

CHAPTER II

THEORETICAL FOUNDATION

A. Educational Value

1. Education

Investing in the nation's future is an education, where education can develop students' potential to prepare their young generation to become future successors. They are more ethical and have insight into the future.¹ Researchers can conclude that education is the most important thing in human life, with education, we can learn new things and know what is good and bad. In general, education has a meaning: to develop physical and spiritual potentials according to society and culture's values.² According to Fazilah Idris et al., education has a definition of adapting to situations and the environment. In all countries, educating is everyone's responsibility regardless of age, whether parents, children, adults, or teachers.

Education is more than just an investment economy, but education is essential for everyone to develop and survive phrases. The role of education is to help everyone who wants to gain knowledge and to provide opportunities for everyone who wants to learn and grow as much as possible.³ The researcher concludes the meaning of education according to Fazilah Idris et al.; namely, education has the importance of teaching humans to have a sense of responsibility in situations and

¹ Ramly, *Pengembangan Budaya dan Pendidikan Karakter Bangsa*, 4.

² Muhammad Anwar, *Filsafat Pendidikan* (Jakarta: Kencana, 2015), 20.

³ Fazilah Idris et al., "The Role of Education in Shaping Youth's National Identity," *Procedia - Social and Behavioral Sciences* 59 (October 2012): 444, <https://doi.org/10.1016/j.sbspro.2012.09.299>.

environments regardless of age. According to Anita and Emzir, character education is an effort to develop noble character and cultivate noble values to be applied to individuals and society. This relates to students and teaches to students and teaches them to decide how to use good behavior in various social situations to develop individuals to understand moral values to distinguish between bad and good things.⁴ The researcher states that character education is a way to educate to have good characters and morals; therefore, they can set a good example in their environment and apply it. There are two important objects of education, namely:

- a. To make ourselves have principles regarding our nature, whether speculative or active.
- b. Maintaining the impression and associations within oneself to protect from the influence of things that are not desirable.

According to Satmoko (in Heru Saputra, 2012), the scope of education consists of informal, formal, and non-formal education.⁵

- a. Informal education is education that is carried out within a family. Informal education has essential meaning because of the primary role in educating children from their family's scope.
- b. Formal education is education that is held in schools. This type of education can be the second home after the family, namely at school.
- c. Non-formal education is intended for people who do not have the opportunity to study at school; otherwise, non-formal education includes special efforts carried out in an organized manner, and the community can be productive because they can know practical knowledge and basic skills.

⁴ Anita and Emzir, "Character Education in Khaled Hosseini's Novel and The Mountains Echoed," *International Journal of Language Education and Culture Review* 3, no. 1 (2017): 3, <https://doi.org/doi.org/10.21009/ULECR.031.01>.

⁵ Saputra, "An Analysis of Educational Values in 'Ranah 3 Warna' Novel," 15.

The researcher concludes that the scope of education based on Satmoko is divided into three, namely, formal teaching is only carried out in schools with direction from the teacher, while non-formal education can be done at home in which parents give direct supervision; therefore, parents are a reflection for their children. The last is non-formal education, this type of education is devoted to people who cannot afford to study in school; usually, there are volunteers from certain institutions who are ready to share knowledge so that society can be productive.

Based on J.Simpson, education is a process for humans to think, feel, act using reason, and be interpreted as productive in happiness. The three essences of which are:

- a. In education, to have strength and ability related to body and mentality.
- b. Provide evaluation relating to the objectives of these strengths and abilities.
- c. Deliver helpful information or knowledge as widely as possible.

2. Value

Value is a principle in life. Values provide joy, satisfaction, peace, and direction in life. Values make life more directed, like a train traveling on rails, and it keeps the train on the track and helps it run smoothly in its direction.⁶ The researcher states that values are the basis of consideration for each individual in determining attitudes and determining decisions to determine the direction in life. Values play an important role for each individual; their orientation is very useful for the future of human life. Based on Begley in (Haydon, 2007) "Values can distinguish individuals and characteristics of a group and influence the choice of modes, means and goals available based on concepts, explicit or implicit, where explicit

⁶ *Research in Value Education*, 1.

means direct delivery so that the meaning and content can be known while implicit means an indirect delivery where the intent and content seem unclear."

In line with the above thought, Kluckhohn in Haydon assumes five value definitions, namely:⁷

- a. Regarding the concept of value, value is an important idea, and value is not a physical object.
- b. Values can be explicit or implicit if we have the view that values are justice or truth.
- c. Values may differ from those of an individual: within themselves, values can give experiences or aspirations, but within a group, values can also give their characteristics. Such as there is a religious community that holds different values from other religious communities.
- d. Value is the desired conception. Like someone who wants to be determined to quit smoking, that is a concept that quitting smoking is very good for health. It will become accustomed to it, and it is one of our values (one of our conceptions of what is wanted).
- e. Values will influence what we do and how we apply them.

