The Language of Trust in Raya and The Last Dragon Movie  
(A Discourse Analysis)

Alim
1English Literature Study Program, Language and Literature Department,  
Faculty of Humanities University of Halu Oleo  
Corresponding Email: karkunalim98@gmail.com

Abstract  
This research discusses the language of trust in Raya and the Last Dragon movie based on the trust-repair discourse model established by Fuoli and Paradis. The aim of this research is to describe trust-repair discourse in Raya and the Last Dragon movie. This research used a descriptive qualitative method. The source of data in this research are divided into two categories namely movie as primary data and audiovisual sources as secondary data. The data was collected through downloading the movie, watching the movie, reading intensively, and selecting the data, based on communicative action models of Fuoli and Paradis. The data was analyzed by presenting, describing, interpreting and concluding the data to answer the research question of this research. The result shows that there were 10 data Raya and Sisu in the movie that suffers from trust-repair. There are two reasons to trigger Raya's broken trust. Her friend betrays her. Her friend and her people try to steal her village’s gem. In this Raya makes her start to trust anyone else. She fears something terrible will happen to Sisu. Therefore, she never trusts other people around her. Sisu sees this. Sisu thinks that such a broken trust will make Raya in trouble. Finally, Sisu tries hard to teach Raya to trust other people. Sisu uses restore neutralizing the negative and emphasizing the positive. They eventually succeed in building Raya’s trust in others.

Keywords: discourse, emphasizing the positive, neutralizing the negative, trust-repair

INTRODUCTION

Trust is essential for establishing and preserving relationships and productive teamwork in daily life. To function in everyday life, trust is critical. For instance, people might be hesitant to lend money to someone they had never met before because they were dubious of the borrower's ability to repay the loan. Trust functions in this way. Trust is the act of placing confidence in someone or something else. It is a social superglue. It is the binding for the most profound love, the strongest friendships, and the world's communities. Modern society is built on trust, and in the absence of trust, fear rules. With this in mind, it is easy to understand how people with trust issues might have difficulty engaging in specific social contexts and leading the most fulfilling life they can (Wulan, 2021). In other words, trust is a metric used to determine whether a person is dependable enough to live or work with. However, the existing standards for
trustworthiness can change depending on the situation. Trust is the expectation or anticipation that we can place our trust in real, living people. This belief is typically developed through honest, unrestricted communication that aids in a thorough understanding of the situation. As social relations are subject to change, trust is a dynamic interpersonal construct, and it is constantly negotiated and renegotiated through social and communicative interaction (Marková et al., 2008). Therefore, having a conversation about trust restoration is crucial for everyone or any business looking to increase trust.

A variety of knowledge representations are compared to understanding the idea of trust. Knowledge derived from experiences in circumstances where trust is in jeopardy is a significant component of such terms. The two main actors in trust relationships are the trustor and the trustee. They have two different viewpoints on how they sense trust. The trustee is the risk-taker who judges the trustee's reliability. Comprising varying degrees of ability, integrity, and benevolence on the trustee's part. The trustee has an excellent reason to worry that the trustor may lose faith in them in a tragedy like the one we're studying here. This loss needs to be reconfirmed in practice and re-negotiated in speech.

Interpersonal trust is defined by Thielmann & Hilbig (2015) as the risky decision to depend on another's behaviors in a situation of ambiguity, based on the belief that the other will act in a benevolent manner despite the possibility to betray. This definition contains all fundamental elements identified by prior research (i.e., uncertainty, risk, expectation, and vulnerability towards betrayal). Nonetheless, it extends these definitions by including the numerous perspectives present in other scientific fields. Because one does not know the motives and intentions of others, trust is a complex condition (Susanto, 2012).

