

THE POWER OF SPEECH ACTS OF DEMONIC EXORCISM PRAYERS IN THE FILM POPE'S EXORCIST (2023)

KEKUATAN TINDAK TUTUR DALAM DOA-DOA EKSORSISME PADA FILM THE POPE'S EXORCIST (2023)

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Abstract

*This research analyzes the exorcism prayers uttered by the main character in the exorcism ritual scene in the film *The Pope's Exorcist* (2023). The purpose is to examine the elements of speech acts based on Austin's theory (1962) developed by Searle (1969). The elements include locutionary, illocutionary, and perlocutionary. The research also seeks to determine whether the exorcism prayers fall into the constative or performative category. The research employs a descriptive qualitative method using a pragmatic analysis approach. The results show 5 data on each element of speech acts that are interrelated. In the locutionary act, the 5 data contain literal meanings in accordance with the three main aspects, namely phonetic, phatic, and retic. Illocutionary act consists of 3 expressive and 2 directives. While perlocutionary act include 3 that cause surprising, 1 dissuading, and 1 persuading. In terms of speech categories, 2 are constative and 3 are performative. This research contributes to pragmatic linguistic analysis in religious-horror films and offers insights into language use in Catholic Church ritual practices, particularly exorcism.*

Keywords : *prayers, exorcism, speech acts, elements, speech categories*

Abstrak

*Penelitian ini menganalisis doa-doa eksorsisme yang diucapkan oleh tokoh utama dalam adegan ritual eksorsisme pada film *The Pope's Exorcist* (2023). Tujuan penelitian ini adalah mengkaji unsur-unsur tindak tutur berdasarkan teori Austin (1962) yang dikembangkan oleh Searle (1969). Unsur – unsur tersebut meliputi tindak lokusi, ilokusi, dan perlokusi. Penelitian ini juga menentukan apakah doa eksorsisme termasuk dalam kategori konstatif atau performatif. Metode yang digunakan adalah deskriptif kualitatif dengan pendekatan pragmatik. Hasil penelitian menunjukkan bahwa terdapat 5 data pada masing-masing unsur tindak tutur yang saling berkaitan. Pada tindak lokusi, 5 data mengandung makna literal yang sesuai dengan tiga aspek utama, yaitu fonetis, fatis, dan retik. Tindak ilokusi terdiri atas 3 ekspresif dan 2 direktif, sedangkan tindak perlokusi mencakup 3 efek mengejutkan, 1 larangan, dan 1 bujukan. Dalam kategori tuturan, ditemukan 2 konstatif dan 3 performatif. Penelitian ini memberikan kontribusi dalam kajian linguistik pragmatik pada film religi-horor serta memberikan wawasan mengenai penggunaan bahasa dalam konteks ritual keagamaan, khususnya dalam praktik eksorsisme menurut kepercayaan Gereja Katolik.*

Kata Kunci : *doa - doa, eksorsisme, tindak tutur, unsur – unsur, kategori tuturan*



Introduction

Exorcism refers to the practice of expelling demons or evil spirits believed to possess a person or a place (Adilang & Poli, 2022). The Catholic Church recognizes two types of exorcism, namely Minor Exorcism and Major Exorcism. Minor Exorcism, or deliverance, deals with mild spiritual disturbances and can be performed by anyone with strong faith, including laypeople, through personal or communal prayers. In the other hand, Major Exorcism is a formal rite conducted by a priest authorized by a Bishop to confront severe cases of demonic possession. This ritual involves spiritual preparation, such as fasting, prayer, and sacraments, alongside the use of sacred items like crosses, holy water, blessed salt, and candles. The priest calls upon God to free the afflicted person from the influence of demonic forces. Under these circumstances, prayer becomes one of the main elements in the preparation for an exorcism and plays a very important role in dealing with exorcism cases. The recitation of prayers is believed to have the power to cast out evil spirits, both in minor exorcism and major exorcism (Widagdo, 2024).

The exorcism prayer is a spiritual act carried out through saying a prayer by

invoking the name of Jesus, which reflects the openness of the heart in receiving power as well as the belief in Jesus' authority to overcome dark forces. In this exorcism process, chanting the name of Jesus is not just a ritual, but a plea that opens the way for the royal power of Jesus to resist and defeat the evil forces that plague people (Adilang & Poli, 2022). Based on Christian beliefs, demons cannot bother Christians because they can reject them in prayer. One of the forms of prayer that can be expressed is "in the name of Jesus Christ, you satan go now". The principle is that satan is only afraid if cast out in the name of Jesus Christ and afraid to fight or face people who believe in Jesus Christ because his life has the Holy Spirit. In the exorcism prayers, belief in the power of Jesus is the core of communication. By saying Jesus' name, the person conveys a strong belief in the speech (Illu, 2020).

