

**Sociolinguistic Analysis of Religious Values in Figurative  
Language Used in *The Message* Movie**

**Thesis.**

**Sara Mostafa Shokshok**

**15320186**



**ENGLISH LETTERS AND LANGUAGE DEPARTMENT**

**FACULTY OF HUMANITIES**

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Advisor

Dr. Rohmani Nur Indah, M.PD.

By

Sara Mostafa Shokshok

NIM 15320186



ENGLISH LETTERS AND LANGUAGE DEPARTMENT

FACULTY OF HUMANITIES

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

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This is to certify that Sara Mostafa Shokshok's thesis entitled "*Sociolinguistics Analysis of Religious Value in Figurative Language Used in The Message Movie*" has been approved form the Board of Examiners as the requirement for the Degree of Sarjana Sastra (S.S) in English Letters Department, Humanities Faculty, Maulana Malik Ibrahim State Islamic University, Malang.

### The Board of Examiners Signature:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si ( Examiner)  
NIP 19590101 199003 1 005
2. Dr. Hj. Meinarni Susilowati, M. Ed. ( Chair)  
NIP 19670503 199903 2 000
3. Dr. Hj. Rohmani Nur Indah, M. Pd. ( Advisor)  
197609102003122002

The dean of Humanities Faculty  
Maulana Malik Ibrahim State Islamic University Malang

Dr. Hj. Syafiyah, MA  
NIP 196609101991032002

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Sara Mostafa Shokshok

## MOTTO

إنما بعثت لأتمم مكارم الأخلاق

"I was sent to uphold and complement ethical values".

\*Hadit of the prophet Muhammad\*

من يريد جمالا , وسعادة فالقيم الإسلامية الحميدة تكفيه

“Whoever wants beauty and happiness, Islamic moral values are enough”

\*Yousf Faraj Hadiri\*



## DEDICATION

Alhamdulillah Rabi Alalmin, all praise and thank to Allah.

This thesis proudly dedicated to:

My beloved parents Mostafa Ahmed Shokshok, and my mother Nadia Salim Alsogair, also to my Husband Yousf Faraj Hadiri, and my sailings Amel, Mohammad, Buthaina, Mutaz, Rayan, and Al montaser, who always give me spirit, support, prayer, and love. Thanks a lot for endless love and prays.

Thank you.



Malang, July 27<sup>th</sup> 2018

Sara Mostafa Shokshok



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This thesis would not have been possible without the assistance and encouragement that I receive from countless people:

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Malang, June 2018

Author,

Sara Mostafa Shsokshok

## ABSTRACT

Sara Mostafa Shokshok. 2018. *“Sociolinguistics Analysis of Religious Value in Figurative Language Used in The Message Movie”*. Thesis. English Letters Department Faculty of Humanities. Maulana Malik Ibrahim State Islamic University of Malang.

Supervisor: Dr. Rohmani Nur Indah, M.Pd.

Key terms: Religious value, The Message, Figurative language.

One of the languages that has a miracle on its use and has a uniqueness beauty while producing it, which is the language used in al Quran and some related works. Such as, movies or a TV show who are fully religious and describing something related to GOD (Allah) or one of the prophets. Thus figurative language uses in literary writing, should touch feelings, emotions based on image of things seen, and actions experienced. The usage of figurative language in *The Message* movie is very interesting to be researched, and of course the researcher does not mean to decrees or increase the content of this respectful movie, the researcher just want to describe and investigate the kinds of figurative language in a religious aspect used at the movie.

The Message movie shows the true meaning of Islam, its roots, and its basic beliefs. This film is about how Islam that begins from the beginning until its establishment, the film is not about offence but about defense and ends with peaceful armed less walk into the city of Mecca after many years of suffering. This film explains how the Prophet Mohammad starts his message with a few men and eventually gaining thousands and today millions. The film talks about the establishment the spread of Gods message and the story of the men who have to give away their lives for the sake of God.

This is a qualitative descriptive research. The topic is discussed through The Message movie. The source of data is the script's scenario of the movie. The data is gathered trough watching the movie several times, reading the script and note taking, a participatory observation and a study of documentation. All data then analyzed using the descriptive analysis applying classify, explain and evaluate.

The study shows that: (1) the figurative language used to express religious values are really found in the Message movie. There are twelve kinds of figurative language used to express religious values in The Message movie. There are some types of figurative language used to express religious values are really found in the movie, such as; Irony, Simile, Personification, Paradox, Hyperbole, Oxymoron, Metaphor, Repetitive, Metonymy, Antithesis, Onomatopoeia, Symbol. (2) There are several religious values appeared with different use of figurative language in The Message movie. People may use different dialects of a language in different contexts, the researcher sum up the values appeared in the studied movie which are; Allah is the Creator of Universe, The obligatory of Learning, Islam is the perfect religion. We should give our respect to our parents and the virtue of dhikr. (3) It is possible for using The Message movie as a teaching material in English for Islamic Studies, because it really contain religious values of Islam which is being material in English for Islamic Studies. And as a sociolinguistics additional source in which it shows the different use of the language that can deliver the same meaning or in other words the same concept.



Sara Mostafa Shokshok. 2018. "*Analisis Sociolinguistik Nilai Agama dalam Bahasa Kiasan yang Digunakan dalam Film The Message*". Tesis. Jurusan Bahasa Inggris Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Dosen Pembimbing: Dr. Rohmani Nur Indah, M.Pd.

Kata kunci: Nilai agama, The Message, bahasa kiasan.

.....

Salah satu bahasa yang memiliki keindahan pada penggunaannya dan memiliki keunikan saat memproduksi, ialah bahasa yang digunakan dalam Alquran dan beberapa karya terkait, seperti film atau program TV yang sepenuhnya religius dan menggambarkan sesuatu yang berhubungan dengan Allah atau salah satu nabi. Sehingga, penggunaan bahasa kiasan dalam penulisan karya sastra harus menyentuh perasaan, emosi berdasarkan kesannya yang dilihat, dan tindakan yang telah dilakukan. Penggunaan bahasa kiasan dalam film *The Message* sangat menarik untuk diteliti, dan tentu saja penulis tidak bermaksud untuk menurunkan atau meningkatkan konten film tersebut, penulis hanya ingin mendeskripsikan dan meneliti jenis-jenis bahasa kiasan dalam aspek agama yang digunakan dalam film tersebut.

Film *The Message* menunjukkan makna Islam yang sebenarnya, akarnya, dan keyakinan dasarnya. Film tersebut adalah tentang bagaimana agama Islam dari awal hingga pembentukannya. Film tersebut bukan tentang kejahatan, tetapi tentang pertahanan dan berakhir dengan damai, perjuangan berjalan ke kota Mekah setelah bertahun-tahun menderita. Film ini menjelaskan bagaimana Nabi Muhammad memulai dakwahnya dengan beberapa sahabat dan akhirnya mendapatkan ribuan dan jutaan pengikut hingga kini. Film ini berbicara tentang penyebaran pesan Tuhan dan kisah orang-orang yang harus menyerahkan hidup mereka demi Tuhan.

Metode yang digunakan dalam penelitian ini adalah penelitian deskriptif kualitatif. Topik ini dibahas melalui film *The Message*. Sumber data adalah skenario naskah film. Data dikumpulkan melalui menonton film beberapa kali, membaca naskah, mencatat, observasi partisipatif dan studi dokumentasi. Semua data kemudian dianalisis menggunakan analisis deskriptif yang menerapkan klasifikasi, pemaparan dan evaluasi.

Studi ini menunjukkan bahwa: (1) bahasa kiasan yang digunakan untuk mengekspresikan nilai-nilai agama benar-benar ditemukan dalam film *Pesan*. Ada dua belas jenis bahasa kiasan yang digunakan untuk mengekspresikan nilai-nilai agama dalam film *The Message*, seperti; ironi, simile, personifikasi, paradox, hiperbola, oxymoron, metafora, repetitif, metonimi, antitesis, onomatopoeia, simbol. (2) Ada beberapa nilai agama muncul dengan penggunaan bahasa kiasan yang berbeda dalam film *The Message*. Orang dapat menggunakan dialek bahasa yang berbeda dalam konteks yang berbeda, penulis menemukan nilai-nilai yang muncul dalam film yang diteliti yaitu; Allah adalah pencipta alam semesta, wajib belajar, Islam adalah agama yang sempurna. Kita harus memberi hormat kepada orang tua kita dan keutamaan dzikir. (3) Film *The Message* layak digunakan sebagai bahan ajar dalam bahasa Inggris untuk Studi Islam, karena film tersebut mengandung banyak nilai-nilai agama Islam. Dan sebagai sumber tambahan sociolinguistik di mana ia menunjukkan penggunaan bahasa yang berbeda yang dapat memberikan makna yang sama atau dengan kata lain konsep yang sama.

## ملخص

سارة مصطفى شكشك. 2018. " التحليل الاجتماعي للغوي للقيم الدينية في اللغة التصويرية المستخدمة في فيلم الرسالة ". أطروحة. قسم اللغة الانجليزية كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الحكومية الإسلامية في مالانج. المشرف: الدكتور رحمان نور انداه، م. الكلمات الافتتاحية: القيمة الدينية، الرسالة، اللغة التصويرية.

إحدى اللغات التي لها معجزة على استخدامها ولها جمال فريد في إنتاجها، وهي اللغة المستخدمة في القرآن وبعض الأعمال ذات الصلة مثل الأفلام أو البرامج التلفزيونية التي هي دينية تمامًا وتصف شيئًا ذا صلة بالله ( الله ) أو واحد من الأنبياء، وبالتالي يستخدم لغة مجازية في الكتابة الأدبية، يجب أن تلمس المشاعر والعواطف بناء على صورة الأشياء التي رأيناها، والأفعال التي مرت بها. إن استخدام اللغة التصويرية في فيلم الرسالة مهم للغاية ليتم بحثه وبالطبع لا يقصد به الباحث أن يقرر أو يزيد محتوى هذا الفيلم المحترم، فإن الباحث يريد فقط وصف والتحقيق في أنواع اللغة التصويرية في اللغة الدينية الجانب المستخدم في الفيلم.

هذا هو بحث وصفي نوعي. تم مناقشة الموضوع من خلال فيلم الرسالة. مصدر البيانات هو سيناريو السيناريو للفيلم. يتم جمع البيانات من خلال مشاهدة الفيلم عدة مرات، وقراءة السيناريو وتدوين الملاحظات، والملاحظة التشاركية ودراسة الوثائق. بعد ذلك، يتم تحليل جميع البيانات باستخدام التحليل الوصفي المصنف، والشرح والتقييم.

تُظهر الدراسة أن: (1) اللغة المجازية المستخدمة للتعبير عن القيم الدينية موجودة فعلاً في فيلم الرسالة. هناك اثني عشر نوعاً من اللغات التصويرية المستخدمة للتعبير عن القيم الدينية في فيلم الرسالة. توجد بعض أنواع اللغة التصويرية المستخدمة للتعبير عن القيم الدينية في الفيلم، مثل: المفارقة، التشبيه، التجسيد، المفارقة، الغلو، التنافر، المراد، التكرار، الكناية، النغمة، الرمز. (2) هناك عدة قيم دينية في فيلم الرسالة. هم أنهم؛ الله هو خالق الكون، والإسلام هو الدين الكامل والإيمان والمحبة التي يقترحها دين الإسلام، وحسن الخلق. (3) من الممكن استخدام فيلم الرسالة باعتباره مادة تعليمية في اللغة الإنجليزية للدراسات الإسلامية لأنها تتضمن في الحقيقة قيمًا دينية للإسلام والتي تعتبر مادة في اللغة الإنجليزية للدراسات الإسلامية، وهي مصدر إضافي للغة التصويرية لكل من الطلاب والطلاب معلمون.

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## Chapter I

### INTRODUCTION

This chapter discusses about research background that presents the reason why the researcher conducts the study. On the reason, the researcher formulates the statement of research problem, objectives of the research, significances of the research, and scope and limitation of the researcher. The researcher also gives the definition of key terms that the readers are expected to understand the research and this chapter is closed by organization of the research.

#### 1.1 Background of the study

For Muslims, Islam rules our life from the very little tiny thing up to the most conflict situation we face. The message from our prophet Muhammad has bring us the knowledge and the light, in which we as human being will not have it unless he brought it from Allah. One of the values that our probet has come up with, is the figurative language used in Quran, the religious situations, and the Hadith. The researcher has already hinted at her focus on *The Message* movie as a religious film and the link between film reception and religion. While a singular definition of religion cannot be given (Durkheim, 20011912), I consider religion in the tradition of Clifford Geertz (1973) as a complex arrangement of myths, values and rituals (Dwyer 2006: 3-4), religion is considered to be a set of beliefs concerning the cause, nature, and purpose of the universe, religion contains a moral code that aids in the governing of human affairs.

