

**DIRECTIVE SPEECH ACTS IN THE MOVIE "THE
MESSAGE" BY MOUSTAPHA AKKAD**

THESIS

Submitted in Partial Fulfillment of the Requirement

For degree of Bachelor of Education

In English Education



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ABSTRACT

ASMI YUNIATI “DIRECTIVE SPEECH ACTS IN THE MOVIE “THE MESSAGE” BY MOUSTAPHA AKKAD”, A Final Project, Semarang: Bachelor Program of English Language Education of Education and Teacher Training Faculty (FITK), Walisongo State Islamic University Semarang, 2018.

Keywords: Speech Acts, Directive and “The Message” movie

This study is aimed to explain the classifications and to explain the contribution of directive speech acts analysis in the “The Message” by Moustapha Akkad to EFL learner in understanding expression of giving command. This study used descriptive qualitative which the writer interprets of utterances that contain the types of directive speech acts in this movie and the contribution of this research in EFL Classroom. The result of study showed that 213 utterances of directive of speech acts were successfully identified. There are command (182 data or 85.44%), order (2 data or 0.94%), request (10 data or 4.70 %), and suggestion (19 data or 8.92%). So it can be concluded that the dominant directive is command, because this movie contained many command of the Prophet Muhammad and his friends in battle of Badr and Uhud. This result of this research is suggested for students. Teacher as facilitator, can use this movie as learning media. By watching this movie, student can observe expression of giving command. Expression of giving command found in basic competence (3.4 and 4.4).

MOTTO

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ

There patiently persevere, as did (all) messengers of inflexible purpose.

(Al-Ahqaf/46:35)¹

“Those who fly solo have the strongest wings”

¹ A Yusuf Ali, *The Holy Quran, English Translation of the Meanings by Abdullah Yusuf*, (the King Fahd Holy Qur'an Printing Complex, 1987), p.257

DEDICATION

This scientific writing is dedicated to:

- ❖ My beloved fathers and mothers (Bapak Sarmadi, Ibu Ratinem, Bapak Riyanto and Ibu Suryati), who always devote their affection, give the best pray and effort for me till I finished arranging this thesis. Thanks for giving the writer never ending pray and unconditional love.
- ❖ My beloved sisters, Maulia Dita Dwi Rahmawati, Syafira Meilia Syaputri, and Sulfiana who always make me spirit to struggle the life.
- ❖ My beloved family, who always wait for me to go home and become my spirit.

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Alhamdulillahirobbil 'alamiin, all praises are given by the writer to Allah SWT, the Most Gracious and the Most Merciful, the Lord of the world, the Greatest of the greats. Only by His power, affection, and guidance, this thesis could be completely finished. Then, Shalawat and salutation are always delivered to the prophet Muhammad, the last messenger of God. Peace and Blessing be upon to our beloved Prophet, his family, his companions and his followers.

In finishing this thesis, The writer realizes that there are many people who give their help, guidance and motivation and it would be impossible to mention all of them. May Allah SWT give reward for their kindness. *Aamiin*. In this occasion the writer would like to express my sincerest gratitude and appreciation to:

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2. The head of English Department, Dr. H. Ikhrom, M. Ag.
3. The Advisor I, Muhammad Nafi Annury, M.Pd. the writer would like to thank to him for his invaluable advice, time and patience in guiding me to complete the entire writing process, also for his suggestion for this thesis from the beginning until the end.

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The writer realizes that this thesis is still far from completeness. So that, the writer so expects constructive suggestion from all side for the advantages of this research. Finally, the writer hopes this research paper can be useful for the readers.

Semarang, 26th July 2017

The Writer,

Asmi Yuniati

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CHAPTER I

INTRODUCTION

In this chapter, the writer discusses the introduction of the study. This chapter consist of five parts. They are background of the research, question of the research, objectives of the research, significances of the research, and limitations of the research.

A. Background of the Research

In life society, people as social beings need to do interaction or communication with one another. People has mind which can improve and can be improved by discussing or sharing about ideas, opinions or feelings with other people. To do interaction, people need a tool called language. Through language, people can communicate expression of giving command, expression of order, expression of request, even expression of giving suggestion. In the world, there are many countries and also there are many different languages in each country. Even in a country with the difference of cultures and ethnics may have more than one dialect to speak, for example is Indonesian. Indonesia is a country with various languages and dialects. Although it has many languages and dialects, Indonesia has national language to combine the diversity of language. Likewise a world, world not only contains many countries but also many languages. To integrate the difference of language in the world, world also has international language that is English. English as international language makes

easier to discuss a particular topic, regardless where they are speaking. All people in the world can make a conversation to reach the goal of social life.

Life together made us often to meet expression of request because sometimes we can't handle all things in our life in one time. We need to help each other. As an example in school environment, teacher gives a request for the leader to lead the class. The next expression namely expression of giving command, teacher gives a command for her students in order to study hard, so when students face final test they will be ready to do the examination. Then, expression of order. We also can make an order to be made, supplied, and served. It will be make our time more effective and effecient, if we don't don't have enough time. The last is expression of giving suggestion. In life we can't always make a decision, we need suggestion from other people. At moment, we need suggestion to avoid a mistake even remorse. We ask suggestion so that we have wide variety of solutions to choose from. People need to learn all of expression above because those expressions are often used in communication. Besides that, in communication also need to learn speech act. Four kinds of expression above are included to speech act especially directive speech act. The reasons why we must learn speech act because misinterpretation can be happen in daily communication.

A misinterpretation can occur in conveying the goals of communication. People do not always or even usually say what they

mean.¹ For example, a teacher who discovers crowded class then she said “Go on!” and the student interprets the phrase to continue their bustles. In fact the teacher wants the student to stop their activities and to pay attention to the learning process. This is one common problem of misinterpretation which often happens in learning activity. Besides, it is important for student to learn people ability in derive meaning from specific kinds of communication. Most of English learning in Indonesia still uses traditional method such as teacher gives an explanation of expression of giving command. Write the example in whiteboard and the formula of the expression. Actually student needs real example to understand certain expression. By using movie as media, a student can observe the kinds of expression directly in the movie. It will make student easier in understanding the types of expression. There are many other expressions in communication, for example, expression of giving appreciation, expression of giving direction, expression of giving opinion, etc. But in my studies, the writer only discuss about the expression that is included to directive speech acts.

People will be good in understanding an expression by learning about speech act. Speech act is the branch of pragmatics. Several utterances in conversation from a speaker may be different interpretation by a hearer. People must learn the knowledge of person’s ability in deriving meaning from specific kinds of speech

¹ Jenny Thomas, *Meaning in Interaction*, (New York: Addison Wesley Longman Publishing, 1996), p.1.

situations, how the hearer was recognized what the speaker is referring to, how was the hearer relate new information to what has gone before, how was the hearer interpreted what is said from knowledge about the speaker and the topic of discourse, and how the hearer was inferred information that the speaker takes for granted and doesn't bother to say. It is crucial things in communication to make the conversation meaningful. The essence is message that refers to information. Allah decreed in *An-Nisa: 63* about good communication as follows:

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

“Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.” (An-Nisa’: 63)²

This verse is told about represent how to warn people with good communication. According to tarsi Al Marathi, قَوْلًا بَلِيغًا mean, “words that the impact you will put into their soul.”³ Meanwhile, according to Al Qurthubi, sentence قَوْلًا بَلِيغًا means “talk what is in his

² A Yusuf Ali, *The Holy Quran, English Translation of the Meanings by Abdullah Yusuf*, (the King Fahd Holy Qur'an Printing Complex, 1987), p.56

³ Ahmad Musthofa Al Maraghi, *Al Maraghi Juz 5 trans.*, (Semarang: PT. Karya Toha Putra: 1986)

heart.”⁴ The conclusion, قَوْلًا بَلِيغًا can be interpreted as fluent and precise talking, clear interpretation, and able to inform the message well. *Qaulan baligha* reveals an intention of utterances in communication. In addition, this verse told that communication has to be effective. The speaker can deliver her ideas to listener without misinterpretation or problem that is commonly happened in communication. It shows in Al-Qur'an that communication as a crucial factor in attaining purpose of language. In communication, a misunderstanding may occur in our conversation. As stated by Hurford and Heasley, “The alleged distinction between acts and speech can be misleading oversimplification because when a speaker makes an utterance in appropriate circumstances, it leads to a misunderstood interpretation of the hearer”.⁵

Nowadays languages learning is not taboo for people, even started when we were still baby we already learn about mother tongue. Common problems of people, sometimes people misinterpret in understanding what the speaker's saying. Misunderstanding can occur, when we do interaction with other people. So, people need to learn speech act as a way to avoid it. Speech act is a phrase that consists of two words, speech and act. Speech act can change the social reality not only describing a given reality but also doing a real action. Speech

⁴ Muhammad Ibrahim Al Hifnawi, *Tafsir Al Qurthubi Jilid 5 trans.*, (Jakarta: Pustaka Azzam: 2008)

⁵ James R. Hurford, B. Heasley, and M. B. Smith, *Semantics: A Coursebook*. (New York: Cambridge University Press, 2007), p.260.

act is usually used for making statements, giving commands, asking questions, or making promises. A speech act is a kind of act, like Searle (and Austin before him) realized that speech act cannot be understood without taking intention into account. When we communicate with one another we do so intentionally. This is how speech act differs from emotional reactions expressed in part linguistic form.⁶

Yule defined that actions performed via utterances are generally called speech act.⁷ He lists five types of general functions performed by speech acts, such as declarations, representatives, expressive, directives and commissives. The kinds of speech act that are often heard in the daily communication namely directive speech acts.

Directive is common kind of speech acts that the speaker tries to get the hearer to do something. It means that hearer does what the speaker wants. Yule defines directive as attempt by the speaker to get someone else to do something. They express what the speaker wants. They are command, order, request, suggestion and they can positive or negative.⁸ Speech act is not only found in real life. A movie consists of many dialogues about human activities. The dialogue occurs between its characters that can be analyzed using the speech act

⁶ Nick Fotion, *John Searle*. (Teddington: Acumen Publishing Limited, 2000), p. 4-5.

⁷ George Yule, *Pragmatics*. (New York: Oxford University Press, 1996), p. 47.

⁸ George Yule, *Pragmatics*, (New York: Oxford University Press, 1996), p. 54.

theory. The following example of command in directive speech act which the researcher finds in “The Message” (1967) “*Read!*” it means that Gabriel uses directive speech act of command for action. This utterance is included to the world fit the words and counting as an attempt to get the hearer to read.

In this analysis, the data are taken from “The Message” movie. The dialogue occurs between its characters that can be analyzed using speech act theory. The writer considered this movie because a movie can also be a media for student in learning directive speech act especially expression of giving command. Nowadays learning process in curriculum 2013 uses scientific approach in line with attachment of The Minister Education and Culture of the Republic Indonesia number 22th in 2016 about standard process of Basic and Intermediate education. Curriculum 2013 emphasizes more on the dimensions of pedagogic learning, by using scientific approach. Scientific approach applies in all subject learning belongs to ELT comprise of observing, questioning, exploring, associating, communicating. “The Message” movie can be source of media to observe. By watching this movie, student can observe expression of giving command.

The writer chosen “The Message” movie as research subject under some consideration. The first consideration, “The Message” is a good movie, because this movie is an experience of a lifetime of the Messenger of God. This movie shows the true meaning of Islam from the beginning of Islam until its establishment. It is important for

Muslims to understand the struggle of Prophet Muhammad SAW. Allah SWT, in holy Qur'an said about the history, there must be a lesson for us to take in Surah Yusuf/13:111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

“There is, in their stories, instruction for men endowed with understanding.”(Q.S Yusuf: 111)⁹

The second, this movie shows how the Prophet Mohammad starts his message with a few men and eventually gaining thousands and today million people. The third, this movie teaches us to strength of life. Hamza is a patriot that never gives up in supporting Islam and a smart Islamic battle commander in some battlefields that establishes the future of Islam like Badr and Uhud. Besides that, all actors in this movie were using English for communication.

“The Message” movie is recommended for Islamic school as learning media, because this movie contains the background knowledge of Islam. So, from the explanation above the writer's intention in order to find out classification of directive speech acts which are used in the movie “The Message” in their dialogue process and to describe the contribution of directive speech acts to English Foreign Language (EFL) learner in understanding expression of

⁹ A Yusuf Ali, *The Holy Quran, English Translation of the Meanings by Abdullah Yusuf*, (the King Fahd Holy Qur'an Printing Complex, 1987), p.114

giving command.

Beside the previous reason, the writer used this movie as the source of data because this movie uses English that represents the real conversation of daily life. Eventhough this movie was set in early 1976s, it still represents the validity of using language in this era, especially the used expression of giving command. Based on the explanation above, so the study takes a title **Directive Speech Acts in the Movie “The Message” by Moustapha Akkad.**

B. Question of the Research

Based on the background above, this study is guided through the following major questions:

1. What are classifications of Directive Speech Acts used in the movie "The Message" by Moustapha Akkad?
2. How can Directive Speech Acts used in the movie "The Message" by Moustapha Akkad contribute to English Foreign Language (EFL) learner in understanding expression of giving command?

C. Objectives of the Research

Based on the research questions, this study is intended to meet the following objectives:

1. To explain the classification of Directive Speech Acts are used in the movie "The Message" by Moustapha Akkad.

2. To explain the contribution of Directive Speech Acts are used in the movie "The Message" by Moustapha Akkad to English Foreign Language (EFL) learner in understanding expression of giving command.

D. Significances of the Research

By using this study, there are some significance to the students, teachers, and other researchers.

1. For the Student

The result of this research is expected to be beneficial for improving an understanding of directive speech acts by observing this movie. Student will enjoy studying because the learning supported by "The Message" movie not only lesson, explanation, examination but also character building and moral values. This research will help the student increasing the knowledge about directive speech acts study especially expression of giving command.

2. For the English Teacher

The object of this research can be used as a media source to facilitate the learning process. Teacher can give this movie as a media to support student in learning expression of giving command.

3. For the Next Researcher

The result of this research can be used as an additional reference for speech act study especially in directive speech act.

This research is expected to give information about the types of directive speech acts.

4. For the General Readers

The result of this research is expected to support people who live in globalization era to make interaction or communication with other people in the world.

E. Limitation of the Research

To limit the study, the writer needed to decide the scope of the research, here the writer only analyzed directive utterances. The writer limited the study by analyzing types of directive and the contribution of directive found in movie “The Message” by Moustapha Akkad.

This study referred to a movie as a “The Message” delivered in English by the actors in the movie. These research will be accomplished from 6th December 2017 until 28th May 2018. The writer analyzed directive acts are used in movie “The Message” by Moustapha Akkad in their speech process.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer discusses the relevant theories related to the study and the previous research related to the study. This chapter divided into two parts: previous study and theoretical review.

A. Previous Study

The writer found some research related to this research. Then, the writer chooses some literatures as references and comparisons of the research authenticity. The first research conducted by Alex Kurniadi 2015.¹ The research object of his study is directive speech act in the movie the legend of Hercules manuscript in 2015. Directive speech act are often presented in daily communication. The aim of his research is to identify form of directive speech act and classify the function of directive speech act. This research studies the linguistic forms, types of directive speech act and the intention of directive speech act. The object of his research is the directive speech act in the movie The Legend of Hercules. The data source of directive speech act in the movie The Legend of Hercules manuscript. The first previous study focuses on the analysis of directive speech act in the movie the Legend of Hercules manuscript. The type of his research is

¹ Alex Kurniadi (A320110102), *Analysis of Directive Speech Act in the Movie the Legend of Hercules Manuscript*, School of Teacher Training and Education Muhammadiyah University of Surakarta, 2015.

descriptive qualitative research because the objective of this study is observing and finding the information as many as possible of the phenomenon.

The next subchapter, the study used directive speech act as research object. The last component, the previous researcher regards the Legend of Hercules manuscript as the research subject. My study has differed from this previous study in having research subject. My study regards movie The Message as the research subject while the previous ones used the Legend of Hercules manuscript as research subject. There are point of similarity between this research and the previous one in having research focus and object. Both studies used analysis as research focus. Both studies used directive speech act as research object. The strength of this studies, she was classified form of directive speech acts while the weakness is less of data.

The second research conducted by Yossi Diana 2013.² She concerned on the type of directive speech act in comic entitled Civil War. The aim of her research is to describe the meaning and context and type of directive speech act used by the character in this comic. This research is Pragmatic study. This data found in Civil War comic. The method of research is descriptive qualitative research because the objective of this study is observing and finding the information as many as possible of the phenomenon.