In the opinion of the researcher, it can be concluded about the value. Value education instills in children a sense of humanity and welfare and teaches them to preserve something good and valuable, especially for others and the nation. Value in education is very important for students

⁷ Graham Haydon, *Values for Educational Leadership*, 1st ed (Los Angeles: Sage Publications, 2007), 9.

to teach students the importance of humanism and self-confidence and teach students to have concepts to live a good and purposeful life.

3. Educational Values

Enculturation is a process of education that passes on values, norms, and achievements from the past to future generations. In addition to inheriting, education also functions to provide progress towards values and achievements that existed in the past into national cultural values following the present and future era of life and hone new achievements to become new characters in a nation. Therefore, cultural education and national character are one of the cores of the educational process.

Education has a complete meaning in the scope of value education, namely, fulfilling sensibility following moral, spiritual, and cultural aesthetics, in education looking for the correct assessment, making choices between competing values, respecting and making it happen in one's life. The Ministry of National Education (Kemendiknas) identified eighteen values from religion, Pancasila, culture, and the goal of national education. The eighteen character educational values are mentioned below:⁸

1. Religious: having the character of being devoted to the religion they profess and respecting religious differences creates peace.
2. Honest: having a moral character in doing something is always trusted in words, actions, and work.
3. Tolerance: respecting one another's differences in all matters of ethnicity, religion, culture, and opinion.

⁸ Ramly, *Pengembangan Budaya dan Pendidikan Karakter Bangsa*, 9–10.

4. Discipline: punctuality in doing something orderly and obeying various rules or regulations.
5. Hard work: hardworking, persistent, not easy to give up, and can complete tasks as well as possible.
6. Creative: have various kinds of ideas or new results from something that is already owned.
7. Independent: have attitudes and behaviors that are not easily influenced and are not easily dependent on others.
8. Democratic: have a way of thinking, behaving, acting, and having the same rights and obligations as other people.
9. Curiosity: have the attitude or action of want to know everything deeply.
10. National spirit: have a way of thinking, acting, and having insight placing the interests of themselves and their groups.
11. Love homeland: has the attitude, power of thought, and action that shows loyalty, concern, high respect for one's nation.
12. Rewarding achievement: attitudes and actions towards himself to do something productive and useful and respect and appreciate others' success.
13. Friendly: have friendly actions, like to talk, and can cooperate with other people.
14. Love peace: can loving peace over attitudes, words, actions so that other people feel happy and peaceful for their presence.

15. Like to read: the habit of providing free time to read various things that benefit them.
16. Environmental care: having attitudes and actions that care about the damaged natural environment and restore it.
17. Responsibility: having attitude and behaviors that always carry out obligations towards oneself, society, and the environment (natural, social, and cultural).
18. Sociality: having the attitude and actions of always want to help others.

The researcher concludes that there are 18 educational values based on the Ministry of National Education which are very suitable for students and teach students to develop students' potential to become kind, well-behaved, and good-minded human beings. Education teaches students to continue to learn and grow and have good morals. Students can be taught the value of education through religion which is found in the verses of the Qur'an, and it can be applied in everyday life so that they have a more directed and positive way of life. Types of Educational Values that is contained in the Qur'an verses:

1. Religious

Rasulullah SAW said about the two things he left behind, namely:

مَا أَتَضَلُّوْا لَنْ أَمْرَيْنِ فَبَيْنَكُمْ بِهِمْ تَمَسَّكْتُمْ: سُوْلِهِ رَ سُنَّةَ وَ اَللهِ كِتَابَ
تَرَكَتُ

Meaning: "I leave you two things, you will not go astray forever as long as you hold on to them both, namely the Book of Allah (Al-Qur'an) and my Sunnah" (HR. Al-Hakim).⁹ The researcher stated that the values of religious education need to be instilled in children since they were small to provide good direction for them as it is said in the hadith that Allah has given rules for human life through the Qur'an and its sunnah so that humans can live well.

2. Honest:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ
 الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرِّجْلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّ
 يَقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي
 إِلَى النَّارِ، وَإِنَّ الرِّجْلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

Meaning: From Abdullah bin Mas'ud RA, from the Muhammad saw, "Indeed, honestly leads to goodness and kindness lead to heaven. A man can be honest, so it is written as an honest person. Verily, lying leads to evil and evil leads to hell, and indeed a man can lie so that he is written with Allah as a liar." (HR. Muttafaq 'alaih).¹⁰ Researchers state that honest is a very practical value. Therefore, students must be taught the importance of honesty from an early age to produce great young people and build the nation in good

⁹ Khoirul Imam, *Al Qur'an Dan Hadits* (Jakarta: Direktorat Pendidikan Madrasah, 2014), 4.