The trust-repair discusses the efforts of a person or organization to restore lost trust. Being someone that others can rely on is something we are proud of and consider an honor because that person has given us a significant portion of their life. Most definitions of trust-repair focus on what Dik (2000) refers to as a process in which a trustee tries to increase trust following a scenario where a transgression of untrustworthy behavior is seen to have occurred. To put it another way, relationship repair occurs when a crime causes the positive state that constitutes the relationship to disappear and/or negative forms to arise, as perceived by one or both parties, and
activities by one or both parties to return the connection to a favorable condition materially. In essence, rebuilding trust is mainly focused on re-establishing cooperation, especially the trustor's reasonable expectations of the other party and, consequently, the willingness to be vulnerable.

The trust-repair aspect in this study is investigated in a movie entitled Raya and The Last Dragon. Raya and The Last Dragon is a 2021 American computer-animated fantasy adventure film produced by Walt Disney Animation Studios and distributed by Walt Disney Studios Motion Pictures. Don Hall and Carlos López Estrada directed the 59th film produced by the studio, co-directed by Paul Briggs and John Ripa (in their feature directorial debuts), and produced by Osnat Shurer and Peter Del Vecho, with a screenplay written by Qui Nguyen and Adele Lim. The film is based on traditional Asian cultures.

Raya And The Last Dragon depicts a warrior princess who seeks out the fabled last dragon, hoping to restore the dragon gem that would bring back her father and banish the evil spirits known as the Druun from the land of Kumandra. The movie Raya and The Last Dragon is about the loss of the people's trust in Kumandra village because of one crystal ball. They assume that the ball will bring great wealth to the tribal heart. And it splits into five sections: heart, fang, tail, talon and spine. In this situation, Raya, the protagonist, has lost much trust in others. She fears being betrayed by others.

This study focuses on the dynamics of trust violation and repair by using Fuoli & Paradis (2014) theory of trust-repair discourse (2014). In this study, the researcher used these two characters to collect data on Raya And The Last Dragon movie. They revise their initial appraisal of the trust breakers' ability, integrity, and benevolence during this process, possibly reducing it. Their efforts to repair trust will focus on raising the trustor's perceptions of their reliability. To achieve this, they will address unfavorable critical expectations brought on by the trust-robbing incident and work to restore clear expectations of their future reliability.

This study is essential to describe the dynamics of trust violation and repair in the movie in giving the effort to restore someone's trust that has been lost. It is also crucial because, through this research, we are expected to understand how Sisu took the actions to restore the confidence of Raya. Besides that, this research is significant to answer the research question, that is, to find out the role of trust-repair discourse performed by Sisu in restoring the trust of Raya. This
research is a complementary study that has been previously researched but uses a different focus in terms of the trust-repair discourse realm to be analyzed and the method of collecting research data and will answer things that have not been answered in previous research of the characters in this movie and make this research complementary research. This can be a reference that facilitates further research. While conducting a preliminary study, the researcher found that previous studies on trust-repair discourse include: Trust-Repair Discourse On Facebook's Cambridge Analytica Scandal by Amran (2022), which focused on how to trust violation repaired by Mark Zuckerberg as the CEO of Facebook based on Fuoli and Paradis' theory, Development of The Trust Issue in The Movie Raya And The Last Dragon by Wulan (2021) which focused on developing the trust issue and the solution to the problem in Raya And The Last Dragon Movie. However, no one discusses how researchers fix a breach of trust using the trust-repair discourse in the aspects neutralizing the negative and emphasizing the positive are found to be interrelated, which form their meaning in the trust-repair discourse model. Therefore, the researcher decided to examine the discourse on improving trust in the address of Raya And The Last Dragon. This was done to complement the previous research.

The rationale is that the trust-repair discourse aspect in this movie is very prominent in neutralizing the negative and emphasizing the positive. The researcher chose Raya and the Last Dragon movie as the object of this study rather than selecting another unit of analysis because the researcher found trust repair discourse aspects that were more dominant in this movie than in The Knight Templar movie, Gone Girl movie and Brave movie. But in Raya and the Last Dragon, the researcher finds a more prominent trust repair discourse in this movie than in The Knight Templar, Gone Girl, and Brave movies. The second reason is that the trust-repair discourse aspect that the researcher focuses on has never been used in research related to trust repair. The final reason is that the researcher is more familiar with Fuoli and Paradis's theory of trust-repair discourse model (2014).