Providing a more or less distinguished frame for morality and ethics, religions are powerful, dynamic socio-cultural systems working at both micro (the



socialization dimension) and macro (political dimension) levels of society. Here the researcher particularly interested in the interplay between religion and language used in media in a field of sociolinguistics' approach. Media's role in this dynamic relation is a fascinating one, as from a historical perspective, new technological developments in media technologies continuously cause new forms of religiosity, as Mandaville (2001: 176-177) and Fox (in press) argue. The field of media and religion is elaborate, including specialized journals, research centers and in-depth studies ranging from representation analyses and iconography to theological and philosophical reflections. Among recent studies, the researcher particularly mention Hjarvard's (2008) framework of media as a primary source of religious ideas. He argues that (popular) media, taking over the role of institutions, provide moral and spiritual guidance and senses of community. In this research the researcher will do "Sociolinguistics Analysis of Religious Value in Figurative language Used in The Message Movie".

The media plays a very important role in nowadays life. It is a tool in which it can built and can destroy any human being, it consider a bottom-up apparatus that uses models and metaphors grounded in empirical observations of media in everyday life.' As a field of investigation, media reception studies have been observed as lacking coherency and thriving on anecdotalism (Barker 2006; Michelle 2007: 181). Movies are one of the media's branch, they serve people sometimes with a good influence manner such as their language and culture and some time's not. Language cannot be separated from us, because it is so important in every aspect of human life, such as movies. The researcher decides to have a movie as her data source because of the big number of the audience of those



people who prefer movies rather than anything else. Specifically because this kind of a movie is last for long, even though it has been published since many years ago but there are still people who watch it nowadays and they get influence by that.

One of the language that has a miracle on its use, and has a uniqueness beauty while producing it, is the language used in al Quran and some related works. Such as movies or a TV show which are fully religious and describing something related to GOD (Allah) or one of the prophets. Figurative language uses in literary writing, should touch feelings, emotions based on image of things seen, and actions experienced. The usage of figurative language in *The Message* movie is very interesting to be researched, and of course the researcher does not mean to decrease or increase the content of this respectful movie. The researcher want to describe and investigate the kinds of figurative language in a religious aspect used at the movie.

*The Message* is a great film representing the glorious Islamic history. Although it's a 1976-film, it signifies the time of dearest prophet Muhammad. The film reveals the first years of early Islamic history. In the 7th century, Muhammad became the prophet and started inviting people towards Islam, to worship only one Allah. The followers of Muhammad are offended by the rulers of Mecca. They had to leave Mecca for Madina and return to Mecca again with triumphant victory. This long history has been described in the film with great skill. Some important historical events like Battle of Badr and Battle of Uhud are depicted in the movie. The story is told from the point of view of Hamza, Abu Sofiyan and Hind bint Utbah. Clearly, this movie is about the life and times of the prophet of

Islam, Muhammad. Released in both Arabic and English, *The Message* serves as an introduction to early Islamic history. It was produced By: Tarik Film Distributors, Filmco International Productions. Run Time: 179 minutes, Category: Feature, Genre/Type: Epic, and the Key Cast: Anthony Quinn, Irene Papas, Michael Ansara, Johnny Sekka, Michael Forest, Damien Thomas, Garick Hagon, Ronald Chenery. The film was nominated for an Oscar in 1977 for Best Music, Original Score for the music by Maurice Jarre. Director Akkad faced resistance from Hollywood to make a film about the origins of Islam and had to go outside the United States to raise the production money for the film. Lack of financing nearly shut down the film as the initial backers pulled out, financing was finally provided by Libyan leader Muammar al-Gaddafi. The film was shot in Libya and Morocco, it was taking four and a half months to build the cities of Mecca and Medina as they looked in Muhammad's time(Ayish, 2008: 59).

In accordance with Muslim beliefs regarding depictions of Muhammad, he was not depicted on-screen nor was his voice heard. This rule extended to his wives, his daughters, his sons-in-law, and his caliphs (Abu Bakr As-Siddique, Ali Ibn Abi Tālib, Umar Ibn Khattab, Uthman Ibn Affan). This left Muhammad's uncle Hamza (Anthony Quinn) and his adopted son Zayd (Damien Thomas) as the speaker of the prophet and they cannot mention different things because of its higher degree directly so they use figure of speech to make words more beautiful so that it suits the situation where they are with the prophet Muhammad Ayish, 2008:56) .

The term figurative language may be unfamiliar with some readers, here are some explanation that can make it simply understood before we go in deep,

since language is a process of communication, sometimes message is stated directly or explicitly but sometimes it is stated in figurative language. Frost 2009 in (Partini 2010: 1) said that “figurative language uses” figures of speech” a way of saying something other than the literal meaning of the words”. Figurative language is language that speaks to our emotions and the imagination. Figurative language is also the language that has more than one meaning.

Literal and figurative language is a distinction in traditional systems for analyzing language. Literal language refers to words that do not deviate from their defined meaning. Figurative language refers to words, and groups of words, that exaggerate or alter the usual meanings of the component words. It has purpose to make the language or the sentence more interesting, more live and the information clearer when received the addressee. In addition, it has a target to compare or to analogize something with other in order the illustration clearer, more interesting, and more live. According to Pradopo (1987:62), any language that goes beyond the literal meanings of word in order to furnish new effects or fresh insights into an idea or a subject. It has a lot of form, there are, simile, metaphor, metonymy, apostrophe, synecdoche, understatement, overstatement (hyperbole), symbol, allegory, irony, paradox, and personification.

Figures of speech have been integrated in religious works from various perspectives by different scholars. Some scholars have studied the use of figurative language in Hadiths in relation to translation. For instance, how functional equivalence can be achieved when translating a figure of speech from one language to another. For example, (Al- Fadda, 2010) studied The Translation of Rhetorical Questions in Hadith from Arabic into English using a functionalist

perspective. He focused on the possibility of achieving functional equivalence when translating rhetorical questions in Hadith from Arabic to English.

Because of the worthy of this film, and how it represents the Islamic value in a way that makes the audience feel very interested in, even though if they were not Muslims, Islam is keen to instill noble values in the Muslim man. It can be said that Islamic values are a set of characteristics and characteristics of ethics that are the Islamic personality. The values in Islam include all that is recommended by the Holy Quran and Sunnah, such as honesty, Tongue and other things recommended by Islam. Values are the customs and traditions used by a particular people. Every people and community has its own customs and traditions. Values can be defined as the set of qualities and characteristics that must exist in society and society such as strength, patience, tolerance, jealousy and other values.

The values of Islamic sharia, which were prominent in *The Message* movie, revolve around good morals, were only a set of basic principles that define what we as Muslims will be. Moral values are essential. They are the basis of reform in society. They are the basic building blocks of adherence. Laws and regulations without paying attention to the mistakes of others and trying to imitate them. These values are a number of images and models, which are summarized as, patience and trust, piety (altaqwah), self-control, personal characterization, and humility.

The researcher finds that *The Message* movie is an interesting movie to be analyzed based on its worthy, there are several aspects that make this movie interesting for the researcher to take this movie as her data source and the star of her topic. First, there are many books of the life history of Prophet Muhammad



but infrequently it is found in the movie. No doubt, films are the greatest media to represent history now-a-days. Film reaches to the 'digital' generations who are less interested in books and make them aware of the glorious histories of the countries along with the notorious histories of the enemies. In addition, films can do this so effectively that the viewers do not endeavor finding the facts whether they are true rather believing the history. Furthermore, it is an experience of a lifetime. It shows the true meaning of Islam, its roots, and its basic beliefs. This film is about how Islam that begins from the beginning until its establishment, the film is not about offence but about defense and ends with peaceful armed less walk into the city of Mecca after many years of suffering. This film explains how the Prophet Mohammad starts his message with a few men and eventually gaining thousands and today millions. The film talks about the establishment the spread of Gods message and the story of the men who have to give away their lives for the sake of God.

## 1.2 Research Problems

This study may lead to better understanding about figurative language and its kind used in *The Message* movie, based on the explanation before about figurative language on the movie , the research attempts to answer these three questions:

1. What kinds of figurative language are found in The Message movie?
2. What are the meanings presented in the figurative language produced by the characters of this movie?
3. How do the religious aspects appear in the figurative language produced by the characters of this movie?

### 1.3 Objective of the Research

1. To investigate the kinds of figurative language found in *The Message* movie.
2. To investigate the meaning presented in the figurative language produced by the character in the movie.
3. To describe the religious aspects appear in the figurative language produced by the characters of this movie.

### 1.4 Significant of the research

The findings of this study are expected to enlarge theoretical perspective of figurative language and give contribution to the development of the study. This research can be an important source of figurative language especially for those researches which conduct on movie script.

This study is expected to provide empirical data of the ways figurative language accrues in movies *The Message* movie, it is expected to be useful not only for the students of English department who study English but also for those who want to recognize and concern with the miracle of figurative language and it's add to the language appears in the movie and how the character's even though they are not all Muslims but they still can deliver this religious' master piece correctly. Also it may become a reference for the future researchers who are interested in doing further research in this area.



### 1.5 Scope and limitation

The researcher focuses on analyzing the kinds of figurative language used in the movie such as simile, metaphor, hyperbola and other. Besides, the researcher focusing on analyzing the meaning of each figurative language which is related to the religious values that the researcher found in *The Message* movie. For limitation, the researcher limits to investigate the words, sentences and utterances produced by the main characters not all of the utterance used in the movie's title *The Message*.

### 1.6 Definition of the key terms

To avoid misunderstanding and misinterpretation the researcher provide the key terms with their definition as the following:

*Religious value:* Is the believe in only one God “There is no God but God, and Muhammad is his Prophet”. Moreover, values of religion (belief in and worship of God). This research focuses on the religious values of Islam.

*Figurative language:* Figurative language is a word or phrase that departs from everyday literal language for the sake comparison, emphasis, clarity, or freshness. It is often called “figure of speech”, it is a word or phrase used in non-literal sense for rhetorical or vivid effect.

*The Message:* This is the title of the movie which represent the Message that has brought by prophet Muhammad from Allah for human being, this film is about the history of Islam and its beginning and what conflict that has go through the prophet and his friends, since he cannot stay in Mecca any more so they left to Madina to continue spreading the message, moreover this movie has represent the most significant events and battles that has been during that time.

## Chapter II

### REVIEW ON RELATED LITERATURE

In this chapter, the researcher goes through with the some theories provided in this chapter to support the subject of this research used for doing analysis. The researcher has done some literature review in many sources such as books, journal and internet websites. This chapter attaches some definitions, descriptions, and elaborations as foundation of the study to make it as clear to the reader as possible.

#### 2.1 Sociolinguistics

The existence of language cannot be separated from the society. This phenomenon is studied in Sociolinguistics. According to Yule (2010:254), sociolinguistics is a part of sociolinguistics study which focuses on language which is dealing with social and cultural phenomenon in one society. It usually explores the field of language, society, and things which are related to social sciences, especially psychology, anthropology, and sociology. The idea proposed by Yule is also in line with Trudgill. He states that the study of sociolinguistics is related to cultural phenomenon so that it can affect the way people speak or talk since it is determined by the social context (Trudgill, 2000: 32).

In accordance with those two linguists, Holmes (2013: 01) also says that people who study linguistics will probably concern on describing people's different ways of speaking in different social contexts. Moreover, Holmes argues that sociolinguists also try to investigate the use of language to convey messages. As language functions to convey messages, there must be social interactions

between the members of community. Those social interactions can indicate the relationship of the people who are involved. Thus, sociolinguistics is essential in explaining the interaction between the members of the society.

Being more detail, Chaika (1982: 2) states that sociolinguistics is a study in which people use language in social interactions. Moreover, she also proposes the idea that language can maintain every social institution in human life. People use language for different purposes; it can be used to “carry on” love, to “carry out” hate and reveal their identity, characters, and background without realizing that they are actually doing so. In other words, since communication uses language as its main means, of course it will involve the distinctive personality, attitudes, and beliefs, and emotions of the speakers in the society. Therefore, in sociolinguistics, there are two important objects to be identified. They are the language used and the society that uses the language.

As cited in Wardaugh (2006: 221), one of the most popular hypotheses that is proposed by Edward Sapir and Benjamin Lee and known as Sapir-Whorf hypothesis says that the structure of language can affect the society by influence or even control them. In other words, Sapir-Whorf hypothesis is concerned with the possibility in which human’s view is influenced by the language. According to them, there are three effects of society on language and the way in which the environment is reflected in language.

First, the physical environment in which a society lives is being reflected in its language. For example, in English there is only one word for any kind of snow. However, Eskimo has several names for the word “snow” since their environment is mostly surrounded by the existence of snow. Another example that

can be presented is people who live in Indonesia who mostly eat rice as the main food. They have several names for the word “rice” like padi, beras, gabah, and nasi. Second, the social environment can also be reflected in the language and often it has an effect on the structure of the vocabulary. An example of this effect is the characteristic vocabulary of a coast tribe, such as the Nootka Indians, with their precise terms for many species of marine animals, vertebrate and invertebrate.