The second previous study focuses on the analysis of directive

² Yossi Diana, *An Analysis of Directive Speech Act Found in Civil War Comic*, Bung Hatta University, 2013.

speech act found in civil war comic. The next subchapter, the study used directive speech act as research object. The last component, the previous researcher regards Civil War comic as the research subject. My study has differed from this previous study in having research subject. My study regards movie The Message as the research subject while the previous ones used civil war comic as research subject. There are point of similarity between my current study and the previous one in having research focus and object. Both studies used analysis as research focus. Both studies used directive speech act as research object.

The result of her research indicates that fifty data of Directive Act. There are form of directive act consist are word, phrase, clause, sentences. Phrase is the most commonly type found in this comic. For the types of directive act, the researcher found five types of directive act. They are command, request, suggestion, advising, and inviting. Command is the most commonly type found in Civil War comic. The strength from this study is contains forms of directive such as word, phrase, clause and sentences while the weakness that it no specific explanation about the result.

Another previous research related with this research conducted by Eva Nuriana 2017.³ The third previous study focuses on the analysis of directive speech act found in teaching and learning

³ Eva Nuriana, *A Descriptive Study of Directive Speech Act in Teaching and Learning English for Second Grade of MAN 2 SURAKARTA academic year 2016/2017*, Islamic Education and Teacher Training Faculty, The state Islamic Institute of Surakarta, 2017

English for Second Grade of MAN 2 Surakarta academic year 2016/2017. The next subchapter, the study used directive speech act as research object. The last component, the previous researcher regards Teaching and Learning English for Second Grade of MAN 2 Surakarta as the research subject. My study has differed from this previous study in having research subject. My study regards movie the Message as the research subject while the previous ones used Teaching and Learning English for Second Grade of MAN 2 Surakarta as research subject.

There are point of similarity between my current study and the previous one in having research focus and object. Both studies used analysis as research focus. Both studies used directive speech act as research object. The strength from this study is real research subject and without any media, while the weakness that language was used by the research subject in doing teaching and learning activity. The teacher uses Indonesian language actually she taught English subject. This study will be more beneficial if the research subject used English in their teaching and learning activity.

The fourth research conducted by Latifah Nurhasana 2017.⁴ She concerned on the type of speech act in the Disney animation movie script “ by Pete Docter and Ronnie Del Carmen. The aim of her research is to find out the types of speech act of utterance and to describe the application of speech acts in the Disney animation movie

⁴ Latifah Nurhasana, *A Speeh Act Analysis of Utterances in the Disney Animation Movie Script “Inside Out” by Pete Docter and Ronnie Del Carmen*, Syekh Nurjati State Islamic Institute Cirebon, 2017.

script "Inside Out" by Pete Docter and Ronnie Del Carmen. The design of her research is qualitative research. The data is taken from original DVD and transcript from the internet. The technique of data analysis data is document analysis or content analysis. There were three forms of data: video, script, and classifying.

The fourth previous study focuses on the analysis of speech act in the Disney animation movie script "Inside Out" by Pete Docter and Ronnie Del Carmen. The next subchapter, the study used speech act as research object. The last component, the previous research regards movie script "Inside Out" by Pete Docter and Ronnie Del Carmen as the research subject. My study has differed from this previous study in having research subject and research object. My study regards movie "The Message" as the research subject while the previous ones used movie script "Inside Out" by Pete Docter and Ronnie Del Carmen as the research subject. My study regards directive speech act as research object while the previous ones used speech act as research object. There is point of similarity between my current study and the previous ones in having research focus. Both studies used analysis as research focus.

The result finding shows that there are five types of speech act that appear during the characters of the movie utter they utterances, which are directive, declaration, representative, expressive, and the last commissive. Representative has the largest portion and the small fraction of frequencies is declaration and commissive. The strength from this study is contains forms of all speech act while the weakness

is the title and the result are not related. In the title she said a speech act analysis of utterance in the Disney animation movie script “Inside Out” by Pete Docter and Ronnie Del Carmen while the result not all character’s utterances analyzed by the researcher, she selects the characters.

The last previous research related with this research conducted by Muhammad Salman Tesaindra 2017.⁵ This research focuses on the analysis of directive speech act found in The Help movie. The aim of this research is to elaborate the classification of the directive illocutionary acts of the dialogues in The Help into type, function of the illocutionary acts and the component of the illocutionary forces used by the speaker to the hearer in this movie and to find out the factors that the use of directive illocutionary acts of the dialogues in The Help movie. This data found in The Help movie.

This previous study focuses on the analysis of directive speech act in The Help movie. The next subchapter, the study used directive speech act as research object. The last component, the previous research regards The Help movie as the research subject. My study has differed from this previous study in having research subject. My study regards movie The Message while the previous ones used The Help movie as the research subject. There are point of similarity between my current study and the previous one in having research focus and object. Both studies used analysis as research focus. Both

⁵ Muhammad Salman Tesaindra, *The Directive Illocutionary acts in The Help Movie*, Diponegoro University, 2017.

studies used directive speech act as research object. The strength from this study is in the analysis of each directive not only directives in general but also the specification of directive. The weakness of this research is less of data. There is no percentage of the result.

B. Review to Related Literature

This part deals with the main theory and related theories that the writer needs in order to guide in analyze the data.

1. Speech Acts

Speech acts consist of two words speech and acts. Speech act theory originated from the works of the Oxford philosopher of ordinary language John Langshaw Austin (1911-1960). He stated that in uttering things, one is not only saying thing but also doing things.⁶ Austin first presented the main tenets of theory in the lectures he gave at Oxford in the years 1952-1954 under the title “Words and deeds” and subsequently in the William James Lectures he delivered at Harvard University in 1955. However, Austin pointed out that those ideas were formed as early as 1939. After Austin’s premature death the notes of his Williams James Lectures were edited, supplemented with earlier notes and tape-recorded lectures and published in 1962 under the

⁶ Nengah Arnawa, Children Indirect Speech Acts at Age 18-24 Months Old: A Case Study on Indonesian Language Acquisition by Balinese Children, *International Journal of Language and Linguistics Vol.3 No. 3*, (IKIP PGRI BALI, 2016), p. 117.

title “How to do Things with Words” (Austin 1962). In 1969 one of Austin’s pupils, the American philosopher John Searle, published his own version of the theory under the title “Speech Acts – An Essay in the Philosophy of Language”, followed by several more works dedicated to speech acts. Searle’s systematization and development of Austin’s ideas has been very influential, to the point that Searle’s interpretation of the theory is at times taken as the definitive view of speech acts.⁷ The speech acts of any language provide its speakers with culture-specific categories of verbal interaction. Speech acts can shed a great deal of light on broader cultural themes, but equally the significance of any particular speech act category can only be fully understood in broader cultural context. Further, cultures may differ in the rules when certain speech acts can be appropriately performed.⁸

Speech act is a part of pragmatics that studies about utterances. Speech act is a phrase that consists of two words, speech and act. Speech act can change the social reality not only describing a given reality. Speech act is usually used for making statements, giving commands, asking questions,

⁷ Bublitz, Wolfram, Neal R. Norrick, *Foundations of Pragmatics*. (Germany: GmbH & Co. KG, 2012) , p.39

⁸ Hadher Hussein Abbood Ad-Darraj, Offering as a Comissive and Directive Speech Act: Consequence for Cross-Cultural Communication, *International Journal of Scientific and Research Publications*, Vol.2 Issue 3, (2012), p. 1.

or making promises. Two main ideas are at the core of speech act theory: the first hold that the meaning of an utterance is distinct from the function that the utterance performs; the second is that all utterances amount to the execution of an act.⁹ According to Nastri, Pena and Hancock, the function of speech act is a functional unit of language that informs people to do things with words, which means the speaker performs an act of saying something in order to participate in a communication.¹⁰ Speech acts are all the acts we perform through speaking, all things we do when we speak, so when the speaker utters words and at the same time he/she accomplishes certain acts.¹¹ Then Mey viewed, that speech act are actions happening in the world, that is, they bring about a change in the existing state of affairs.¹² When we speak we can do all sorts of things, from aspirating a consonant, to constructing a relative clause, to insulting a guest, to starting a war. These are all, pre-theoretically, speech acts-acts done in the process of

⁹ Bublitz, Wolfram, Neal R. Norrick, *Foundations of Pragmatics*. (Germany: GmbH & Co. KG, 2012) , p.40

¹⁰ Muhartoyo, Directive speech act in the movie “Sleeping Beauty”, *Thesis*, (BINUS University, 2013), p. 951-952.

¹¹ Niveen Mohammad Zayed, American University: Jordanian EFL Teachers’ and Students’ Practice of Speech Acts in the Classroom, *International Journal on Studies in English Language and Literature*, Vol. 2 No. 5, (2014), p. 2.

¹² L. Mey, Jacob, *Pragmatics An Introduction*, (Oxford/Malden. MA: Blackwell Publishers, 1993), p.111.

speaking. The speaker's intention in making the utterance and a recognition by the addressee of that intention under the conditions of utterance clearly plays an important role.¹³ In life we make an interaction to deliver an idea or information. Interaction and communication are two things that cannot be separated in human daily life. Both of them are very crucial in human activities. In order to perform interaction and communication, speaking a language is needed. When people speak a language, they will perform an action.¹⁴ Most of the time, when we speak, we do more than express prepositions; we suggest, promise, offer, accept, order, threaten, assert, we perform speech acts.¹⁵

According to Yule, an action performed via utterances are generally called speech acts. He lists five types of general functions performed by speech acts; declaration, representatives, expressives, directives, and commissives.¹⁶

- 1) Declarations are those kinds of speech acts that change the world via their utterance. As the

¹³ Laurence R. Horn, Gregory Ward, *The Handbook of Pragmatics*. (Oxford: Blackwell Publishing, 2006), p. 53.

¹⁴ Herman, Illocutionary Acts Analysis off Chinese in Pematangsiantar, *International Journal of Humanities and Social Science Invention Vol. 4 No. 12*, (University of HKBP Nommensen, Indonesia, 2015), p.43.

¹⁵ Keith Allan and Kasia M. Jaszczolt, *The Cambridge Handbook of Pragmatics*. (Cambridge University Press, 2012), p.170.

¹⁶ George, Yule, *Pragmatics*, (New York: Oxford University Press, 1996), p. 53-54.

examples in illustrate, the speaker has to a special institutional role, in a specific context, in order to perform a declaration appropriately.

- a) Priest : I now pronounce you husband and wife
- b) Referee : You're out!
- c) Jury Foreman : We find the defendant guilty.

In using a declaration, the speaker changes the world via words.

- 2) Representatives are those kinds of speech acts that state what the speaker believes to be the case or not. Statements of fact, assertions, conclusions, and descriptions, as the examples in illustrate, the speaker representing the world as he or she believes it is.

- a) The earth is flat.
- b) Chomsky didn't write about peanuts.
- c) It was a warm sunny day.

In using a representative, the speaker makes words fit the world (of belief).

- 3) Expressives are those kinds of speech acts that state what the speaker feels. They express psychological states and can be statements of pleasure, pain, likes, dislikes, joy, or sorrow. As

the examples in illustrate, they can be caused by something the speaker does or the hearer does, but they are about the speaker's experience.

- a) I'm really sorry
- b) Congratulations!
- c) Oh, yes, great, mmmm, ssahh!

In using an expressive, the speaker makes words fit the world (of feeling).

- 4) Directives are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants. They are commands, orders, requests, and suggestions and as the examples in illustrate, they can be positive or negative.

- a) Gimme a cup of coffee, Make it black.
- b) Could you lend me a pen, please?
- c) Don't touch that.

In using a directive, the speaker attempts to make the world fit the words (via the hearer).

- 5) Commissives are those kinds of speech acts that speakers use to commit themselves to some future action. They express what the speaker intends. They are promises, threats, refusals, pledges and as shown in the examples, they can

be performed by the speaker alone, or by the speaker as a member of a group.

- a) I'll be back.
- b) I'm going to get it right next time.
- c) We will not do that.

In using a commissive, the speaker undertakes to make the world fit the words (via the speaker).

2. Directive Speech act

a. The Concept of Directive Speech Acts

Directives express the speaker's attitude toward some prospective action by the hearer and his intention that his utterance, or the attitude it expresses, be taken as a reason for the hearer's action.¹⁷ A directive speech act is meant to make an interlocutor do what the speaker says.¹⁸ They are used to get the receiver do something, for example close the window.¹⁹ If this were all they expressed, they would be merely constatives with a restriction on propositional

¹⁷ Kent Bach, Robert M. Harnish, *Linguistic communication and speech acts*, San Francisco State University, p. 41

¹⁸ Nurtaqwa Amin, et. Al, Pragmatics Analysis: Arabic Directive Imperative Speech Acts Used in Alquran, *International Journal of Science and Research (IJSR) Vol. 6 No. 1*, (Hasanuddin University, Makasar city, Indonesia, 2015)

¹⁹ Ala'Eddin Abdullah Ahmed Banikalef & Khaleel Bader Bataineh, A Sociolinguistic Study of Speech Act Realization Patterns in Jordanians' Facebook Status Updates, *International Journal of Linguistics Vol.9 No.3*, (2017), p. 270.

content. However, they also express the speaker's intention that his utterance or the attitude it express be taken as a reason for the hearer to act. Kreidler states that directive utterance are those in which the speaker tries to get the addressee to perform some act or refrain from performing an act.²⁰

Directive is kind of speech act that the speaker tries to get the hearer to do something. It means that hearer does what the speaker wants. It is usually used to give order thereby causing the hearer to take a particular action, request, command, or advice.²¹ According to Jose Maria in her journal, directive speech acts is a wide and complex category such as like commands, questions, pieces of advice can be including of directive.²² The typical expression of this type usually uses imperative structure; however, there are so many ways of expressing this type, they are not imperative but also interrogative and declarative structure are often used to perform directive illocutionary act.²³ Yule

²⁰ Charles W. Kreidler, *Introducing English Semantics*. (New York: Routledge, 1998), p. 189

²¹ Ardita Dylgjeri, Analysis of Speech Acts in Political Speeches, *European Journal of Social Sciences Studies Vol. 2 No. 2*, (Albania, 2017), p. 22.

²² Jose Maria Gil, Face-Threatening Speech Acts: An Interpretation Speech Acts and Face-involving Speech Acts: An Interpretation of Politeness phenomena, *International Journal of Linguistics, Vol.4 No.2*, (2012), p. 404.

²³ Herman, Illocutionary Acts Analysis off Chinese in Pematangsiantar, *International Journal of Humanities and Social Science*

defines directive speech acts are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants. In using directive, the speaker attempts to make the world fit the word because the speaker wants the situation.²⁴

b. The Classification of directive speech acts

Yule state that directive are those kinds of speech acts that the speaker use to get the hearer to do something. Four kinds of directive utterances can be recognized; commands, orders, request and suggestions. They can be positive or negative. As the examples in illustrate below;

- 1) Gimme a cup of coffee, Make it black.(Ordering)
- 2) Could you lend me a pen, please?(Requesting)
- 3) Don't touch that.(Commanding)

In using a directive, the speaker attempts to make the world fit the words (via the hearer).

According Kreidler's command is effective only if the speaker has some degree of control over the actions of the addressee. Command also means that sentence which normally have no grammatical subject, and whose verb is in imperatives. The function of command is to direct a person or people with the right to be obeyed, to do something what

Invention Vol. 4 No. 12, (University of HKBP Nommensen, Indonesia, 2015), p.44.

²⁴ George, Yule, *Pragmatics*, (New York: Oxford University Press, 1996), p. 53-54.

speaker wants. Eggins states that command in grammatical systems is realized by the omission of the Subject and finite (verb) elements, leaving only the predicator.²⁵

A request is an expression of what the speaker wants the addressee to do or refrain from doing something. A request does not assume the speaker's control over the person addressed. The function of request is to ask people to do something what speaker wants in polite ways.²⁶

Suggestion are the speaker's utterances to give opinions about what the addressee should or should not do. The function of suggestion is to give his or her opinion to the hearer on how that orders should be having acts.²⁷

The last is order, order is something that somebody is told to do by somebody in authority. A request to make or supply goods also called order. Order is a formal written instruction for somebody to be paid money or to do something.²⁸

²⁵ Suzanne Eggins, *An Introduction to Systemic Functional Linguistics*, (New York: London, 2004), p. 18

²⁶ Charles W. Kreidler, *Introducing English Semantics*, (New York: Routledge, 1998), p. 190

²⁷ Charles W. Kreidler, *Introducing English Semantics*, (New York: Routledge, 1998), p. 191

²⁸ A S Hornby, *Oxford Advanced Learner's Dictionary*, 8th Ed, (Great Britain: Oxford University Press, 2010), p. 1035

3. Synopsis of the movie

The Message is a 1976 epic historical drama film directed by Moustapha Akkad, chronicling the life and times of the Islamic prophet Muhammad. Released in Arabic and English. The Message serves as an introduction to early Islamic history. It was produced by Harold Buck, Mohammed Sanousi, H.A.L. Craig, and A.B. Jawdat al-Sahhar. Run Time: 178 minutes, and this movie starring Anthony Quinn, Irene Papas, Michael Ansara, Johnny Sekka, Michael Forest. The film was nominated for Best Original Score in the 50th Academy Awards, composed by Maurice Jarre. While creating *The Message*, director Akkad who was Muslim, consulted Islamic clerics in a through attempt to be respectful towards Islam and its views on portraying Muhammad.