The researcher discovers the exciting things in the movie Raya and The Last Dragon, that is, how important it is to restore and repair someone's trust and how broken a person's heart is when the faith given has been broken, this happened to Raya. The researcher also finds it attractive in this movie that Raya gradually begins to learn to trust others again, and this is also because of Sisu's help. The other reason is that the two characters, Raya and Sisu, describe the process of trust
violation and repair, which includes ability, integrity, benevolence, and risk-taking in relationships in the movie. These reasons turned out to have motives and meanings that must be explained more deeply in the analysis of this research. The aim of this research is to describe trust-repair discourse in Raya and the Last Dragon movie.

**RESEARCH METHOD**

This research uses qualitative descriptive methods. Qualitative research seeks to understand phenomena in their natural setting and context (rather than in a laboratory), researchers avoid using observed phenomena (Sarosa, 2012). Meanwhile, according to Creswell (2014) descriptive methods are procedures that produce descriptive data, including written and oral or study objectives whether it is from the community or books. Qualitative studies are a study process based on a different study methodology because it explores social or human problems. Qualitative descriptive research aims to describe and explain existing phenomena, both natural and human engineering, with more attention to the characteristics, quality, and interrelationship between the activities. Therefore, the researcher uses a qualitative descriptive because the data and research question is qualitative, so it is uses to describe the use of trust-repair discourse in Raya and the Last Dragon movie, based on the theory Fuoli & Paradis (2014) in terms of neutralizing the negative and emphasizing the positive.

**FINDINGS AND DISCUSSION**

In this section, the researcher presents the research results on how trust-repair discourse described in Raya and the Last Dragon movie, which is based on Fuoli and Paradis’s theory viewed in terms of neutralizing the negative and emphasizing the positive. The main point of this section is to answer research questions.

**The Language of Trust in Raya and the Last Dragon Movie**

The purpose of this section is to present the results and discuss the findings of the research on aspects of trust-repair, which include ability, integrity, and benevolence. It aims to answer the research question in chapter 1. In analyzing the data, the researcher uses Fuoli & Paradis (2014) theory. Based on that research, the researcher identified and explained the aspects of trust-repair in the two characters named Raya and Sisu in this Raya and the Last Dragon movie,
including ability, integrity, and benevolence. This research analyzes discourse in Raya and the Last Dragon movie which was released in 2021 using discourse analysis and trust-repair discourse by Fuoli & Paradis (2014).

Emphasizing The Positive

For the first data, 500 years later, Raya’s father, chief Benja, who guards the dragon gem, tries to assemble the broken world and invites all the chieftains to make peace with each other. But Namari, the warrior princess of the fang land, deceives Raya and tries to steal the dragon gem. In a fight, the treasure gets broken, and Druun returns to haunt the people of Kumandra. The broken pieces are taken by different chieftains who fly away to save their lives. In the chaos, Raya’s father is turned stone, but he throws Raya into the water to save her.

In the present, Raya is scouting the rivers to bring back the spirit of the last dragon Saudatu, the fire dragon that wiped off Druun 500 years ago. Saudatu is Ray's last hope to get back her ba (father). Sisudatu does come back to life, but the dragon is helpless without the magic of the gem, which is broken into five pieces.

