

Morphosyntec in Verbal Messages Angry Expressions in The Film *Dua Garis Biru*

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Abstract. The main subject of this research is the language used in the film *Dua Garis Biru* which expresses angry emotions. Language as a means of expression, of course, is very useful for channeling feelings, attitudes, ideas, and pressures of oral and written feelings. Films that raise the theme of social issues in society, often raise disputes that describe the angry emotions experienced by each character. The emotions shown can be seen in verbal and non-verbal forms. The purpose of this study is to determine the form of speech and types of speech that show angry expressions that are supported by existing psychological phenomena. The study data was obtained using the listening method with an advanced technique, namely the free-of-conversation listening technique. The results of this study indicate that there are several utterances found in expressing angry emotions such as negative lingual markers with emotional types of speech accompanied by psychological phenomena in the vocal expression of an elevated voice.

1 Introduction

Language has various functions that are useful in communication. One of them is language as a means of expression, which is useful for channeling feelings, attitudes, ideas, and pressures of oral and written feelings. The overall function of language as a means of expression embodies the concept that language is a medium that can express one's inner expression. In the study of psycholinguistics language is used as a representation and mental process, including the production, understanding, and storage of spoken and written language. Psycholinguistics is a science that examines how speakers or language users actually form or construct these sentences. The process of building a sentence to be conveyed is coupled with an emotion experienced by a speaker. Emotions can be represented by an expression such as laughter, smiling, crying, tears, frowning, angry. Also, an emotion can be symbolized by a strong or weak body condition; positive and negative emotions. a state of mind associated with the emotions of fear, joy, sadness [1].

One form of conveying emotional expression is through physiological methods such as extracting emotions in voice expressions, facial expressions, hand movements, body movements, heart rate, and blood pressure [2]. Humans have six basic emotions, namely anger, sadness, fear, disgust, surprise, and happiness. Feeling angry or angry emotion is one of the emotions that is easily seen from the way the person responds back, either through speech or gestures or behavior. A person will become angry due to receiving threatening and disturbing stimuli, calm and comfort someone.

In communication, speakers express emotions in tone, intensity, and duration cues when speaking. Expression of expression other than can be found in everyday communication and in literary works, one of which is through films. The characteristics of films as psychological identification are taken from the discipline of social psychology. In literary works, the audience unconsciously perceives or identifies themselves according to the roles in the film. It can be interpreted that the audience has emotional sensitivity to the film's story, as in the film *Dua Garis Biru* by Gina S Noer. The film *Dua Garis Biru* takes the theme of social issues which are still considered taboo in Indonesia. The film, which stars young Indonesian artists such as Angga Yunanda and Zara Adhistry as the main characters, tells the story of a teenager who is still in high school who has had premarital sex. They are looking for solutions on how to be responsible for the consequences that have been done. The conflicts that often arise in the film are about the future of the main character and the response of their parents. Disputes that occur in the film, many describe the expression of angry emotions that are represented by each character. Feelings of anger and a person's emotional level can be influenced by the speech or actions of other people who are felt not to be in accordance with what he expected [4]. Anger at humans if left unchecked is very dangerous, because it can easily escalate from attitude to action.

Interpersonal meaning dominant research uses contextual translation according to the phenomenon of lexical intensity. Lexical intensity in a literary work is more dominated by lexical emotion [3]. The emotion lexicon proves to be useful in identifying emotional expressions in literary texts [4]. Many studies on emotion are text-based because the text form is relatively simple compared to other forms such as visuals or sound [1]. Therefore, the researcher is interested in conducting a study on the Use of Language in Expressing Angry Emotions in the *Dua Garis Biru* Film to classify an utterance that shows angry emotions.

2 Research Method

The type of research used is descriptive qualitative. The research data is in the speech used by the characters in the film *Dua Garis Biru*. This qualitative research uses the listening method with an advanced technique, namely the free-of-conversation listening technique. This technique plays a role in determining the formation and appearance of prospective data, so that researchers only listen to the dialogue that occurs. Stages in retrieving this data; listening to the speech used, recording speech containing angry emotional expressions, classifying research data that has been obtained.

3 Discussion

In conveying utterances in a conversation, a person has certain aims and objectives. Supported by non-verbal forms of expression, one can know the emotions that are being felt by the speaker. In classifying this research, Jakobson uses six theories of speech, namely emotional utterances, referential utterances, phatic utterances, metalingual utterances, conative utterances, and poetic utterances [5].

3.1 Data 1

In conveying utterances in a conversation, the submissive chooses the form of speech according to a particular purpose. The forms of speech include emotional utterances, referential utterances, phatic utterances, metalingual utterances, conative utterances, and poetic utterances. In this study, speech forms will be classified according to the theory used. The speech in data 1 shows the forms of utterance that are referential, conative, metalingual, and emotional.

