Exploring Expressive Illocutionary Act and Humanity Values in The Demon Slayer Manga

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ABSTRACT

This study explores expressive illocutionary acts and humanity values in the Demon Slayer manga, specifically in chapters 1 and 2. Employing a qualitative descriptive method and discourse analysis, the research identifies and categorizes utterances into expressive illocutionary types as per Searle and Vanderveken's framework and examines the presence of humanity-related virtues according to Peterson and Seligman. The findings reveal 113 expressive illocutionary acts in chapter 1, with "lament" being the most dominant, while chapter 2 presents 17 expressive acts, with "protest" as the most frequent. Additionally, the study identifies 28 instances of virtues of character strength humanity in chapter 1, predominantly "kindness," and 12 instances in chapter 2, also highlighting "kindness" as the most prevalent virtue. The analysis underscores the role of expressive illocutionary acts in conveying moral values and character development in the narrative, providing insights into the interplay between language and virtues in the manga's storytelling.

Keywords: Manga, Illocutionary, Virtues

I. INTRODUCTION

Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader) (Yule, 1996, p.3). This means that pragmatics focuses not only on the literal meaning of words or sentences but also on how the context, situation, and interaction between speakers and listeners affect the understanding of that meaning. Pragmatics takes into account factors such as speakers' intentions, shared background knowledge, and contextual clues that assist listeners in understanding the message that speakers want to convey. In other words, pragmatics examines how meaning is produced and interpreted in real communication, including implicit aspects that may not be immediately apparent from spoken or written words.

An integral part of pragmatics is the study of speech acts, which play a crucial role in communication. J.L. Austin, in his book "How to Do Things with Words" (1962, p.108), identifies three types of speech acts: locutionary acts, illocutionary acts, and perlocutionary acts. These three categories provide a framework for understanding how language functions in different contexts and the various layers of meaning that can be conveyed through utterances.

The act of locution involves producing sounds, words, and sentences with specific grammatical structures and lexical meanings. It is the basic aspect of speech that involves constructing words and sentences according to the rules of grammar. For example, when someone says, "This is a book," the act of locution is the process of uttering those words with a literal intelligible meaning. This act is roughly equivalent to uttering a particular sentence with a particular meaning and reference, which again is roughly equivalent to 'meaning' in the traditional sense (Austin, 1962, p.108). Locutionary acts form the foundation of speech by providing the literal content of an utterance.

Illocutionary acts refer to the intention or purpose behind the utterance made by the speaker. It is the act of doing something by saying something. For example, when someone says, "I promise to come," the speaker is not only saying the words but also performing the act of promising. Illocutionary acts involve functions such as informing, commanding, warning, promising, and so on (Austin, 1962, p.108). These acts are essential in understanding the speaker's intentions and the communicative goals behind their words. Illocutionary acts demonstrate that communication is not merely about exchanging information but also about performing actions and fulfilling intentions through language.

Illocutionary acts are a central aspect of speech act theory developed by J.L. Austin and further expanded by John Searle. According to Austin (cited in Ramadhani and Mustikawati, 2023, p.46), illocutionary acts are used to express the speaker's intentions. In this context, "illocutionary acts" refer to speech acts that are not just saying words but also have certain intentions behind the utterance. These intentions can be commanding, requesting, promising, stating, or any other form of communicative action with a specific purpose. For example, when someone says, "I will come to the party tomorrow," it not only informs about future actions but also functions as a promise (Austin, 1962).

Wardani (2011, p.4) describes illocutionary acts as the use of utterances to achieve certain goals desired by the speaker. When speakers say something with the intention of requesting or ordering, they are not just saying words but also performing an act of communication with a specific meaning and purpose. For example, if someone says, "Please be careful," the speaker is performing an illocutionary act to request or command the listener to be more careful. This shows that illocutionary acts involve the action aspect contained in the utterance, which is designed to influence the listener's behavior or attitude in accordance with the speaker's intention.