The film was shot in Marocco and Libya, with production taking four and a half months to build the cities of Mecca and Medina as they looked in Muhammad's time. Production took one year, Akkad filmed for six months in Morocco, but had to stop the project, and the Libyan leader allowed him to move the filming to Libya for the remaining six months. Akkad also filmed an Arabic version of the film (in which Muna Wassef played Hind) simultaneously with an Arab cast, for Arabic speaking audiences. He felt that dubbing the English version into Arabic would not be

enough, because the Arabic acting style differs significantly from that of Hollywood and Bollywood. The actors took turns doing the English and Arabic version in each scene and both are now sold together on some DVDs. In accordance with Muslim beliefs regarding depictions of Muhammad, he was not depicted on-screen nor was his voice heard because Islamic tradition generally forbids any direct representation of religious figures. The rules above were also extended to his wives, his daughters including Fatimah, his sons-in-law, and the first caliphs (Abu Bakr, Umar, Uthman, and Ali ibn Talib his paternal cousin). This left Muhammad's uncle Hamza (Anthony Quinn) and his adopted son Zayd (Damien Thomas) as the central characters. During the battles of Badr and Uhud depicted in the movie, Hamza was in nominal command, even though the actual fighting was led by Muhammad. Whenever Muhammad was present or very close by, his presence was indicated by light organ music. His words, as he spoke them, were repeated by someone else such as Hamza, Zayd, or Bilal. When a scene called for him to be present, the action was filmed from his point of view. Others in the scene nodded to the unheard dialogue or moved with the camera as though moving with Muhammad. The closest the film comes to a depiction of Muhammad or his immediate family are the view of Ali's famous two-pronged sword

Zulfiqar during the battle scenes, a glimpse of a staff in the scenes at the Kaaba or in Medina, and Muhammad's camel, Qaswa.

In July 1976, five days before the film opened in London's West End, threatening phone calls to a cinema prompted Akkad to change the title from Mohammed, Messenger of God to The Message, at a cost of £50,000. Sunday Times film critic Dilys Powell described the film as "Western...crossed with Early Christian". She noted a similar avoidance of direct depictions of Jesus in early biblical film and suggested that "from an artistic as well as a religious point of view the film is absolutely right".

In 1977, as the film was scheduled to premiere in the United States, a splinter group of the Black Nationalist Nation of Islam calling itself Hanafi Movement staged a siege of the Washington, D.C. chapter of the B'nai B'rith. Under the mistaken belief that Anthony Quinn played Muhammad in the film, the group threatened to blow up the building and its inhabitants unless the film's opening was cancelled. The standoff was resolved after the deaths of a journalist and policeman, but "the film's American box office prospects never recovered from the unfortunate controversy. The film proved a huge success with Shiite Iranians. Muna Wassef's role as Hind in the Arabic language version won her international recognition. The

film was nominated for an Oscar in 1977 for Best Music, Original Score for the music by Maurice Jarre. The music score of *The Message* was composed and conducted by Maurice Jarre and performed by the London Symphony Orchestra. The track listing for the first release on LP side one; *The Message* (03:01), *Hegira* (04:24), *Building the First Mosque* (02:51), *The Sura* (03:34), *Presence of Mohammad* (02:13), *Entry to Mecca* (03:15). Then side two, the declaration (02:38), *The First Martyrs* (02:27), *Fight* (04:12), *Spread of Islam* (03:16), *Broken Idols* (04:00), and the last *The Faith of Islam* (02:37).²⁹

4. Biography of Moustapha Akkad

Moustapha Al Akkad (July 1, 1930 – November 11, 2005) was a Syrian American film producer and director, best known for producing the original series of *Halloween* films and directing *Mohammad Messenger of God* and *Lion of the Desert*. He was killed along with his daughter Rima Al Akkad Monla in the 2005 Amman bombings. Al Akkad was born on July 1, 1930 in Aleppo, Syria. He received his high school degree from the Aleppo American College. His father then a customer officer gave him £200 and copy of the Quran before he left for the United States to study film direction and production at the University of California, Los

²⁹ Wikipedia, “The Message”, [https://googleweblight.com/i?u=https://en.m.wikipedia.org/wiki/The_Message_\(1976_film\)&hl=en-ID](https://googleweblight.com/i?u=https://en.m.wikipedia.org/wiki/The_Message_(1976_film)&hl=en-ID), accessed on Saturday, 23 December 2017.

Angeles (UCLA). Akkad spent a further three years studying for a Master's degree at the University of Southern California (USC), where he met the director Sam Peckinpah. Peckinpah became Akkad's mentor in Hollywood and hired him as a consultant for a film about the Algerian revolution that never made it to the big screen, but he continued to encourage him until he found a job as a producer at CBS.

In 1976, he produced and directed *Mohammad, Messenger of God* (released as *The Message* in 1977 in the United States), starring Anthony Quinn and Irene Papas. Al Akkad faced resistance from Hollywood which forced him to make the film in Morocco. Al Akkad and his 34-year-old daughter, Rima Akkad Monla, were killed in the November 9, 2005 Amman bombings in Amman, Jordan. They were both in the lobby at the Grand Hyatt when a bomb exploded; his daughter died instantly, and Akkad died of his injuries two days later in a hospital. Moustapha Al Akkad is survived by his former wife, Patricia Al Akkad and their sons, Taric and Malek who helped produce most of the *Halloween* movies, as well as his widow, SuhaAscha Akkad, and their son Zaid. He was honored by his native of Aleppo, and the Aleppo City Council has renamed a school and a street after Moustapha Akkad. In 2008, a street in downtown Beirut was renamed after Moustapha Akkad. The 2007 remake of *Halloween* was dedicated to Moustapha

Akkad.³⁰

5. Biography of the Authors

a. H.A.L Craig

H.A.L (Harry Craig) was born in country Cork, Ireland in 1921. Harry and his identical twin, Dick grew up in their father's vicarage, Cleonlara, by the Shannon River near Limeric, and later attended Trinity College in Dublin. During the 1940s and early 1950s Harry was an editor, with Sean O'faolin, of the influential literary journal "The Bell". Harry moved to London in the mid 1950s, where he wrote many radio plays that were produced and broadcast by the BBC's "Third Programme". He also moderated a television show discussing current events and wrote the Queen's Christmas radio address to the common wealth in 1958. He was also the long-time theater critic for "The New Statesman". In 1968, Harry move to his wife, Peggy and three children to Rome, where he began a successful career as a screenwriter. His early films were produced by Dino Delaurentis, and were generally large international productions, such waterloo, and a battle

³⁰ Wikipedia, "Moustapha Al Akkad"
https://googlewblight.com/?u=https://en.m.wikipedia.org/wiki/Moutapha_Akkad7hl=en-ID&tg=72&tk=9452392218642590038, accessed on Saturday, 23 December 2017.

film by the Russian director Sergei Bondachuk, starring Rod Steiger and Christopher Plummer. He also was the screenwriter for two historical war films-

‘Anzio and Fraulein Doktor’. In his later career, Harry worked with producer and director Moustapha Akkad, a collaboration which resulted in “The Message” and “Lion of the Desert”, both starring Anthony Quinn. Throughout his film career, Harry never abandoned his deep love for poetry, especially that W.B. Yeats. He died of lung cancer in Rome in October 1978.³¹

b. Tewfik El-Hakim

Tewfik El-Hakim, an Egyptian writer, is the son of a noble Turkish lady. He gave up in studying law and turned to art and literature, and started writing plays from the early age. But this main works were written after his studies in France. Al-Hakim can be known as father of solid script writing and modern Arabic novel. Amongst his works, the most outstanding ones are his intellectual plays. Intellectual and reflective concerns, abstract characterization and atmosphere, brilliant dialogues, taking benefit from myth and being highly affected by French symbolism are main characteristic of

³¹ IMDb, “H.A.L. Craig”,
<https://m.imbd.com/name/nm0185867/bio?ref =m mn ov bio>, accessed on
Wednesday, 11 July 2018.

these plays.³²

6. The Element of “The Message” Movie

a) Setting

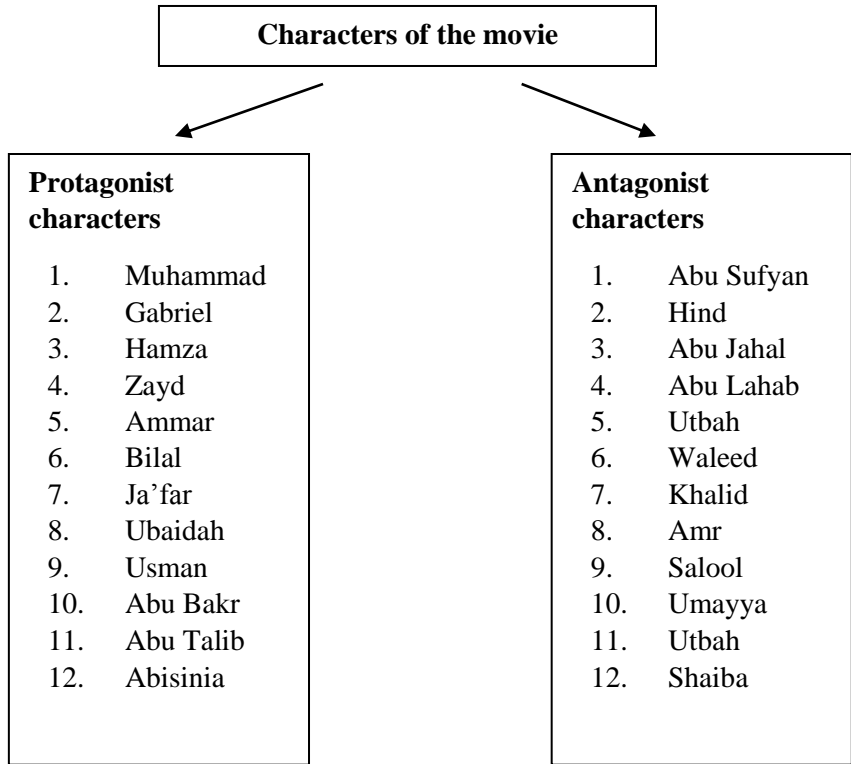
The setting in “The Message” movie in Morocco and Libya, with production taking four and a half months to build the cities of Mecca and Medina as they looked in Muhammad’s time.

b) Character

There are some characters that play in this movie. Such as like, his sons-in-law, the first caliphs (Abu Bakr, Umar, Uthman, and Ali ibn Talib his paternal cousin). This left Muhammad’s uncle Hamza (Anthony Quinn) and his adopted son Zayd (Damien Thomas) as the central characters.

This research not only have protagonist characters but also have antagonist characters like the picture below.

³² IMDb, “Tewfik El-Hekim”
https://m.imbd.com/name/nm0252821/bio?ref =m_mn_ov_bio, accessed on Wednesday, 11 July 2018.



This picture consist of protagonist and antagonist characters. From the picture above, the number of Protagonist characters is 12 actors, while antagonist characters is 12 actors.

c) Point of View

Poin of view of “The Message” movie is third person narrator. It can be seen from the prologue of this movie.

“When Europe was sunk in the dark ages and

everywhere the old civilizations were failing, Muhammad was born in Mecca in Arabia. Mecca was then a rich trading city ruled by its merchants whose wealth was multiplied by unique privilege. They housed the gods. Every year, at the time of the great fair, the desert priests brought their idols and the images of their gods into the custody of Kabbah. Months, the most holysh reign of Abraham, the Kabbah has now become a house of idiology hosting no fewer than 360 different gods. Mecca in 610 AD”

As stated by Robinson in his journal. The third character is not a character in the story.³³ Actually there are various kinds of third person narrator. There are omnisciet narrator, limited omnisciet narrator, and self-effaced narrator. The kinds of this movie included to omnisciet narrator, because this narrator knows the thoughts and feelings of all the characters in the story.

d) Theme

Theme of this movie is stated directly present in this movie. The viewer can direct infer the message of this movie. From the title of this movie also already

³³ J. Robinson, “Elements for Analyzing Fiction”, <http://www.douglascollege.ca/media/9D73AA645704D0C878C9649D336ABFE.ashx?la=en>, accessed on Wednesday, 28 February 2018.

represent the theme of this movie. “The Message” movie contained of all the message from Muhammad as the messenger God. Not only entertain the viewer but also we can learn the ways to be a good moslem from the movie.

e) Plot

The 5 stages of plot in “The Message” movie;

1) Exposition

When Muhammad is visited by the angel Gabriel which makes him deeply shocked. The angel asks him to start and spread Islam, gradually, almost the entire city of Mecca begins to convert.

2) Rising Action

As the result of the explanation before, more enemies will come and hunt Muhammad and his companions from Mecca and confiscate their possessions. They head north, where they receive a warm welcome in the city of Medina and build the first Islamic mosque in there. They are told their possessions are being sold in Mecca on the market. Mohammad choose peace for a moment, but still gets permission to attack.

3) Climax

They are attacked, but win in the battle of Badr. The Meccans want revenge and beat back with

three thousand men in Battle of Uhud, killing Hamza ibn Abd al-Muttalib. The Muslims ran after the Meccans and left the camp unprotected. Because of this, they were surprised by riders from behind, so they lost in time.

4) Failing Action

The Meccans and the Muslims closed a 10 years truce. A few years later, Khalid ibn Walid, a Meccan general who broke many Muslims converted to Islam. Meanwhile, Muslims camp in the desert were attacked by robbers, but the Muslims thought that the Meccans had done so.

5) Resolution

Abu Sufyan came to Medina to explain that it was not the people from Mecca, but no one wanted to listen to him. This time the Muslims wanted to revenge, they came with very many troops. Abu Sufyan wanted to apologize. He became a Muslim. The Meccans became very scared, surrendered and Mecca came into the hands of the Muslim.

CHAPTER III

METHOD OF INVESTIGATION

This chapter is about research method which discussed the design of the research, data source, technique of collecting data, technique of analysis data and procedure of the research.

A. Design of the Research

In this research, the design of this research is qualitative research. According to Creswell, qualitative research is a means for exploring and understanding the meaning individual or group ascribed to a social or human problem. The process of this research involves emerging questions and procedures, data typically collected in the movie, data analysis inductively building from particulars to general themes, and the writer making interpretation of the meaning of the data.¹ It is descriptive qualitative because the writer attempts to analyze and collect the kinds of directive speech act in the movie “The Message”. The writer collected the data in the form of words rather than numbers. They are rich of description and explanation of context.² This research focuses on a particular phenomenon which describes natural situation. As what Creswell states that

¹ Jhon W. Creswell, *Research Design Qualitative, Quantitative and mixed Methods Approaches Third Edition* (Los Angeles: Sage, 2004), p.4

² Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook 2nd Edition*, (USA: SAGE Publications, 1994), p.1

qualitative research concern with understanding of human behaviour from natural setting in daily life.³ The focus of this research is to find and analyze the utterances of “The Message” movie that contained types of directive and the contribution of this research in EFL. Beside, this research is also to find and interpret the utterances of “The Message” movie using directive theory.

Based on the explanation above, the current status of phenomenon in this study is directive speech acts in the movie “The Message” by Moustapha Akkad.

B. Data Source

The primary data are collected when the writer collects information directly from the sources, while secondary data are composed of documents. The data source of this research is a movie “The Message”.The writer used all actors’ utterances that contained the type of directive speech acts. The utterances were transcribed by the writer after the writer watched the movie. The writer downloaded the movie “The Message” at <http://archive.org/details/The-Message-1976-StoryofIslam> . The writer download the movies scripts at http://www.springfieldspringfield.co.uk/movie_script.php?movie=message-the. After that, the writer completed the transcripts of

³ John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research: 4th Edition*, (London: Pearson Education Limited, 2014), p.17

this movie because there is no name's of each characters in transcripts.