¹⁰ Ahmad Mu'adz, *Syarah 40 Hadits Tentang Akhlak* (Jakarta: Pustaka Azzam, 2003), 167.

stages. As stated in the hadith, honest leads to goodness, and goodness lead to heaven.

3. Tolerance:

لَكُمْ دِينُكُمْ وَ لِي دِينِي

Meaning: For you is your religion, for me is my religion (QS. Al-Kaafiroon: 6).¹¹ Researchers state that we must have a sense of tolerance for each other in life, respecting differences in any aspect. For example, in verse Al-Kaafiroon, namely respecting religious differences so as not to cause division. Your religion is your religion, and my religion is my religion.

4. Discipline:

وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصَوْا بِالْحَقِّ، وَتَوَّاصَوْا بِالصَّبْرِ.

Meaning: By the time (1) Indeed, humanity is in loss (2), Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (3) (QS Al-Asr: 1-3).¹² According to the researcher about the verse, it is explained that discipline is something that must be applied in human life. For students, when given assignments by the teacher, they must be done and collected on time. Appreciating time is very

¹¹ Tasnim, *Al-Qur'an Dan Terjemahnya*, 1st ed. (Bandung: Sinar Baru Algesindo, 2009), 1076.

¹² 1070.

important because rushing in doing something is the devil's work. Better to wait 1 hour than 5 minutes late.

5. Hard work:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ،
وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَاللَّهَّادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ.

Meaning: and say, “Work you, then Allah will see your work, as well as His Messenger and the believers, and you will be returned to Allah who knows the unseen and the real, and He will inform you of what you have done (QS. At-Taubah: 105).¹³ According to researchers, working hard is important to live life and earn a good, lawful, and blessed livelihood. If you have made income, don't forget to set aside some of your income to be a blessing. In the world of education, working hard to study is an obligation for every Muslim, and doing all the tasks given by the teacher must be collected on time. In trying not to forget to do the duty of worship because all actions will be held accountable later on the day of judgment.

6. Creative:

وَيَصْنَعُ الْفُلُوكَ، وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُ وَ مِنْهُ،
قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ.

¹³ 304.

Meaning: and he (Nuh) began to build a ship. Whenever the leader of his people walked past him, they mocked him. He (Nuh) said: "If you mock us, then we will mock you as you mock us." (QS. Hud: 38).¹⁴ According to the researchers about creativity, it is necessary to develop this in students so that they are accustomed to having interesting ideas. For example, in the Hud verse, the prophet Nuh had creativity with Allah's permission to build a ship so that all his followers were safe from the flood.

7. Independent:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَهْفَظُونَهُ مِنْ أَمْرِ اللَّهِ، إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرَ أَمْرَهُمْ، وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا لَهُمْ مِنْ وَالٍ.

Meaning: For him (human), some angels always take turns guarding him, from the front and behind him. They protect it by Allah's command. Verily, Allah does not change the condition of a people until they change their state, and if Allah wills evil for a people, then none can resist it, and there is no protector for them but Him (QS. Ar-Ra'd: 11).¹⁵ According to researchers regarding independence, as students, they must have an attitude of confidence in themselves, be confident, and not easily depend on others. As in the verse which explains that Allah will not change a people until they change their condition.

¹⁴ 338.

¹⁵ 376.

8. Democratic:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ، وَلَوْ كُنْتَ فَضًّا غَلِيظَ الْقَلْبِ لَأَنفَضُوا مِنْ حَوْلِكَ، فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ، فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ، إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ.

Meaning: by the mercy of Allah, you (Muhammad) be gentle with them if you were hard-hearted and hard-hearted, they would have distanced themselves from you. Therefore, pardon them and ask forgiveness for them, and consult with them in the matter. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who trust (QS. Ali-Imran: 159).¹⁶ According to the researcher, democracy is deliberation and can participate directly or indirectly and can express opinions, receive input well. But, like the verse that explains to be gentle in conducting consideration, they will distance themselves if they are hard and have a rough heart.

9. Curiosity:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَلُّوا أَمْهَلًا
لِّدِكْرٍ إِنْ كُنْتُمْ لَا تَضَعُمُونَ

Meaning: And we sent not before you except men to whom we revealed (our message). Then ask the people of the news if you do not know. (QS. An-Nahl: 43).¹⁷ In this case, the researcher states that you can ask someone who

¹⁶ 103.

¹⁷ 413.

knows better as a human being if you don't know something. In verse An-Nahl: 43, it is explained that it is permissible to ask people who know if you do not understand something.

10. Love homeland:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً، فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ
مِنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ.