Expressive illocutionary speech acts are one type of speech act introduced by Searle & Vanderveken in his theory of speech acts. These acts express the speaker's feelings, attitudes, or emotions towards a situation or event. When someone uses expressive speech acts, they not only communicate information but also convey how they feel or judge something. Examples of expressive speech acts include utterances such as "I apologize," "Congratulations," or "I'm sorry." In these statements, speakers express their feelings or emotions directly to the listener (Searle & Vanderveken, 1985, pp.51-59). In other words, when performing this type, the speaker is not attempting to make the world match the words, but rather the truth of the conveyed proposition is assumed (Ramadhani & Mustikawati, 2023, p.49).

Virtues refer to the fundamental character traits or moral values that are universally valued by philosophers and religious thinkers. These virtues are considered essential for individuals to develop and display in their thoughts, feelings, and behaviors. According to Peterson and Seligman (2004), there are six virtues that are constructed and displayed by 24 character strengths. Wisdom and Knowledge include strengths such as curiosity, creativity, love of learning, open- mindedness, and perspective. Courage includes the strength of bravery. Humanity includes the strength of kindness. Justice includes the strength of fairness. Temperance includes the strength of self-regulation. Transcendence includes strengths such as humor, gratitude, and appreciation of beauty and excellence. These virtues are considered universal because they are valued across cultures and are essential for individuals to develop and display in their daily lives.

According to Peterson & Seligman (Cited in Marlina, 2011, p.19, character strengths are psychological elements, processes, and mechanisms that clarify the concept of virtue. Character strengths are positive traits or qualities possessed by a person, which contribute to personal and social well-being. The elements of character strengths include specific components that define each strength, such as resilience and determination in courage. Processes in character strengths refer to the means or mechanisms of how these strengths develop and function in everyday life, through learning experiences, social interactions, and self-reflection. Psychological mechanisms are the internal workings of the mind and emotions that support and reinforce character strengths, including motivation, perception, emotion regulation, and decision-making.

Humanity is an interpersonal-related strength. According to Linley and Joseph (cited in indriyani, 2021), this virtue shows generosity, doing good even though it does not or will not get a reply, understanding even when it has to get punishment. Generosity is the ability to give without expecting anything in return, in the form of material, time, attention, or emotional support. Doing selfless acts of kindness means performing actions that benefit others with sincere intentions, without expecting personal gain. Understanding and tolerance refer to the ability to understand and accept the feelings and perspectives of others, including the ability to forgive and manage conflict constructively. Moreover, this virtue also involves accepting the consequences of one's own actions with understanding and emotional maturity, without holding grudges. Thus, humanity as a character strength is essential for creating harmonious and supportive communities, where each individual is valued and treated with kindness and respect. In the book "Character Strengths and Virtues: A Handbook and Classification," Peterson and Seligman classify humanity into three main categories: love, kindness, and social intelligence. "Demon Slayer: Kimetsu no Yaiba" is a Japanese manga series written and illustrated by Koyoharu Gotōge. The story follows Tanjiro Kamado, a boy who becomes a demon slayer after his family is slaughtered by demons and his younger sister Nezuko is turned into a demon. The manga was serialized in Shueisha's Weekly Shōnen Jump magazine from February 2016 to May 2020 and has been compiled into twenty-one tankōbon volumes through July 2020. The manga was published in English by Viz Media, while Shueisha released it in English and Spanish simultaneously with its Japanese release through their Manga Plus platform.

The manga has received significant recognition, being ranked 14th on the list of manga recommended by Japanese bookstore employees in 2017, and 19th on Kono Manga ga Sugoi!'s list of best manga for male readers in 2018. In 2019, it was ranked 10th on Da Vinci magazine's 19th list of "Best Books of the Year" and again ranked 19th on Kono Manga ga Sugoi!'s 2019 list of best manga for male readers. It has been nominated for the 24th annual Osamu Tezuka Cultural Awards in 2020.

By examining the illocutionary expressive and virtues in "Demon Slayer," we can gain a deeper understanding of how language is used to perform actions and convey moral values in the narrative. This exploration reveals the rich interplay between pragmatics, speech acts, and character development in the manga, offering insights into the ways in which communication and virtues are interwoven in storytelling.