C. Data Collection Technique

In this study, the writer two instruments to obtain the data in order to answer the problem of this research. The writer used the theory of Sugiyono in collecting the data.

The instruments that used in this research are observation and documentation. First is do observation. As stated by Creswell, observation is the process of gathering open-ended, firsthand information by observing people and places at a research site.⁴ The writer used this method to find out the kinds of directive speech act in the "The Message" movie. The writer would learn some information in collecting the data. Sugiyono classifies observation into two types in the process of collecting data; they are participant observation and non-participant observation. Participant observation is an observation where the investigator becomes participant respondent of particular group of organization. While, non-participant observation is procedure in which the investigator observes in a natural setting and it is not an actual participant in a particular group or organization.⁵ In this

⁴ John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research: 4th Edition*, (London: Pearson Education Limited, 2014), p. 235

⁵ Sugiyono, *Metode Penelitian Pendidikan (ed.25)*, (Bandung: Alfabeta CV, 2017), p. 204.

research the writer used non-participant observation. The writer used an observation notes to get the data and observes the directive speech acts used in the movie “The Message”.

After that the writer used documentation to support the data collecting about the directive speech acts used in the movie “The Message” by Moustapha Akkad. The writer collected the utterances data in form of script. In line with the definition of documentation, that is process of searching the data. It is about note, book, newspaper, magazine, etc. The researcher uses this method to obtain data which is related to this study. Those documents include the actors’ name and the utterance of conversation that contain of directive speech act.

D. Validity

In this case, the writer used triangulation to get credibility. According to Campbell and Fiske (1959), triangulation is a powerful way of demonstrating concurrent validity, particularly in qualitative research.⁶

Denzin classifies some several types of triangulation which he term “methodological trangulation”.⁷ This research used time trangulation to check validity by collecting data in the different time in line with suggestion of Kirk and Miller (1986)

⁶ Louis Cohen, Lawrence Manion and Keith Morrison, *Research Methods in Education Sixth Edition*, (the USA and Canada: Routledge, 2007), p.141.

that diachronic reliability seeks stability of observations over time. The writer not only used time triangulation but also investigator triangulation. Silverman states that investigator triangulation is type engages more than one observer, data are discovered independently by more than one observer. This research, advisor take turn as an expert judgment who gave input and corrected the result of collecting data.

E. Data Analysis Technique

In qualitative study, the activities of collecting and analyzing data, developing and modifying theory, elaborating or refocusing research questions, and identifying and dealing with validity threats are usually going on more or less simultaneously, each influencing all of the others. In addition, the researcher may need to reconsider or modify any design decision during the study in response new developments. Qualitative research requires a broader and more complaint model of design than the more conventional designs.⁸

In this study, the writer used some steps to analyze the data after collecting the data are completed. Technique of data analysis comes from the interpretation of the data collection. In analysis the data, the writer found the data from observing the movie, and the documentations of the research. Besides, the

⁸ John W. Best & James V. Khan, *Pearson New International Edition Research in Education: Tenth Edition*, (England: Pearson Education Limited, 2014), p. 253.

writer used the Creswell's model (2014) in this research. Those are six steps in the process of analyzing and interpreting qualitative data. The steps of analyzing data would be ordered as follow:⁹

1. First prepare and organize the data for analysis, in this study initial data management consist of organizing the data, typing field notes. This research used movie and movie script as the media that to be analysed by using speech act analysis to find out the types of directive speech acts in that movie.
2. Then, explore and code the data. Coding systems were used in observational studies to facilitate the categorizing and counting of spesific, predetermined behavior as they occur.¹⁰ This research provided coding of the data used to analyse this movie script. Besides that, this research also used the directive speech act to analyse the data script and the writer had classified the coding.

⁹ John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research: 4th Edition*, (London: Pearson Education Limited, 2014), p. 261-262

¹⁰ Donald Ary, *Introduction to Research in Education*, (Wardsworth, Cengage Learning, 2010)p.217

These research provided coding of the data that used to analyzed script, those are:

No.	Character	Coding
1	Muhammad	M
2	Zayd	Z
3	Hamza	H
4	Abu Sufyan	AS
5	Abu Jahal	AJ
6	Abu Talib	AT
7	Abu Lahab	AL
8	Hindi	Hi
9	Umayya	U
10	Bilal	B
11	Utbah	Ut
12	Hudaifa	Hu
13	Waleed	W
14	Ammar	A
15	Sumayya	Sum
16	Amr	Amr
17	Ja'far	J
18	Salool	S
19	Yemen	Y
20	Khalid	K
21	Byzantium	B

22	Muqawqis	M
23	Heraclius	He
24	Abyssinia	Abs
25	Muslim	Mus
26	Madinan	Mad
27	Meccan	Mec
28	Merchant Silk	MS
29	Poet Sinan	PS
30	Musab	Mu
31	Gabriel	G

Table 3.1 Coding of Characters

3. The process of coding is one of reducing a text to descriptions and theme of utterance. Besides that, this research used directive speech act analysis to analyze the data script and the writer had classified the coding, those are:

No.	Directive Speech Acts	Coding
1	Command	C
2	Order	O
3	Request	R
4	Suggestion	S

Table 3.2 Coding of Directive Speech Acts

4. Next step, represent and report qualitative findings. This study represents the result in figures and chart as visual

displays.

5. Then, The writer interpret the result of the data analysis by describing qualitative.
6. And the last, Validate the accuracy of findings.

F. Procedure of the Research

There are several steps in conducting the research as follow:

1. The observation of the research is aimed to obtain the data of “The Message” movie by Moustaph Akkad.
2. Transcribing the utterances of “The Message” movie dialogue process. The data of utterances collected from the observation are transcribed in form of script.
3. Analyzing the type of directive speech acts. The data of directive speech acts that had been collected are analyzed based on their characteristic in order to find out their classification.
4. Categorizing or classifying aspects of directive speech acts. The data classify into types of directive speech acts; command, order, request, and suggestion.
5. The categorization of the research is used in order to make the data readable by grouping into several types of directive speech acts.

In the data analysis process, the writer applied coding system. The purpose of coding data is to make the writer easier in

selecting and classifying the data from the data sheet. The coding system was as followed.

Mus1/C/1

Note:

Muslim 1 = Name of character

C = Types of directive

1 = Number of Data

6. Interpreting the data descriptively

After the data categorized completely, the last steps of the research are interpreting the data in a brief descriptions and calculating the percentages of each findings. In order to know the precentage of the usage types of directive speech acts.

The researcher used this pattern:

$$P = \frac{F_x}{N} \times 100\%$$

Note:

P = Percentage

F_x = the number of each domains of the directive speech acts

N = total number of the users of all the three domain of the directive speech acts

100% = constant number.

Table 3.3 The data sheet of the findings types of directive utterances

Turn	Speaker	Utterances	Types of Directive
Exchange 1			
1	Mus1	(i) In the name of God, The most gracious, The most Merciful. (ii)From Muhammad, the Messenger of God to Heraclius, the emperor of Byzantium greetings to him who is the follower of righteous guidance. (iii)I bid you to hear the divine call. (iv) I am the messenger of God to the people accept Islam for your salvation.	C
Exchange 2			
2	Mus2	(i) To Muqawqis, Patriarch of Alexandria, Kisra emperor of Persia. (ii)Muhammad calls you with the call of God. (iii)Accept Islam for your salvation, embrace Islam	C
Exchange 3			
3	AS	Put five more men on north wells	C
4	AS	(i)Give them a hundred. (ii) Mecca must keep her name for hospitality and ten lambs for the leaders.	C

Note:

C: Command, **O:** Order, **R:** Request, **S:** Suggestion

CHAPTER IV

ANALYSIS OF DIRECTIVE SPEECH ACTS IN THE MOVIE “THE MESSAGE”

In this chapter, the writer would like to present the overall findings and analysis of the research which includes the classifications of directive in the movie “The Message” and the contributions of this research in learning process of expression of giving command. All of them are explained in the following parts.

A. Research Finding

In this research, the data were taken in “The Message” movie by Moustapha Akkad and movie script that is collected from internet. All the data of research finding were analyzed by using Yule’s theory of directive speech acts. Based on the analysis that is conducted by writer is knowing the type of directive speech acts that appear in “The Message” movie, the result finding of first research question is about the types of directive speech acts are four types of directive speech acts which consist of:

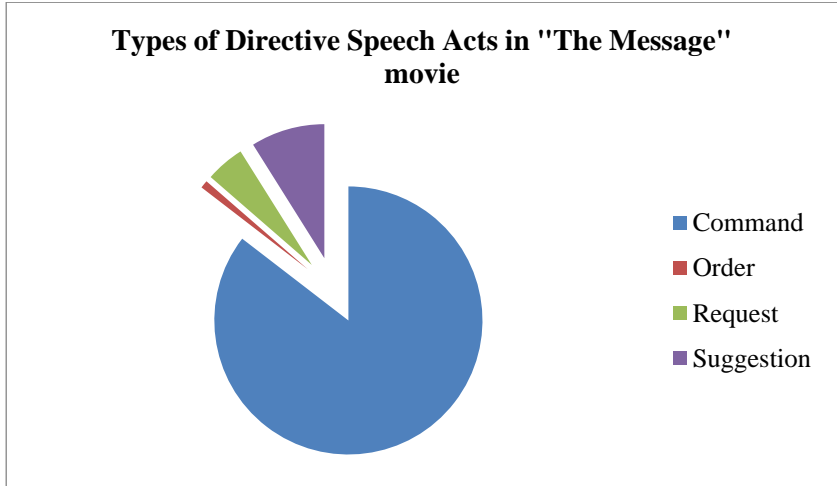


Chart 4.1 Types of Directive Speech Acts

The chart shows that the types of directive speech acts that appear in the utterances of "The Message" movie by Moustapha Akkad. The types are found in this movie as such, command, order, request and suggestion. The chart above is the percentage of the types of directive speech acts; the following table presents some number of the frequency on the types of directive speech acts.

No.	Types of Directive Speech Acts	Frequencies	Percentage
1.	Command	182	85,44%
2.	Order	2	0.94%
3.	Request	10	4,70%

4.	Suggestion	19	8,92%
Total Number		213	

Table 4.1 Types of Directive Speech Acts and frequency

Percentage:

$$\text{Command} : \frac{182}{213} \times 100\% = 85,44\%$$

$$\text{Order} : \frac{2}{213} \times 100\% = 0,94\%$$

$$\text{Request} : \frac{10}{213} \times 100\% = 4,70\%$$

$$\text{Suggestion} : \frac{19}{213} \times 100\% = 8,92\%$$

The table above shows that command has the largest portion than other type. Then suggestion has the largest portion after command type. Next type is request has the largest portion after suggestion type. Another types of directive speech acts is order, it has a smallest portion of frequencies of type directive speech acts.

B. The Classification of Directive Speech Acts in the movie “The Message”

Based on the research, there are four types of directive speech acts used in the movie “The Message”. Based on the

Yule's theory, they are commands, orders, requests, and suggestions.¹

As it is shown in the table 4.1, the types of directive speech acts realized in the movie "The Message" script are command, order, request and suggestion. We can see from the tables that are 213 containing types of directive speech acts. The command type serves dominant frequency of all four types of directive speech acts. There are 182 data (85.44%) containing command type. The second position was suggestion type. There are 19 data, it was 8.92%. The third position was request type. There are 10 data (4.70%). The lowest-rank frequency of type of directive speech acts are the order type with 2 data (0.94%).

This part contains the explanations of the data findings in reference to data analysis. The writer analyzes data descriptions according to the Yule's categories of directive speech acts. There are four types of directive speech acts in this research. The types of directive used in "The Message" movie are 213 directives: 182 commandss, 2 orders, 10 requests, and 19 suggestions.

To make the writer easier in analyzing data, the writer not only makes tables but also uses abbreviation to distinguish each utterances of directive. The utterance of commands used

¹ George, Yule, *Pragmatics*, (New York: Oxford University Press, 1996), p. 55.

“C” abbreviation. The utterance of order used “O” abbreviation. While, the utterance of request used “R” abbreviation and the last one is utterance of suggestion. It is used “S” abbreviation. The types of directive speech acts are categorized into direct speech acts and indirect speech acts. There are four types of directive speech acts;

1. Command

This part is describing the first type of directive speech acts that was analyzing during the utterances in “The Message” movie script. It is command of directive speech acts. In the result that showed in above, command has the largest portion with eighty five point forty four percent 85.44 %. Sometimes when the speaker gives command, the hearer does not speak anything but directly doing something that commanded.

Some examples of command type are described in its context. Here are:

First example is utterances was said by Abu Sufyan in a market from exchange 3 “*Put five more men on north wells.*” It belongs to command because the speaker used to give a command to the hearer to put five more men on north wells.

Next utterance was said by Muslim people. He was talking about the message of the Prophet “*I bid you to hear the divine call.*” It is classified as a command because the

speaker used to hear the divine call by accept Islam for his salvation.

Third example is some utterances that said by Poet Sinan in a market from exchange 4. Poet Sinan said *“Oh...open the space, open the space, you lovers of poetry, to Abu Sufyan, willing and which...patron of the arts.”* It belongs to command because the speaker used to give a command to the hearer to open the space for Abu Sufyan. You can see more at appendix 1.

2. Order

The second type of directive speech acts is order. Two characters use some order utterances in “The Message” movie script. The writer only found two order utterances from two characters in this movie. This type is the smallest portion of frequencies, it was zero point ninety four 0.94 %. Sometimes when the speaker gives an order, the hearer will check the order of the speaker before they do it. The example of order was said by Hind from exchange 5. Hind said *“Yes, 7 lengths”* It belongs to order because the speaker used to ask Merchant silk to supply 7 length of silk to the hearer.

The last example is happened in the middle conversation between Hind and Abyssinian slave. Hind said *“I will free you, give you your weight in silver, and your height in silk, for one throw like this.”* It belongs to order

because the speaker used to ask Abyssinian slave to throw lance in a battle of Uhud.

3. Request

The next type of directive speech acts that was analyzed in “The Message” movie script is request. In the result that showed above, request has the largest portion after suggestion type with four point seventy percent 4.70%. The writer has found 10 utterances. The first example of request is conversation between Abu Talib and the Prophet. Abu Talib said “*Muhammad, spare yourself and me.*” It is classified as a request because the speaker used to request the Prophet to spare his time for him.

The second example of request is conversation between Hamza and the Prophet. In the first mosque in Madina was building by Muslim and Madinan, the Prophet brings a brick, then Hamza said “*Please, go and sit down...we'll do it.*” It is classified as an request because the speaker used to request the Prophet to go and sit down.

There last example of request was said by Amr. He said “*I have come to ask you to take me* “ It belongs to request because the speaker asked to the hearer tio take him. You can see more at appendix 1.

4. Suggestion

The last type of speech acts that used in “The Message” movie script is suggestion. The writer found

19 utterances that used by some characters. It took Eight point ninety two 8.92% from frequencies. The example of suggestion type are described in its context. Here are:

The utterance is conversation between Salool and Abu Sufyan *"You should worry about yourself, Abu Sufyan."* The utterance belongs to suggestion because it is used by speaker to suggest the hearer worry about himself.

Other example of suggestion type is said by Ja'far. He said *"I speak of the messenger of God. Muhammad teaches us 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!"* The utterance belongs to suggestion because it is used by the speaker to suggest people 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.

There last example of suggestion was said by Bilal. He said *"So, learn to read and when you have learned teach"* It belongs to suggestion because the speaker

suggest his student to learn to read and when they have learned teach. You can see more at appendix 1.

C. The Contribution of Directive Speech Acts in the movie “The Message” by Moustapha Akkad to English Foreign Language (EFL) learner in understanding expression of giving command.

This part contains the explanations of the data findings in reference to data analysis. The writer analyzes data descriptions according to the Yule’s categories of directive speech acts. In this research, not only found the types of directive speech act but also the contribution of this research to EFL (English Foreign Language).

This research related to the learning process of expression of giving command. Command is included to directive speech act. Therefore, the research subject of this research can also contribute to EFL, beside that in this research subject of this movie is chronicling the life times of the Islamic prophet Muhammad. So, it was recommended for Islamic Junior High School.

Based on curriculum 2013 uses scientific approach in line with attachment of The Minister Education and Culture of the Republic Indonesia number 22th in 2016 about standard process of Basic and Intermediate education. Curriculum 2013 emphasizes more on the dimensions of pedagogic learning, by using scientific approach. Scientific approach applies in all subject learning belongs to ELT comprise of observing, questioning, exploring,

associating, communicating. “The Message” movie can be source of media to observe. By watching this movie, student can observe expression of giving command.