Raya uses detailed evaluation as a linguistics source to show her ability and integrity for users, which can be seen in the utterance. I’ve searched every river to find you. If I can be honest, I need your help. This sentence is meant to emphasize the positive with the ability and integrity because six years later, Raya treks across Kumandra, searching for Sisu to have her create another gem and banish the druun once more. She manages to summon her at a shipwreck in Tail, where Sisu admits that she did not make the treasure but wielded it on behalf of her four siblings, who
each contributed their magic to the gem. Raya and Sisu resolve to take back the four stolen pieces of the treasure, reassemble them and use them to banish the druun and restore Raya’s father and others who were turned to stone. This shows Raya’s ability and integrity because, as a warrior princess, Raya can use the goodness she has to carry out his mission to save the world by asking for Sisu’s help restoring the Kumandra land.

Data 2: Picture 2

Raya: Oh... Mighty Sisu.
Sisu: Who said that? Hello? Hello? (Sisu saw Raya fall to the ground)
Sisu: Ooo, I’m sorry, I didn’t see you there. (Sisu took Raya from the ground and helped her clean the dirt on her clothes)
Sisu: Not too bad. Just a little dusty. Let me get that for you.

After being summoned by Raya, Sisu turns around and accidentally slaps Raya with her tail, and she picks up Raya upside down. Based on data 2, after accidentally slapping Raya with her tail, without asking for Raya’s permission, Sisu initiates to help Raya clean her clothes and body, which are full of dirt because of falling to the ground after being slapped by Sisu’s tail. Sisu uses detailed evaluation as a linguistics source to show her benevolence for Raya, which can be seen in the sentence, “Let me get that for you”. This sentence is meant to emphasize the positive as her strategy to show’s benevolence for Raya because Sisu realizes that Raya is a human and isn’t made of stone.

Data 3: Picture 3

Raya: Look, we need you to make this all work. Until we have all the gems, you have to stay human, please.
Sisu: Wow, you really have some trust issues.
Raya: Look, my father blindly trusted people, and now he’s stone.
Sisu: Hey, we’ll get your Ba back.
Sisu: I got you, girl. Come on, who’s your dragon
Raya asks Sisu to stay in her human shape because Raya doesn’t trust people. She is scared of what Boun will do if he sees a dragon shaped Sisu. Then Sisu tells Raya that it will all be alright. She will always be on Raya’s side.

In data 3, when Raya is really worried and doesn’t trust anyone, Sisu realizes that Raya is actually scared of everyone backstabbing her. Sisu used the sentences "I got you, girl. Come on, who’s your dragon?" to show that Sisu tries to calm Raya down and tells her that she always has Sisu on her back and indirectly tells her not to worry about anything too much. Sisu uses the strategy of emphasizing the positive as her communicative action and explicit evaluation as her linguistic resources. With a quick response from Sisu is trying to show her ability while trying to create a positive impression for Raya.

Since Raya doesn’t believe what Sisu said about trusting others, Sisu decides to take Raya somewhere to convince her that she should try to trust people again. Sisu makes rain and then engages Raya to come with her.

In data 4, after looking at Namaari’s eyes at the Spine Tribe, Sisu has a feeling that deep down, Namaari also has a part of her heart that wants to save the world. But because of being betrayed by Namaari a long time ago and causing Raya’s father to turn into stone, Raya doesn’t believe in Namaari at all. Sisu used the sentence "I need to show you something". In these sentences Sisu seeing Raya being stubborn about not trusting Namaari, Sisu initiates taking Raya to meet her siblings and telling Raya the story about Sisu and her siblings so that Raya understands the importance of trusting each other. Sisu uses the strategy of emphasizing the positive as her communicative action and explicit evaluation as her linguistic resources. Sisu's
use of positive emphasis on data 4 enhances both the integrity and benevolence dimensions.

Data 5: Picture 5

Raya: Sisu! Come back! Please! what ... What are you doing?
Sisu: I’m going to show you that you’re wrong!
Raya: how? by getting squashed by a bunch of Spine rage-heads?
Sisu: No. by proving to you that if you wanna get someone’s trust, you have to give a little trust first.