Prayer can be understood as a special form of linguistic activity, or in Ludwig Wittgenstein's term, "language game", which is the use of language in a certain context with their own rules and meanings. In linguistic studies, prayer is often categorized as a performative category, which is speech that not only conveys information, but also performs real actions. When someone prays,



he or she does not simply utter words, but performs spiritual actions such as praising God, confessing sins, expressing gratitude, or asking for help. According to this view, prayer can be understood as a form of sacred communication between humans and God that is born out of spiritual awareness, and carried out within the framework of a particular religious tradition (Hoshikawa and Staudigl, 2016).

Based on the above views, language in prayer has a function that is more than just a means of conveying messages, it becomes the main medium in building transcendental relationships that enrich one's spiritual life. In linguistics, pragmatics is a branch that concentrates on linguistic phenomena, on this linguistic phenomenon which is the perspective of pragmatics itself, the science is about speech acts (Suhartono, 2020). Speech acts have the concept that to say something is to do something, or in saying something, we do something. This statement emphasizes that when someone says something, at the same time he also performs an action (Austin, 1962). The unit of linguistics communication is not the symbol, word, or sentence itself, but the use or pronunciation of these elements in the implementation of speech acts. In other words, the meaning and function of an

utterance do not lie in the linguistic form alone, but in the action performed when the utterance is made (Searle, 1969).

This research aims to analyse speech acts in film media, especially in the main character's dialog when saying the exorcism prayer in the exorcism ritual scene. The film chosen for the research is *The Pope's Exorcist*, which was released on April 7, 2023. This research refers to previous research that are closely related to the research topic. To strengthen credibility and originality, speech act theory from previous research is used as a reference in this research. There is previous research in the form of a journal article that is used as the main reference in building the foundation of analysis and research context.

The journal article is entitled *Analysis of Expressive Illocutionary Acts in The Conjuring 2 Film* by Dewi and Utami (2022). This research aims to investigate the types of *expressive* illocutionary acts found in The Conjuring 2 film as well as the context of the situations that support The Conjuring 2 film. This research uses a descriptive qualitative method, guided by Austin's speech act theory, which was refined by Searle. The research seeks to show that the characters' dialog not only conveys information but also expresses meaning and intent.

This research is dedicated to fostering the development of the previous research which related to the exorcism phenomenon by linking them to relevant theoretical foundations. Not only analysing one element of speech act theory, this research also proves that the three main elements of speech acts (locutionary, illocutionary, and perlocutionary) are interrelated in understanding the meaning of an utterance. Through an analysis that explores these three elements, this research helps classify utterances in exorcism prayers more accurately. This research also determine whether prayers are constative or performative. In essence, this research contributes to understanding how language functions as a concrete action that impacts spiritual and religious communication.

Method

The research paradigm is the basis for understanding the nature of existing phenomena or symptoms, which can be viewed as a single reality or multiple or plural realities. The first view refers to the development of a positivistic mindset with a scientific paradigm commonly followed by quantitative. While the second view refers to the development of a phenomenological

mindset, giving birth to a natural paradigm commonly followed by qualitative (Murdiyanto, 2020). This research employs a descriptive qualitative method to capture and analyse data in depth. Descriptive qualitative method focus on in-depth exploration of social phenomena and human behaviour. This method aims to understand the perspectives of individuals or groups, and explore the meaning behind their actions and decisions (Waruwu, 2023).

The object of research refers to all the things that the researcher chooses to study with the aim of obtaining relevant information and then making conclusions based on the findings and then make conclusions based on these findings (Sugiyono, 2020). In this research, the object of research is a work of film literature entitled *The Pope's Exorcist* which aims to obtain all relevant data based on the research focus. The subject of research are informants or sources of research data (Mukhtazar, 2020). The subject of this research is the speech acts contained in the exorcism prayers uttered by the main character in the movie *The Pope's Exorcist* (2023). This research focuses on analyzing the language used in the context of exorcism rituals, especially how the utterances reflect the functions of locutionary, illocutionary,

and perlocutionary in accordance with Austin's theory.