Then, the last effect in which the environment is reflected in language is the values of a society. Different societies and religious may value certain things and do them in a certain way.

## **2.2 Figurative language**

Figurative language is language which uses figures of speech. A figure of speech is a way of saying something other than the literal meaning of the word. Figure of speech maybe said to occur whenever a speaker or writer, for the sake of freshness or emphasis, departs from the usual denotations of words (Kennedy, 1979:187).

Reaske (1966:33) said “figurative language as language, which employs various figures of speech on kind of language, which departs from the language employed in the traditional, literal ways of describing person or objects”. Figurative language can also use to express of feeling like express theme, ideas, and feeling of the author. Usually it is used in the situation and the condition of the fact. The author write the literary work using language as the instrument. Language can influence the reader and make the positive effect.

According to Risdianto (2011:33) figurative language is wording that makes explicit comparisons between unlike things using figures of speech such as metaphors and similes. Figures of speech convey shades of meaning that can't be expressed exactly any other way, they convey a great deal in a shorter time than would otherwise be possible, and they are immediate because they embody the meaning in imagery instead of expressing it abstractly (Potter, 1967:56-57). Figure of speech is a word or words used in an imaginative rather than in a literal sense in the same manner (Hedges, 1984:253).

Potter (1967:53) states the general term that we will use for the figures of speech that make up figurative language is metaphor, much as the term imagery, which narrowly refers to visual phenomena, is nevertheless used to cover other sense impressions as well. The basic process of metaphor is the comparison of the things that are largely dissimilar, but have at least some one characteristic in common. Figurative language is one of style of language or figure of speech a way of saying something other than the literal meaning of the word.

Figurative language are very common in poetry, but is also used in prose, visual work, and nonfiction writing as well. This is very useful for the authors because it can make their language more beautiful to listen and interesting to be watched.

This section provides several types of figurative language, the meaning and uses it on the movie. Otherwise, the literary elements and imaginary also be discussed. Figurative language classified in different categories based in their job in the sentence, here the scholars divide each with the best category:



### 2.2.1 Comparative figurative language

#### a. *Simile*

The figurative language which is used as a means of comparing things that is essentially unlike. In simile, the comparison is expressed by the use of some word or phrase such as like, as, than, similar to, resembles, or seems.

(Kennedy1979:490) affirms that simile is comparison of two things, indicated by some connective, usually like, as, than or verb such as resembles. Generally, simile is defined as a type of figurative language that used to explain the resemblance of two objects (in shape, color, characteristic etc.

*For example*, as have been proposed elsewhere, the metaphor “Smith is a lion” draws a strange link between “Smith” and “lion”. Whereas the simile “Smith is like a lion” merely approximates the characteristics of “Smith” to those of “lion” (Kennedy1979: 490).

#### b. *Metaphor*

Metaphor, like similes, the figurative language which is used as a means of comparing things that is essentially unlike. In metaphor, the comparison is implied- that is, the figurative term is substituted for or identified with the literal term.

Also additional explanations from other sources, metaphor is one among the set of figurative tools commonly used by literary writers, in particular, and it serves as a literary device capable of linking the author’s imaginative world of experience to that of everyday life.

According to Kennedy (1979:490)affirms that metaphor is a statement that one thing is something else, which in a literal sense, it is not. It doesn’t use



connective words such as like or as. Metaphor only makes sense when the similarities between the two things become apparent or someone understands the connection.

Based on the above statement, we can say that a metaphor employs a given linguistic unit in an inventive way on a given concept which does not naturally fit, so that the concept under focus acquires the characteristics of the linguistic unit used. A metaphor is a symbolic tool that describes something by way of something else. For instance, the utterance “Smith is a lion” is a metaphor which indicates that the person “Smith” is as powerful as the animal “lion”. It reflects the features of the word “lion” on “Smith”. Yet, the utterance does not explicitly state similarity rather it says that “Smith” is identical to “lion”. Individuals do not naturally resemble animals but by means of metaphor, such sameness becomes possible.

In line with Young (2008 in Stevanus, 2013: 24) proposes that a metaphor is a literary device that describes a given entity via relating it to another entity which does not actually go with. In addition, in literary works such as novels and stories, metaphors work by stealing familiar experiences and joining them to unfamiliar ones. Namely, a metaphor connects two naturally distinct things and functions, as a prime role within literature, by linking common matters to uncommon ones.

Moreover, Elbow (1998 in Stevanus, 2013: 24) considers every metaphor a “forcefit”, by which he referred to the very nature of metaphors that is putting together things that do not literally go together. Yet, a good metaphor in literary writing works as an elegant expression which enhances sense and effect. To explain

further, metaphors gather extremely dissimilar items, the fact that gracefully improves the meaning and strength of artistic pieces.

As far as literary translation is concerned, metaphors are associated with indirectness which largely contributes to the difficulty of translation. Any literary translator has to suffer twice when rendering metaphors from source to target language. First, he has to look for their intended meaning within the original text. Second, he has to find out corresponding metaphors' meaning and effect in the target text AlHasnawi, (2007 in Stevanus, 2013: 23). The immediate concern in here has to do with the fuzzy nature of metaphors which dictates the complexity of translating them. Literary translators are thus required to grasp the metaphor's original meaning and appropriately place it in the target.

#### c. Personification

Personification is figure of speech in imaginative something, which doesn't have soul, as though they have human characteristic (Potter, 1967:54). This meant that it consists in giving attributes of a human being to an animal, an object, or a concept. It is really a subtype of metaphor, an implied comparison in which the figurative term of the comparison is always human being.

It is a figure of speech in which a thing, an animal, or an abstract term (truth or nature) is made human (Kennedy, 1979:495).

To make it more clearly, it is addressing someone who is absent or dead as if he or she were present and/or alive or addressing something that is non-human as if it were alive and could reply to what is being said. It gives human characteristics to inanimate objects.

### 2.2.2 Conductive figurative language

#### a) *Hyperbole*

Hyperbole or overstatement is figurative language that contain exaggeration element about something (Potter, 1967: 135). He also reveals that understatement or hyperbole is an exaggeration of fact, used for serious or comic effect. It is meant that something is made greater than the fact.

(Dennis,1996:65) stated that hyperbole is a figure of speech that has statement containing exaggeration. Sometimes this kind of figurative language use for comic purpose, but more often it is used seriously, it can produce very dramatic effect.

*Example: I was surprised till half died hear his saying. (Dennis,1996: 65).*

Writer explains his surprised till make him die, meanwhile in the fact it is contrast. He still alive and doesn't die.

#### b) *Paradox*

A paradox is an apparent contradiction that is nevertheless somehow true. It may be either a situation or statement. As a figure of speech paradox is a statement. When we understand all the conditions and circumstances involved in a paradox, we find that what at first seemed impossible is actually entirely plausible and not strange at all. In a paradoxical statement the contradiction usually stems from one of the words being used figuratively or whit more than one denotation, (Perrine,1956: 93).

It is paradoxical that one can emphasize a truth either by overstating it or by understating it. Understatement, or saying less than one means, may exist in what one says or merely in how one says it. You may use either to say what is

literally true but with a good deal more or less force than is warranted. Also, as pointed out by Brown and Levinson (1987), understatement can serve conventions of politeness. It is more polite to indicate a failure than to speak its name straightforwardly. When understatement serves to camouflage an unpleasant fact, for example, we may say that is meaning is simply "more" (worse) than what is literally expressed. However, understatement often signifies an attitude rather than merely hinting at a camouflaged idea. As is the case of irony, the function of understatement often lies in the tension between the viewpoint literally expressed and what the receiver takes to be the sender's view.

The key difference between understatement and irony is the form of the conflict. Irony uses contrast or opposition. Understatement uses reduction. Because the literal statement diminishes the important or the magnitude of the subject matter, it can, at times, be taken as an example of a judgment and call for sympathy and compassion.

### c) Irony

Perrine (1956: 93) defined irony as saying the opposite of what one means, is often confused with sarcasm and with satire.

According to Kennedy (1983), irony is kind of figurative language involving a relationship between the realities describes and the term used to describe it.

*For example: He's clever, that's why he got 5 in English.*

Clever man normally gets more than 7, if he gets under 6 so it's opposite from the clever category.

#### d) *Litotes*

Litotes is figurative language that contains statement which made smaller from original (Potter, 1967: 135). Litotes as a figure of speech consisting of an understatement in which an affirmative is expressed by negating its opposite (, 2011). It is meant that people usually use it to make it simple. So that they are not arrogant because they guess something invaluable although exactly is so valuable.

### 2.2.3 Correlative figurative language

#### a. *Symbol*

A symbol may be simply defined as something that means more than what it is. Imagine, metaphor, and symbol shade into each other and are sometimes difficult to distinguish. In general, however, and image means only what it is; the figurative term in a metaphor means something other than what it is; and a symbol mean what it is and something more too.

According to Kennedy (1983), symbol is sign of some kind (a word or thing) that suggest something outside and beyond itself. Whereas the simile says A is like B, the symbol would speak only about B, the symbol may be a concrete thing an object, a person, or an Action, which is described for its own sake and suggestion of meaning.

#### b. *Metonymy (and Synecdoche)*

Metonymy is a form of figurative language that involves the substitution of one word to another (Kennedy: 1983). It is a device of letting one word stand for another closely related word. Synecdoche *the use of the part for the whole* and metonymy *the use of something closely related for the thing actually meant* are



alike in that both substitute some significant detail of aspect of an experience for the experience itself.

(Paul 2004 in Arifah, 2016:30) stated, metonymy is based on transfer within a single conceptual domain. Moreover, Dennis (1996: 65) stated that metonymy is a name or descriptive term which is transferred to some objects different form, but analogous to, that it is properly applicable.

#### *c. Allegory*

(Paul 2004 in Arifah, 2016: 30) stated that allegory is a narrative of description that has a second meaning beneath the surface. Although the surface story or description may have its own interest, the author's major interest is in the ulterior meaning.

#### *d. Ellipsis*

Ellipsis is figurative language that eliminates word or part of sentence (Potter, 1967:146).

### **2.2.4 Repetitive or enforcement figurative language**

According to Keraf (1994:140) here are a list:

#### *e. Pleonasm*

Pleonasm is figurative language that uses words improperly to emphasize meaning of word (Keraf, 1994: 145)

*Example: he falls down of the ground.*

Verb falls in the sentence means something or a person who rare to the bottom (ground) and down also has the same meaning with falls that rare to the bottom. So, both of these words fall and down are force one another.



*f. Climax*

Climax is figurative language that states something from small to great (Keraf, 1994:145).

Example: children's, teenagers, and old people have the same right in laws.

Subject in the sentence are consecutively based of age. It begins from young to old.

*g. Anti\_climax*

Anti\_climax is opponent of climax figurative language (Keraf, 1994:145).

Example: Head master, teachers, and students have attended in the ceremony field.

Subject in the sentence are consecutively based of job level. It begins from senior to the junior level in job.

*h. Rhetoric*

Rhetoric is figurative language in question that the answer has known by the questioner

Example: Who don't want to be happy? (Keraf, 1994: 146).

The question in the sentence is not needed answer from everybody. Because everybody knows that the answer is yes and all people want to be happy.

*i. Repetition*

Repetition is figurative language that uses repetition word to emphasize meaning (Keraf, 1994: 146).

Example: *good bye my girls, good bye my sweet heart, good bye my angel.*

The sentence uses repetition words good bye and just changes the word after good bye.

### **2.3 The usage of figurative language**

According to Perrine (1956: 58), figurative language often provides a more effective means of saying what we mean than does direct statement and it has some reason. First, figurative language affords us imaginative pleasure, imagination, in one sense, might be described as that faculty or ability of the mind that proceeds by sudden leaps from one point to one another. Figures of speech are therefore satisfying in themselves, providing us a source of pleasure in the exercise of the imagination.

Second, it is a way of bringing additional imagery into the work, of making the abstract concrete, of making the piece work more sensuous. Figurative language is a way of multiplying the sense appeal of poetry. Third, figures of speech are a way of adding emotional intensity to otherwise merely informative statements and of conveying attitudes along with information. Fourth, figurative of speech are a means of concentration, a way of saying much in brief compass. Like words, they may be multidimensional.

Obviously one of the necessary abilities for understanding literature is the ability to interpret figurative language.

## 2.4 Figurative Language Translation:

In accordance with the aforementioned style descriptions, figurative language comprises one of the most major qualities typical to style. Figurative language is, as Moindjie ( in Stevanus, 2013: 20) proposes, an essential feature of style.