II. THEORETICAL FRAMEWORK
Expressive Illocutionary Acts
According to Kartika and Katubi (2022, p.16), expressive speech acts are types of speech acts used by speakers to express psychological conditions or emotions they are feeling. This speech act does not aim to describe or adjust words to reality in the outside world, but rather to convey feelings or subjective reactions from speakers to certain situations. In other words, expressive speech acts do not have the direction of compatibility between the spoken word and the actual state of the world, but rather focus on the expression of the speaker's emotions or attitudes.
According to Searle (cited in safitri, 2021, p.36) Expressive Illocution, which is the expression of attitudes and feelings towards a situation or reactions to people's attitudes and actions. This expressive illocution functions as a way to convey how the speaker feels about something, such as expressions of gratitude, apology, congratulations, or sympathy.

According to Handayani, Megawati, and Malia (2016, p.307), expressive illocutionary acts express the speaker's psychological attitude towards the situation revealed in the illocution. That is, when someone uses expressive illocutionary acts, they convey their feelings or reactions to something that happens. Expressive act is one of the types in illocutionary act. According to Searle and Vanderveken (1985:211), expressive speech act can be categorized into apologize, condole, thanking, congratulating, deploring, lamenting, complaining, protesting, boasting, compliment, praising, welcoming, and greeting.

Apologize. The point of apologizing is to express sorrow or regret for some state of affairs that the speaker is responsible for. The preparatory condition is thus that the speaker must be responsible for the thing about which the sorrow is expressed. For this reason most of the things one apologizes for are one's actions, but they need not be actions provided that the speaker assumes responsibility for them. And the second preparatory condition is that the proposition is true and the state of affairs represented by the propositional content is bad for the hearer.

Thank. The point of thanking is to express gratitude. The preparatory conditions are that the thing in question benefits or is good for the speaker and that the hearer is responsible for it. As with apologies, one normally thanks for actions, but the propositional content need not necessarily represent an action provided that the hearer is responsible.

Condole. The verb "condole" is obsolete and has been replaced by the use of the noun "condolence". Thus one "sends one's condolences". When one condoles one expresses sympathy, and the preparatory condition is that the thing in question is bad for the hearer - usually some great misfortune.

Congratulate. The opposite of "condole" is "congratulate". In congratulating one expresses pleasure with the preparatory condition that the thing in question is beneficial or good for the hearer. Unlike thanking, and like condoling, congratulating need not involve an act or anything the hearer is responsible for. It may be simply some item of good fortune.

Complain. When one complains, one expresses discontent. The preparatory condition is that what one is expressing discontent about is bad, though this need not strictly be a presupposition since one can complain simply by saying that it is bad. There is no preparatory condition that the hearer must be in any way responsible for what one is complaining about. One can complain about the weather, inflation, or Gödel's theorem. This is why complaining can be either an assertive or an expressive. One can complain by asserting that something is bad or one can simply express one's discontent. One can say, for example, "That was a terrible thing to do" (assertive), or one can complain by saying "How awful!" (expressive).

Lament. Lamenting, unlike complaining, need not be a speech act. One can simply feel sorrow for something and therefore be said to be lamenting it. There is, however, a use of the verb "to lament" in which it denotes strong public or overt expressions of sorrow. Again, as with complaining, one need not be assigning any responsibility to the hearer for the thing lamented.

Protest. Protesting, like complaining and lamenting, presupposes that what is represented by the propositional context is bad. However, protesting has some special features of its own. First, the psycho- logical state expressed is not mere sorrow or discontent, but rather disapproval, and protesting is a formal expression of disapproval. Secondly, though the hearer may not be directly responsible for the bad state of affairs, he must be able to change it and be responsible for it at least in the sense that he could change it and has not so far done so. For example, one may protest to higher authorities about the behavior of their subordinates. Thirdly, protesting is a demand for change.

Deplore. Deploring, like lamenting, need not be an overt speech act. One can simply bewail, bemoan, weep for, or feel outraged about something and thereby deplore it. However, "deplore" also has a use where it marks an overt speech act, strong expression of sorrow, or discontent, and, unlike lamenting, it seems to carry with it the implication that someone is responsible for the thing deplored. If I lament someone's death, I merely express feelings of sorrow about it. If I deplore his death, I am holding someone responsible for it, even though the person addressed in my deploring may not be the person I hold responsible. I might deplore the death of prisoners in South African jails, but it would make no sense for me to deplore the weather or the pattern of the tides.