Meaning: It is not for the believers to go forth (to battle) all at once. For there should separate from every division of them a group (remaining) to understand the religion and warn their people when they return to them that they might be cautious (QS. Ar-Taubah: 122).¹⁸ The researcher states that to love their homeland, students can study diligently anywhere to contribute to the country in the future. As stated in At-Taubah verse 122 that every believer does not have to go to war. In this case, the tasks can be divided; some join the fight, some are better off seeking knowledge to deepen their religious understanding.

11. National spirit:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ، إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ.

Meaning: O people! We have indeed created you from a male and a female; then we made our nations and tribes because you could know each other.

¹⁸ 308.

Certainly, the most honorable of you in the sight of Allah is the most pious one. Indeed Allah is all-knowing and all-aware (Al-Hujurat: 13).¹⁹ According to the researcher, the spirit of nationalism needs to be instilled in children to contribute well to the nation one day. Allah created humans into nations and tribes because you could know each other. Responding to this, making friends should not look at certain races or ethnicities to communicate well for a better nation; even though we are different, we are still one. Allah created us to have strengths and weaknesses to complement each other.

12. Rewarding achievement:

وَلِكُلِّ وَّجْهَةٌ هُوَ مُوَلِّيهَا فَاَسْتَبِقُوا الْخَيْرَاتِ، أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا، إِنَّ اللَّهَ عَلَّ كُلِّ شَيْءٍ قَدِيرٌ.

Meaning: and every ummah has a qiblah that he faces to him. to compete in goodness. Therefore, wherever you are, surely Allah will gather you all. Verily, Allah is almighty over all things (QS. Al-Baqarah: 148).²⁰ According to the researcher, in appreciating an achievement, we must understand that we are very valuable, and as Muslims, we should be active in studying, working, doing charity, and competing in goodness. On the day of judgment, Allah will gather all humanity.

13. Friendly:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ.

¹⁹ 852.

²⁰ 32.

Meaning: Your smile in front of your brothers/sisters face is worth aims (HR. Ibn Hibban and al-Tirmidzi).²¹ The researcher states about the hadith that we must be kind to others in living on this earth. When you meet, you should show a friendly face to the people around you, not an angry look. This is what the Rasulullah saw when he met his companions because in Islam spreading a smile is worth worship.

14. Love peace:

أَفْشُوا السَّلَامَ بَيْنَكُمْ تَحَابُّوا

Meaning: Spread the greetings among you, surely you will love each other (HR. Al-Hakim).²² The researcher states from the understanding of the hadith that Islam is a religion of peace. In greetings that we say to others, there is peace because greetings are prayers for us. Therefore, greeting each other will over more, give the impression of peace and love others.

15. Like to read:

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ طَرِيقًا يَفْقَهُ إِلَى الْجَنَّةِ.

Meaning: It was narrated from Abu Darda r.a that he said I heard Rasulullah saw say: Whoever follows a path to seek knowledge, Allah will make the

²¹ Ardiansyah Muhammad, *Pesan Pendidik Sejati 40 Hadits Nabi Muhammad Saw Untuk Buah Hati* (Depok: Mantiq, 2020), 23.

²² Muhammad, 22.

path to paradise easy for him (HR. Muslim).²³ The researcher concludes from the hadith that seeking knowledge is obligatory for every Muslim. In reading, we can find out things we never knew. Moreover, Allah will provide a way to heaven for people who are diligent in seeking knowledge.

16. Environmental care:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا. إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ.

Meaning: and do not make mischief on the earth after it has been (created) well. Pray to Him with fear and hope. Verily, the mercy of Allah is near to those who do good (QS. Al-A'raf: 56).²⁴ Researchers state that we as humans must protect the earth and not damage the environment to avoid unwanted natural disasters. Verily, the mercy of Allah is near to those who do good.

17. Responsibility:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: آيَةُ الْمُنَافِقِ شَلَاثٌ: إِذَا حَدَّثَ كَذَبَ
وَإِذَا وَاعَدَ خَلَفَ وَإِذَا أُوْتِيَ خَانَ.

Meaning: From Abu Hurairah RA, that the Rasulullah saw said, "There are three signs of a hypocrite: he speaks he lies when he borrows he denies, and

²³ Tim Penyusun, *Materi Ujian Khusus* (Serang: Fakultas Tarbiyah dan Adab, 2009), 30.

²⁴ *Al-Qur'an Dan Terjemahnya*, 235.

when he is given responsibility (trusted) he betrays (HR. Muttafiq 'alaih).²⁵ The researcher state from the hadith that being responsible is a mandate given directly by Allah to us. Therefore, if we cannot be responsible for something or cannot fulfill a promise, it is one of the characteristics of a hypocrite.

18. Sociality:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا، إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ.

Meaning: Do not turn your face away from people (because of pride) and do not walk the earth arrogantly. Indeed, Allah does not like those who are proud and proud (QS. Luqman: 18).²⁶ The researcher states from the verse that, in socializing, never brag about yourself and consider others low.