As an attempt to point out the disparity between literal and figurative language, literal language is simple, clear and straightforward. Intentions are openly expressed via literal language; it employs words in their true meaning. Whereas figurative language involves that a word has been extended to take a larger or even dissimilar sense from the one which it usually suggests. More explicitly, unlike literal language, figurative language uses new extra words“ meanings that are noticeably different from ordinary.

Besides, figurative language plays an important role in literary works and their perception among the readership. It draws the author’s experience and clarifies his intent in a fairly pleasant and artistic way. Chesla (2004 in Stevanus, 2013: 22) suggests that figurative language is so effective since it helps readers visualize what the author is telling in an imaginative fashion. In other words, whenever one meets a figurative tool while reading a literary piece, he is more likely to imagine the concept being described and then fully understands the author’s intended meaning.

## 2.5 The kinds of figurative language

The figure of speech is emphasized by Keraf (2001: 113) as a way to express of ideas by using distinctive language that showing of soul and personality’s author, Keraf as the writer classifies the types of figurative language based on two

categories namely; non-linguistic terms and in terms of language. In terms of non-linguistic category is divided into seven principal, namely: based on author, time, medium, subject, place, audience, and purpose. While in terms of language, distinguished on four category, namely:

1. The figurative language based on the choice of words.
2. The figurative language based on the tone that is contained in the discourse.
3. The figurative language based on the structure of the sentence.
4. The figurative language based on directly or not directly of the meaning.

## 2.6 Religious value

There are two values of Islamic values , which has been referred to many scenes in the film letter, and among these values, the value of patience and restraint, The highest levels of sincere faith emanating from the heart and following the guidance is the value of humility and character, and perhaps we stand here to talk about these two values. (Deleuze,1982: 209)

### A. The value of patience and restraint:

The director of the film may show the value of patience and restraint in many scenes through the words that I have chosen through the biography of the Prophet and the purity of the meaning of the meaning of the language, whether Arabic or English. This was very noticeable when Bilal, May Allah be pleased with him, was tortured. He also repeated the scene when Yassir and Mrs. Sumaya killed the parents of Ammar, may Allah be pleased with them all, before his eyes, how to be patient and control himself despite the humiliation suffered by the infidels of Quraish.

It should be noted that in Islamic heritage the prophetic effect that determines the originality of self-restraint and shows how it is a sign of strength. The Prophet (peace and blessings of Allaah be upon him) said: "It is not very fast, but it is the one who is strong when he is angry." Narrated by al-Bukhaari. Power is manifested in the ability to restrain. If we can really characterize this ability, some events may triumph over us and make us subject to some satanic feelings that dominate our consciousness and sometimes lead to the abyss.

There are also some sensations that have external manifestations or some of the socially repressed behaviors that may arise in this context, such as anger, violence, self-control and control. This results in the absorption of social controls and behaviors to be adopted in our social environment. In order to rise in our daily lives and in our environment, it is clear that we must know how to limit some reactions such as impulse (Deleuze, 1982: 209).

#### **B. Humility and dignity of the personality.**

Is the high value was present and strongly in the scene when Abasinia when master Ja'far may Allah be pleased with him humility and character in the conversation with the Najashi and how he had a great role in persuading the Negus to protect them, and help them, and stability in the country of Abyssinia, this value can be seen in another scene, which was when the Muslims on the outskirts of Mecca to enter it, when Abu Sufyan came before handing over, in order to negotiate with the Holy Prophet, was our master Khalid Ibn al-Walid wants to kill him said to him, our master Bilal may Allah be pleased with him, His words indicated the greatness of Islam, I took a great home in the heart of Abu Sufyan, and announced his Islam at the time (Shavit, Uriya, 2009: 29).



Humility is an awesome character that the man can acquire, provoke in the soul admiration and appreciation. It is one of the most outstanding qualities of faithful believers..It is the names of workers gracious..And the ethics of prophets and messengers. Humbleness is meant to show humiliation to those who are meant to be magnified. Al-Fadil was asked about humility. He said: "He is subject to the truth and he is the one who criticizes him. Some said: Humility is the refraction and humiliation, and the opposite of arrogance and arrogance. Humility is the breaking of the heart of God Almighty, humiliation and compassion of slaves, does not see the humble to him on the one hand, and does not see him at any one really, but feel the virtue of the people before demanding their rights (Shavit, Uriya, 2009:13).

It should be noted that modesty is a reason for the spread of justice and the spirit of familiarity in society, the humble broken heart of God, undoing the wing of humiliation and mercy of his slaves, does not see him when one really. Rather see the credit to the people, and this is only the gift of God to those who love him and honor it.

## **2.7 The Message Movie**

*The Message* is a 1976 film directed by Moustafa Akkad, chronicling the life and times of the prophet of Islam, Muhammad. Released in both Arabic and English, *The Message* serves as an introduction to early Islamic history. It was produced By: Tarik Film Distributors, Filmco International Productions. Run Time: 179 minutes, Category: Feature, Genre/Type: Epic, and the Key Cast: Anthony Quinn, Irene Papas, Michael Ansara, Johnny Sekka, Michael Forest,

Damien Thomas, Garick Hagon, Ronald Chenery. The film was nominated for an Oscar in 1977 for Best Music, Original Score for the music by Maurice Jarre.

Director Akkad faced resistance from Hollywood to make a film about the origins of Islam and had to go outside the United States to raise the production money for the film. Lack of financing nearly shut down the film; the initial backers pulled out, financing was finally provided by Libyan president Muammar al-Gaddafi. The film was shot in Libya and Morocco, it was taking four and a half months to build the cities of Mecca and Madina they looked in Muhammad's time.

The film follows Muhammad's first years as a prophet starting with Islam's beginnings in Mecca in which the Muslims are persecuted, the exodus to Medina, and ending with the Muslims' triumphant return to Mecca. A number of crucial events, such as the Battle of Badr and Battle of Uhud are depicted, and the majority of the story is told from the point-of view of peripheral individuals such as Hamza ibn 'Abd al-Muttalib (Muhammad's uncle), Abu Sufyan (the leader of Mecca) and his wife Hind bint Utbah (enemies of Islam who later become Muslims themselves).

*The Message* (originally screened in the U.S. as *Mohammad, Messenger of God*) proved to be highly controversial during its production and initial release. Unfounded rumours had it that Mohammad would not only be depicted in the film, but that he was to be played by Charlton Heston or Peter O'Toole. This resulted in angry protests by Muslim extremists, until director Moustapha Akkad hired a staff of respected Islamic clerics as technical advisors. The advisors butted heads with Akkad, and they quit the production, which led the Moroccan government to withdraw their permission to film in their country. In time, Akkad

ended up shooting on location in Libya under the sponsorship of Muammar Qaddafi, which presented a whole new set of political and practical problems for the filmmakers. Finally, when the film was scheduled to premiere in the U.S., another Muslim extremist group staged a siege against the Washington D.C. chapter of the B'nai B'rith under the mistaken belief that Anthony Quinn played Mohammad in the film, threatening to blow up the building and its inhabitants unless the film's opening was cancelled. The standoff was resolved without explosion or injuries, though the film's American box office prospects never recovered from the unfortunate controversy.

*The Message* movie has portrayed many of historical and religious event during Prophet Mohammad in three hour time slot. The movie shows the evolution of Islam through approximately twenty years. The first event occurred in the film was Muhammad's time in Mount Hira. Muhammad was about forty years old at this time. While he was in a cave meditating, he was visited by the Angel Gabriel who commanded him to recite verses sent by God. Gabriel told Muhammad to read, and Muhammad said that he could not. Gabriel kept telling Muhammad to read but he kept replying with the same answer. He came home to his wife afraid of what was happening to him; it was his relatives that comforted him and told him that he was chosen to spread the message of God as a prophet. The portrayal of this event in the movie was very well done. The prophet was not shown in this scene or any other out of respect of the Islamic religion. Whenever Muhammad is present or very close by in scenes, his presence is indicated by soft music. His words, as he speaks them, are repeated by someone else such as Hamza or Bilal. The next event portrayed was when the followers of the Islamic

religion revealed their faith to Mecca, the city which they inhabited; they were ordered to reveal their faith by the prophet (Alzahraa K. Ahmed, 2012).

The film remarkably demonstrated how people of Mecca were repulsed by the idea of allowing a religion to exist that was not their own. One of the most prominent figures in early Islam was Bilal Ibn Ribah. He was an Ethiopian slave who was the one of the first to convert to Islam. Since the prophet was not actually shown, Bilal was one of the central figures characters of the movie. The torture that he had to endure when he declared to his master that he had converted to Islam was accurately portrayed. The method actually used to torture Bilal was to make him lie down on the desert ground and place a large stone on his body (Burnley, 2012 ).

This was the exact method of torture shown in the film. When the Muslims did not comply with the rulers of Mecca, the leaders sought to forcibly make the Muslims listen to them.

The film shows that many of people who declared themselves to be followers of the Muslim faith were tortured, which was actually true. The first martyr in the Islamic religion was a young woman named Sumayah. In the movie, it is shown that her limbs were tied to ropes and pulled apart. She then died when she was stabbed, but in reality she was stabbed in multiple parts of her body without being tied with ropes (Sumayah bint Khubbat (n.d.)). In the film, the migration to Abyssinia was also shown. This was a key point in Islamic history because the Muslims were finally accepted and protected. Muhammad told his followers that in Abyssinia, they will find "A king who rules without injustice, and a land of truthfulness until God leads us to a way out of our difficulty"



(Burnley, 2012). This event was very well portrayed. The movie depicts the King as being a kind and benevolent ruler. The Message shows how the King provided a safe haven for the Muslims in their time of need, which is indeed correct. Crucial events such as the Battle of Badr and Battle of Uhud are also depicted.

During the battles of Badr and Uhud represented in the film, Hamza was in command even though the actual fighting was supposed to have been led by Muhammad. These battles were excellent indicators of the Muslims strength and intelligence. Although the Muslims lost many men in the Battle of Uhud, a verse in the Quran indicated that the Muslims' disobedience and desire for loot as the cause for setback. Losing the battle of Uhud was a punishment from God as well as a lesson for the Muslims (The Holy War, (n.d.)). In the film, the Muslims were depicted taking the loot of the opposing group when they were not even sure that the battle was over. (The Holy War, (n.d.)). This scene was very well done in the film; even the location of this scene was accurate, it was shown that the battle took place on a large sandy hill. The events that were depicted in this film were done with great accuracy and care; and in reality, these events helped shape Islamic history (Anas, Omair, 2009: 2)

## 2.8 Previous Studies

In this section the researcher will try to mention and state the previous studies which has been conducted in the same object, to be honest, the researcher is not the first person who analyzes the movie of The Message movie by Moustfa Akkad. However it does not mean that the researcher only plagiarizes the previous studies. To prove the originality of the research, here are the previous study.



First, “An Analysis of Figurative Languages Used in Harry Potter Fifth Movie “Harry Potter And The Order of The Phoenix” by (Lutan, 2012). The researcher used descriptive qualitative methods in her analysis. In her graduating paper, she found 10 kinds of figurative languages. They are metaphor, simile, personification, metonymy, symbol, synecdoche, paradox, hyperbole, litotes, and irony.

The second is an Three — Muhammad “Early Persecution in Mecca”. Based on this movie, Lowke (2001), explains how persecuted Muslims in Mecca at that time and this persecution is remembered by Islam bitterly, for example the slave Bilal who refused an order from Abu Sofyan to whip the obstinate Muslim that Abu Sofyan has chastised. Bilal refuses, knowing that the teachings of Muhammad offer him freedom. For his refusal, Bilal is tied down, whipped, and then crushed under a huge stone.

Third Kardiansyah, (2009) employs a quantitative approach, processing of the data is using descriptive analysis, and technique of collecting data is using questionnaire. He examines how the response of KPI students about The Message movie in cognitive response, affective response, and connective response. From the research he finds that although majority KPI students never watch The Message movie before, but responses of students are positive enough.

After the researcher read the previous research, it has inspired her to find out the figurative language in a religious values represented in the movie called *The Message*, in the way how the figurative language appear in the movie and how it is working in the dialogues, also the researcher will look out the meaning of those finding’s figurative language and also to find out what the most

frequently figure of speech category that used. This research differs from the previous researches in which it will be more concern with the sociolinguistics field that deals with the language used in the movie at that time, the researcher hope her research enrich the figurative language field and to complete the research conducted before.



## Chapter III

### RESEARCH METHOD

In this chapter, there are many points related to the research method. They are research design, data source, research instrument, data collection, and data analysis.

#### 3.1 Research Design

This research employed a descriptive qualitative method, since it involved the collection of data for the purpose of describing the existing condition. According to Vanderstoep and Johnson (2009:167) this method focuses on cultural, social, personal identity and its goal is more descriptive than predictive. Moreover, Strauss and Corbin (1998: 11) state that qualitative research is achieved not by means of quantification or statistical technique. It can give complex detail about particular phenomena which are difficult to be expressed with quantitative method. Therefore, the findings of qualitative research will not be in the form of statistic data which usually belong to quantitative research. In this research, qualitative method was chosen as the appropriate method because it represented what the researcher had studied.