Boasts. Boasting is expressing pride with the presupposition that the thing one boasts about is good for the speaker (and therefore will be admired or envied by the hearer). Boasting, like complaining, can be either assertive or expressive. One can for example boast by saying that

one did something good or that something good happened to one. As was remarked earlier boast does not and could not have a performative use. This is because "boast" carries with it the suggestion that the speaker is trying to conceal the fact that he is boasting. Similar remarks apply to brag.

Compliment. To compliment is to express approval of the hearer for something. Complimenting presupposes that the thing the hearer is compli- mented for is good, though it need not necessarily be good for him. One might, for example, compliment him on his heroic and self- sacrificing behavior.

Praise. To praise is to express approbation. It therefore presupposes that the things praised is good.

Welcome & greet. "Greet" is only marginally an illocutionary act since it has no propositional content. When one greets someone, for example, by saying "Hello", one indicates recognition in a courteous fashion. So we might define greeting as a courteous indication of recog- nition, with the presupposition that the speaker has just en- countered the hearer. To welcome somebody is to receive him hospitably, and thus welcoming might be defined as an expression of pleasure or good feeling about the presence or arrival of someone. Welcoming, like greeting, is essentially hearer-directed.

Strength of Humanity
a. Love
According to Linley and Joseph 2004 (cited in Indriyani, 2021, p. 10), the importance of establishing close relationships with others, especially in the context of sharing and caring, is highly valued. They emphasize that love in this context refers to a reciprocal love relationship, where both parties give and receive. Therefore, one-sided love, where only one party has feelings without any reciprocation from the other, as well as parasocial relationships, which are one-way relationships that often occur between individuals and public figures or fictional characters, are not included in their definition of love.

b. Kindness
According to Linely and Joseph 2004 (cited in Indriyani, 2021, p.10) Doing kindness and good deeds for others, helping others and taking care of them (Linley and Joseph, 2004). This kindness is not only limited to people who are already known or have a close relationship with the individual, but also involves acts of kindness towards people who are unknown. This power can manifest in various forms of behaviors that show care, from providing assistance to strangers to caring for the well-being of those closest to them, reflecting a deep sense of social and moral responsibility.

c. Social Intelligence
According to Linley and Joseph 2004 (cited in Indriyani, 2021, p.10) Caring about the reasons and feelings of others and oneself, knowing what to do to adjust to different social situations, knowing what moves others. In addition to social intelligence, these strengths also include emotional intelligence and personal intelligence, all of which complement each other. Emotional intelligence is the ability to use emotional information in reasoning and personal

intelligence includes accuracy in self-understanding and self- assessment, including the ability to understand motivations, emotions, and internal dynamics (Indriyani, 2021, p.11).

III. RESEARCH METHOD

This research uses discourse analysis design, discourse analysis is everyday language commonly used in communication in the form of writing or speech which is used as the object of research (Rita et al, 2022, p.148). So, this research uses this design because the object of this research is conversational in the form of text. According to Rita et al. i the object of discourse analysis research is the linguistic part in the form of sentences or statements that have unity and meaningful context, such as speech scripts or texts, recordings of conversations that have been formed in text scripts, live conversations, debates, lectures, notes in meetings, discussions or religious preaching etc. (2022, p.148).

Based on the above considerations, the data is taken from the demon slayer manga as the main source and then analyzes the data using several sources such as books, articles, journals, and others to support the author's research. Then the author reports the results of the analysis descriptively and provides the data found in the manga.