Based on the description above, the researcher can conclude that many educational values can build better student character. Meanwhile, educational values are obtained anywhere, for example, through the movie. Because the relationship between the cinema and educational values can be concluded, namely film is one type of media that can provide information, can provide messages conveyed in a movie, especially if someone wants to learn English through the movie, it is very good because we can immediately know the pronunciation spoken directly by the native speaker. Furthermore, movies' benefits in education make students not easily bored, and movies also have many advantages in color, sound motion, and excellent editing to motivate students to learn.

²⁵ Mu'adz, *Syarah 40 Hadits Tentang Akhlak*, 138.

²⁶ *Al-Qur'an Dan Terjemahnya*, 663.

Students are also required to have a good attitude and character, which can be helped by providing direction in religious knowledge based on the verses of the Qur'an. Because the verses of the Qur'an have educational values that can be applied in everyone's life and can provide a positive direction to live a better life.

B. Pragmatic

Pragmaticus is a pragmatic word from Latin, while the word (pragmatikos) is from Greek, which means "fit for action." Thus, the word that comes from (pragma) means "action and action" whereas, in modern Greek, (pragma) means "an object, something that the senses can feel." Furthermore, from the verb prasso, the Greek Attic "pratto" can be interpreted as acting, passing, practicing, and reaching.

The relationship between the context outside the language and the purpose of speech is called pragmatics, which belongs to the branch of the pragmatics of linguistics. There are several definitions, according to the researchers, regarding pragmatics. According to Yule, there are four definitions of pragmatics, namely:²⁷

1. Pragmatic is a field that studies the meaning of speakers. The meaning communicated by the speaker or and interpreted by the listener is called a study related to pragmatics. Pragmatics is more about analyzing what the speakers mean than what they say than what the words or phrases mean in the speech itself.
2. The field examines meaning following the context.
3. Pragmatics is a study of communicated meaning rather than what is said. In this case, the listener must explore and conclude the purpose intended by the speaker.

²⁷ George Yule, *Pragmatics* (New York: Oxford University, 1996), 3.

4. The field that examines the form of expressions according to relative distances can be said into pragmatics.

Researchers can give conclusions about pragmatics referred to by Yule, where pragmatics is a branch of linguistics that studies the meaning of speech from the speaker's means for his speech. Meanwhile, according to Jacob L. Mey, pragmatics is the science of language that studies the conditions of use of human language, determined by the context (society), which will accommodate or the background read of the language.²⁸ According to Birner, Pragmatics is a field that examines the use of language in context.²⁹ Meanwhile, according to the researcher, pragmatics is based on Jacob and Birner; pragmatics is a science of language that examines the use of language according to the context.

1. Speech Act

In communicating, a speaker does not include only utterances (speech), but the speech is followed by actions (acts). Austin is a philosopher who describes speech acts in his book (How to do things with words," developed by Searle. According to Austin and Searle (in Hang Su, 2017), speech acts, in general, can be interpreted if we say something we also do something.³⁰ The researcher concludes that Austin and Searle's understanding of the speech act has a general meaning if the speaker says something must be followed by action. There are times in life that we need to understand the language properly. In communicating ideas or expressing feelings, they produce speech that contains grammatical structures and words. In their speech, they also take action

²⁸ Jacob Mey, *Pragmatics: An Introduction* (Oxford, UK ; Cambridge, Mass., USA: Blackwell, 1993), 42.

²⁹ Betty J. Birner, *Introduction to Pragmatics* (United Kingdom: Willey Blackwell, 2013), 2.

³⁰ Hang Su, "Local Grammars of Speech Acts: An Exploratory Study," *Journal of Pragmatics* 111 (April 2017): 72, <https://doi.org/10.1016/j.pragma.2017.02.008>.

through these utterances. The speech and communication (can be communicated). Action that can take is apologizing, promising, ordering, answering, asking, complaining, warning, inviting, rejecting, and congratulating.

According to Searle in his book Jacob L. Mey, the unit of linguistic communication is not about symbols, words, or sentences, but the production or publication of characters and words or sentences in the performance of speech acts. Therefore, speech acts are the basic or minimal communication units of linguistics.³¹ The researcher states that the speech act is part of pragmatics. Speech acts are the utterance of sentences to understand what is meant by the speaker. The production of speech acts can be assumed that human agents' intentions (such as a speech between producers and consumers) are indispensable and relevant to the correct understanding and description of their speech. "Speech acts are actions carried out through general speech" (Yule, 1996).³² Moreover, Yule also defines speech acts in English to be given specific labels, such as apologizes, complaints, praise, invitations, promises, or request. Example: You're fired! : this is one example of the language used to carry out an action where someone is dismissed from their job. For instance, if someone works and has great power, then the expression that the boss says is more than a statement. Therefore, the meaning of the word "more than a statement" is dismissed from his job, and he must leave his place of work.