In curriculum learning process about expression of giving command found in basic competence (3.4 and 4.4). This competence contains the ability of student to apply social function, text structure and language features of interpersonal interaction oral and written which is involve actions command, invite, permit, and response based on the usage context. Teacher can use “The Message” movie as learning media. First, make student in group of 4, then ask students to watch and identify the expression of giving command based on the “The Message” movie. From the movie, teacher can catch student curiosity about contain of the movie. It is hoped that students would be ask a question about it. When student finished ask their question and teacher already answer the student’s question. The next activity is exploring, students continue to observe the expression of giving command in movie by watching. So they work in group. Then, they would be associate the expression of giving command in real life. After that, the representative from their group would present the result in front of the class.

In basic competence (3.4) and (4.4) there are 4 meeting. Each meeting contains of 80 minutes to learn this subject. The running time of this movie is 178 minutes. It is still possible for students to find the expression of giving command in the movie, eventhough

the movie is not finish yet. Students can continue watching the movie at home.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the data analysis result is taken from the analyzing process through data concerning the directive speech acts in the movie “The Message” by Moustapha Akkad. The researcher analyzed according to the theories. The researcher divided the content into two points. They are conclusion and suggestion. The explanation of each point is presented below.

A. Conclusion

Based on the result of data finding and analysis in previous chapter about the types of directive speech acts used in the movie “The Message” by Moustapha Akkad. The researcher would like to draw some conclusions as follow:

1. The researcher found 213 data of types of directive which are taken from “The Message” movie. It consists of several types, they are 182 commands, 2 orders, 10 requests, and 19 suggestion.
2. The researcher made a lesson plan to prove that this research also related to education. This research can contribute to English Foreign learner in understanding expression of giving command through “The Message” movie.

The dominant types of directive speech acts which are used in the “The Message” movie are command. , because this movie

contained many command of the Prophet Muhammad and his friends in battle of Badr and Uhud. This result of this research is suggested for students. Teacher as facilitator, can use this movie as learning media. By watching this movie, student can observe expression of giving command. Expression of giving command found in basic competence (3.4 and 4.4).

B. Suggestion

After analyzing and discussing the data, the writer would like to offer some suggestions as follow:

1. For the Students

For the Islamic Junior high School, the students can understand the material well especially in the expression of giving command. The research subject of this study is a movie. From this movie, students can observe directly which is ones is expression of giving command. This movie not oly can be a learning media for students but also can be an effort to increase faith to God through the command from the Prophet in this movie.

2. For the Teachers

For teachers as an educator which is has an assignment not only to teach but also to educate, the research subject of this study is recommended to facilitate the learning process as a media source. The teachers can use this media to avoid the saturation of student while the learning process is going on. In

line with the curriculum which is used scientific approach. We know that scientific approach applies in all subject learning belongs to ELT comprise of observing, questioning, exploring, associating, communicating. It is hoped that this research can be used as reference or example and give contribution in the teaching and learning process especially in learning expression of giving command.

3. For the next Researcher

For the next researchers who are interested in speech especially directive speech act, they can use this research as reference to make them easier in conducting their research. This research is expected to give information about the types of directive speech acts.

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APPENDIX 1

Table of directive Speech Acts Analysis in “The Message” Movie by Moustapha Akkad

Turn	Speaker	Utterances	Types of Directive
Exchange 1			
1	Mus1	(i) In the name of God, The most gracious, The most Merciful. (ii) From Muhammad, the Messenger of God to Heraclius, the emperor of Byzantium greetings to him who is the follower of righteous guidance. (iii) I bid you to hear the divine call. (iv) I am the messenger of God to the people accept Islam for your salvation.	C
Exchange 2			
2	Mus2	(i) To Muqawqis, Patriarch of Alexandria, Kisra emperor of Persia. (ii) Muhammad calls you with the call of God. (iii) Accept Islam for your salvation, embrace Islam	C
Exchange 3			
3	AS	Put five more men on north wells	C
4	AS	(i) Give them a hundred. (ii) Mecca must keep her name for hospitality and ten lambs for the leaders.	C
Exchange 4			
5	PS	(i) Bread and water, do the poets have in the Hakim's house? (ii) Where verse and prose are nightly put to slaughter and... (iii) I swear in there, is thinner than the water! (iv) Oh...open the space, open the space, you lovers of poetry, to Abu Sufian, willing and which...patron of the arts. (v) When Abu Sofyan invites the poet in, their joy is kit and love is kin. (vi) Where wines and cakes abound, the skills of Abu Sofyan. (vii) All revels and all songs begin, when Abu Sofyan invites the poet in.	C
Exchange 5			
6	Hi	Yes, 7 lengths.	O
7	MS	20 dinars	R
8	Hi	Abu Sofyan's wife? 15.	R
Exchange 6			
9	AT	Catch your breath, Zaid!	C
Exchange 7			
10	G	(i) Muhammad! Read! (ii) In the name of thee Lord who created man from His sensitive drop of blood. (iii) Who teaches man what he knows not. Read! (iv) Tell him his uncle who protected him when he was a child, will protect him still.	C C C
Exchange 8			
11	AT	(i) Be careful to whom you talk.	C

		(ii) Tell him his uncle who protected him when he was a child, will protect him still. (iii) After all... they say the God of Moses spoke to him out of a burning bush	C
Exchange 9			
12	AS	(i) Tell him we will give him authority, position, and keys to the Kaaba, and money, what money he wants. (ii) Tell him, we will give him anything he wants	C
Exchange 10			
13	AT	(i) Muhammad, spare yourself and me. (ii) Do not put a greater burden on an old man that he can bear. (iii) In your childhood, you were in my arms. (iv) If you refuse them they will hurt you.	R C
Exchange 11			
14	W	Get him out of here, father!	C
15	Hi	(i) It's not Waleed or me, (ii) It's our father (iii) You tortured him (iv) Wait Hudayfa, wait!	C
Exchange 12			
16	Mu	Ammar, you first, then you Jaafar	C
Exchange 13			
17	Mec1	Forgive him, it was my fault, I did it.	R
18	Mec1	(i) Yes... Yes (ii) You go	C
Exchange 14			
19	Hi	(i) You! (ii) Kick him for his cleverness	C
20	Ut	(i) Bilal! (ii) Teach this man the difference between the Lord of Mecca and a slave. (iii) Take that whip. (iv) Lash his face, to teach his mouth a lesson.	C C C
21	Um	Whip him!	C
22	AJ	Whip him!	C
23	Hi	Cut him!	C
24	Um	Whip him!	C
25	A	(i) Do it Bilal! (ii) Obey them! (iii) They will kill you!	C C
Exchange 15			
26	Um	Bring the stones!	C
27	Um	(i) Crush him! (ii) Break him!	C C
28	AJ	(i) Wait now! (ii) It's against our social order to sell a slave during his correction.	C
29	Um	(i) Take him (ii) He is no use to me anymore!	C

		(iii) Kill him or take him, (iv) I'm finished with him!	
Exchange 16			
30	Mu	(i) Open the windows! (ii) Let the world hear! (iii) We are coming out of the darkness! (iv) Hear well the word of God! (v) Hear well the messenger of God! (vi) There are no other gods but God and Muhammad is his messenger. (vii) There are no other gods but God and Muhammad is his messenger. (viii) We have come into light, join us in the march to the Kaaba! (ix) God is most great, God is most great! (x) God has no partner! (xi) We have come into light, join us in the march to the Kaaba!	C C C
31	AJ	(i) Don't let them reach the Kaaba! (ii) Throw them back! (iii) Defend your gods!!	C C C
32	AJ	Keep him out of the Kaaba!	C
33	AJ	(i) Keep him out of the Kaaba! (ii) Lead them out!	C C
34	AJ	Lead them out!	C
35	AJ	(i) Silence, you're a false prophet! (ii) Finish Muhammad!	C C
36	Z	Protect the prophet!	C
37	AJ	Finish Muhammad!	C
38	Z	Protect the prophet!	C
39	Mu	Messenger of God, back to the corner!	C
40	H	(i) Stand Up! (ii) Hit me back if you dare! (iii) I affirm my nephew's religion and I say what he says! (iv) Whoever has the courage to fight, fight with me! (v) Muhammad, when I hunt the desert at night... (vi) I know God...is not kept in a house.	C C C
Exchange 17			
41	AJ	(i) Stretch her! (ii) Who is your God? (iii) Answer me! (iv) Say it! (v) Say Hubal is your God! (vi) Say it	C C C C C
42	J	The Prophet has said we must leave Mecca	C
43	H	We must leave now, today.	C
Exchange 18			
44	J	(i) God be praised! (ii) Let's us go	C
45	Abs	(i) Rise up Amr (ii) Please, nothing you may ask for that we will not give	C

46	Abs	(i) You've overcome (ii) I beg you to collect yourself	C
47	J	(i) I speak of the messenger of God. (ii) Muhammad teaches us 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!	C
48	Amr	(i) Thank you (ii) Now let me bring him back to the women	R
49	Abs	Come closer to me.	C
Exchange 19			
50	Z	(i) What are you doing?! (ii) Stop! (iii) Stop (iv) Leave him alone! (v) Go away!	C C C C
Exchange 20			
51	Mad1	(i) Wait! (ii) When we take this pledge we expel ourselves from the rest of Arabia. (iii) So, wait! (iv) War is in this pledge. (v) We are to make enemies of brothers. (vi) We are to make firewood of our gods! (vii) That is the meaning of the pledge. (viii) If we take it, there can be no turning back for Muhammad is indeed the messenger of God, foretold to us by the Jews in our city.	C C
52	Mad	So if anyone has doubt in this pledge, go now.	C
Exchange 21			
53	S	(i) You should worry about yourself, Abu Sufian. (ii) Every time you trade a whiff of perfume out the city, you must creep past that man in Medina. (iii) He is across your mercantile throat so to speak.	S
54	AJ	(i) Come, come and see (ii) They say that practice leads to perfection. (iii) Seven young men each from a different family, my own son Ikrima is with them. (iv) They will stab him together. (v) If the responsibility for his death is shared, where lies the guilt? My idea.	C
Exchange 22			
55	AS	(i) Ali, his cousin, laid there to die for him? (ii) Who are we fighting? (iii) They cannot go far, all the tracks are watched. (iv) He must take to the desert. (v) Bakkah will give 100 camels to the man who brings back Muhammad or his head! (vi) Look for 3 of them: Muhammad, Abu Bakr, and Uriqat, his Bedouin guide.	C
Exchange 23			

56	AJ	(i) Muhammad, if you come out, we will take you to Mecca alive. (ii) Muhammad, come out! (iii) They can't be in there, this...this web is unbroken.	C
57	W	(i) Let's move then. (ii) We still have time to head them off.	C
Exchange 24			
58	Mad3	(i) There! (ii) I see them! (iii) Look!	C
59	S	(i) Run and hide (ii) I may be obliged to free you as a gesture	C
60	Mad4	Stay with me!	C
61	H	(i) What is the prophet of God doing? (ii) Carrying bricks? (iii) Give me that. (iv) Look, you are doing too much. (v) Please, go and sit down...we'll do it. (vi) Look! He went for more.	R R C
Exchange 25			
62	AS	(i) Don't be misled by that. (ii) They must change the nature of the tribes before that. (iii) The danger is here, equality: a man's neighbor is as good as himself.	C
Exchange 26			
63	H	Go back to work.	C
Exchange 27			
64	H	(i) We have to defend ourselves. (ii) You are the messenger of God. (iii) Yet, they mock... abuse and plunder us and we do nothing. (iv) In the package of war, we are pathetic! (v) But they are led by greed. (vi) We are led by God...and you. (vii) Now I...I know how you hate the sword, but we have to fight. (viii) They have stolen our property. (ix) They are taking it to Damascus, right past our own door. (x) I say by God, get back! (xi) I'm sorry I'm carried away. It's the pounding in my head. (xii) Please... fight them!	S S R
Exchange 28			
65	Mus6	(i) But look at the sun. (ii) It's not the time for prayer	C
Exchange 29			
66	Z	(i) It is newly revealed by God to his messenger. (ii) Fight, but fight in the way of God, against those who fight against you. (iii) Drive them out of the places where they drove you out, for persecution is worse than slaughter.	C C

		(iv)Fight them until persecution is no more and religion is for God.	C
		(v)But if they stop let there be no more war...for God never loves the starter of wars.	C
		(vi) So, fight in the way of God against those who fight against you!	C
67	B	(i)These are the disciplines the Prophet puts upon you. (ii)You may not harm a woman, a child or any old person! (iii)You may not harm cripples! (iv)You may not harm the man that works in the field! (v)You may not cut down trees! (vi)Strike only at those who have expelled you! (vii)Who have stolen your rights and riched themselves with your possessions!	C C C C C
68	H	Now, to the wells of Badr!	C
Exchange 30			
69	W	(i)News from Medina! (ii)Arm... Arm yourselves! (iii)Arm yourselves! (iv)Defend your wealth! (v) Muhammad has come out of Medina to attack the great caravan	C C C
Exchange 31			
70	AJ	(i)Ride to Abu Sofyan's caravan, (ii)tell him to turn towards Badr. (iii)We will join our forces tomorrow at the wells of Badr.	C C
Exchange 32			
71	W	(i)I say: fight! (ii)We stand in the present let the future look after itself.	C
Exchange 33			
72	H	(i)Are you finished (ii)Form ranks, battle positions! (iii)Each man to his own place!	C C C
73	Mec5	(i)Go back to your columns! (ii)Move away... move back!	C C
74	Ut	Send us your champions!	C
75	H	Come back!	C
76	AJ	(i)Archers! (i)Advance!	C C
77	H	(i)Archers! (ii) Hold...stretch! (iii) Stretch! (iv) Stretch! (v) Archers!	C C C C C
78	H	(i)Archers back! (ii)They are regrouping.	C
79	AJ	Forward!!	C
80	H	(i)Ready! (ii)Lancers!	C C
81	H	Archers!	C
Exchange 34			

82	H	(i)The Prophet has seen you! (ii)You are not to rope or drag the prisoners! (iii)They would've roped us! (iv)Cut them loose! (v)I said, cut them loose! (vi)and give them water and share your food, equal mouth-fulls and if they walk, walk beside them. (vii) Any prisoner who can teach 10 Muslims to read... will go free.	C C C
83	B	(i)Come to prayer! (ii)Come to prayer! (iii)Come to victory! (iv)Come to victory!	C C C C
84	Y	(i)Do not underestimate them. (ii)They are summoning up their courage. (iii)In Mecca there is music in every house.	C
Exchange 35			
85	AS	(i)An Abyssinian slave, watch him. (ii) He is good, he is vicious, watch him	C C
86	Hi	I will free you, give you your weight in silver, and your height in silk, for one throw like this.	O
Exchange 36			
87	H	(i)We beat them at Badr. (ii)That was a year ago. (iii)They have come to revenge Badr. (iv)Go home and get your swords.	C
Exchange 37			
88	Hi	(i)Soldiers of Mecca! (ii)Blood master blood! (iii)Avenge the dead of Badr!	C
89	Z	The Prophet asks if you have noticed those horsemen	C
90	H	Zaid, tell the Prophet we are ready.	C
91	AS	All praise be to Hubal!	C
92	H	(i)Weapons ready! (ii)We march... now!	C C
93	AS	Attack!!	C
94	H	Forward!	C
95	Hi	(i)Fight back! (ii)Fight back! (iii)You, take this! (iv)Fight back! (v)Where are you going?! (vi)Fight! (vii)Fight! (viii)Fight back!	C C C C C C C C
96	Mus10	(i)Stand where you are told to stand! (ii)Come back to your positions! (iii)All of you come back!	C C C
97	K	(i)Not yet. (ii)Hold on!	C
98	Mus9	(i)No, no!	