IV. FINDINGS

The Types of Expressive Illocutionary Found in The Demon Slayer Manga

The result of the study is gathered by using a discourse analysis technique, in which to amount the number of expressive Illocutionary that are found in Manga "The Demon Slayer" manga in Chapter 1 dan 2 as it can be seen in the pictures below:
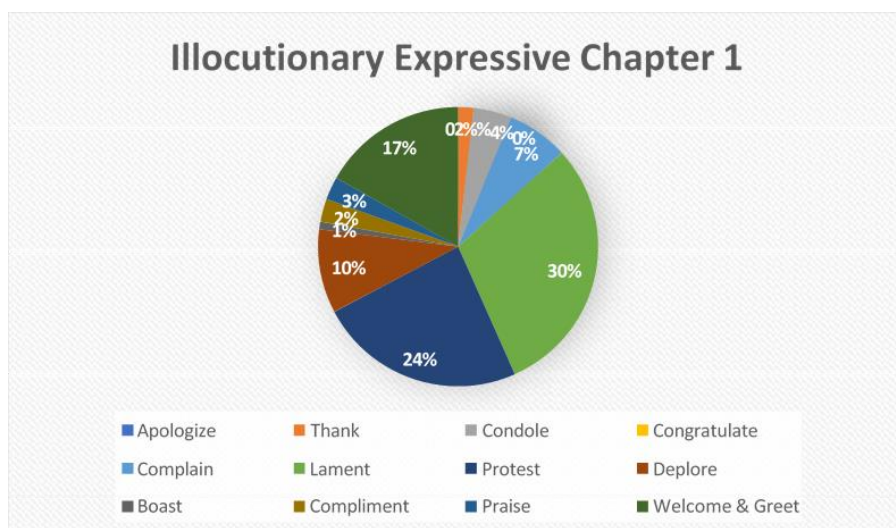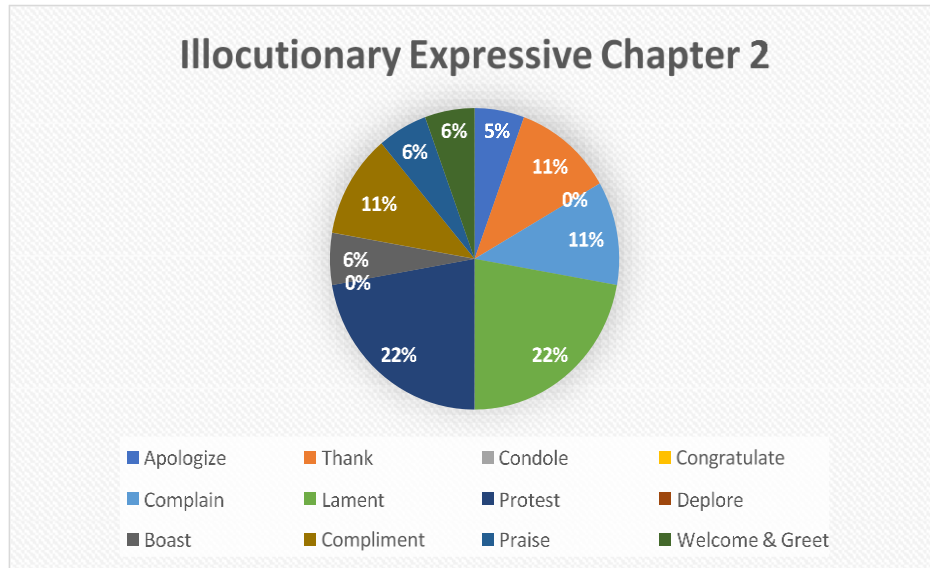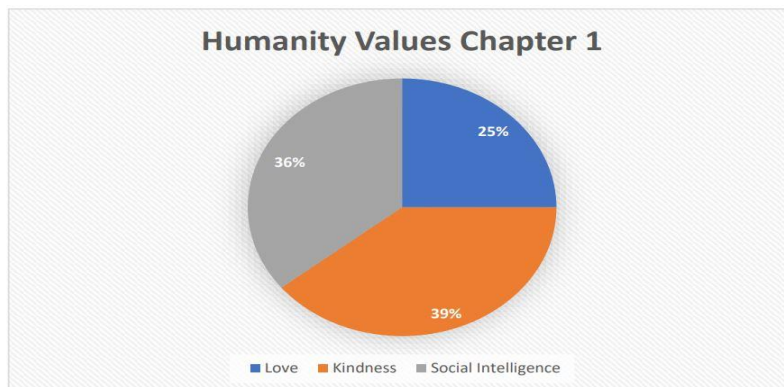