Data collection is a technique that includes observation and recording, which is carried out deliberately to collect information for research purposes (Abdussamad, 2021). The data collection of this research follows several procedures, namely: (1) Accessing the Pope's Exorcist (2023) by visiting one of the paid video service providers, Netflix (netflix.com/id-en/) to watch movies via streaming. (2) Obtaining the transcripts of The Pope's Exorcist (2023) from the Forever Dreaming Transcripts website (transcripts.foreverdreaming.org) to strengthen data on the exorcism prayers. (3) Watching the movie as a whole carefully, noting key points that are in line with the focus of the research, precisely during the scenes where the exorcism prayer is said by the main character. (4) Identifying the relevance of certain scenes, by categorizing scenes during the exorcism ritual, specifically when reciting the exorcism prayers related to the concept of speech acts. (5) Collecting data to be analysed that indicate the presence of speech act elements to validate the data that has been obtained.

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and

other materials so that they are easy to understand and the findings can be shared with others (Bodgan, 2020). After collecting the data, the data of this research was analyzed using several procedures, namely : (1) Classifying the collected data, specifically the exorcism prayers into several parts based on the elements of speech act theory. (2) Analyzing the exorcism prayers that have been grouped in the film *The Pope's Exorcist* (2023) by using speech act theory. (3) Investigating the factors behind the elements of speech acts in the exorcism prayers and provide a detailed explanation. (4) Explaining carefully all the data that have been obtained and analyzed to increase validity, accuracy, and minimize errors in research examination. (5) Drawing clear, detailed, and comprehensive conclusions after data analysis is completed.

Result and Discussion

The results show 5 data on each element of speech acts that are interrelated. In the locutionary act, the 5 data contain literal meanings in accordance with the three main aspects: phonetic, phatic, and rhetic. Illocutionary act consists of 3 expressive and 2 directives. While perlocutionary acts include 3 that cause surprising, 1 dissuading, and 1 persuading. In terms of speech categories, 2 are constative and 3 are performative.

Findings

Table 1. Data : Speech Acts Elements and Speech Categories in the film *The Pope's Exorcist*

No	Dialog	Speech Acts Elements									Speech Categories	
		Locutionary Act			Illocutionary Act			Perlocutionary Act			CS	PS
		PH	PT	RH	EXP	DRT	SRP	DSD	PSD			
1	"Our Father, who art in heaven, hallowed be thy name."	✓	✓	✓	✓		✓			✓		
2	"I command you, moreover, to obey me to the letter, I who am a minister of God, despite my unworthiness."	✓	✓	✓		✓	✓				✓	
3	"Thy kingdom come, Give us this day."	✓	✓	✓	✓		✓			✓		
4	"In the name of Christ, let her go."	✓	✓	✓		✓		✓			✓	
5	"Where two of you gather, in my name, there am I. Lord have mercy". Lord have mercy."	✓	✓	✓	✓					✓	✓	

Abbreviation :

PH	: Phonetic	EXP	: Expressive	DSD	: Dissuading	CS	: Constative Speech
PT	: Phatic	DRT	: Directive	PSD	: Persuading	PS	: Performative Speech
RH	: Rhetic	SRP	: Surprising				

Discussions

Speech Acts Elements

Locutionary Act

Locutionary act is defined as the basic act of speaking, which is the act of saying something with a certain meaning. Locutionary act is divided into three aspects, namely phonetic (the production of certain sounds), phatic (the use of words in accordance with the grammar and vocabulary of a particular language), and rhetic (the use of these words with certain meanings and references) (Austin, 1962). In a speech acts, there is the utterance of certain words with certain meanings (Searle, 1969).

Data 1

"Our Father, who art in heaven, hallowed be thy name."

(The Pope's Exorcist. 00:33:39 - 00:33:41)

In **phonetic**, this prayer pronounced with a clear articulation and produces a low sound to signify seriousness. In **phatic**, this prayer connects Father Gabriele Amorth as the speaker, "Our Father (God)" as the intermediary, and the demonic spirit inside Henry's body as the listener. In **rhetic**, this prayer directly correlates to Father Gabriele Amorth's worship of his God. As the results, the prayer has a literal meaning of a **recognition by Father Gabriele Amorth of**

God's presence and glorifying the name of the almighty God.