		(ii)He's alive! (iii)Find him!	C
99	Z	Back, back to the mountains!	C
100	K	Halt!	C
Exchange 38			
101	S	(i)Don't underestimate them, (ii) I've learned that to my cost. (iii)My friend, Mecca is more than their home. (iv)It's where God spoke to man. (v)Mecca is like homesickness to the soul. This year they're going as pilgrims.	C
Exchange 39			
102	A	(i)Be still! (ii)Do not let them provoke you that are what they want! (iii)Stand firm!	C C C
103	Z	(i)The Prophet says: All who love God must renew their oaths to him. (ii)Under the tree!	C
Exchange 40			
104	Z	(i)These letters, from Muhammad, messenger of God, to the rulers of the world call the world to Islam! (ii)To Heraclius, Emperor of Byzantium, Kara, Emperor of Persia, Muqawqis, Patriarch of Alexandria. God go with you!	C
Exchange 41			
105	Z	(i)There are no different races in Islam. (ii)An Arab is not superior to a foreigner. (iii)Nor a white man superior to a black. (iv)All return equally to God.	S S S S
106	A	(i)Unless you desire for your neighbour, what you desire for yourself. (ii)You don't have faith. (iii)A man goes to bed with his belly full, while his neighbor is hungry. (iv)He isn't a Muslim.	S S S S
107	B	(i)The Ink of a scholar is holier than the blood of a martyr. (ii)A man reading is handsome. (iii)In the sight of God. (iv) So, learn to read and when you have learned.....teach!	S S S S
108	J	(i)The people of the book, the Jews with their Bible, the Christians with their testament, must be respected by you. (ii)For their books likewise came from God.	S
109	Mus	(i)You must not think of Muhammad as more than a man. (ii)He was collecting firewood one day. (vi) Let me do it, I said. (vii) Why? He said. (viii) You are the prophet of God! (ix) You can't go around scratching for firewood. (x) But he looked at me, mumbling, God does not like the man who considers himself above other men, he said. (xi) So, I laid back and watched him. (xii) Suddenly, he stopped.	S

		(xiii) He stood to his full height and came to me. (xiv) Yes, I am the prophet of God, he said. But even I do not know what will become of me.	
Exchange 42			
110	Amr	(i)No. (ii) I have come to ask you to take me	R
Exchange 43			
111	AS	(i)Muhammad, we did not break the truce. (ii)I have come to reaffirm the truce. (iii)I speak for Mecca. (iv)Muhammad, why do you turn from me? (v)Don't go. (vi)Muhammad, don't go! (vii)Bedouins broke the truce, not us! (viii)The night was dark! (ix)I am here to testify, the night was dark! (x)Barra, Barra this is your city! (xi)Hudayfa, you are my kin, aim to see for me! (xii)I must be heard! (xv) I am Mecca! (xvi) I am the leader of Mecca! (xvii) Why am I insulted like this?!	C C C
112	K	(i)Tell Mecca their gods are dead. (ii)It is useless to resist God. (iii)Travel fast, or every man here will be close behind you. (iv)It's you who have broken the truce.	C
Exchange 44			
113	AS	Hind, go home!	C
Exchange 45			
114	AS	Take me to him.	C
115	B	(i)Khalid, there's no compulsion in religion. (ii)A man may take many years or only need minutes. (iii)It's God who decides the time. (iv)So respect his doubts.	S S
116	AS	(i)Yes. (ii)The gods that I worshipped, they don't have any use. (iii)It would have helped me. (iii) I declare, under no compulsion: there is one God, and you are the messenger of God. (iv) Now, let me go.	 R
Exchange 46			
117	Mec7	Get inside!	C
Exchange 47			
118	AS	We must, we must at the end.	C
Exchange 48			
119	M	(i)Oh, mankind! (ii)Listen well! (iii)I may not be with you much longer. (iv)The weak among you, feed them on what you eat. (v)Dress them as you are dressed. (vi)You will meet your God, and He will call you to account	C C C

	<p>for your actions.</p> <p>(v) Let those who are present warn those who are absent.</p> <p>(vi) You are all are descendant from Adam, and the best among you is he who most regards God.</p> <p>(vii) Think deeply about what I say.</p> <p>(viii) Let all your feuds be abolished.</p> <p>(ix) You must know that every Muslim is the brother of every other Muslim.</p> <p>(x) And all Muslims are brothers one of another.</p> <p>(xi) Between Muslims, there are no races and no tribes.</p> <p>(xii) Nor must you take anything from your brother, except what is given freely.</p> <p>(xiii) Do not oppress and do not be oppressed.</p> <p>(xiv) O my people, I am but a man.</p> <p>(xv) It may be that the angel of death will visit me soon, and death will overtake me.</p> <p>(xvi) But I have left you a book, revealed by God, the Quran which is light and guidance.</p>	<p>C</p> <p>C</p> <p>C</p>
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Appendix 2

The Message Movie Script

Muslim 1 : In the name of God, The most gracious, The most Merciful. From Muhammad, the Messenger of God to Heraclius, the emperor of Byzantium greetings to him who is the follower of righteous guidance. I bid you to hear the divine call. I am the messenger of God to the people accept Islam for your salvation.

Muslim 2 : He speaks of a new prophet in Arabia.

Heraclius : Was it like this when John, the Baptist came to King Herod out of the desert, crying about salvation?

Muslim 3 : To Muqawqis, Patriarch of Alexandria, Kisra emperor of Persia. Muhammad calls you with the call of God. Accept Islam for your salvation, embrace Islam

Muqawqis : You come out of the desert, smelling of camel and goat. To tell Persia where he should kneel?

Heraclius : Muhammad, Messenger of God. Who gave him this authority?

Muslim 1 : God sent Muhammad as a mercy to mankind.

600 years after Christ died, when Europe was sunk in the dark ages and everywhere the old civilizations were falling, Muhammad was born in Mecca, in Arabia. Mecca was then a rich trading city, ruled by its merchants whose wealth was multiplied by a unique privilege. They housed the gods. Every year, at the time of the great fair, the desert priests brought their idols and the images of their gods into the custody of the Kaaba. Once, the most holy shrine of Abraham, the Kaaba had now become a house of idolatry hosting no fewer than 360 different gods.

Mecca in 610 A.D.

Umayya : Bilal!

Abu Sufyan : Have you had today's count Umayya?

Umayya : Not yet... But this year the Gods are gold.

Abu Sufyan : When you put the Gods and Prophet together, You sit very pretty between hmm?

Umayya : and more gods to place in the Kabba.

Abu Sufyan : Caravan from Syria.

Umayya : Hmm...they must have been running. They'll be thirsty.

Abu Sufyan : Put five more men on north wells.

Umayya : How many sheep shall I have to kill for them? 70?

Abu Sufyan : Give them a hundred. Mecca must keep her name for hospitality and ten lambs for the leaders.

Poet Sinan : Bread and water, do the poets have in the Hakim's house? Where verse and prose are nightly put to slaughter and... and the bread, I swear in there, is thinner than the water! Oh...open the space, open the space, you lovers of poetry, to Abu Sufian, willing and which...patron of the arts. When Abu Sofyan invites the poet in, their joy is kit and love is kin. Where wines and cakes abound, the skills of Abu Sofyan. All revels and all songs begin, when Abu Sofyan invites the poet in.

Merchant Silk : From the silkworms of China, my lady. A pleasure to the limb...and as my lady can see, a ravish to the eye.

Hind : Yes, 7 lengths.

Poet Sinan : 20 dinars.

Hind : Abu Sofyan's wife? 15.

Oh, gold! The gods of the Kaaba have their needs, their upkeeps.

Abu Lahab : Who is that man who stood there, who looked into my soul? Carry me away from here.

Arwa : Why must Muhammad come down here? Why don't you stop him? He is your nephew.
: Maybe he will change.

Arwa : Change? He is 40 years old. It's unnatural...with a rich wife, he could afford the best Mecca. Yet he chooses to sit shivering in a cave. It is unnatural!

Abu Lahab : For a man who dares to risk the anger of Al-Uzza, who keeps our health. Manat, the god of our prosperity. Allat, the god of our family and tribes. and Hubal..Hubal, who starts our caravans and predicts our fate.

Arwa :To challenge the gods within earshot of the gods is dangerous. Unreasonable.Rebellious, blasphemous.

Abu Lahab : Yes, I'm afraid Muhammad will harm himself.

Abu Talib : I am always saw when the great fair is over. I might not see the next one.

Zayd : Abu Talib! Abu Talib!

Abu Talib : Catch your breath, Zaid!

Zayd : Has Muhammad come down from Mount Hira yet? He's been up there three days.

Abu Talib : No, no, I haven't seen him.

Zayd : Khadijah hoped he might have come to you on his way home.

Abu Talib : Then he's still up there.

Zayd : Three days.

Abu Talib : I'm afraid for him on the mountain,because...I don't know what it means.Men see the world too well from a mountain.

Gabriel : Muhammad! Read! In the name of the Lord who created man from His sensitive drop of blood. Who teaches man what he knows not. Read!

Zayd : He's still trembling under the blanket...but he has spoken.

Abu Talib : Zaid! What happened to my nephew on the mountain?

Zayd : He was alone, in the cave. Suddenly, an angel came in to him. The angel said: Read! Muhammad replied: I can not read. The angel commanded again: Read! In the name of the Lord, who created man from His sensitive drop of blood, who teaches man what he knows not. Read!

Abu Talib : Who knows if it was Gabriel? It could have been a dream.

Zayd : When Muhammad was coming from the mountain, he saw Gabriel plainly. In the shape of a man standing on the horizon. Wherever he looked, upon every turn of his head he saw him. And Gabriel said to him again, I am Gabriel...and you Muhammad, are the Messenger of God.

Abu Talib : Who has he told about this?

Zayd : His wife, and Ali, and his friend Abu Bakr

Abu Talib : and you?

Zayd : I am his adopted son.

Abu Talib : Be careful to whom you talk. Tell him his uncle who protected him when he was a child, will protect him still. After all...they say the God of Moses spoke to him out of a burning bush

Abu Jahal : If you do not restrain your nephew then we will. He's dividing the city, heart against house. He's dividing the generations child against parent.

Abu Talib :The young are listening to him. He attracts the young.

Abu Sufyan :We are Arabs, we obey our fathers. Our children cannot be our teachers.

Utbah :How can we accept that the man we met in the street yesterday can be some God's Prophet today?

Abu Lahab : Dead bones can live again, he says because He who created man can also make man return from the dead, he says! The Gods might leave us and give their benefits to another city.

Abu Sufyan : Tell him we will give him authority, position, and keys to the Kaaba, and money, what money he wants. Tell him, we will give him anything he wants.

Abu Talib : Muhammad, spare yourself and me. Do not put a greater burden on an old man that he can bear. In your childhood, you were in my arms. I cannot now see you hurt. If you refuse them... they will hurt you.

Abu Talib : He said this to me: Were they to put the sun in my right hand and the moon in my left, I would not renounce my message, which is from God.

Utbah : When I am dead, you may do as you please, but whilst I'm alive, you will obey your father!

Hind : Why did you hurt our father?

Hudaifa : If I were drunk every day and played dice every night, you'd call it high spirits!

Hind : You will be more my brother than you are now!

Utbah : You are all my children. I've given you everything I could, but it seems not to be enough.

Hudaifa : Muhammad gives me more, he give all the world more.

Waleed : Get him out of here, father!

Hind : It's not Waleed or me, it's our father. You tortured him. Wait Hudaifa, wait!

Zayd : How can they say it's an invention, Musab,

Musab : when it isn't new? In Mecca, it's new.

Zayd : Yet, God has said it all before...to Noah, Moses, Jesus to all the Prophets, but people changed it, turned it, forgot it. Now God said it to Muhammad again... and it is new again.

Ammar : What is it?

Musab : It's Jafar. What have you brought with you?

Ja'far : The very word of God. When the sun is overthrown. When the stars fall. When the mountains vanish. When the camels big with young are abandoned. When the wild beasts are herded together. When the seas rise. When the souls are sorted. When the female infant who is buried alive, asks for what crime she was killed. When the books are opened. When the sky is torn away,

Ammar : then...will know what it has done. Were you there, Jafar when God gave him these words?

Hudaifa : Dawn is coming up.

Musab : Ammar, you first, then you Jaafar.

Meccan 1 : Ammar! You kept your mother awake all night with worry.

Ammar : I'm sorry father.

Meccan 1 : Where were you? Have you been with Muhammad again?

Sumayyah : What will happen now?

Meccan 1 : Forgive him, it was my fault, I did it.

Sumayyah : That God has helped us all our lives.

Ammar : But it fell...it could not even help itself.

Sumayyah : What talk have you been listening to?

Ammar : The real god is unseen. He's not made of clay.

Sumayyah : Ammar, we see the gods in the Kaaba every day. I'm afraid for you. You're listening to people who will hurt you.

Ammar : I'm listening to Muhammad, mother.

Meccan 1 : Muhammad is generous, yes. He gives, he shares, he'll pass no man without a smile, but he is spreading dangerous ideas.

Ammar : Dangerous ideas, that no man should start? That the rich should not afloat the poor? The strong should not oppress the weak? Are these dangerous ideas? Girls should not be forced into marriage, but be able to choose or refuse. By only tonight, he said; Stop the burial of new-born girls.

Meccan 1 : I was fortunate, always fortunate with your mother.

Sumayyah : Yes, but you know that you and I nearly never met, Yasser. And you were nearly never born. I was to be buried, like my two sisters, but my father couldn't do it. He couldn't do it the third time. When the second girl was being...when my father was putting sand over her, she took hold of his finger, the way a baby does. He told my mother afterwards, that it was a minute...before the tender little grip eased... and he dared take away his hand. When I was born, my father ran out of the house screaming that he couldn't do it again, that he could never do it again.

Meccan 1 : Sumayyah, it is the custom.

Sumayyah : But it's wrong. The gods that let such things be are no gods.

Ammar : I promised to go to Muhammad's house mama, we pray there.

Sumayyah : Yes! He is a good man.

Meccan 1 : Yes...yes, you go.

Sumayyah : Two men are following him.

Abu Sufyan : Read? Muhammad can neither write nor read.

Ammar : But he can speak.

Abu Jahal : What did you say? He can speak? Well, so can you so now, you speak up young man. What does Muhammad say, umm?

Ammar : They are God's words, not his.

Abu Jahal : Which god's? What words? A speaking god? Your Muhammad speaks only to himself.

Ammar : When God reveals His message to Muhammad, he remembers every word then he tells it to those who can write...this is the Quran.

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.

Hind : You! Kick him for his cleverness.

Abu Sufyan : There is no purpose in that. Doesn't Muhammad realize, we live by giving housing to the gods? We own the Kaaba. Every year, the tribes of Arabia come here to Mecca to pray and to buy from us. Now, were we to replace 300 Gods with just one? Whom we cannot even see, who is supposed to be in Taif and Medina, here in my house, in Jerusalem, on the moon? Where would Mecca be then? The gods are both our worship and our revenue.

Ammar : You cannot buy and sell God.

Abu Jahal : Young man, you are close to the whip.

Utbah : Ammar, be sensible boy.

Umayya : I have a question. Muhammad teaches you, a slave is equal to his master. This black Bilal, who I paid money for...equal to me?

Ammar : Yes Muhammad says...before God, all men are as equal as the teeth of a comb.

Hind : This is a very pleasant idea to slaves and beggars. It gives them pretensions.

Umayya : Bilal! Teach this man the difference between the Lord of Mecca and a slave. Take that whip. Lash his face, to teach his mouth a lesson.

Umayya : Whip him!

Abu Jahal : Whip him!

Hind : Cut him!

Umayya : Whip him!

Ammar : Do it Bilal! Obey them! They will kill you!

Abu Sufyan : See what anarchy they bring! They've even infected our slaves! If you're human enough to have gods.....remember! They are the gods of your owner!

Umayya : I bought your humanity Bilal when I bought you. You will be corrected!

Bilal : One, one God. There is only one God!

Umayya : Who is stronger now? Your master or this one god of yours?

Bilal : One God. There is only one God.