Context : Dara's pregnancy was discovered by the school after Dara fainted in the middle of learning sports. Bima and Dara's parents were called to school to solve the problem.

- Mama Dara : "We're going home now. Come on."
 Bima : "Let me help you, uncle."
 Mama Dara : "No need."
 Papa Dara : "Don't you touch my child!" (Switching Bima's hand then pointing with his index finger)
 Bima : "This is really my fault."
 Mama Dara : "Yes, it's your fault! If it wasn't for you, my son wouldn't be this stubborn!" (Speaking in a high pitched voice and wide-eyed)
 Bima : "Wait a minute, wait a minute" (Speaks stuttering while running out of the Health Unit)
 Papa Dara : "Where are you going? Do you want to run away?!" (Pulls Bima's uniform collar while gripping)
 Bima : "No, uncle.."
 Papa Dara : "How dare you leave my child huh. You don't have any brains!" (Short in a high tone while gripping the collar of Bima's uniform)
 Ibu Bima : (Removing Papa Dara's hand from the collar of Bima's uniform) "Don't mess with my child."
 Papa Dara : "Don't make all kinds of things with your daughter? Mother's children have various kinds of my children."
 Ibu Bima : "Our child!" (Answers loudly and in a high tone)
 Papa Dara : "My child wouldn't be different if it weren't for my mother's child."
 Bima's mother: "Our child!" (Answers in a high tone) (Iflix, 2019)

3.1.1 Conative Speech

In the social cognitive theory, exposes the existence of dynamic interplay among an individual's cognitive thoughts, affective emotions, conative intentions factors, behavior or actions and environment [6]. In the speech "Don't touch my child!", it is

Papa Dara who shows the refusal of help from Bima. The utterance shows a conative utterance because Papa Dara refuses Bima to touch Dara so he gets a reaction from Bima who does not touch Dara. The lingual marker that shows the word rejection is the word 'don't', in the KBBI the word 'don't' means to prohibit. Papa Dara's act of diverting his hand and showing his index finger to Bima, supported the angry expression he showed.

3.1.2 Metalingual Speech

In the speech "Yes, it's your fault! If it wasn't for you, my son wouldn't be this stubborn!" by Mama Dara delivered in a high tone and bulging eyes. The utterance shows a metalingual utterance because the speech conveyed by Mama Dara has an explanation of the meaning of the word. Metalinguistic awareness as demonstrated by mastery of words and puns enabled the initiates to survive in an environment of extremely complex internal rules [5]. It can be identified in the utterance "if it wasn't for you, my child wouldn't be so stubborn!", Mama Dara uses cynical sentences to explain her utterance which shows an expression of angry emotion towards Bima. Mama Dara insinuated that Bima's behavior was a mistake because it had influenced Dara to bad things so that Dara turned into a naughty child.

3.1.3 Emosional Speech

Cognitive control and verbal, predict the choice of linguistic expressions in a referential communication task in monolingual and bilingual [7]. In the speech "How dare you leave my child, yes. You don't have brains!" The utterance shows an emotional utterance in the sentence "You don't have a brain, do you!". In the statement, Papa Dara showed swearing in the form of a clause. The word 'you' functions as a subject that leads to Bima, then in the sentence "do not have a brain" it functions as an adjective predicate. Papa Dara cursed Bima "no brain" which means he doesn't have a brain or Bima doesn't have a good mind because he said permission to leave the room to leave Dara. Speech that shows a curse will appear if someone is feeling emotional, supported by the emotional action of gripping the collar of Bima's uniform.

3.1.4 Referensial Speech

Competent speakers tend to use more informative referential expressions [7]. Bima's mother denied Papa Dara's statement that the cause of Dara's pregnancy was Bima, so Bima said the mistake was the fault of "Our child" or Bima and Dara, because they both had sex outside of marriage with mutual consent. The utterance shows a referential utterance because it is a statement of fact or has no other meaning. Referents that are visually accessible to both interlocutors, and/or it can be established linguistically via the use of discourse-appropriate referential expressions [7]. The delivery was delivered by Mrs. Bima in a firm and high tone so that she showed angry emotions to Papa Dara.

3.2 Data 2

Context : Bima and Dara's family gathered at Dara's house to discuss the change of parental care for Dara's child which would be handed over to Aunt Lia and Om Adi.

Papa Dara : "According to our lawyer, of course later the religious court will try and ask, is this why Bima and Dara can't be reunited, surely that's the case, sir?" (Ask Mr. Bima) "Isn't that right?"