Data 2

"I command you, moreover, to obey me to the letter, I who am a minister of God, despite my unworthiness."

(The Pope's Exorcist. 00:45:50 - 00:45:52)

In **phonetic**, this prayer pronounced with a clear articulation and produces a high sound to show the authority of Father Gabriele Amorth as minister of God. In **phatic**, this prayer makes a direct connection between "I" as the authority of a minister of God (Father Gabriele Amorth) as the speaker, "command you" as an order directed to a demonic spirit as the listener. In **rhetic**, this prayer directly correlates to the demonic spirit to obey Father Gabriele Amorth's orders as a servant of God, even though he is aware that he still has many unworthiness. As the results, the prayer has a literal meaning of **a command to the demonic spirits to obey Father Gabriele Amorth's orders.**

Data 3

"Thy kingdom come, Give us this day."

(The Pope's Exorcist. 01:17:50 - 01:17:51)

In **phonetic**, this prayer pronounced with a clear articulation and produces a low

sound, as a sign of conveying a statement that have deep theological meaning. In **phatic**, this prayer is a quote from the "The Lord's" prayers, which is part of the prayers in the Christian tradition. By connecting "Thy kingdom come" as hope and belief in the presence of God's power, and "Give us this day" as a request for strength or needs needed in certain conditions. In **rhetic**, this prayer is directly correlated to surrendering to almighty God. As the results, the prayer has the literal meaning of **an acknowledges the greatness of God by surrender and believe in God's power.**

Data 4

"In the name of Christ, let her go."

(The Pope's Exorcist. 00:56:45)

In **phonetic**, this prayer pronounced with a clear articulation and produces a low sound. In **phatic**, this prayer connects Father Gabriele Amorth as the speaker, "Christ" as the powerful intermediary, and the demonic spirit as the listener. In **rhetic**, this prayer correlates directly with belief in the power of Christ to cast out demonic spirit. As the results, the prayer has the literal meaning of **a command directed at demonic spirits, delivered with spiritual authority.**

Data 5

“Where two of you gather, in my name, there am I. Lord have mercy.”

(The Pope’s Exorcist. 01:29:19 - 01:29:25)

In **phonetic**, this prayer pronounced with a clear articulation and produces a high sound, which signifies a plea for mercy and emergency to the entity “Lord”. In **phatic**, this prayer connects several parties. Father Esquibel as the speaker, the part “*Where two of you gather, in my name, there am I*” refers to the presence of God in the midst of the community united in prayer (Father Esquibel and Father Gabriele Amorth), the part “*Lord have mercy*” is a direct plea to God to show God’s mercy and power in situations of spiritual emergency. In **rhetic**, this prayer directly correlates to prayer to God which aims to express the belief that God’s presence will be real if two or more people come together and pray in God’s name. As the results, the prayer has a literal meaning of **an effort to affirm the belief, namely that the power of collective prayer can provide God’s strength.**

Illocutionary Act

Illocutionary act is an act of saying something (Austin, 1962). Illocutionary act is the core of linguistic communication,

encompassing the speaker’s intention and the conventional force associated with the utterance. Illocutionary act is divided into five categories (assertives, directives, commissives, expressives, and declarations) (Searle, 1969).

Data 1

“Our Father, who art in heaven, hallowed be thy name.”

(The Pope’s Exorcist. 00:33:39 - 00:33:41)

In the context of exorcisms, this type of prayer serves to affirm God’s power over demonic spirits. The prayer emphasizes “*Our Father (God)*” as the ultimate authority. As the results, the prayer serves as an illocutionary element of **expressive**. This action supports Father Gabriele Amorth’s efforts to initiate interactions with demonic spirit, by depicting his faith in an almighty God, having the goal of revealing Father Gabriele Amorth’s faith in almighty God is much greater than in demonic spirits.

Data 2

“I command you, moreover, to obey me to the letter, I who am a minister of God, despite my unworthiness.”

(The Pope’s Exorcist. 00:45:50 - 00:45:52)

This prayer explicitly gives the demonic spirit a firm command to obey Father

Gabriele Amorth. As the results, the prayer is included in the illocutionary element of **directive**. Starting with *"I command you"* as a Direct command, *"obey me to the letter"* to strengthen the emphasis on full obedience, and supported by *"I who am a minister of God, despite my unworthiness"* as Father Gabriele Amorth's authority as God's servant to immediately obeyed his orders, even though he was aware of his unworthiness.