The researcher uses this method because this research basically aims to describe the data in the form of word or spoken words which are presented in The Message movie. In addition, the data are described descriptively based on the research problem, what kind of figurative language are used and how this language used by the main characters?, what are the meaning presented in the figurative language produced by the characters of this movie?, and how do the

religious aspects appear in the figurative language produced by the characters of this movie? In the Message movie

### 3.2 Data Source

The data of this research is a movie script and the utterance used on the message movie, while the source of the data is a website named “Springfield” which the research found the script on there and about the film it has been downloaded from YouTube and other website but they still have the same length of the movie and same content.

The URTL of the movie:

- <http://www.dailymotion.com/video/x2ewzp3>

The URTL of the movie script is:6t

- [https://www.springfieldspringfield.co.uk/movie\\_script.php?movie=message-the](https://www.springfieldspringfield.co.uk/movie_script.php?movie=message-the)

### 3.3 Research instrument:

In qualitative research, the researcher is the main instrument in obtaining and analyzing the data. To get the data, the researcher watch the movie for several time and try to watch it with the script given with intensive concentration and note taking. Furthermore, the researcher look for the sentences, the utterance, and attitudes which are categorized as figurative language in this movie.

### 3.4 Data Collection

This research is conducted in a movie script, so the data is available in the script of this film, as the researcher mention before that the movie and the script downloaded from various websites to reach the accurate one, so for this kind of data, the research does not need a lot of steps to collect the data, it is represented

only by downloading the relative material needed to analyze it, the researcher downloaded the script via

- [https://www.springfieldspringfield.co.uk/movie\\_script.php?movie=message-the,](https://www.springfieldspringfield.co.uk/movie_script.php?movie=message-the)

While the movie was downloaded from this website to be watched by the researcher

- <http://www.dailymotion.com/video/x2ewzp3>

After downloading the script, the researcher watch the movie several times with its script carefully, with focus to bring out the data she needs, next the researcher attempted to find the word, phrase, and sentence which contain of figurative language and grasping the meaning of each figurative language use in different scenes by the characters, also the researcher looked for the religious aspect appear in that use of figurative language in a sociolinguistics point of view.

### **3.5 Data Analysis**

To answer the three research questions that has been provided by the researcher, the researcher watches the movie, reads the scripts carefully of The Message film. There are several steps that the researcher follow to analyze her data. At first, to figure out the figurative language used in the movie and try to classify them whether they belong to metaphor, simile, hyperbole, personification, metonymy, litotes, irony, allegory, ellipsis, rhetoric, repetition, symbol , pleonasm, paradox by investigating and interpreting the potential data. Then each figure of speech contains different meaning, the researcher analyses the meaning presented by those figurative language used by the characters, with matching the



theory of sociolinguistics, the researcher finds out the religious aspect appear while using the figurative language by the character of the Message movie.

First step done by the researcher is determine what kind of a research method he/she will deal with, in this research, the researcher focused on qualitative method in analyzing the data found in the script of *The Message* movie, the researcher figures out the figurative language used by the characters in the movie, and then she analyses the meaning presented by using that kind of term, the last part will be analyzed is the religious aspect appear in The Message movie presented by the characters. By the end of this research, the researcher brings out the findings of analyzed data based on the research problem stated in the first chapter.

## Chapter IV

### FINDING AND DISCUSSION

In this chapter, the researcher analyzes the finding of the study, the figurative language found in *The Message* movie in a sociolinguistics' point of view and how those figurative language has effect the religious aspects presented in the movie. In this section, the researcher discusses the findings in depth to answer the problem formulation stated in Chapter I. The data was display out of the script of the movie. The finding script and grouping the figurative language in the dialogues can help the readers understand what will be provided by the researcher.

#### 4.1 Findings

In this chapter, the researcher analyses and discuss about kinds of figurative languages used in *The Message* movie, the meaning presented by using these figurative language terms, and the religious aspect appear while using these figure of speech by the characters. Figurative languages use figure of speech in which it is a way of saying something other than the literal meaning of the word.

There are many kinds of figurative languages they are, simile, metaphor, hyperbole, personification, paradox, synecdoche, apostrophe, symbol, irony, and litotes, but not all of figurative languages is used in *The Message* movie. The researcher only found twelve kinds of figurative languages that is found in *The Message* movie which are Irony, Simile, Personification, Paradox, Hyperbole, Oxymoron, Metaphor, Repetitive, Metonymy, Antithesis, Onomatopoeia, and Symbol.

After watching the film carefully, the script was provided and with the note taking of the researcher, the researcher has found the figurative language appearance in different situation and different scene on the movie. There are eighteen data analyzed by the researcher. Meanwhile, the researcher presents the data with its analyses in the following:

#### **Data 1**

*“AMMAR: When god reveals his message to Muhammad, he remembers every word and , then he tells it to those who can write, It is the Qur'an.*

*HIND: Muhammad has starved himself into dreams, he hides under a blanket with his eyes shut.*

*AMMAR: His eyes are shut but his heart is open.*

***HEND: You! Kick him for his cleverness”.***

Once Hind has asked Bilal to hit Ammar because he was explain about the message and the prophet how he can come up with a miracle message even though he has no background of writing and reading. In front of Abo Jahel and Abo Sofian and Hind those who were against him, they wanted to decrease the prophet’s ability in which how a man whom cannot write nor read to be a messenger from god. They wouldn’t trust Muhammad that these words are coming from a god, but Ammar replied that even though he cannot read or write. He can speak and he let those who can to write down what has been delivered by Gebriel. This answer was not satisfied to be listened by Hind and she asked her slave as she call him ” Bilal” redicusly to hit him and she used the term *cleverness* with not its literal meaning. In this text it means kick him for his dare to reply on me and give every question I mention a respond with confident.

This figure of speech classified as an ***Irony*** in which it means using words are used in such a way that their intended meaning is different from the actual meaning of the words. Hind tend to use the term *cleverness* instead using stupid because she thought it is more meaningful when she does not use the term literary. As the context shows the answer of Ammar was dare to be answered to a person such as Hind who resembled the wife of Abo Sofian who is the leader of Mecca. Even though Ammar was raised in an environment which have a number of gods to believe in, but once Islam has appeared from the few first men surrender to the religion and he fight for keeping it. He got the strength from the power of words of the Quran and the saying of the prophet.

#### **Data 2**

*OMAIA: I have a question*

*Muhammad teaches you, a slave is equal to his master.*

*This black Bilal, I paid money for is equal to me?*

***AMMAR: Yes Muhammad says before God all men are equal as the teeth of a gum.***

Omaia is one of the enemies of Islam and he was fighting against it and its appearance. Ammar kept on arguing about the prophet and how this religion is really different from the previous and the current one, and that this universe is rolled by a god which is great enough to be trusted. He presented them some of the values that Islam come up with and what Allah delivered to his messenger. Omaia and others whom were at the place does not like what Ammar said because it will be against their authority and power. At the last decades there were no equality between a men and women, black and white, rich or poor, but once Islam

appear Allah and the prophet stated that all people are in the same line, no one is better than the other unless within their worship.

Through Ammar saying we can figure out that he uses a figure of speech which is **Simile**, Kennedy (1979: 490) affirms that simile is comparison of two things, indicated by some connective, usually like, as, than or verb such as resembles. Generally, simile is defined as a type of figurative language that used to explain the resemblance of two objects (in shape, color, and characteristic). Ammar here wanted to share what the prophet come up with which is the equaling between all men. He resembled the equality in terms of all stand in the same level with the same length no one is preferred by god because of his/her skin color or social power. This has affected the slaves who were surrounded by them, because before Islam they were treated badly from their owner and they can sell and buy those black people and women. Once Hind and Omaia asked Bilal to whip Ammar because he was brave to prove the strength of the message which was brought by Muhammad. Yet Bilal refused to do that because he felt in deep that this is the truth, and God has created all the men to be equal to each other nor to be oppressed.

### **Data 3**

*ZAID: We are declaring ourselves. God has told his messenger to declare Islam to all men.*

***MUSAB: Open the windows! Let the world hear.***

In this dialogue we can figure out when Musab and Zaid were talking about the message that has been brought by the prophet in which it was secret. Only few men were gathering together to collaborate and listen the latest Quran



verses that has been coming by the prophet. At that time Allah has giving them the authority to publish Islam and to let everybody know about it. Musab here said *open the windows and let the world hear*. The world does not have ears to hear through them, but it was a figure of speech used by him to announce everybody in this universe and bring out what has been discussed in a small room into the world.

The figurative language appeared in this conversation were a **personification**, since personification means giving an adjective or a human characteristic to non-human object. Musab used the term *hear* because he felt that the world must listen to this miracle, this figure of speech shows that Islam will spread in all over the place. Musab treated the world as human creature which has ears to listen through, eyes to see things going around, and nose to smell, while in real life it does not, the world is an abstract. The religious aspect appear here is the strength of the supporter of Islam and how they believe and trust in God and his messenger and they can face the conflict they will face. Even though they knew it is difficult to make people who believe in their Gods, they visit them in Kabaa to believe in a god they do not see. As a conclusion, these few men who were the presenters of Islam have enough power from Allah as if they were millions.

#### **Data 4**

HAMZA: Stand up! Hit me back if you dare! I affirm my nephew's religion and I say what he says, whoever has the courage to fight, to fight with me! Muhammed, *when I hunt the desert at night*, I know that God is not kept in a house.

In this speech it was given by Hamza, when it was the first time Allah has declared the prophet and all Muslims to publish Islam in Mecca. Unfortunately, it was faced by anger and throwing stones on them, when the prophet Muhammad stand up and said that there is no God but God and I am his messenger. Abo Jahel did not like it and he hit the prophet to be laid down. Suddenly Hamza came to see what's going on, and he hit Abo Jahel back. At that time Hamza accepted Islam and he said to the prophet that once he went in the dessert at night he realized that who control this universe is a God not kept in a house and not a God made of clay and wood.

The type of figurative language used here is **Irony**. Therefore, Hamze uses the word *hunt* where its literal meaning it goes with hunting animals or anything that to be taken or killed not with the dessert as he said. Words are in used such a way that their intended meaning is different from the actual meaning of the words as Hamza used the word *Hunt*. As Hamza is famous as a brave man with his strength, his words are meaningful for people and his physical power can support that too. The religious aspect which appeared in this seen is the believe that there is no God but God and Muhammad is his messenger. It is stated in the Islam book stories that Hamza is the first man who entered Islam without saying the shahada literally.

#### **Data 5**

*Abisinia: I agree that idolatry is not always fully understood Thank you. Now, let me bring him back to the women.*

*JAFFAR: God made woman to be the proper companion of man, **she is different but equal.***

Once Muslims has the sign from Allah to publish Islam, people of Qourish did not accept it and they think that their Gods will be destroyed by only one god which was the message of Islam. Abo Jahel, Abo Sofian and their people tried to harm Muslims and punish them until dead. One of them was Ammar's parents and they have been killed, because of the very little number of Muslims they were in the first beginning of Islam. It will be no use if they kept staying in Mecca with the huge number against them because the power is with Qourish people. As a consequence the prophet asked the group of Muslim to move to Abasinia where there is a king that he will not treat them badly and also because he believe in one god. Muslims moved there and met with the king. They have explained why they decide to come to his area, while there was a men sent by Qourish people to the king to have the Muslims as a slave have escaped from their city. Abasinia kept asking the Muslims to explain about their religion because he was a Christian and he believes in one god. He knew that time by time Allah send prophet to his people, but those prophets have miracle that ordinary people do not. Women in pre-Islam century, were neglected and they have no rights at all, but Islam raises the degree of women and give her rights as a human being to have. In this scene Jafar tried to explain the role of women in Islam in front of Abasinia and Amr.

The figurative language used in this scene was **Paradox** in which combining two contrast ideas in one sentence, when Jafar said that woman is different but equal to man. It means according to Islam, the women has right as men do, in the worship, in their choice of marriage, in there study and so many else. It is unlike how they were before Islam in which they treat them badly and they buy and sell women as if they were a piece of goods. They are different

because there are such a work which is not suitable for women to have, also in the worship Allah gives her a permission not to pray not to fast while she is in her period. Because of the women's kindness they are able to give their witness with two women and men and so many else. The religious aspect appeared in this scene a certain spiritual equality between men and women as a foundation of Islam. This spiritual equality is based essentially on the practice of worship and on rewards and punishments in the hereafter. But this is the only equality that is recognized. Most commentators try to find a religious compromise between gender equality in worship practices, traditional gender hierarchy and complementarity, which are the norm in most cases. This complementarity has always been understood as a manifestation of the classical division of roles in the family, but also in public life, where women were always confined to secondary, subordinate roles compared to those assigned to men. (Quran 3:195) Their Lord responded to them: "I never fail to reward any worker among you for any work you do, be you male or female, you are equal to one another".