³¹ Mey, *Pragmatics*, 111.

³² Yule, *Pragmatics*, 47.

2. Category Speech Act (Illocutionary act)

John Searle categorized speech acts into five categories: representative, directive, commissive, expressive, and declaration.

- a). Representative: According to Yule (1996: 53), the representative is a type of speech act that explains something that is believed or not. For example, statements of fact, statements, conclusions, reports, descriptions, etc. an example is like the speaker convinces the listener of something the speaker believes.

- 1). The earth is flat.
- 2). It was a warm sunny day.
- 3). Chomsky does not write about nuts.

(That is the statement that the speaker to be the truth. In simple terms, the representative is a statement with the (potential) 'true' or 'false').

- b). Directive is a type of speech act used by speakers to make listeners do something. The listener expresses what the speaker wants. For example, those ask, order, command, request, beg, plead, pray, entreat, invite, permit, advise, suggestion.³³ The researcher states that directives are speech acts carried out by speakers to make listeners perform the action mentioned in the speech. They can take both positive and negative forms. An example illustration is as follows:³⁴

- 1). Please give me a cup of coffee. Add a little sugar: the utterance of this sentence means that the speaker wants his audience to make coffee for him and asks to make the coffee less bitter.
(request)
- 2). Could you lend me a pen?

³³ "Expression and Meaning Studies in the Theory of Speech Acts by John R. Searle (z-Lib.Org).Pdf," n.d., 13.

³⁴ Yule, *Pragmatics*, 54.

3). Please don't touch it! : the utterance in this sentence means that the speaker wants his audience not to feel anything nearby.

(command)

c). Commisive is a type of speech in which the speaker must commit to the action for the future. They can also express what the speaker wants. Commisive, including promises, refusals, threats, pledges, vowing, offering, and others. Commisive can be carried out by the speaker alone or by the speaker as a group member. Examples of commisive:

1). I will be back.

2). I'll get it right next time.

3). We won't do that.

In commisive, speakers try to make the world according to what is said (it is done through the speaker).

d). Expressive is a speech act that expresses a psychological state that can be determined in a sincere condition regarding the circumstances specified in proportional content (Searle, 1979: 15). Briefly explained by Yule, expressive says what the speaker feels or can be said by the speaker to make words according to the world (the world in terms of feelings).³⁵ The researcher states that expressive acts are speech acts related to feelings and attitudes. For example, in the expressive word of apologizing has met the conditions with such sincerity, the speaker feels sorry about the action that has happened in the past, and the speaker apologizes.³⁶ Expressives include deploring, thanking, congratulating, apologizing, welcoming,

³⁵ Yule, 53.

³⁶ Neal R. Norrick, "Narrative Illocutionary Acts Direct and Indirect," *Journal of Pragmatics* 86 (September 2015): 2, <https://doi.org/10.1016/j.pragma.2015.05.008>.

pleasuring, pain, like, dislike, joy, sorrow, blaming, pardoning, presupposes, etc. Examples:

- 1). Thanks for paying me the money (it is an example of gratitude, which means that the speaker reflects his appreciation)
 - 2). I'm sorry.
 - 3). Congratulation.
- e). Declarative can be said of types of speech acts that change the world through their words and change reality. Declarative includes resigning, naming, christening, demising, excommunicating, appointing, sentencing, etc. For example: I baptize you (it is a priest to declare someone to be Christian).³⁷

C. Movie

According to Barsam and Monahan (2016), movies are entertainment for most people, and movies are products that are produced will be marketed by large commercial studios.³⁸ The researcher states the meaning of a movie based on Barsam and Monahan; a movie is entertainment that presents stories and the definition in the movie; movies will also be marketed creatively with the aim that people are interested in watching. The movie includes a visual type of communication using moving images and sound to tell or convey to the audience. Based on Danny Leiges et al. (2016), movies are part of culture inherent in everyone, and it is not easy to imagine if movies do not exist. If there are no movies, they do not exist. If there are no movies, it is difficult for us to appreciate the admiration the movie could feel by the public in the 1890s, when the people saw the pictures for the first time. In the 21st century,

³⁷ Achmada Faidah, "Analysis of Illocutionary Act of the Novel Port Royal By Linda Chaikin" (STAIN Salatiga, 2014), 23.

³⁸ Richard Meran Barsam and Dave Monahan, *Looking at Movies: An Introduction to Film*, Fifth edition (New York: W.W. Norton & Company, 2016), 3.

the movie is growing rapidly, starting from the movie's features to be alive.³⁹ The researcher expressed the opinion that Danny Leiges meant about the movie, the movie is part of the culture in everyone, can't imagine without movies we can't know how movies were produced in ancient times, in terms of quality, editing, and others.