In here Sisu runs to the spine tribe while bringing Boun’s congee for the chief. In the hope that the chief will trust them and give them the gem piece. In data 5, Sisu adopted a positive emphasizing strategy, in which since Raya is stubborn when it comes to trusting others, she initiates bringing a gift for the chief because she wants to show and prove to Raya that to gain someone’s trust, this is done to show her ability through the sentence “if you wanna get someone trust, you have to give a little trust first.” The action Sisu means in this sentence is she told Raya to stop distrusting others and try to give a little trust to others.

Data 6: Picture 6

Raya: Where are you taking me? Sisu, why did you bring me here?
Sisu: this is where it all happened.
Raya: Yeah, I know. I was there.
Sisu: No. This is where it all happened 500 years ago. I want you to meet my brothers and sisters. The real mighty ones, I miss them.
Raya: I never knew they were here.
Sisu brings Raya to a place where her stoned-siblings are. And she introduces her to Raya. In order to make Raya believe that trusting each other is important and can give a quite positive impact to save the world, Sisu decided to bring Raya to meet her siblings. After they arrive at the place where her siblings’ become stone, Sisu introduces her siblings to Raya. In data 6, Sisu emphasized the positive strategy and explicit evaluation to show her care to Raya; this can be seen in the sentence “I want you to meet my brothers and sisters.”

This sentence is used by Sisu to tell Raya to meet her siblings. Sisu wants Raya to meet them all and finally understand the importance of trust. Sisu uses an explicit evaluation and communicative action emphasizing the positive strategy which tries to restore trust from the benevolence aspect.

Neutralizing the Negative

Data 6: Picture 6

Raya : Sisu!
Boun : Hey, my congee!
Raya : don’t go anywhere. I’ll be right back
Raya : Sisu! Come back! Please! What…what are you doing?
Sisu : I’m going to show you that you’re wrong!
Raya : How? By getting squashed by a bunch of spine rage-he ads?

Sisu runs to the spine tribe bringing Boun’s congee as the gift for the chief. Sisu wants to show and prove to Raya that she was wrong for not trusting anyone. In data 10 Sisu adopts neutralize the negative strategy by using expressions of attribution in the sentence "I’m going to show you that you’re wrong". By accepting a recent issue, she uses the word wrong to frame that Sisu still believes that there’s someone who has a kind heart too out there, not everyone is untrustable. This sentence shows that Sisu guaranteed that she will show Raya that she was wrong for not trusting people again. Sisu will prove to Raya that she can gain people’s trust by giving them a little trust first.
Data 7 : Picture 7

Raya : Naamari, it doesn’t have to be like this.
Naamari : I don’t have any other choice.
Sisu (speaking to Namaari) : I know you don’t wanna hurt anybody.
Namaari : What are you doing?
Sisu : You just want a better world. Like we all do.
Namaari : Sisu…..
Sisu : I trust you, Namaari.

Namaari doubtfully faces Raya and Sisu who is pointing a crossbow towards them. Raya and Sisu trying to convince Namaari that she believes her, hoping Namaari will do the same to her. In here Sisu is trying to prove to Raya that they can make a better world with a little trust. Sisu uses epistemic modality in the sentence "I trust you Naamari" to reduce unfavorable discourse about the Namaari. Therefore, this can be interpreted as neutralize the negative strategy in which the effect he seeks is to improve integrity.

Data 8 : Picture 8

Sisu : all the other dragons had been turned to stone. We were drowning in a sea of Draun. But my oldest brother Pengu refused to accept defeat. This is where we’d make our last stand...united. So, one by one, they combined all their magic, creating the Dragon gem. I don’t know why they chose me. It could have been any of us. All I know is I believe them...and they believed me. And so... when they put their faith in me, it empowered me beyond anything I could imagine.
While seeing her brothers and sisters who had become stone, Sisu explains to Raya why she is the last dragon who turns on the gem. Many years ago, Sisu’s siblings trusted Sisu to complete the gem, Sisu doesn’t understand why they chose her, all she remembered is that she trusted them, and it might be the reason why they trust Sisu as well. Sisu believes that she trusts her brothers and sisters. Sisu is trying to prove to Raya that they can make a better world with a little trust using the sentence “I believe them”. Therefore, this can be interpreted as neutralizing the negative strategy in which the effect she seeks is to improve integrity.