#### Data 6

Abisinia: The difference between us and you is not bigger than this line, **Not for a mountain of gold** will I give them up to you, you may live in Abyssinia in peace as long as you wish May God's blessings be upon you when you return.

After the Muslims have the sign from Allah to publish Islam, people of Qourish did not accept it and they think that their Gods will be destroyed by only one god which was the message of Islam. Abo Jahel, Abo Sofian and their people tried to harm Muslims and punish them until dead. One of them was Ammar's parents and they have been killed, because of the very little number of Muslims



were there in the first beginning of Islam. It will be no use if they kept staying in Mecca with the huge number against them because the power is with Qourish people. As a consequence the prophet asked the group of Muslim to move to Abasinia where there is a king that he will not treat them badly and also because he believe in one god. Muslims moved there and met with the king. They have explained why they decide to come to his area. While there was a men sent by Qourish people to the king to have the Muslims as a slave have escaped from their city. However, because the prophet and the Muslims show their being confident with the religion and present what Allah has told them and the Prophet Muhammad's message, they lead him to believe in them and with Islam. He also refused to give them back to Qourish people and let them live as long as they want in his country.

Once Jafar presented his proof toward the Islam religion, and what Quran said about the Jesus and Mary, Abasinis's heart melt down and he said that the same God he believe is the god that Muslims are believe in. He refused to give Muslims to Amr and treat them as slaves. He said "*Not for a mountain of gold will I give them up to you*" even if you bring me wealth nor miracle to give you these people back, I won't. This figure of speech were used is **hyperbole** in which it has an exaggeration of saying mountain of gold. He did not mean a gold literary. Even though Qourish people bring him a wealth and amount of money to take them back, Abasinis won't give them back unless they need to go. The religious aspect appear here was after Jafarhas said what the Islam is like. In addition, how Muslims attitude should be like to worship one god, to speak truth, to love our neighbors as ourselves, to give charity, even a smile can be charity, to



protect women from misuse, to shelter orphans and to turn away from gods of Wood and stone. This leads Abasinis to enter Islam with all of his people because of the strong influence he got from the prophet and the miracle which is the Quran when Surat Mariam was retold.

#### Data 7

*ABO SOFIAN: And how long will you wait?*

*SALLOOL: Till you and the rest of Arabia remove him to save your way of life*

*ABO SOFIAN: and while you wait?*

*SALLOOL: I should accept his call of course to think I will give him my birth-rite...*

*I will not.. Medina is worth the conversion*

*HEND: Hypocrisy*

*SALLOOL: Of course, **it's the healthy hypocrisy.***

When Muslims left Mecca and went to Madina to live there, the leader of Madina's named Salool was not accepting Islam like the leader of Mecca. He has to pretend that he accept it to avoid any conflict with his people, because Madina's people were welcoming the prophet and the Islam from the very beginning. In this scene Salool, Abo Sofian, and Hind were chatting about the entrance of the prophet Muhammad and the Muslims to Madina. How would Salool allow them to be in his city, he replied that he cannot attack them nor refuse them because he will lose his authority in Madinah, Salool is waiting for Abo Sofian and his people to remove Muhammad from his stage.

The figure of speech found in this scene was produced by Salool when he said "*it's a healthy hypocrisy*" it is classified as **Oxymoron** in which two opposite ideas are joined to create an effect. It is a foolish idea to combine positive word

like healthy with a negative word like hypocrisy together. Salool here meant that he has double face which he shows to the prophet is lie. He does not accept Islam but he acts like a Muslim. Healthy meant here good or indirect. Hind has pointed him as a hypocrisy because he has double face and different opinion with different people. He responded it is the safest way to save my city. The religious aspect appear here was the use of hypocrisy in a bad way, and Islam has warn the Muslims to be a hypocrisy. The greatest hypocrisy that the author of Islam shows and heals disbelief. This type is a way out of Islam and its companion is immortal in the lower girdle of fire to say the Qur'an:

“The hypocrites in the lower reaches of the fire will not find them a champion”.  
(Surat al Nisa).

#### **Data 8**

*HAMZA: Look! He went for more.*

**AMMAR: "Work is a worship" he says.**

After the Muslims have moved to Madina, everyone from Madina welcome them and they offered them to stay at their house. Every one asked the prophet to live with them in their own houses, but the prophet did not want to prefer man from man. He decided that where ever the camel will stop, his house will be built in there as a result a choice made by camel can offend no one. After the camel stopped and all Muslims were sharing the responsibility to finish the prophet's house which will also be built the first masjid in Islam beside that. The prophet helped them while they were working in, Hamza did not want the prophet to work because of his high level, he asked him to sit down and just look at them, but the prophet said that the work is worship.

Once Ammar said work is a worship as quoted from the prophet. It meant that once you work in this earth anything even a small thing would make a good changes. It is considered a worship, it is not literary that if you only work then you are one hundred percent doing a good worship. It means once you are working you can see the collaboration of people to work together or at least you work to gain every day's need. Also you know how Allah provide what you expect and not in this universe. This figure of speech is a **Metaphor** because it is giving the right for work to be a part of our worship to God. In this scene the religious aspect appears in how Muslims help each other and how they work with all of their heart. Because they love Muhammad and God, their believe and trust, even though a small thing like work or giving effort in doing a thing can resemble the worship and praying to Allah. Because Allah does not like people to only sit down and wait for others to work for them even if they are praying all the time. Once they work they can get that Hasanat doubled.

#### Data 9

***ZAID: It is newly revealed by god to his messenger Fight, but fight in the way of god against those who fight against you, Drive them out of the places from where they drove you out, for persecution is worse than slaughter. Fight them until persecution is no more, and religion is God, but if they stop, let there be no more war for god never loves the slaughters of wars so, fight in the way of god against those who fight against you.***

***HAMZA: God is great!***

After the prophet and his followers moved to Madinah, their goods were destroyed and nothing left for them. Saloolis one of the Islam enemy but he shows

his kindness to the prophet while in fact he is not keeping a pure and good attitude to Muslims. He came to Hamza and told him that he did not have enough power to stop this savage behavior done by Qourish people. Hamza got angry of how they attack their goods and hurt their relatives whom were left in Mecca. He asked the prophet to announce a war against them but the prophet Muhammad did not agree, because he did not get the informants from Allah. Suddenly while people are working they heard Azan raising up. They knew that this was not the time to pray but there was something important to be announced, Zaid has step up and said that Allah has accepted the war and they have to fight in a proper instructions that Islam provide.

The figure of speech used here is **repetition** in which repeating the same word many times to show emphases. Zaid here uses the word fight to let everyone know the strategies of fight that has been come from Allah. Because after the Muslims left Mecca and went to Madina, all what they own in Mecca was stolen and they had no chance to go back there. Those Muslims who left there, were treated badly by Quraish people. All of the prophet's follower were unsatisfied with this and they tried with the prophet to give them the right to start the war, because they couldn't do a step forward without the agreement of the prophet. This is the Muslim's value, but the prophet Muhammad did not agree with that unless Allah has sent Gebriel and give them the green light to start the war but with a specific strategies and with a conditions. The religious aspect appear in this speech was how Allah is curious for his people to fight in a way which is fair to everyone. Allah does not give the right to fight and kill for whatever reason. Al Jihad has elements to be considered as Jihad and in this battle Allah has deliver



the rules of IslamicJehad that all Muslims should follow not only for this battle but for any battle that will face them.

#### **Data 10**

*WALID: away?*

*You can't... You must meet them at Badr we can bring them down like raw eggs.*

*ABO SOFIAN: If I run all night, I'll be out of Muhammad's reach by morning*

*WALID: Where is your honor, Abu Sufian?*

Walid and Abo Sofian are two of the enemies of the prophet and Islam publication, they tried hard to stop the spreading of Islam but they couldn't, even though they get out to Madina but still they are afraid that Islam will destroy the world, they prepared for a battle between them and the Muslims with the prophet's leader. Abo Jahel and his followers prepare the good and they asked about the Muslim's equipment. They wanted to win this war they provide hundreds of camels and hundreds of weapons as well, but at the end Abo Sofian refused to go to Bader with his men because he is afraid that he will be killed by Muhammad. Therefore Walid does not like Abo Sofian's response and he offers him that all of the Muslims will be killed in Bader no one will be left.

This figure of speech used is **Simile**, this conversation was held between Walid and Abo Sofian preparing for Bader Battle, this was the first battle between Muslims and Mecca's people, since Muslims were not that big number according to the mecca's rebel. As a result they thought they will win and Muslims will be not having the power to win, so Walid uses the term raw egg, as if he will kill them one by one and put them on together like an egg raw. He uses this as a like but they won't be an raw or mixed egg. The religious aspect appear here was how



Allah put faith into their heart, Abo Sofian felt afraid to go through this battle, as something tell him that Allah will be their support. Even though they are a small group of people they can still have the power to win.

#### Data 11

*WALID: I say: Fight! We stand in the present and the future will look after itself.*

*UTBAH: Utbah is not a coward.*

*ABO JAHEL: we will finish them tomorrow.*

*ABO JAHEL: We fight! We fight!*

After Abo Sofian has changed his idea which is not having any war or battle with the muslims. Walid did not accept it and he went to Abo Jahel, Utbah, and Omaia, whom are the enemies of Islam and they want to stop spreading the message in any way. At the beginning Omaia agrees with Abo sofian's idea because his son is one of the first Muslims who follow Muhammad. He thought with this war a lot of dead people will appear and he is afraid about his Muslim son. But Walid is his son too. Walid suggested them to fight and do not think about the future as long as they fight for their gods and right.

What Walid has uttered is due to **personification** figure of speech, once they were preparing for the battle one of the leader told them to end that war. He was afraid what will be said about their tribe in the future. Walid told him that they are now in current time they do not care what will happen or will be said in the future, to let those people make the good impression in the following year not them.

**Data 12**

*HAMZA: The Prophet is seeing you!*

*You are not to rob or try to perish this.*

*MAN: And if a rogue does, cut him loose.*

*HAMZA: I said, cut them loose and **give them water and share your food, equal mouth-fulls**. And if they walk, walk beside them, any prisoner who can teach 10 Muslims to read will go free.*

After the battle has been finished and Muslim win. Qurish people left some weapons and rebels which was caught by the Muslims. Hamza warns the people not to rob or stole anything because the prophet is looking at them and they are not allowed certain things with the prisoner. At the end of the speech Hamza give them the instruction out of the prophet's tongue that they should treat the prisoner as good as possible, and if one of them can teach ten Muslims how to read they are able to be free.

This conversation was held after the battle has finished and Muslims win the battle and as we know every war has a rebels left. Hamza here used **Metaphor** when he said "*share your food, equal mouth-full*". He meant to let them eat what you eat, do not treat them as a prisoner and just to give them a little amount of food, but feed them as equal as you need until they got full. By treating them like this step by step they will got involved to Islam. Islam is a religion in which it forgive and share the peace with others, this is Muslim's value. The religious aspect appeared here was how Islam urges to share in terms of food and water, even though if it was with those whom are against Islam. People who has been kept after the end of any war are called Aseer, and those prisoners are asked to be

treated as good as possible. Islam does not allow to punish them or cut their needs of food, but they must be in a comfortable zone because Islam come up with tolerance and forgiveness.

### Data 13

*HIND: They sing at me?*

*Why sing my father and my brother is not with me?*

*Do you think I need you to remind me?*

*Muhammad, Ali, Hamza! With my nails, Hamza, I will give you mesher and mesher, with my nails... killer, cut throater, butcher murdering beast, you slaughtered my father Hamza! I will hunt, like a lion I will make Hamza, my lion, my prey.*

*And when you are dead Hamza, I will cut your heart out, taste the blood, cut in pieces.*

Hind in this scene was very angry and sad because of what happen to her father and brother in the battle Bader. Hamza has killed them, but she wanted to kill Hamza back as what he did with her relatives, with full of anger she treated Hamza as a lion to be hunted not a human to be killed naturally. She promised herself if she got him she will kill him in a brutal way.

The researcher can identify in this utterance which was produced by Hind that it was a **Simile**. In her speech she used many terms which are related to animal not human. She feels that Hamza will be her prey to do whatever she needs in, She uses words that suitable for animal not a human being. Once she said that she will hunt him like a lion with the same way as they kill the lion she will do it with him, and then she open his heart to taste the blood. In addition, she said that

Hamza is her prey instead of saying he is her goal or her target to be killed. The religious aspect here is that the way Hind promised to do for Hamza is not allowed in Islam to be done with anyone. In other scene we will see how she return to Islam and knew that Islam has rules to follow and not to kill people in a brutal way at all.