Umayya : Bring the stones!
Bilal : One God. One....one God.
Umayya : Crush him! Break him!
Hind : Have you finished with him?
Bilal : There is only one God! One God!
Hind : You could swear the slave was preaching!
Bilal : One God!
Zayd : Lord Umayya! Abu Bakr will pay a 100 dinars for this slave.
Abu Jahal : Wait now! It's against our social order to sell a slave during his correction.
Zayd : The offer is to Lord Umayya! 200!
Hind : If the price of slaves is raised, we shall have to bail ourselves next year.
Umayya : Take him! He is no use to me anymore! Kill him or take him, I'm finished with him!
Zayd : We are declaring ourselves. God has told his messenger to declare Islam to all men!
Musab : Open the windows! Let the world hear! We are coming out of the darkness! Hear well the word of God! Hear well the messenger of God! There are no other gods but God and Muhammad is his messenger. There are no other gods but God and Muhammad is his messenger. We have come into light, join us in the march to the Kaaba! God is most great, God is most great! God has no partner! We have come into light, join us in the march to the Kaaba!
Abu Jahal : Muhammad and his rebellion called Islam are coming out, to foul our gods and dethrone religion.
Utbah : Don't let them reach the Kaaba! Throw them back! Defend your gods!!
Muslims : There is no god but God and Muhammad is the messenger of God. There is no god but God and Muhammad is the messenger of God. There is no god but God and Muhammad is the messenger of God. Protect the prophet! There is no god but God and Muhammad is the messenger of God.
Meccan 2 : Guards!
Muslims : God is great!
Meccan 2 : This is blasphemy you idiot!
Muslims : God is great! God is great! God is great! There is no god but God and Muhammad is the messenger of God.
Abu Jahal : Now's the time to break them, there are only 30 of them.
Abu Sufian : No, we've done enough. More will only create sympathy for them.
Muslims : God is great! God is great! God is great!
Zayd : In the name of God, most gracious, most merciful. Say: O you who reject faith, I worship not what you worship.
Abu Jahal : Keep him out of the Kaaba!
Zayd : I worship not what you worship.
Abu Jahal : Keep him out of the Kaaba! Lead them out!
Zayd : Neither do you worship what i worship.
Abu Jahal : Lead them out!
Zayd : Neither do you worship what i worship.
Abu Jahal : Silence, you're a false prophet!
Zayd : Neither do you worship what i worship.
Abu Jahal : Silence, you're a false prophet! Finish Muhammad!
Zayd : Protect the prophet!
Abu Jahal : Finish Muhammad!
Zayd : Protect the prophet!
Musab : Messenger of God, back to the corner!
Meccans : Hamza! Hamza!
Hamza : You are brave. He is the bravest man in the desert...when he meets unarmed men.

Abu Jahal : Muhammad is...is a liar!

Hamza : Liar? If you don't let him speak! Where's the lie and where's the truth...when it hasn't been spoken yet?

Abu Jahal : Muhammad is a fraud!

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, fight with me! Muhammad, when I hunt the desert at night...I know God...is not kept in a house.

Hind : Who would have thought that Hamza, Hamza above all, with his wine drinking, lion hunting...would come to join Muhammad?

Abu Sufyan : The more we attack him, more they seem to join him.

Hind : Where does he find his words?

Abu Sufyan : I don't know.

Hind : How can an illiterate man go up on a mountain and come down three days later, blazing with poetry?

Abu Sufyan : If it were just poetry...he says it's God. How do we fight someone whose strength we do not understand?

Hind : Muhammad promises heaven, trees in the skies. So naturally he's found an audience.

Abu Sufyan : Then we must make that audience less eager to listen to him. We will begin with the weaker ones.

Abu Jahal : Your turn!

Ammar : Have mercy!

Abu Jahal : Stretch her! Who is your God? Answer me! Say it! Say Hubal is your God! Say it!

Sumayyah : There is only one God and Muhammad is the messenger of God!

Hamza : Oh my god!

Zayd : Ammar! Your father and mother are the first martyrs of Islam! You are promised paradise!

Hamza : How much are you men prepared to suffer?

Ja'far : The Prophet has said we must leave Mecca.

Hamza : If you stay, they will kill you...one by one.

Ja'far : Muhammad says that in Abyssinia, there is a Christian King. No man is wronged in his country.

Hamza : We must leave now, today.

Muslims : Uthman!

Ja'far : God be praised! Let us go.

Waleed : We found their tracks and followed them, but they just disappeared!

Abu Sufyan : They were there...in the desert, under the vultures and you let them escape you!

Waleed : Escape? They vanished!

Abu Sufyan : If Muhammad has stayed, then only the weakest have gone. Weak or strong, they'll blacken our name. We're honest merchants, we buy and sell in good faith. We cannot afford scandal. Abyssinia...Amr! You are a friend of Annajashi, the king?

Amr : Yes.

Abu Sufyan : Can you use that friendship?

Amr : I think I can bring them back...yes.

Abu Sufyan : Abyssinia...

Abyssinia : Rise up Amr. Please, nothing you may ask for that we will not give.

Amr : Lion of Judah, I...I don't know where to begin.

Abyssinia : You have our friendship, begin there.

Amr : Certain runaway slaves have escaped from us into your kingdom.

Abyssinia : Slaves go back, as you no doubt would return our slaves to us.

Amr : There are however some free men among them...rebels.

Abyssinia : Rebels? Disturbance in Arabia, why am I not informed?

Amr : They are rebels in religion. At one time or another,
Abyssinia : all religions were rebellions. The bodies of slaves of the world and beaten are disposal. But as Jesus Christ as our shepherd, the souls of men are his sheep.

Amr : These are Arabs who have betrayed the religion of their fathers. They follow a lunatic they call...a Prophet.

Abyssinia :But I cannot put souls into chains without hearing them.

Amr : Good, they're stiff next we'll hang them.

Abyssinia : Do you not bow to yourself before your prophet?

Ja'far : Muhammad is a man, we kneel only to God.

Amr : Where are Muhammad's miracles, Jafar? If he were a prophet, he'd light the sky with miracles

Abyssinia : Indeed, this is true. God has given his prophets the signs of miracles that we may recognize them.

Ja'far : The miracle of Muhammad is the Holy Quran.

Amr : A book! A book! Written by an illiterate, attributed to God. I think the emperor has had enough! I'm mindful of petty costs.

Abyssinia : When God set down tongues of fire upon the heads of Christ's apostles, so they could speak the many languages of the world that they knew not before. But do such miracles happen in our times? I've heard enough! You've made a poor case.

Ja'far :When we suffered persecution in Mecca, Muhammad told us, go to Abyssinia, the land of the righteous king, where no man is wronged!

Amr : What they call persecution was fair punishment, that is order, now...

Abyssinia : Why did your prophet send you to me?

Ja'far : Because you believe in the book of the one God as we do. He sent us because in your heart, God will protect us.

Amr : Talking with him is like drawing water from a mirage.

Abyssinia : But they've now belay that duty on me to listen to them, my friend. Go on!

Ja'far : For years, we worshiped wood and stone, images of our own manufacture. We lived in ignorance of God. We had few earthly laws and no heavenly laws. The rich neglect the poor. And the natural pity of man, whereby he lifts his brother up when he has fallen... is described by them as upsetting social order! To this inhumanity, has come a man... whom God chose... and in that we believe.

Abyssinia :You've overcome, I beg you to collect yourself.

Ja'far : I speak of the messenger of God. Muhammad teaches us 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!

Amr : I cannot keep still and hear this blasphemy! We are an ancient civilization... to call our gods wood and stone is to speak ignorantly of them. The idol...the form, is not what we worship, but the spirit that resides within the form.

Abyssinia : I agree that idolatry is not always fully understood.

Amr : Thank you. Now let me bring him back to the women.

Ja'far : God made woman to be the proper companion of man. She is different but equal.

Amr : Equal?! We buy them. Feed them, clothe them, use them, discard them... women equal to us?

Ja'far : God created man from one male and one female. Amr, you must respect in all woman the womb that bore you.

Abyssinia :Why are your 300 guards so tongue-tied? While this only guard is eloquent.

Ja'far : God has spoken to us before...through Abraham, Noah, Moses and through Jesus Christ. Why should we be so surprised that God speaks to us now through Muhammad?

Abyssinia :Who taught you those names?

Ja'far : They are named in the Quran.
Amr : I knew Muhammad when he was an orphan minding sheep!
Abyssinia : And we knew Christ as a carpenter. What Christ says and what your Muhammad says is like two raised from the same land.
Amr : They are lying to you, they deny Christ. You worship three gods, they say. Father, Son and Holy Ghost, they say.
Abyssinia : What do you say of Christ?
Amr : They say God cannot have a son. Christ is not the Son of God.
Abyssinia : Speak to me of Christ.
Ja'far : We say of Christ what our prophet has taught us... that God cast his holy spirit into the womb of a virgin named, Mary and that she conceived Christ, the Apostle of God.
Amr : The Apostle he says, not the son, not the son!
Abyssinia : What does your miracle, your Quran, say of the birth of our dear Lord Jesus Christ?
Ja'far : May I relate the words?
Abyssinia : Come closer to me.
Ja'far : In the name of God, most gracious, most merciful. Relate in the book, the story of Mary. How she withdrew from her family to a place in the east. How we sent to her our angel, Gabriel, who said: "I am a messenger from your God" "to announce the birth a holy son to you." She said: "How shall I, Mary, have a son when no man has touched me?" And Gabriel replied: "For your Lord says, it will happen." We appoint him as a sign onto man...and a mercy from us. It is a thing ordained.
Abyssinia : 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, for as long as you wish. May God's blessings be upon you, when you return.
Abu Sufyan : Intolerable! Mohamed disturbs even our foreign alliances! Very well! We will make a foreigner of him! Abu Talib, has his arms around him. Very well! We will throw uncle and nephew out. In one bundle, his whole family out. We will expel them from ourselves. No merchant may trade with them. No land remain to them. No roof shelter them. No beggar beg for them. No woman marry them. Until they renounce, they can't.

These were the worst years of Muhammad's life. For three years they suffered the hunger, thirst, cruelty of the open desert. But the year of grief was still to come, when Khadija, Muhammad's wife for 24 years, died. When Abu Talib, his old Protector, died...with his last breath, Abu Talib, tried again to reconcile Mecca and Muhammad.

Abu Talib : He never asked more from you.....than one word. One...one God.
Abu Sufyan : If it were only a question of one word, we would have given him ten words. But the word he wants, would dethrone all the gods.
Abu Talib : You were afraid even to hear him.

With the death of his uncle, Muhammad has now lost all protection. He was longer safe in Mecca. Alone with Zaid, his adopted son, he went to the hillside town of Taif. He asked to be taken in, to be allowed to preach. But the children of Taif were turned loose, to stone him back into the desert.

Zayd : What are you doing?! Stop! Stop! Leave him alone! Go away!

Muhammad called this, the bitterest day of his life. Then miraculously, when Muhammad's mission seemed to have failed, his entire situation changed. A deputation from the rich, but self-destroying city of Medina, met him by night at the rocks of Aqaba, asking him to come to them, to

stand between their factions, to mediate their continual quarrels and civil wars. Muhammad agreed... provided they gave him a pledge that they worship the one God only.

- Madinan 1** : Wait! When we take this pledge we expel ourselves from the rest of Arabia. So, wait! War is in this pledge. We are to make enemies of brothers. We are to make firewood of our gods! That is the meaning of the pledge. If we take it, there can be no turning back...for Muhammad is indeed the messenger of God, foretold to us by the Jews in our city.
- Madinan 2** : So if anyone has doubt in this pledge, go now.
- Madinan 1** : And if you have no doubts, then you do as I do. I pledge myself to the one and only God, and to you Muhammad, the messenger of God.
- Madinan 2** : He is of us and we are of him. Let him bring his followers, our brothers, to us, to Medina.

This was a journey that changed the world. The Hijra, or Flight to Medina. Only 70 people split up into small groups, walking 250 miles of desert. Yet, so profound were the consequences, so lasting were the effects of this walk that from it the muslims date their calendar. In this moment, Islam found it's future. Muhammad himself stayed in Mecca, in the greatest danger until all his followers had left safely.

- Abu Sufyan** : Muhammad has become a nation, he has received a city, entering into pledges and treaties and you, Salool, who claim to be king of Medina lost the kingdom last night while you were in bed!
- Salool** : You should worry about yourself, Abu Sufian. Every time you trade a whiff of perfume out the city, you must creep past that man in Medina. He is across your mercantile throat so to speak.
- Abu Sufyan** : And what do you intend to do?
- Salool** : I intend to wait.
- Abu Sufian** : And how long will you wait?
- Salool** : Till you and the rest of Arabia remove him, to save your way of life.
- Abu Sufyan** : And while you wait?
- Salool** : I should accept his call of course. Does he think I will give him my birthright? I will not. Medina is worth the conversion.
- Hind** : Hypocrisy.
- Salool** : Of course it's...a healthy hypocrisy.
- Hind** : King Salool, wiping his face on the floor 5 times a day praying? I don't believe you.
- Umayya** : He may not have to. We'll do know what we should have done before: kill Muhammad.
- Abu Jahal** : Come, come and see. They say that practice leads to perfection. Seven young men each from a different family, my own son Ikrima is with them. They will stab him together. If the responsibility for his death is shared, where lies the guilt? My idea.
- Abu Sufyan** : I'm not sure I'm part of it. Muhammad's body contains too much...his mind, his words...
- Hind** : But it is an ingenious solution.
- Salool** : And a final one.
- Meccan 2** : No!
- Abu Sufyan** : Ali, his cousin, laid there to die for him? Who are we fighting? They cannot go far, all the tracks are watched. He must take to the desert. Bakkah will give 100 camels to the man who brings back Muhammad.....or his head! Look for 3 of them: Muhammad, Abu Bakr, and Uriqat, his Bedouin guide.
- Meccan 3** : What is it?
- Meccan 4** : They're not grazing camel. Maybe two days, that from the city.
- Abu Jahal** : Why are you here? Medina is to the north.

Meccan 4 : They make the tracks, not I.
Abu Lahab : Nomads? Travelling west?
Meccan 4 : I know my art.
Abu Jahal : They say that you can track a bird by smelling the air. We go with them.
Meccan 4 : He may be in that cave over there.
Abu Jahal : Muhammad, if you come out, we will take you to Mecca alive. Muhammad, come out!
They can't be in there, this... this web is unbroken.
Abu Lahab : And these pigeons, they would not build.
Abu Jahal : We were wrong to follow them we should have gone north.
Waleed : Let's move then. We still have time to head them off.

A few threads of a spider's web were all that was then between Muhammad and murder. But he was a man not to be killed. The Bedouin guide led him and his companion, Abu Bakr, in their escape through untracked spaces of the desert and the heat of the June days. At Medina, his followers waited with their welcome ready but in great fear for his journey.

Hamza : Anything?
Madinan 3 : No, nothing.
Hamza : He himself says he is only a man. No man can survive that heat.
Madinan 3 : There! I see them! Look!
Salool : Run and hide. I may be obliged to free you as a gesture.
Madinan 2 : Welcome to the city of Medina, the blessed. Your city, messenger of God.
Salool : You will stay with me, messenger of God. I have the best house in Medina. You will give me the honor of keeping you.
Madinan 4 : Stay with me!
Hamza : Please! Please! Please! How can the Prophet choose between so many welcomes?
Madinan 1 : Where God guides his camel to stop, there he will build his house.
Madinan 2 : All agreed? We turn Quaswa, his camel loose and where Quaswa sits, the Prophet stays.
Salool : Clever man. A choice made by a camel can offend no one.
Hamza : Here we will build the house of the Prophet.
Zayd : And our first meeting place, a prayer house! The first mosque of Islam, here!
Muslims : God is great! God is great!
Hamza : What is the prophet of God doing? Carrying bricks? Give me that. Look, you are doing too much. Please, go and sit down... we'll do it. Look! He went for more.
Ja'far : "Work is a worship" he says.
Hamza : He's 53 years old.
Ja'far : How old are you?
Hamza : There is something missing. Maybe a bell to call the people in.
Muslim 4 : The Christians use a bell?
Hamza : Mmm (yes).
Muslim 5 : What about a horn, like the Jews?
Muslim 6 : A drum?
Hamza : There's too much blood in a drum.
Muslim 5 : Why not the human voice... as in Umar ibn Khattab's vision?
Hamza : The Prophet agrees? He means you, Bilal.
Bilal : Me?
Hamza : You have a good voice, use it. Climb up there.
Zayd : Brothers! Today, a man of Medina, will embrace a man of Mecca. Each will share half and half. Reach out, embrace your neighbor and brother.
Salool : I'm tired of the politics of kissing slaves, read this! The prophet should concern himself with the after-world.
Utbah : How is my son?
Salool : Praying like a horse. Does it burn your hands?