Data 3

"Thy kingdom come, Give us this day."

(The Pope's Exorcist. 01:17:50 - 01:17:51)

Father Gabriele Amorth offered the prayer directly to reflect a confession of faith, humility, and dependence on God, so that he would be given help and ease in dealing with the demonic spirit that was possessing Henry. As the results, the prayer is included in the illocutionary element of **expressive**, because this prayer is not intended as a command, but rather as an expression of humble faith in asking God for help to face the demonic spirit that possessed Henry.

Data 4

"In the name of Christ, let her go."

(The Pope's Exorcist. 00:56:45)

The scene shows the prayer *"In the name of Christ, let her go"* is not only used to

state that by mentioning the name of Christ, the demonic spirit should release Amy. Father Gabriele Amorth also took action to achieve the goal through this prayer. As the results, the prayer serves as an illocutionary element of **directive**. Starting with *"In the name of Christ"* is intended to reinforce the spiritual authority behind the command, accompanied by *"let her go"* directly instructs the demonic spirit not only to stop attacking Amy, but also orders it to leave and prevents it from possessing her.

Data 5

"Where two of you gather, in my name, there am I. Lord have mercy."

(The Pope's Exorcist. 01:29:19 - 01:29:25)

In this situation, Father Esquibel uttered this prayer to express his faith as well as to ask for God's help which is expected to distribute the energy of God's power to Father Gabriele Amorth in facing Asmodeus. As the results, the prayer is included in the illocutionary element of **expressive**. This prayer expresses faith in God's presence in the midst of two people of God as well as a request for mercy in a critical situation, which aims to give the God entity strength and reinforce the belief that they are not alone in facing the power of demonic spirit (Asmodeus).

Perlocutionary Act

Perlocutionary act is saying something that often, or normally, produces certain consequential effects on the audience's feelings, thoughts, or actions. Perlocutionary acts are divided into four parts, namely, convincing, persuading, dissuading, and surprising or misleading (Austin, 1962). Perlocutionary act is the production of effects on the listener's thoughts, feelings, or actions (Searle, 1969).

Data 1

"Our Father, who art in heaven, hallowed be thy name."

(The Pope's Exorcist. 00:33:39 - 00:33:41)

After Father Gabriele Amorth uttered the prayer, immediately the demonic spirit inside Henry's body responded through speech, namely *"Your prayers are worthless here"*. This response indicated that the demonic spirit was rejecting the power of the prayer and also to shake Father Gabriele Amorth's faith. As the results, the prayer produces a perlocutionary element of **surprising**. The demonic spirit's disturbed and angry response indicates that the prayer succeeded in surprising and provoking the demonic spirit's emotional reaction. Prayers that refer to God's power may remind a

demonic spirit of divine authority, that makes demonic spirit feel disturbed and threatened.

Data 2

"I command you, moreover, to obey me to the letter, I who am a minister of God, despite my unworthiness."

(The Pope's Exorcist. 00:45:50 - 00:45:52)

The prayer uttered by Father Gabriele Amorth received a response from a demonic spirit as an interlocutor. The demonic spirit's response in the form of rebellion, anxiety, and even making Henry's body faint shows the emotional and physical impact of this prayer. As the results, the prayer has an impact on the perlocutionary element of **surprising**. The emotional and physical reaction of the demonic spirit shows that the prayer shocked him so deeply that he felt disturbed, uncomfortable, and responded with anxiety until Henry finally fainted.

Data 3

"Thy kingdom come, Give us this day."

(The Pope's Exorcist. 01:17:50 - 01:17:51)

The scene shows the prayer uttered by Father Gabriele Amorth produces an impact on the demon spirit inside Henry's body as an interlocutor. Not long after Father Gabriele Amorth read the prayer, the demonic spirit

immediately responded by saying, "*Shouldn't you be confessing to her?*". It is suspected that the demonic spirit was trying to manipulate Father Gabriele Amorth's mind by presenting Rosaria in Father Gabriele Amorth's mind with the aim of shaking Father Gabriele Amorth's focus in praying. This response is considered a mockery that shows that the demon spirit feels surprised and provoked, so it tries to respond to the command in prayer with resistance. As the results, the prayer includes the perlocutionary element of **surprising**. This prayer triggers a surprised and disturbed reaction from the demonic spirit, resulting in resistance through speech that aims to attack Father Gabriele Amorth's focus and beliefs.