#### Data 14

*MAN: What do you think Hamza?*

*HAMZA: Besides their numbers, I'd say it's a **fair fight** we see them and they see us what faces me has never frightened me.*

*ABO SOFIAN: All praise be Hubar!*

*HAMZA: When Muhammed gives the word, we'll go to them*

*ZAID: Hamza!*

#### Data 14.1

*HAMZA: Besides their numbers, I'd say it's a **fair fight** we see them and they see us what faces me has never frightened me.*

Muslims has been through many conflicts because of the message that has been brought from the prophet Muhammad. Few people who believed in Islam at the first and follow but others were against the religions. Once a battle or a war is standed, the number of Muslims is very little comparing to the army they are facing. Hamza here were asked by a man what will they do in front of the big number of the army, but Hamza replied it's a fair fight which is classified as an **oxymoron** in which two opposite ideas are joined to create an effect. Meant that he is not afraid at all and all men should not be afraid, because of the big number of the army, they will fight as Allah and the prophet told them to do. The religious

aspect appeared here was the trust in which Muslims put in Allah and the prophet in the war. Even though they knew that their enemies are stronger than them by number of men and number of weapons, but they are still confident with their believes, this is considered as well the Jihad which they treat their soul and themselves as they are from Allah and to Allah.

#### *Data 14.2*

*HAMZA: When Muhammed gives the word, we'll go to them.*

The figure of speech used in this utterance is **Metonymy** that replaces the name of a thing with the name of something else with which it is closely associated. In here it does not mean that the prophet is not talking to them and not using any word so they are waiting for his speech. *Word* here replaces the word sign or ok to start the battle and since word is associated with speech that's why the researcher identify it as a metonymy. The religious aspect appeared here is the trust which has been delivered by the prophet, he knows the right and wrong things and where and when to start, every Muslim donate him/ herself to Allah from the bad thing which may happen to the good thing.

#### **Data 15**

*HIND: Hamza! Hamza! Do you hear me Hamza? DO you know that I am with you, I, Hind! Do you remember anything Hamza? How you killed my father and my brother? Now you too are dead! Now, my heart is light, do you hear Hamza? Light! But I haven't finished with you! **Death is too small.** Wahshi, Cut him open, cut him!*



In Uhudbattale, Hind asked Wahshi who is the cleverest man was hunting from miles to kill Hamza. Wahshi in that battle was only focusing at Hamza and tried to send his sword into him, successfully he did it and Hamza has been killed by him. After the battle stopped, Wahshi brought Hind to investigate by herself that Hamza is dead. Hind kept talking to Hamza and remind him with what he did with her father and brother, she were not satisfied with his death yet until she asked Wahshi to cut his chest and take his heart out of his body.

In this scene Hind used **Antithesis** figure of speech which employee opposite words or group of them, which contain contrastive idea. She was very happy with Hamza's death and she spoke to him with fully anger, she said "Death is too small". In which she means that death is so near and easy to be conducted, she did not mean the size of death is big or small. The religious aspect appeared here was after this scene happened with Wahshi that he enter Islam directly after Uhudbattale finished. Eating meat of the dead is part of the representation of the bodies and we find that the result of this crime is the hatred of Muslims who did eat the flesh of the dead it is forbidden in Islam to represent any dead body even if they were your enemies.

#### **Data 16**

*Zaid: you must all think of Muhammad as more than a man He was collecting firewood one day. Let me do it, I said Why? He said, you're the prophet of god, you can't go round **scratching for firewood** But he looked at me  **mumbling God does not like the man** who considers himself above other men, he said. So, I laid back and watched him, suddenly he stopped. He stood to his full height and came*

*to me. Yes! I am the Prophet of god, he said, but even I do not know what will become of me.*

After all battles has finished and Islam has been published in all over the area. There were men who were curious to know more about the prophet and his attitude and Islam as well. Zaid has told them a one of the memories he had with the prophet and how the prophet reply in that situation, he shows that the prophet is very humble and he consider himself as a normal men who has to work and to stand as others.

The figure of speech used in this utterance is **onomatopoeia** which means That is to say that the word means nothing more than the sound it makes, or the sound accurse of the word represent its meaning. Zaid was telling people about the prophet Muhammed and his humility. He uses two musical words which are scratching and mumbling, even for those readers whom are not familiar with those words but they can guess their meaning by their sounds. Scratching means looking for while mumbling means talking or saying. The use of figurative language gives beauty to the sentences. The religious aspect appear in this scene was how the prophet share humility with his people, humility is a well-known attribute and a way to attain the satisfaction of Allah Almighty, humility has a great impact on human life and in dealing with others.

#### **Data 17**

*ABO SOFIAN: Muhammad we did not break the truce, I have come to re-affirm the truce I speak for Mecca, Muhammad, why do you turn from me?*

*Don't go, Muhammad, don't go, Biduns broke the truce, not us.*

*The night was dark, I am here to testify that the night was dark, Baara! This is your city, Hudaifa, you are my kin, and descendant why must you be hard?*

***I am Mecca, I am the leader of Mecca. Why am I insulted like this?***

After the Muslims have finished the Uhud battle and they kind of lost the war in front of Qourish people. They were very upset, since Hamza have been killed in that battle, one of the main power that Muslims was sitting on, they lost it. After this battle many battles has been going through between Muslims and non-Muslim people, Abo Sofian felt that this will not be safe for Mecca if this wars continue. People who have their business in Mecca will not come again, especially many client are coming from outside Mecca. While the number of Muslims have been increased and they want to go to Haj every year as what Allah asked us to do this worship. They face difficulty while going to Mecca where Kabba is placed, because the leader of Mecca is not a Muslim, then he will not accept these atmospheres to be done in his area. As a result they come up with a truce, which stated that 10 years of peace, 10 years Muslims can go to do pledge only for three days without conflict. However, they must follow some rules stated by the leader of Mecca.

The prophet Muhammad agree about this truce because they need peace and try to make people love Islam. Since Islam is the religion of peace, but Abo Sofian and his followers has broken that truce and they make some problems to Muslims who go for pledge and they tried to kill them by sudden, Abo Sofian knew that Muslims are increasing their number day by day and they are looking for Mecca, he came to talk to the prophet and to tell him that they did not break

the truce, what happened was out of his control by he faces that with the ignore s of the people.

The kind of figurative language used by Abo Sofian here when he said “*I am Mecca*” is classified as **Symbol** it means to signify ideas and qualities, by giving them symbolic meanings that are different from their literal sense. When Abo Sofian said that he is Mecca he did not mean that he is the place which named Mecca but he used Mecca as a representation of him as he is the leader in Mecca. As now a days when we hear the word Mecca directly we think of Kabba and haj ceremony, while Mecca is only a name of city as all cities in the world have names. The religious aspect appeared here was how the prophet and his people face the coming of Abo Sofian with kindness and they did not try to hurt him physically, they tend just to ignore and turn out of him as Allah said

{اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالنَّيِّ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ} 125

#### Data 18

*HIND: You coward! Are you the leader of Mecca?*

*Look at yourself! You are broke, **they swallowed you** and sput you out. When my father and brother die, my husband ran away? You go home! You!*

Hind and her people were excited to gain a big number of men to fight against Muslims again, but Abo Sofian told her that the Muslims are thousands now and they are getting more and more every day, Mecca is for Muslims we have no power here anymore. Therefore, Hind did not like his utterance, she



accused Abo Sofian that he left his religion and the gods they believe in, and get influenced into the Muhammad's environment.

Once Hind said the phrase "they swallowed you" it is classified as **Hyperbole** which means is a figure of speech that involves an exaggeration of ideas for the sake of emphasis. With the word emphasis here we can see the exaggeration appeared, *swallow* literary means something is able to pass by the throat whether it is food or drink. Therefore, it is not possible to swallow people, but Hind here meant that the prophet and his followers make Abo Sofian silent and cannot defend himself, they have persuade him into the Islam religion. As a result, she treated his silentness and give up as the swallow of food. The religious aspect appear here is the Islam of Abo Sofian and how he tried to let Hind give up to the message of Muhammad. Because Abo Sofian has already persuade to Islam after he was a hostage to the Muslims, and became dependent on the Prophet peace be upon him, and they are Omar, and Ajara Abbas and then came on the morning of the second day to represent the hands of the Messenger of Allah peace be upon him, It was a shocking surprise for him instead of rebuke, threats and humiliation to be called to Islam, affected by this position and shaken. At that time he realize that the Islam is the truth religion which he should follow.

#### 4.2 Discussion

In this section, the researcher discuss what she has analyzed in the previous section with the data provided, the researcher tries to answer the three questions which are stated in Chapter I. The first thing shows here the kinds of figurative language found in The Message movie, then the meaning presented in the use of



these figurative language, last is the religious aspect appear while using these figurative language by the characters.

#### 4.2.1 Kinds and Meaning of Figurative Language

According to the first question “What kinds of figurative language found in *The Message* movie?” The answer is, they are Irony, Simile, Personification, Paradox, Hyperbole, Oxymoron, Metaphor, Repetitive, Metonymy, Antithesis, Onomatopoeia, and Symbol. The researcher finds that Simile is the most dominant figurative language used in *The Message* movie, it has been used by the characters three times in different scenes where are found in Data 2, 10, and 13. As a means of comparing things that is essentially unlike, for example the utterance of data 2 “*AMMAR: Yes Muhammad says before God all men are equal as the teeth of a gum*”. Ammar here wanted to share what the prophet come up with which is the equal between all men. He resembled the equality in terms of all stand in the same level with the same length no one is preferred by god, because of his/her skin color or social power. In simile, the comparison is expressed by the use of some word or phrase such as like, as, than, similar to, resembles, or seems. Kennedy (1979: 490) affirms that simile is comparison of two things, indicated by some connective, usually like, as, than or verb such as resembles. Generally, simile is defined as a type of figurative language that used to explain the resemblance of two objects (in shape, color, characteristic) etc.

The use of Personification, Irony, Oxymoron, metaphor, and hyperbole is almost the same, the characters used these figure of speech equally, and each of these figurative language was used two times by the characters in different scenes. Personification is a figure of speech in which a thing, an animal, or an abstract

term (truth or nature) is made human (Kennedy, 1979: 495). In other words it is giving a non-human object a human characteristic as it is used in the message movie stated in data 3 and 11, for example the figure of speech personification used in data 3 “*MUSAB: Open the windows! Let the world hear.*” The actor Musab used the term hear because he felt that the world must listen to this miracle, this figure of speech shows that Islam will spread in all over the place. Musab treated the world as human creature which has ears to listen through, eyes to see things going around, and nose to smell, while in real life it does not, the world is an abstract.

Irony is used two times by the characters in the movie, which it means words are used in such a way that their intended meaning is different from the actual meaning of the words. According to Kennedy (1983), irony is kind of figurative language involving a relationship between the realities describes and the term used to describe it. It is found in data 1 and 4.

Look at data 1 when Hind said “*HIND: You! Kick him for his cleverness.*”. The actress Hind tend to use the term cleverness instead using stupid. Because she thought it is more meaningful when she does not use the term literary. As context shows that the answer of Ammar was dare to be answered to a person such as Hind, who resembled the wife of Abo Sofian who is the leader of Mecca. This shows the irony in which words are used in such a way that their intended meaning is different from the actual meaning.

Oxymoron in which two opposite ideas are joined to create an effect. According to Dennis (19996:66) oxymoron is the joining together of apparent contradiction. As it is found in the message movie and stated in data 7 and 14.1.

Metaphor is used in data 8 and 12, according to Kennedy (1979: 490) affirms that metaphor is a statement that one thing is something else, which in a literal sense, it is not. It does not use connective words such as like or as. Metaphor only makes sense when the similarities between the two things become apparent or someone understands the connection.

The researcher finds hyperbole in data 6 and 18, Dennis (1996: 65) stated that hyperbole is a figure of speech that has statement containing exaggeration. Sometimes this kind of figurative language use for comic purpose, but more often it is used seriously, it can produce very dramatic effect. For clear explanation as in data 6 *“Not for a mountain of gold”* Abasinis did not mean a gold literary but even though if Qourish people bring him wealth and amount of money to take them back, Abasinis won’t give them back unless they need to go. The religious aspect appear here was after Jafar has said what the Islam is like, and how Muslims attitude should be like to worship one god, to speak truth, to love our neighbors as ourselves, to give charity, even a smile can be charity, to protect women from misuse, to shelter orphans and to turn away from gods of Wood and stone.