1. Types of Movie

Films can be sorted into a variety of systems. The film industry catalogs movies according to how they are distributed (theatrical, television, straight to DVD, streaming). How they are financed by established studios or independent studios or independent producers or by their MPAA rating. The film categories that will discuss below are narrative, documentary, and experimental.

- a. Narrative films: The narrative movie begins with a commitment that has been designed by the filmmaker and portrayed by the actor dramatically like a story in a fairy tale. Narrative films are said to be fiction.
- b. Documenter films: Documentary films are presented in absolute terms or reality, educate the audience, or present political or social analysis. Documentary films are said to be nonfiction. However, we could be mistaken that there are explanations for documentary filmmakers use actual people, people, events as sources of material and films that reflect the truth objectively. As for their loyalty, indeed, there are documentary filmmakers who make the story exaggerated or dramatized. Otherwise, the movie they shoot without being over-made will be boring to watch, and that could mean the

³⁹ Danny Leigh, Louis Baxter, and John Farndon, *The Movie Book (Big Ideas Simply Explained)* (New York: Penguin Random House, 2016), 18.

same thing as videos that record the daily comings and goings of an activity.

- c. Experimental films: Experimental films can be the most difficult as a type of film has another name, avant-garde. Experimental films are based on conventional stories that do not match expectations and cause-and-effect narratives. Experimental films criticize culture and media. They often comment deliberately thwart the audience's expectations or imagination about what the film should be.⁴⁰

Researchers express opinions about the notion of categories in films; namely, narrative films are where the director has designed the director's storyline, documentary films are films that document reality. While experimental films are more challenging in their production, have different and unusual concepts of ideas from narrative films and documentaries, and have a deeper meaning.

The researcher analyzed educational values through the film *Sing*. *Sing* film is a type of narrative film with a musical comedy genre. The main relationship of the narrative film with its audience is that of a storyteller. Narrative film is so persuasive, so ingrained in our culture, a typical narrative film based on scenarios and stories presented outside of real events (the scriptwriter's story) where almost every behavior and sentence that is spoken is predetermined. Playable character by actors reporting on dialogue and executing actions in a way that does the truth and carries out the film production process's technicalities. These demands include coordinating their activities with lighting design, camera movement, and performing scenes out of a logical chronological sequence. The actions usually occur in a world created in a studio or in a location provided to fit the story and production technique. The main

⁴⁰ Barsam and Monahan, *Looking at Movies*, 72–78.

purpose of most narrative films is entertainment, an attitude motivated by commercial intent.

2. Genre

The genre can refer to a narrative film because it can be interpreted as a story that they can feel and how they tell it. Now, film genres include western movies, science fiction, horror, music, gangsters, and many others. In addition, the film industry generates ideas regarding action films, biographies (biopics), melodramas, thrillers, romantic comedies, romances, fantasy films, and many others that can categorize into several genres subgenres.

Genre Convention:⁴¹

- a. Story formula: in the story formula in the film, a romantic comedy plot can be arranged around a character who loves when they pair up, break up, and reconnect. When they first meet, two characters (usually a boy and a girl) clash. They fall in love and sometimes feel that they do not fit into each other's personalities. Then they have to overcome the barriers of their relationship and accept each other's differences.
- b. Theme: The film's theme is an idea that can describe and unify the progress of a movie which is expressed through the narrative or imagery of a movie.
- c. Character type: creating distinct characters is a challenge for most screenwriters; genre films are often filled with certain "types." There are protagonists, antagonists, tritagonists.
- d. Settings: The film's action location and how the environment is depicted is also a common convention.

⁴¹ Barsam and Monahan, 88–89.

- e. Presentation: in presenting a film depending on the genre being shown, for example, in the type of film that has a horror genre, it can take advantage of a scheme, lighting that is not too bright and deepen the shadow so that the impression it gets on the audience will create a frightening mood.
- f. Star: each actor who plays a role will be identified by the genre that matches their studio persona. For example, actor Edward G. Robinson with the gangster film, Boris Karloff with the horror film genre.

The researcher gives a brief statement about genre conventions, including the formulation of the story, theme, type of character, setting, presentation, and stars. The formulation of the story is the plot or storyline made in the film, the theme is the main idea or thought, the type of character is the role given to the actor, for example, protagonist, tritagonist, or antagonist, while the setting is the location to a scene in a film. The presentation results from the hard work of the film players and crew in creating movies that are interesting to see. The last is the star, meaning that each actor will be seen what role is suitable for each of them.