Sisu brings Raya to the place where her siblings rest. She tells her the story of how her siblings trust her and what impact it gives. From her expression, this makes Raya begin to consider charging someone again, including those who have betrayed her. Sisu seems successful in making Raya sure that trusting each other has a good impact on their social relationship. By engaging directly with discourses that could damage integrity and ability, Sisu adopted neutralize the negative strategy through adversative markers (but) to neutralize things that could damage Raya’s trust. This can be seen in the sentence "but if somehow you could".

Raya : That's why it worked. That's why we can do it too. By doing the one thing Sisu wanted us to do,
what my Ba wanted us to do, to finally trust each other and fix this. But we have to come together. Please.

The druun are everywhere, and they are trapped beneath some ruin. Raya suddenly remembers Sisu’s words and chooses to trust the dragon gems to Namaari. She takes the first step to trust Namaari followed by the others. Namaari is shocked by Raya and the company’s action. But seeing their sacrifices, she chooses to believe and does the uncertain. By engaging directly with discourses that could damage integrity, Raya adopted neutralize the negative strategy through adversative markers (but) to neutralize things that could damage friend's trust. This can be seen in the sentence "but we have to come together". Eventually, the magic successfully happens, and they save the world.

Trust is defined as one party's willingness to be susceptible to actions based on the presupposition that the other will do a specific action that is necessary to the trustor (Mayer et al., 1995). According to Mayer, trusted people are willing and sensitive to the expectations of others who believe their actions have a significant impact. He states that a person's trust in others is determined by three factors: (1) ability, (2) integrity, (3) Benevolence. One of the most important things that become a foundation in interpersonal trust. Unfortunately, trust is complicated to restore when it has been broken.

In the trust-repair discourse there are two main actors, namely the Trustee and the Trustor, the Trustee is the party that manages the trust while the Trustor is the party who gives the trust. In this study the Trustee is Sisu while the Trustor is Raya. Mayer (1995) suggests that the outcome of a relationship influences and contributes to shaping trustors' impressions of trustees' trustworthiness and, hence, the amount of trust they have in trustees. The need for trust repair arises when trust is deemed to have been violated. Fuoli and Paradis propose a logical approach to trust repair analysis, bridging the discrepancy between discourse analysis and theory on trust. They use the strategy of neutralizing the negative and emphasizing the positive which is based on the aspects of ability, integrity, and benevolence in order to restore trust.

The character in the movie namely Raya shows some signs of trust repair. Her broken trust starts with betrayal. Her friend betrays her. She begins not to trust anyone, including her father. Her broken trust develops by other accidents. After the betrayal, she experiences trauma. She fears losing her beloved one, Sisu. She is over protective toward Sisu. This makes her very cautious
even though she does not trust anyone who has served them well. She also distances herself from others. This happens because of her wariness from other people. But throughout the movie, Sisu tries a lot to overcome Raya's trust issue. She tries to restore Raya to trust the people around her. Finally, Raya succeeds in proving herself that entrusting others gives magic to a social relationship. Then, she begins to trust others. The discourse made by Sisu and Raya in the movie is very influential on rebuilding the broken trust. By using the strategy of neutralizing the negative and emphasizing the positive, Sisu aims to restore the broken Raya’s trust. Sisu’s discourse uses evaluation and engagement with Raya to repair damaged abilities, integrity and benevolence.