These kinds of figurative language were found in The Message movie used by the main characters only one time in the whole script, they are repetitive, metonymy, Antithesis, paradox, onomatopoeia, and symbol. Repetitive is found in data number 9 in which it means repeating the same word many time to show emphases, once Zaid said *“It is newly revealed by god to his messenger Fight, but fight in the way of god against those who fight against you, Drive them out of the places from where they drove you out, for persecution is worse than slaughter.*

*Fight them until persecution is no more, and religion is God, but if they stop, let there be no more war for god never loves the slaughters of wars so, fight in the way of god against those who fight against you.*”Zaid here uses the word fight to let everyone know the strategies of fight that has been come from Allah, and that it is not only carrying a weapon and fight anytime and anyone, but it has strategies to follow. Repetition is figurative language that uses repetition word to emphasize meaning (Keraf, 1994: 146).

Metonymy is well explained in data 14.2, when Hamza said *“When Muhammad gives the word, we’ll go to them.”* The figure of speech used in this utterance is Metonymy that replaces the name of a thing with the name of something else with which it is closely associated. In here it does not mean that the prophet is not talking to them and not using any word so they are waiting for his speech. But word here replace the word sign or ok to start the battle and since word is associated with speech that’s why the researcher identify it as a metonymy. According to Perrine (1978:57), metonymy is the use of something closely related for the thing actually meant. It is figure of speech which the name of one object is replaced by another which is closely associated with it.

Antithesis is results when pair of strongly contrasting terms are presented together (Mhiwaki: 2004). This kind of figurative language found in data 15 when Hind stated the phrase *“Death is too small”* In this scene Hind used Antithesis figure of speech which employee opposite words or group of them, which contain contrastive idea. She was very happy with Hamza’s death and she spoke to him with fully anger, she said *“Death is too small”* in which she means that death is so near and easy to be conducted, she did not mean the size of death is big or small.



While paradox means combining two contrast ideas in one sentence, look at data 5 when Jafar said “*she is different but equal*”. When Jafar said that woman is different but equal to man. Means according to Islam, the women has right as men do, in the worship, in their choice of marriage, in there study and so many else unlike how they were before Islam. Which they treat them badly and they buy and sell women as if they were a piece of goods, and they are different. Because there are such a work which is not suitable for women to have, also in the worship Allah give her a permission not to pray nor fast while she is in her period. Because of the women’s kindness they are able to give their witness with two women and men and so many else. The religious aspect appeared in this scene a certain spiritual equality between men and women as a foundation of Islam. This spiritual equality is based essentially on the practice of worship and on rewards and punishments in the hereafter. But this is the only equality that is recognized, since most commentators try to find a religious compromise between gender equality in worship practices and traditional gender hierarchy and complementarily, which are the norm in most cases. In a paradoxical statement the contradiction usually stems from one of the words being used figuratively or whit more than one denotation, Perrine (1956: 93).

Onomatopoeia was used as shown in data 16 which it means that is to say the word means nothing more than sound it makes or the sound accrues of the word represent its meaning. When Zaid said “He said, you’re the prophet of god, you *can't go round scratching for firewood But he looked at me mumbling* God does not like the man” means Zaid was telling people about the prophet Muhammed and his humility, he uses two musical words which are scratching and



mumbling, even for those readers whom are not familiar with those words but they can guess their meaning by their sounds. Scratching means looking for while mumbling means talking or saying. The use of figurative language gives beauty to the sentences.

Symbol means to signify ideas and qualities, by giving them symbolic meanings that are different from their literal sense. This shows in data 17 when Abo Sofian said *"I am Mecca, I am the leader of Mecca"* When Abo Sofian said that he is Mecca he did not mean that he is the place which named Mecca. But he used Mecca as a representation of him as he is the leader in Mecca. as now a days when we hear the word Mecca directly we think of Kabba and haj ceremony. While Mecca is only a name of city as all cities in the world have names. According to (Kennedy: 1983), symbol is sign of some kind (a word or thing) that suggest something outside and beyond itself. Whereas the simile says A is like B, the symbol would speak only about B, the symbol may be a concrete thing an object, a person, or an Action, which is described for its own sake and suggestion of meaning.

#### **4.2.2 Religious Aspect**

Since the movie is a religious movie that shows the message which has been brought from Allah to his prophet Muhammad, a lot of religious aspect appeared in The Message movie, Islam has number of values and aspect that all Muslims follow and believe in, and each utterance deliver a message, Holmes(2013: 01) argues As language functions to convey messages, there must be social interactions between the members of community. Those social interactions can indicate the relationship of the people who are involved. But the

researcher will show only the religious aspect that appears when the use of figurative language by the characters and how these dialogues can deliver different meaning even though if the characters were the same or the use of the kind of the figurative language is the same. In this section the researcher discusses and shows the analyses of the religious aspect according to sociolinguistics point of view.

One of the Islamic values or in other words the religious aspect appears in this movie is the faith in Islam, the trust and the belief in Allah and his prophet which was shown in different scenes in the movie with the use of different kinds of figurative language. In the analyses of data 1, 2, 3, 8, 9, 14.1, and 14.2 we can figure out how different dialogue and different use of words leads to one dominant meaning. (Homles and Wilson, 2017: 7) Languages provide a variety of ways of saying the same thing. For example in data 3 when Ammar said “*Yes Muhammad says before God all men are equal as the teeth of a gum.*” The religious aspect appears when Hind and Omaia asked Bilal to whip Ammar because he was brave to prove the strength of the message which was brought by Muhammad, but Bilal refused to do that because he felt in deep that this is the truth, and God has created all the men to be equal to each other nor to be oppressed.

And in data 8 when Ammar said “*Work is a worship*” he says. In this scene the religious aspect appears in how Muslims help each other and how they work with all of their heart. Because they love Muhammad and God, their belief and trust, even though a small thing like work or giving effort in doing a thing can resemble the worship and praying to Allah. Allah does not like people to only sit

down and wait for others to work for them even if they are praying all the time, once they work they can get that Hasanat doubled. In this scene Ammar said this phrase with confidence and he tend to mention that work resembles worship. (Homles and Wilson, 2017: 5) People may use different pronunciations, vocabulary, grammar, or styles of a language for different purposes.

In data 14.2 HAMZA said *“When Muhammed gives the word, we'll go to them”*. The religious aspect appeared here is the trust which has been delivered by the prophet. He knows the right and wrong things and where and when to start, every Muslim donate him/ herself to Allah from the bad thing which may happen to the good thing.

While in data 6, and 12 they share the same value in different context with different use by the characters. The religious aspect that appear in the scene 58:00 minute which is well analyzed in data 6 shows charity in Islam. The most beautiful charity we do when decorating every work we do both in our dealings with God Almighty when performing his duties and right to worship, or in our dealings with humans, animals and plants, charity is one of the highest houses of slavery and the best, and a great kind of showing the believe in Allah. For example as in data 6 when Abisinia said *“The difference between us and you is not bigger than this line, Not for a mountain of gold will I give them up to you, you may live in Abyssinia in peace as long as you wish, May God's blessings be upon you when you return”*. This was a reflection toward what has Jafar said. Abasinia got influenced by Jaffar's word which was the retell of the Quran and the prophet sayings. The religious aspect appear here was after Jafar has said what the Islam is like, and how Muslims attitude should be like to worship one god, to speak truth,

to love neighbors as ourselves, to give charity, even a smile can be charity, to protect women from misuse, to shelter orphans and to turn away from gods of Wood and stone. This leads Abasinis to enter Islam with all of his people because of the strong influence he got from the prophet and the miracle which is the Quran when Surat Mariam was retold.

The value of good character which is one of the main values that the prophet come up with and he advice all of his people to have a good character in which it will bring them closer to God and it will make the communication with people easy and kindly. God Almighty blessed the last of the prophets Muhammad peace be upon him this great credit is the preferred collection of ethics and ethics of the arts. Said God Almighty in his book describing our beloved and our master Muhammad peace be upon him, saying: (and you have a great creation), has indicated this verse Kindly that the Messenger of Allah Muhammad peace be upon him has demonstrated this good morals, and was able to collect in his personality, peace be upon him.

This value has been analyzed in Data 17 when Abo Sofian came to Madina and wanted to meet the prophet after he has broken the truce. Abo Sofian said “I am Mecca, I am the leader of Mecca. Why am I insulted like this?” The religious aspect appeared here was how the prophet and his people face the coming of Abo Sofian with kindness and they did not try to hurt him physically, they tend just to ignore and turn out of him as Allah said

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(Holmes and Wilson, 2017), in every community there is a range of varieties from which people select according to the context in which they are communicating. As the prophet Mohammad and Khaled in this scene they use a selected way of treating Abo Sofian unlike other people, they use this kind of language because they knew it will be more effected on him.





## Chapter V

### CONCLUSION & SUGGESTION

This chapter aims to cover two elements which are the findings of the previous discussion which is related to the research question, and the suggestion of the later research for those who want to have the same area to be studied on:

#### 5.1 Conclusion

After the researcher has watched and analyzed the movie based on figurative language theory and sociolinguistic theory, the researcher come up with the finding related to those theories. The finding of the Message movie is based on the research questions which are presented in the first chapter. The first thing will be shown is the kinds of figurative language found in The Message movie, then the meaning presented in the use of these figurative language, the last is the religious aspect appear while using these figurative language by the characters.

The kinds of figurative language found by the researcher which are Irony, Simile, Personification, Paradox, Hyperbole, Oxymoron, Metaphor, Repetitive, Metonymy, Antithesis, Onomatopoeia, and Symbol. Therefore, the most dominant figurative language used were Simile in The Message movie, which is a type of figurative language that used to explain the resemblance of two objects (in shape, color, and characteristic). The characters use this kind of figurative language to make things like and the dialect clearer than usual, and because of its simplicity in understanding by people to get to know the religion more.

Every figurative language used by the character has a meaning beyond that which is not the literal meaning. (Holmes & Wilson, 2017: 20) in sociolinguist's point of view, people may use different dialects of a language indifferent contexts.

And in some communities people select different languages according to the situation in which they are speaking. People tend to use figurative language to give beauty to their sentence and it would be more effective. The meaning presented while the usage of figurative language varies, and each type has a different meaning from the other, the researcher can conclude the most effective meaning was presented when Musab said "Open the windows! Let the world hear." The actor Musab used the term hear because he felt that the world must listen to this miracle, this figure of speech shows that Islam will spread in all over the place, Musab treated the world as human creature which has ears to listen through, eyes to see things going around, and nose to smell, while in real life it does not, the world is an abstract. This usage of figurative language was dominant in the Message movie because of the meaning it conveys beyond its literal meaning.

With the use of figurative language in a religious movie, it is sure that some religious aspect will appear after using these figures of speech between the characters, because our utterance always has meaning, and goal to deliver a certain message. (Holmes & Wilson, 2017: 15) People may use different pronunciations, vocabulary, grammar, or styles of a language for different purposes. It is hard for the researcher to sum up with only one religious aspect in the whole movie, because all of the character's conversation has a value to show. While the use of the figurative language in the dialogues, some shows the sociolinguistics point of view which is the same message can be delivered by different variety of language use therefore, the researcher will conclude with the most dominant religious aspect in The Message movie, the researcher found that faith

in Allah by Muslims in which they believe in one god and Muhammad is his messenger, and they give the trust and release the strength and spiritual motivation from Allah. In addition, faith in God is the categorical belief in the existence of the Almighty without a doubt and that the Almighty is the Creator of everything in existence is the only God in the universe and the only deserving of worship. It is also believe all faith in the names and attributes contained in the Holy Quran and Sunnah purified and faith that the Almighty is He is capable of everything as he wants. If there is doubt in God Almighty, the title of the believer cannot be invoked. Moreover, faith means believing in God Almighty and being convinced of this belief so that it is not a belief but a sure truth. The people of all the earth in contrast.

## **5.2 Suggestions:**

After drawing conclusion, the researcher propose some suggestions as follows:

They are able to know the definition and explanation about each figurative language explained in this research. In addition, students can identify the meaning presented by the usage of each figurative language by following the researcher instruction. Moreover, students would be able to know the sociolinguist analysis in a religious movie and would be able to identify the goal of different utterance. This research encourage students to follow the religious value in their everyday life.

After reading this research, teachers can get additional knowledge about figurative languages and learning source for their students. Furthermore, can be as student additional information of figurative language and the usage of linguistics

verity in the usage of figurative language. In addition, for sociolinguistics teachers, this research can be an additional source for their students presented in movies. It also can be an additional source for Muslim teachers to present the religious value through movies, and one of the provided one is The Message movie. In which it help the students to acquire Islamic value in every day's life.

This research can help the researchers whom have the desire to follow the same area as the researcher have to focus on analyzing religious movies to enrich the beauty of its content. Moreover, this research has been focused on identifying and describing the kinds of figurative language, their meaning and the religious aspect appear while the usage of these figurative language in The Message movie, there are other issues that may be studied such as the language change by gender, the semantic meaning on the Verses that has been retell inthe movie, and the role of the main character Hamza and why his martyred has been a hint in Islam based on discourse analyses.



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