D. Sing Movie

The movie *Sing* was written and directed by Garth Jennings and co-directed with Christophe Lourdelet. The movie was produced in 2016 by Illumination Entertainment and released by Universal Pictures. This animated musical comedy movie was screened at the Toronto International Film Festival, premiered at the Microsoft Theater on December 3, 2016, and grossed 635 million worldwide. The movie stars Matthew McConaughey, Reese Witherspoon, Swish MacFarlane, Scarlett Johansson, John C. Reilly, Nick Kroll, Taron Egerton, and Tori Kelly.

The film with the title *Sing* tells of a group of animals with many differences and backgrounds in family life but have the same aspiration to become a singer and fight for the singing competition held by a Koala struggling to save the theatre. The movie with the title *Sing* includes 60 songs by well-known artists and has an original song by Stevie Wonder and Ariana Grande called "Faith" and was nominated for a Golden Globe.⁴²

E. Aspect of Literature

In essence, literature can be used to realize anything, from creative writing, to more scientific or technical works. This sentence means to refer to works of creative imagination, such as drama, fiction, non-fiction, poetry.⁴³ Literature is not included in the coded message that must be translated. Literature can be said to have a pleasant and satisfying structure in which the reader or writer takes pleasure in the difficulty of proper expression in various perceptions of truth about the human condition.⁴⁴

Sing's film is included in the category of narrative fiction films. The following are aspects of the literature in the *Sing* film that the writer will describe:

1. Theme: A koala who wants to fulfill his dream of owning a successful theatre stage.
2. Plot

⁴² "Sing 2016 (American Film)," Wikipedia, 2021, [https://en.m.wikipedia.org/wiki/Sing_\(2016_American_film\)](https://en.m.wikipedia.org/wiki/Sing_(2016_American_film)).

⁴³ Saputra, "An Analysis of Educational Values in 'Ranah 3 Warna' Novel," 24.

⁴⁴ Richard Taylor, *Understanding the Elements of Literature (Its Forms Technique and Cultural Conventions)* (London and Basingstoke: The Macmillan Press LTD, 1981), 5.

Exposition: in the film Sing tells the story of Buster, a Koala who has a dream to make a singing competition show on his theatre stage. Buster made an announcement on a paper leaflet to audition for a singing contest for all the animals.

Conflict: the conflict started when Miss Crawly mistyped the prize money on the paper leaflet that was about to be announced. The money that should have been written was 1000 dollars but Miss Crawly made a mistake it was 100,000 dollars.

Resolution: when Buster and his friends try to make Buster's dream come true. Nana Noodleman finally helps Buster to buy a theatre that has been confiscated by the bank.

3. Character:

- a. Buster Moon: Buster is a Koala who is very optimistic and never gives up in achieving his dreams.
- b. Rosita: Rosita is a pig who dreams of becoming singer, she is the mother of 25 piglets. Rosita has a mature, kind and very optimistic nature.
- c. Mike: Mike is a street rat who has an arrogant nature and always looks down on others.
- d. Ash: Ash is a hedgehog and punk rock singer who has a assertive personality.
- e. Eddie: eddie is a sheep who lives with his grandmother and Eddie is Buster's friend.
- f. Meena: a kind and a shy elephant to express her singing talent.
- g. Jhonny: Jhonny is a gorilla who is afraid of his father.
- h. Big daddy: Big daddy is a gorilla father of Jhonny who has a fierce and firm character to Jhonny.

- i. Nana Noodleman: a sheep and Eddie's grandmother. Nana has a firm and disciplined nature.
- j. Miss Crawly: an iguana who became Buster's assistant.
- k. Gunter: Gunter is a pig who is very cheerful and confident to showcase his singing talent on stage.
- l. Lance: lance is a hedgehog from Ash's girlfriend who has an untrustworthy nature.
- m. Norman: a pig who is Rosita's husband who has an indifferent character to his wife.

4. Setting

Setting of place:

- a. Buster's office: this is where Buster tells Miss Crawly to make an announcement on the flyer about the singing auditions.
- b. Theatrical stage: this is where Buster holds a singing competition.
- c. Train station: this is where Ash gets an announcement from a piece of paper about a singing audition.
- d. Car garage: in this place Jhonny knew that there would be a singing audition on a piece of paper.
- e. Meena's house: in this place Meena becomes supported by her family to audition for singing.
- f. Practice room: the selected participants practice in their respective practice rooms.
- g. Restaurant: where in the restaurant Buster and Eddie talk about the prize money worth 100,000 dollars that will be given to one of the winning participants.
- h. Prison: in this place Jhonny's father is imprisoned and finds out that Jhonny does not want to follow his father's wishes.

- i. Eddie's house: at Eddi's house, Buster talks about his obstacles and tries to borrow money from Nana Noodleman.
- j. Nana Noodleman's house: this is where Buster pleads with Nana to help Buster maintain his theatre scene.

Setting of time: morning, noon, afternoon, evening.