Data 4

"In the name of Christ, let her go."

(The Pope's Exorcist. 00:56:45)

The scene shows the prayer "*In the name of Christ, let her go*" produces the impact of a demonic spirit as the interlocutor of Father Gabriele Amorth. After Father Gabriele Amorth finished praying, the demonic spirit that was attacking Amy immediately stopped carrying out its actions and disappeared. As the results, the prayer produces the perlocutionary effect of **dissuading**, because this prayer succeeded in

stopping the demonic spirit from attacking and failing to possess Amy. The demonic spirit's response in the form of disappearing indicates that the spirit submits to the words "*In the name of Christ*" as the spiritual authority expressed in the prayer, so it stops its actions.

Data 5

"Where two of you gather, in my name, there am I. Lord have mercy."

(The Pope's Exorcist. 01:29:19 - 01:29:25)

The scene shows the prayer "*Where two of you gather, in my name, there am I. Lord have mercy*" had a direct impact on Father Gabriele Amorth who was being possessed by Asmodeus. Shortly after Father Esquibel uttered the prayer, Father Gabriele Amorth immediately responded in the form of "*Finish it!*". This response is thought to be a sign that Father Gabriele Amorth has regained some control over his body that was possessed by Asmodeus, although not completely. As the results, the prayer produces the perlocutionary impact of **persuading**, as the prayer successfully influences Father Gabriele Amorth to regain some control over his body, despite still being possessed by Asmodeus. The response "*Finish it!*" signifies that the prayer uttered by father Esquibel evokes God's awareness and power in Father

Gabriele Amorth to encourage Father Esquibel to continue with the expulsion ritual.

Speech Categories

Constative Speech

Constative speech is a type of speech that takes the form of a statement and can be judged as true or false. Constative speech is sentences that convey information or state something about the world and whose truth can be evaluated (Austin, 1962). Constative speech focuses on conveying information or statements about the world that indicate that the speech is a form of speaker commitment to the truth of the proposition conveyed. (searle. 1969).

Data 1

"Our Father, who art in heaven, hallowed be thy name."

(The Pope's Exorcist. 00:33:39 - 00:33:41)

The prayer belongs to the category of **constative speech**. The prayer states a theological fact and focuses on a confession of faith, which can be judged as true in a religious context. The prayer is not a performative speech because it does not create a direct action such as commanding, expelling, or pleading, but merely expresses belief and reverence for God. The prayer

produces a perlocutionary effect by asserting God's supreme authority and creating a spiritual atmosphere that subtly weakens demonic influence. The demons' reactions came from surprise to mockery by responding to a speech that reads *"Your prayers are worthless here"*. These responses reflect the demon's disbelief and rejection of the religious meaning of the prayer, further emphasizing how even statements of faith can elicit strong reactions in the context of spiritual warfare.

Data 2

"Thy kingdom come, Give us this day."

(The Pope's Exorcist. 01:17:50 - 01:17:51)

The prayer belongs to the category of **constative speech**. This prayer conveys the truth of faith that can be considered true in the context of Christianity, namely the acknowledgment of God's greatness and the plea for God's help. It is not categorized as performative speech because it does not create any direct action through the utterance itself, such as commanding, casting out, or binding demonic spirits. Further evidence that this prayer is constative is seen in the reaction of the demon possessing Henry. When hearing this prayer, the demon does not show a response such as submission

or obedience, but instead tries to distract Amorth by bringing up his past and mentioning “*Shouldn't you be confessing to her?*”. This shows that the prayer does not directly control the demon, but only provokes its psychological response, which confirms that the utterance is a declaration of faith, not a performative act that directly creates a change in the demon's spiritual state that is possessing Henry.

Performative Speech

Performative speech is a type of utterance that not only conveys information, but also performs an action through the pronunciation of the sentence. Performative speech is part of the execution of an action, and is not merely intended to describe or explain something (Austin, 1962). In some situations, certain utterances not only convey information, but also carry out an action simply by uttering the sentence itself (Searle, 1969).

Data 3

“I command you, moreover, to obey me to the letter, I who am a minister of God, despite my unworthiness.”