Mama Dara : "And the answer is obviously impossible"

Ibu Bima : "Why?"

Bhima : "Mom.."

Ibu Bima : "Why? Why are we playing with religion? Our responsibility is not only in this world, but also in the hereafter. Are you sure Dara? Why does it have to be Korean? What is going on over there?" (Speaks grumbling with a wrinkled face)

Dara : "There is my future, aunt. I don't want to be a mother who blames my own child.

Mama Bima : "Why should it be decided now? Why not later after you give birth."

Dara : "The longer it takes, the heavier it will be, auntie."

Mama Dara : "Bima isn't ready either, right, Bim?"

Ibu Bima : "Bima is studying to be a father."

Mama Dara : "Mom, my child has become a mother. Since Dara was pregnant, she has become a mother. We're both women, we've both been pregnant, we should understand the difference between being a parent and being a mother." (Speaks firmly while making a hand gesture pointing at Ibu Bima)

Ibu Bima : "I understand very well. That's why I don't want my child to be separated. It's impossible to take care of the child alone, right?" (Speaks firmly with high intonation)

Mama Dara: "That's why the baby must be handed over, Bima and Dara are still small children. How can a small child take care of a baby, mom!" (Explains in a high pitched voice)

Bima : "Sorry, maybe we can discuss this again after Dara is born, okay?"

Mbak Dewi : "Yes, Bima is right. We can talk about this later while waiting for Dara's condition to get better, too." (Iflix, 2019)

3.2.1 Emosional Speech

Emotion recognition studies indicate that there exists confusion among higher activation states like anger and happiness. Features related to the excitation source of speech are examined for discriminating anger and happiness emotions [8]. In the speech data (2), "Why? Why are we playing with religion? Our responsibility is not only in this world, but also in the hereafter. Are you sure Dara? Why does it have to be Korean? What is going on over there?". In the speech delivered by Mrs. Bima who did not agree with Dara's family's decision about the continuation of Dara's education which would be carried out in the near future. Ibu Bima gave his opinion by prioritizing religious values to make decisions. Bima's mother considers Dara's family not to practice the interests of practice in the world because it will release Bima and Dara's responsibilities as parents. This made Mrs. Bima angry because she had a different view which was considered wrong. The utterance shows an emotional

utterance because it contains a message that contains angry emotions and Ibu Bima conveys his utterance with a grumbling and wrinkled face. The term voice quality refers to the characteristic auditory colouring of an individual's speech. Speakers have their own voice quality. By varying voice qualities, they convey important information like intentions, emotions and attitudes [8].

3.2.2 *Fatis Speech*

The following statement, "I understand very well. That's why I don't want my child to be separated. It's impossible to take care of the child alone?", showing a phatic expression. Phatic speech in the context of the speech serves to start self-defense through the form of speech. The phatic which are used in the maintenance of social and communicative contact [9]. Ibu Bima continued to maintain a conversation with Mama Dara with a debate to maintain the conversation in resolving the problem. Bima's mother gave the opinion to postpone Dara's continuing education because she did not want Dara and Bima to separate, because it was a religious sin. This was conveyed by Mrs. Bima firmly and with high intonation when explaining. Fourth, "That's why the baby must be handed over, Bima and Dara are still small children. How can a small child take care of a baby, ma'am.". Mama Dara conveyed this response because she thought that Bima and Dara were still minors, thus concluding that they had not been able to fulfill their obligations as parents. Mama Dara's anger can be seen from her response which continues to be a debate because of different views from Ibu Bima. Mama Dara uses a cynical sentence in "How can a small child take care of a baby", which explains that Bima and Dara are still small children who are not accustomed to mastering parental obligations, such as one of them being child care. The utterance shows a metalingual utterance because it contains another meaning from Mama Dara's statement. Her delivery in a high tone and yelling supported Mama Dara's angry expression towards Ibu Bima.

4 Conclusion

Literary works are a reflection of culture that is packaged in various forms. The film *Dua Garis Biru*, as one of the literary works in the form of a film that has psychological dynamics that represents contemporary culture. The utterances between characters are very dynamic and full of emotional expressions, especially angry emotions. Language function is reflected in various expressive utterances. Referential utterances in the speech that are displayed function to explain events and circumstances in the speech situation. Emotional utterance has the function of emphasizing the expression of the topic of conversation which can be reflected through verbal and nonverbal forms. Conative utterances function to influence the interlocutor to believe and do what the speaker says. Phatic utterances function as emphasizing more directed and conducive communication. Emphasis on the topic of conversation is carried out with the aim of maintaining and maintaining the truth of the information that is believed by the speaker.

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