**Figure 1. Percentage of Expressive Illocutionary in Chapter 1**

Figure 1. Percentage of Expressive Illocutionary in Chapter 2

The Types of Humanity Values Found in The Demon Slayer Manga

The result of the study is also serving the amount Humanity Values that are found in Manga "The Demon Slayer" manga in Chapter 1 dan 2 as it can be seen in the pictures below:

Figure 3. The Pie Chart of Humanity Values in Chapter1
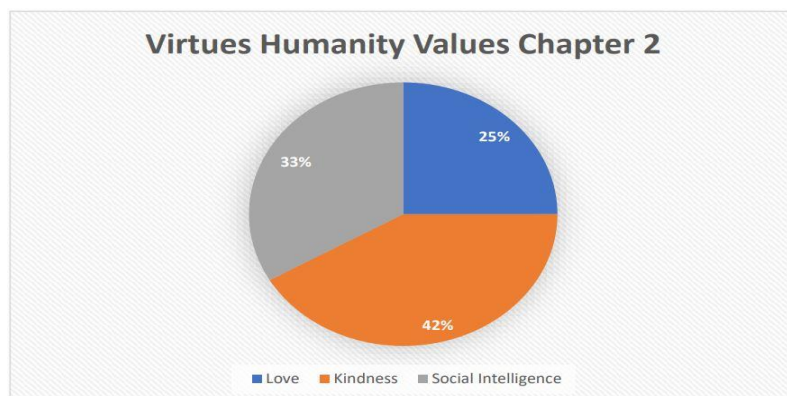
Figure 4. 4 The Pie Humanity Values in Chapter 2

V. DISCUSSION

The findings above show that many expressive illocutionary speech acts are found in the selected utterances from the demon exterminator manga chapter 1 and chapter 2, and it can be seen that the utterances contain types of expressive illocutionary speech acts derived from Searle and Vanderveken (1985), Kartika and Katubi (2022), Handayani, Megawati, and Malia (2016).

Based on the findings presented in the previous section, the researcher discovered a total of 28 utterances containing virtues of character strength humanity in the translated version of Demon Slayer manga chapter 1. These utterances were categorized into three types: love, kindness, and social intelligence, with the counts being 7, 11, and 10 instances, respectively. Notably, the most dominant type of virtues character strength humanity identified in chapter 1 was kindness, which appeared 11 times. In contrast, love was the least represented category, with only 6 instances found. This analysis highlights the emphasis on kindness within the narrative, showcasing its significance in the character interactions and themes of the chapter.

Based on the findings presented in the previous section, the researcher identified a total of 12 utterances containing humanity values in the Demon Slayer manga chapter 2. These utterances were categorized into three types: love, kindness, and social intelligence, with counts of 3, 5, and 4 instances, respectively. The researcher found that the most dominant type of humanity values in chapter 2 was kindness, appearing 5 times. Conversely, the type of humanity values that was least represented was love, with only 3 instances identified.

Comparison with previous study from chapter 2, such as Reza and Nitisari entitled "Virtues and Character Strengths of Kaz And Nina's Characters in The Novel Six Of Crows (2022)", researchers prove that moral studies in literary works are very possible, which in this case are virtues and character strengths in novel characters. However, this study does not only examine one or two characters but almost all characters in the manga demon slayer chapter 1 and 2.

VI. CONCLUSION

The conclusion of this research shows that the manga Demon Slayer volume 1 chapter 1 and 2 has a variety of expressive illocutionary speech acts that reflect the complex emotions and reactions of the characters. In chapter 1, there are 113utterances with a predominance of lament and protest, while chapter 2 contains 17 utterances with a more balanced variety. Overall, Demon Slayer displays rich emotional dynamics through various expressive illocutions, with lament and protest as the dominant expressions, reflecting the challenges and suffering experienced by the characters. In addition, this study also reveals the humanity values in the dialogues, which manifest in the form of love, kindness, and social intelligence. Chapter 1 shows 28 utterance data reflecting these values, while chapter 2 has 12 data reflecting similar values. This finding confirms that Demon Slayer does not only focus on conflict and action, but also emphasizes deep human values through the interaction of its characters.

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