directive type of illocutionary act, namely ordering. Oppah told Upin & Ipin to eat rice first.

5. In the 7:40th minute, Upin & Ipin wanted to make dodol.

Upin : "oppah make lunkheads for this eid day. We help people"

"Grandma, let's make dodol this Eid. We will help"

Oppah: "it's fun too, we'll ask the dalang tok"

"It's fun too ka, we'll ask the grandpa dalang"

The speech uttered by Upin contains a directive type of speech act, namely asking. Upin asked Oppah to make dodol this year's Eid.

c) Commissive

1. At minute 7:41 Upin & Ipin wanted to make dodol.

Upin : "oppah make lunkheads for this eid day. We help people"

"Grandma, let's make dodol this Eid. We will help"

Oppah: "it's fun too, we'll ask the dalang tok"

"It's fun too ka, we'll ask the grandpa dalang"

The utterances uttered by Upin contain commissive illocutionary speech acts, namely promises. Upin promised Oppah to help make dodol this year's Eid.

2. At 10:54 a.m. I offered the children to taste the cooked dodol.

Atok: "Well, it's ripe, who wants to feel it?"

"Well this is ripe, who wants to taste"

Mei mei : "I"

"I"

Fizi : "it's someone else, I want to wear a new one"

"This again people, when you want to eat just come"

The utterances uttered by atok contain commissive illocutionary acts, namely offering. Atok offers the children to taste the cooked dodol.

d) Expressive

1. At 9:45 a.m. the children lifted the pan that would be used to make dodol.

Atok: "put the crater near there quickly"

"Put the skillet nearby. Fast"

Ihsan: "ok ok"

"good cake"

Atok : "heheh, you are not strong"

"hehehe, you won't be strong"

Children: "huuuuh it's so heavy"

"huuuuh it's heavy"

Atok : "edge-edge, hiyaakk (lifting the wok)"

"move away hiyaak"

Children: "uwaaah that's great atook"

"Uwaah great grandpa"

The utterances uttered by the children contain expressive illocutionary acts, namely praising. The children praised the strong atok to lift the big frying pan.

e) Declarative

1. At 8:00 a.m. Upin & Ipin went to the Dalang shop.

Tok dalang: "make lunkhead"

"make dodol"

Upin & Ipin : "hem hem"

"Yes yes"

Tok Dalang : "Hmmm that's okay, it's been a while since I've made lunkhead. Let's do the same"

"Hmmm it's okay Grandpa hasn't made dodol for a long time. Let's do it together"

The utterances uttered by atok contain a declarative type of illocutionary act, namely deciding, because atok decided to make dodol together with Upin & Ipin

2. At 9:00 a.m. and the children are preparing to make dodol.

Atok : "hey remember fasting don't play with water, drink it later"

"Hey, remember fasting, don't play with water, you'll drink it later"

Children: "no tok"

"no cake"

The utterance uttered by atok contains a declarative type of illocutionary act, namely forbidding. Atok forbade playing in the water because when he is fasting, he will drink it later.

3. At 10:47 minutes the dodol that was made was cooked.

Atok : "haaaa dodolnya ready"

"haa dodolnya ready"

Mail : "haaah cooked dodol can be sold"

"haah for dodol, may be for sale"

Upin: "It's fine mail, no help anymore, just come to sell it"

"It's good mail, it's not helping, suddenly came to sell"

Ipin : "right, right, really this dodol for all of us can't be sold"

"really really really, this lunkhead is for all of us, can't be sold"

The utterance uttered by Ipin contains a declarative type of illocutionary act, namely forbidding. Ipin forbade mail to sell dodol because it would be eaten together.

4. At 11:14 minutes Jarjit tasted the cooked dodol.

Jarjit : "Two or three times I eat laksa, I can taste it. Aaammm."

"Two or three times I eat laksa, I can taste it.aamm"

Mei mei : "Hey, don't eat in front of people, get dizzy."

"Hey don't eat in front of them, let's turn around"

The utterances uttered by mei mei contain a declarative type of illocutionary act, namely forbidding. Mei Mei forbids Jarjit to eat in front of his friends because they are fasting.

### **c. Perlocutionary speech acts**

1. At 11:45 a.m. Upin & Ipin were changing their clothes.

Sis Ros : "upin ipin fast"

"upin ipin fast"

Upin: "quickly tidy it up, uhh bow you"

"quickly tidy up, ih peci you"

Ipin : "huh yeah"

"huh yeah"

The utterances uttered by Kak Ros contain perlocutionary speech acts, because they have an effect on Upin & Ipin. After Kak Ros said "hurry up" Upin & Ipin immediately rushed to tidy up their clothes and approached Kak Ros.

### **Conclusions**

This study aims to look at the types of speech acts that appear in the two animated films. From this discussion it can be concluded that in the animated film Adit Sopo & Jarwo there are 25 types of speech acts, including; locutionary act 5, illocutionary act; assertive 3, directive 7, commissive 5, expressive 4, and no declarative illocution found. Unlike the animated film Upin & Ipin, there are more speech acts in this animated film, namely there are 26, including: 7 locutionary acts, illocutionary acts; assertive 2, commissive 2, directive 9, expressive 2, declarative 4 (which is not found in the animated film adit Sopo & Jarwo)

and 1 perlocutionary speech act. The speech acts that appear in the two animated films are not much different, because in terms of the location of the country and culture which are almost the same in celebrating Eid al-Fitr so that the two animated films have similarities and have slight differences.

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