(The Pope's Exorcist. 00:45:50 - 00:45:52)

The prayer belongs to the category of **performative speech**. This prayer performs

the act of commanding through its utterance, using Father Gabriele Amorth's authority as a servant of God in the context of an exorcism ritual. The effectiveness of this prayer is reinforced by the demonic spirit's response, which shows rebellion and anxiety, causing Henry's body to faint. This response is evidence that the utterance has direct consequences on the interlocutor. Therefore, this prayer is more than just a descriptive (constative) statement, but rather it is a performative speech act that affirms the power of language as a means of realizing religious authority in the face of supernatural forces.

Data 4

“In the name of Christ, let her go.”

(The Pope's Exorcist. 00:56:45)

The prayer belongs to the category of **performative speech**. The prayer performs a direct action through speech, namely casting out demonic spirits in the name of Christ. The effectiveness of this command is evident from the spontaneous reaction of the demon, which immediately stops its attack and disappears, confirming that the utterance is not only descriptive, but also transforms spiritual reality. In the context of exorcism, the validity of the utterance depends not only on linguistic or social

agreement, but also on spiritual authority that is believed to have direct effects in the supernatural world. Thus, this prayer is more than just a statement of belief, it is a religious performative act that has the power to influence evil spirits, emphasizing that in the realm of exorcism, language not only represents, but also creates real change in the spiritual order.

Data 5

“Where two of you gather, in my name, there am I. Lord have mercy.”

(The Pope’s Exorcist. 01:29:19 - 01:29:25)

The prayer is included in the category of **performative speech**. This prayer carries out direct spiritual action, namely asking for God's help, presenting God's strength, and having a real impact on critical situations through prayer. Its performativity is further reinforced by its immediate effect, the disruption of Asmodeus, which causes Father Gabriele Amorth to regain some of his consciousness and be able to respond with *“Finish it!”*. This reaction signifies that the prayer creates a change in the dynamics of the exorcism, affecting the spiritual entities as well as the individuals involved.

This research found new findings that distinguish it from previous research, namely

by analyzing exorcism prayers using the three main elements of speech acts theory in an integrated manner : locutionary, illocutionary, and perlocutionary. Starting from the locutionary act which is manifested in the declaration of faith in God as a form of acknowledgment of divine power and request for help to drive away demonic spirits. Greeted with the illocutionary act, which is expressive and directive, indicating a concrete action in the form of a direct command to the demonic spirit to leave the victim's body. Finally, in the perlocutionary act, the impact of the exorcism prayer is seen in the reaction of the demonic spirit as the interlocutor who experiences shock, anger, and rebellion against the power of the recited prayer.

This research also explains whether the exorcism prayers are categorized as constative or performative. Constative speech is recognized based on its characteristics, namely statements that can be tested for truth or false. The prayers include statements about God's existence and power. While performative speech is analysed based on its ability to shape or create an action. The prayers are generally in the form of commands in exorcism that have a direct impact on the interlocutor.

Conclusion

The elements of speech acts theory are manifested in the film with a total of 5 data findings on the dialogue spoken by the main character. In the locutionary act, all 5 data have literal meanings that correspond to the three main aspects, namely *phonetic*, *phatic*, and *rhetic*. In the illocutionary act, there are 3 data on illocutionary of *expressive* and 2 data on illocutionary of *directive*. In the perlocutionary act, there are 3 data on perlocutionary of *surprising*, 1 data on perlocutionary of *dissuading*, and 1 data on perlocutionary of *persuading*. In the speech categories, there are 2 data on *constative speech*, and 3 data on *performative speech*.

In the exorcism ritual of the Catholic Church, speech acts can be analyzed through three main stages. Starting from the locutionary act, which appears in the form of statements of faith and requests to God to drive out evil spirits. Greeted with the illocutionary act, which characterized by utterances that are direct commands to evil spirits to leave the victim's body. These utterances are not mere statements, but actual actions aimed at expelling evil spirits. Finally, in the perlocutionary act, the impact of the prayer can be seen from the reaction of the evil spirit in the form of anger, resistance, until it finally surrenders and

leaves the victim's body, signaling the success of the exorcism.

In the speech categories, performative speech are more dominant than constative speech because the language used aims to act, not just to convey information. The dominance of performative utterances reflects the intent of the communication which demands a real response from the interlocutor. This explanation shows that the elements of speech acts play an important role in shaping the spiritual and linguistic power in the movie *The Pope's Exorcist*. This research enriches the study of pragmatics in film and provides insight into the role of language in religious practice. Furthermore, this research opens up opportunities for future research in linguistics and religious studies.

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