As a result of the above findings, the researcher found that Raya and Sisu adopted a combined strategy of emphasizing the positive and neutralizing the negative on the aspects of ability, integrity and benevolence. Sisu's effort to improve the ability aspect is to emphasize positive strategies. This is used to show that she told Raya to stop distrusting others and try to give a little trust to others. In the aspect of integrity and benevolence Sisu uses a combination of strategies to neutralize the negative and emphasize the positive, with emphasize the positive strategy; Sisu initiates taking Raya to meet her siblings and telling Raya the story about Sisu and her siblings so that Raya understands the importance of trusting each other and Sisu is trying to prove to Raya that they can make a better world with a little trust. While neutralizing the negative strategy, Raya must take the first step to trust the other people, especially Namaari.

The movie *Raya and the Last Dragon* is about the loss of the people’s trust in Kumandra village because of one crystal ball. They assume that the ball will bring great wealth to the tribal heart. And it splits into five sections: heart, fang, tail, talon, and spine. In this situation Raya, the protagonist, has lost such a huge trust in others. She fears being betrayed by others. Raya begins to lose her trust, and at the time trust-repair increases in the movie. Her faith is reawakened by Sisu. Sisu teaches Raya the positive influence of belief. To destroy her lost trust, Sisu takes a long time to convince Raya again.

The teachings and history that Raya has known since she was a child from the surrounding environment are one of the reasons why Raya has difficulty trusting another land. It is told that the dragons sacrifice themselves as a result of eradicating the druun, and all that was left was a
Sisu’s gem. The humans should have been united after Sisu and the dragons try to fix everything, but the humans are defeated by their selfishness and scramble to get the remnants of the magic of the last dragon. Kumandra is divided, and each land is hostile to the other.

During the event to host countries that come to the land of heart, Raya befriends Namaari. Raya thinks Namaari is a good friend for giving Raya a gift. Then, she shows Namai Sisu’s gem, and it turns out that Namaari’s good attitude is the land of fang traps to steal Sisu’s gem. Having been cheated and betrayed, this incident becomes the beginning and the main reason for Raya’s complete loss of trust in others. She has trusted Namaari as her best friend. Namaari betrays their friendliness. This hurts Raya, and she begins to distrust others. It can be seen that betrayal can be the trigger of trust-repair.

CONCLUSIONS

The researcher has been analyzing the research results on how trust-repair discourse described in Raya and the Last Dragon movie, which is based on Fuoli and Paradis’s theory viewed in terms of neutralizing the negative and emphasizing the positive. Raya and the Last Dragon Movie contains elements of trust repair found based on the theory of Fuoli & Paradis (2014), namely, neutralizing the negative and emphasizing the positive with ability, integrity and benevolence. Trust is pervasive in social life and a basic element of both intimate and distant interpersonal relations. As social relations are subject to change, trust is a dynamic interpersonal construct. In this movie, the researcher examines research on how to repair broken trust and the researcher starts by defining trust, how it is broken, how to restore the trust that has been broken by correcting the previously wrong perception of danger.

Furthermore, the researcher finds that there is a trust repair in the movie Raya and the Last Dragon. There are two reasons to trigger her broken trust in the movie. First her friend betrays her. Second, her friend and her people try to steal her village’s gem. Raya makes her start to trust anyone else. Losing her village, Kumandra leaves her traumatized. She begins to show signs of trust issues. Some signs of her trust issue are overprotective toward Sisu, her beloved dragon, being wary, and keeping distance from others. Raya fears something terrible which can happen to Sisu. Therefore, she never trusts other people around her. She also distances herself from other people because of wariness. Sisu sees this. Sisu thinks that such a broken trust will make Raya in
trouble. So with this trust repair Sisu tries hard to restore Raya to trust other people. She eventually succeed in building Raya’s trust in others by taking an approach in the form of the ability possessed by the ability can change the situation because it has the right to convey then with integrity with expertise can be used to do something that can restore trust and then benevolence is an act of kindness by giving attention or giving good advice. So with it can regenerate a sense of trust in each other.

REFERENCES