Abu Sufyan : If it's not torn up, it will burn down the house.
Salool : He's making laws like a king. He has declared that loyalty to Islam is more than loyalty to tribal family.
Utbah :What? All muslims are next of kin to one-another?
Abu Sufyan :Don't be mislead by that. They must change the nature of the tribes before that. The danger is here, equality: a man's neighbour is as good as himself.
Salool :The lunatic means it!
Abu Sufyan : Jews and Christians have equal rights with Muslims. The Jews who attach themselves to a common wealth shall be protected.
Umayya :Women have rights of inheritance?
Abu Sufyan : Rights. Next, he'll be giving the camel rights.
Salool : He has! The lunatic has! You can't overload them. He's remaking a city, my city!
Utbah : Damn him! He's taken our sons from us, our future from us. His rights... are wrongs!
Abu Sufyan : No more. This time... it will not be just his riffraff. We will take everything of value they have left in Mecca. Their rugs, their houses, their silver... and with it, a large of caravan to Damascus.
Salool : My friends, listen to me! I have news from Mecca! Everything you have left behind is gone! The thieves! Abu Bakr's shops, the prophet's house... sold! Every cup or piece of cloth, every rag or bone you ever owned is thrown on the market. You are a people of nothing. Don't you even fight for what you own?
Hamza : Who talks of the fight?
Salool : What other way is there, Hamza?
Hamza : When the Prophet says fight, we fight. Now he says, peace.
Salool : Exactly! You are a peace loving people! Up to your necks and fore-bearers.
Hamza : Go back to work.
Hamza : We have to defend ourselves. You are the messenger of God. Yet, they mock... abuse and plunder us and we do nothing. In the package of war, we are pathetic! But they are led by greed. We are led by God...and you. Now I...I know how you hate the sword, but we have to fight. They have stolen our property. They are taking it to Damascus, right past our own door. I say by God, get back! I'm sorry I'm carried away. It's the pounding in my head. Please... fight them!
Muslim 6 : But... look at the sun. It's not the time for prayer.
Zayd : 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 where they drove you out, for persecution is worse than slaughter. Fight them until persecution is no more and religion is for God. But if they stop let there be no more war...for God never loves the starter of wars. So, fight in the way of God against those who fight against you!
Hamza : God is great!
Muslims : God is great!! God is great!!
Hamza : God is great!
Muslims : God is great!!
Bilal : These are the disciplines the Prophet puts upon you. You may not harm a woman, a child or any old person! You may not harm cripples! You may not harm the man that works in the field! You may not cut down trees! Strike only at those who have expelled you! Who have stolen your rights and riched themselves with your possessions!
Hamza : Now, to the wells of Badr!
Waleed : News from Medina! Arm... arm yourselves! Arm yourselves! Defend your wealth! Muhammad has come out of Medina to attack the great caravan!
Abu Jahal : How many men?
Waleed : Three hundred, two horses.
Abu Jahal : We man a 100 horses. How many camels?

Waleed : Seventy.
Abu Jahal : We'll bring a hundred and seventy
Umayya : and load twenty of my camels with wine, we'll make a feast of it. This is a war I'd like to fight, a war we cannot lose!
Abu Jahal : Ride to Abu Sofyan's caravan, tell him to turn towards Badr. We will join our forces tomorrow at the wells of Badr.
Abu Sofyan : The wells of Badr, here. Muhammad's march, here. My charge of the caravan, here. One day's march...meet them at the wells. I don't like it. There is too much of Mecca in my caravan to be risked. Put out the fires! Hold the camels! We are turning west, away from the wells.
Waleed : Away? You can't! You must meet them at Badr. We can drink them down like raw eggs.
Abu Sofyan : If I run all night, I'll be out of Muhammad's reach by morning.
Waleed : Where is your honor, Abu Sofyan?!
Abu Sofyan : Honor? My honor is on the backs of my camels. Yes, I run...
Abu Jahal : Muhammad has occupied the wells!
Meccan 5 : He has moved directly into our line of march.
Waleed : Abu Sofyan has broken camp. He's moving west, away from Badr.
Utbah : The caravan is safe. So, there is no need to fight.
Umayya : Not fight?
Utbah : If we fight, we will start blood feuds between brothers.
Abu Jahal : Between father and son, you mean. Hudayfa, your own son is with them, he should have been whipped. Mecca is greater than your family! Waleed, your second son, he is your true blood.
Waleed : I say: fight! We stand in the present let the future look after itself.
Utbah : Otba is not a coward.
Abu Jahal : We finish them tomorrow. We fight!
Meccans : We fight!!!
Hamza : Are you finished?! Form ranks, battle positions! Each man to his own place!
Meccan 5 : Go back to your columns! Move away... move back!
Shaiba : So Muhammad's filled the wells. Now everyone brought here will have to fight, for theirs.
Waleed : Good, we fight!
Hamza : Brothers, we hold the wells. We stand in the name of God and his messenger. We wait.
Utbah : Send us your champions!

(BATTLE OF BADR)

Utbah : Who are you?! We expect our peers and our equals!
Hamza : Come back!
Utbah : My brother, Shaiba! My son, Waleed! and myself!
Hamza : Not you. Ubaida and I... and Ali. Are we your equals? There is only one God and Muhammad is His messenger.
Abu Jahal : Archers! Advance!
Hamza : Archers! Hold...stretch!
Hamza : Stretch! Stretch! Archers! Archers back! They are regrouping.
Abu Jahal : Forward!!
Hamza : Ready! Lancers!
Muslims : God is great!
Hamza : Archers!
Muslims : God is great! God is great!
Bilal : Umayya! Umayya!

Umayya : Bilal!
Muslim 7 : Onward to victory!
Muslims : God is great!
Hamza : The Prophet has seen you! You are not to rope or drag the prisoners! They would've roped us! Cut them loose! 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.
Hind : Why don't they go away?
Abu Sufyan : Because, they blame me Hind, for whatever reason, good or bad. I should have joined them and drown at the wells of Badr with them...but I saved the caravan and our future with it.
Hind : Why sing at me! Why sing my father and my brother as it's not me?! Do you think I need you to remind me? Muhammad, Ali, Hamza! With my nails, Hamza, I will give you measure for measure, with my nails...killer, cut throat, butcher! Murdering beast! You slaughtered my father! Hamza! I will hunt... a lion hunter! I will make Hamza, a running lion, my prey. And when you are dead Hamza, I will cut your heart out, taste your blood, cut you into pieces!
Abu Sufyan : I forbid this wailing. it cannot go on. What we should do, we will do. We will call in our allies, raise a new army against them. This time, we will prepare it and plan it.
Hind : Hamza!
Bilal : Come to prayer! Come to prayer! Come to victory! Come to victory!
Hamza : God is great! There is no god, but God!
Yemens : Is it a plague? What kind of an upside down town have we come in to? You could fill your pockets very nicely here. No merchant is minding his shop.
Hamza : God is minding the shop. Where do you come from?
Yemens : Yemen.
Hamza : Did you stop in Mecca?
Yemens : It is on the road.
Hamza : You didn't answer my question, did you stop in Mecca
Yemens : Long enough to rest my camels. Camels rest better in Mecca than anywhere in the world.
Hamza : Yes. What is the word on the desert?
Yemens : Oh... it is bad for you. They are gathering..every young man with asword is on his way to Mecca.
Hamza : Our strength is here.
Yemens : Do not underestimate them. They are summoning up their courage. In Mecca there is music in every house.
Abu Sufyan : An Abyssinian slave, watch him. He is good, he is vicious, watch him
Hind : I will free you, give you your weight in silver, and your height in silk, for one throw like this.
Hamza : So they have come at last. We'll know how many soon enough.
Madinan 2 : It's a big army. Three thousand men, hundreds of horses.
Hamza : We beat them at Badr. That was a year ago. They have come to revenge Badr. Go home and get your swords.
Hind :Soldiers of Mecca! Blood master blood! Avenge the dead of Badr!

(BATTLE OF UHUD)

Hind : There, Hamza, can you see him? He is your fortune.
Hamza : Ubada! Those horsemen on the flank out there, they're oddly placed.

Ubaidah : They are under Khalid.
Hamza : Khalid? I often thought of that young man.
Zayd : Hamza!
Hamza : Yes?
Zayd : The Prophet asks if you have noticed those horsemen?
Hamza : Yes I have. I don't like them.
Zayd : He's sending out 50 archers to watch them. No matter what happens, the archers must hold off those horsemen.
Hamza : Zaid, tell the Prophet we are ready.
Ubaida : What do you think, Hamza?
Hamza : Well they outnumber us, so I'd say it's a fair fight. We see them and they see us. What faces me has never frightened me.
Abu Sufyan : All praise be to Hubal!
Meccans : Hubal!!
Hamza : When Muhammad gives the word...we will go to them.
Zayd : Hamza!
Hamza : Weapons ready! We march... now!
Abu Sufyan : Attack!!
Hamza : Forward!
Ubaida : They've killed Hamza! On to them!
Hind : Fight back! Fight back! You, take this! Fight back! Where are you going?! Fight! Fight! Fight back!
Muslim 8 : This is a moment of victory!
Muslim 9 : They're running away from us, let's get the loot!
Muslim 10 : Stand where you are told to stand! Come back to your positions! All of you, come back!
Meccan 6 : It's a road! Our centre is gone! We've lost the battle, Khalid!
Khalid : Not yet. Hold on!
Bilal : Where is the prophet?
Muslim 8 : Muhammad is dead, I saw him fall!
Muslim 9 : No, no! He's alive! Find him!
Zayd : Back, back to the mountains!
Khalid : Halt!
Abu Sufyan : I thought we were beaten! Now, victory is yours, Khalid.
Khalid : We have no victory until we have finished Muhammad. He is up in those rocks.
Abu Sufyan : We have finished our business, we have avenged Badr.
Khalid : But we can end him and Islam forever.
Abu Sufyan : Some of his fanatics are still with him. They have the advantage of the mountains, the risk is too high. Muhammad, listen! A day for a day! The day of Uhud for the day of Badr! Our dead have answered to your dead!
Muslim 10 : Our dead are in paradise, your dead are in hell fire!
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! 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!
Salool : They lost a battle and what do they do? They come home and dig the ground harder. They're mad.
Yemen : I agree with you! They defy reason, they are even happy they lost! God sent their defeat they say, to try them in their faith.
Salool : Oh yes! They are fighting with the sky.
Yemen : They'll get what they want.
Salool : They want Mecca.

Yemen : They'll get Mecca. When we see the stars at noon...

Salool : Don't underestimate them, I've learned that to my cost. My friend, Mecca is more than their home. It's where God spoke to man. Mecca is like a...homesickness to the soul. This year they're going as pilgrims.

Yemen : What?!

Salool : Unarmed.

Yemen : Unarmed? Abu Sofyan will slaughter them in the desert.

Salool : If you believe in God as they do, it might be possible not to get slaughtered. But I agree with you, they probably will be.

Ammar : Be still! Do not let them provoke you, that is what they want! Stand firm!

Bilal : Peace be to you.

Zayd : The Prophet says: All who love God must renew their oaths to him. Under the tree!

Bilal : They've sent someone else.

Zayd : It's Suheil! That means we might come to an agreement.

Suheil : Muhammad, you have been given conditions of truce between yourself and Mecca. Have you agreed to them yet? What is this? In the name of God, the most gracious... Who is this new God they call, gracious? I do not know him, strike him out and I cannot agree with this... "Muhammad, the messenger of God?" If I have thought you were the messenger of God, I would not have fought you. Make it, "Muhammad, the son of Abdullah agrees with Suhayl, the son of Amr." That is more factual. Well, so I understand. Good, that is better. Now, it is agreed... that you do not continue your pilgrimage, you must turn around and go home.

Ammar : Mecca is home.

Suheil : However...you may continue your pilgrimage next year, and for 3 days only, in and out. We also agree to the truce, for 10 years. During that time, you will not attack any tribe, or ambush any caravan, or any individual associated with us and vice versa. If you injure any one of us, the truce ends... ..and vice versa. Is that clear?

Bilal : Ten years, ten years of peace. We need that time. We will use that time.

Zayd : These letters, from Muhammad, messenger of God, to the rulers of the world call the world to Islam! To Heraclius, Emperor of Byzantium, Kisra, Emperor of Persia, Muqawqis, Patriarch of Alexandria. God go with you!

Muslims : God is great! God is great! God is great!

Zayd : There are no different races in Islam. An Arab is not superior to a foreigner. Nor a white man superior to a black. All return equally to God.

Ammar : Unless you desire for your neighbour, what you desire for yourself. You don't have faith. A man goes to bed with his belly full, while his neighbor is hungry. He isn't a Muslim.

Bilal : The Ink of a scholar is holier than the blood of a martyr. A man reading is handsome in the sight of God. So, learn to read and when you have learned.....teach!

Ja'far : The people of the book, the Jews with their Bible, the Christians with their testament, must be respected by you. For their books likewise came from God.

Musab : You must not think of Muhammad as more than a man. He was collecting firewood one day. "Let me do it," I said. "Why?" he said. "You are the prophet of God!" "You can't go around 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."

Ja'far : Amr, have you come to take me again?

Amr : No. I have come to ask you to take me.

Khalid : I witness that there is only one God, and that Muhammad is His messenger. May God forgive me the times. I have fought against you.

Bilal : Islam does away with all that went before it.

Khalid : I'm sorry, I came in here wearing. Here are my jewels. What they are worth. I give to the poor and may I offer you my...

Zayd : Yes. But you were the bitterest sword against Islam.

Khalid : Now by the will of God. I will be the raised sword of God.

Musab : Ah, its all easy to God. Just as he makes dying living, he can make losing winning. Two years ago we thought we were beaten when we had to sign that truce. Look at us now. Charging from victory to victory in the hearts of men. What's that?

Muslim 11 : Abu Sofyan is coming! Abu Sofyan!

Abu Sufyan : Why am I insulted like this? I'm Abu Sofyan! I expect some courtesy! We are not at war, we have a truce! I have come to speak to Muhammad, where is he?

Muslim 12 : He is in the mosque.

Abu Sufyan : Muhammad, we did not break the truce. I have come to reaffirm the truce. I speak for Mecca. Muhammad, why do you turn from me? Don't go. Muhammad, don't go! Bedouins broke the truce, not us! The night was dark! I am here to testify, the night was dark! Barra, Barra this is your city! Hudayfa, you are my kin, aim to see for me! I must be heard! I am Mecca! I am the leader of Mecca! Why am I insulted like this?!

Khalid : Because you keep no promise and respect no pledge. I have heard what I never thought I'd hear: Abu Sofyan asking for pity.

Abu Sufyan : To be outfought, outfought, outmaneuvered by a one-time shepherd!

Khalid : You saw that shepherd's religion grow from a speck.

Abu Sufyan : Speck was in my eye. I could see nothing.

Khalid : Tell Mecca their gods are dead. It is useless to resist God. Travel fast, or every man here will be close behind you. It's you who have broken the truce.

Khalid : For tonight will be ten thousand, men from every tribe. Now we can fight them, you are back.

Abu Sufian : We will close the streets, and defend from the houses. It's no use. There are thousands of them, every hour they are joined by more.

Hind : You coward!

Abu Sufian : Hind, go home!

Hind : You coward! Are you the leader of Mecca?! Look at yourself! You are broke, they swallowed you and spat you back! Did my father and brother die, for my husband to run away?! You go home! You!

Abu Sufyan : We can not resist! Mecca is taken.

Hind : No, no!

Bilal : We are to camp here for the night.

Khalid : I can see Mecca, even through the mountains.

Abu Sufyan : So many fires, I cannot count them.

Hind : It's very beautiful.

Abu Sufian : When we drove them out of Mecca, I did not know they carried Mecca with them.

Hind : We can smell the bread they're baking.

Abu Sufyan : Yes, it means they don't intend to plunder, at least I hope that's what it means. They don't want blood on their own walls and doorsteps. I can bargain with that.

Abu Sufyan : Take me to him.

Khalid : So you are giving us the city?

Abu Sufyan : You offer me no bread. I understand. You may decide to kill me.

Khalid : Say what you have come to say.

Abu Sufyan : I saw your fires, the men around them, and I know what power you put into your men. We can no longer resist Muhammad. Now if you'll agree. You dare to come here and ask for conditions?

Bilal : Isn't it time yet for you to recognize who Muhammad is?

Abu Sufyan : Muhammad, there is still doubt in my heart.
Khalid : If I were to cut off your head, it would remove all your doubts.
Bilal : Khalid, there's no compulsion in religion. A man may take many years or only need minutes. It's God who decides the time. So respect his doubts.
Abu Sufyan : You're a black slave, you are the best school.
Bilal : I am only what God has given me.
Abu Sufyan : Yes. The gods that I worshipped, they don't have any use. It would have helped me. I declare, under no compulsion: there is one God, and you are the messenger of God. Now, let me go.
Meccan 7 : Get inside!
Bilal : No doors may be broken down, nothing plundered, nothing seized! No one abused! All behind closed doors are safe! All in Abu Sofyan's house are safe! All by the Kaaba are safe!
Hind : At least he kept his word, they haven't forced a door.
Abu Sufyan : He's stolen hearts, not walls. It's a permanent victory.
Hind : I dread going out.
Abu Sufyan : We must, we must at the end.
Hind : Were we so wrong?
Abu Sufyan : The way we lived, yes, that was wrong. We were trapped in our own faults. Our gods were less than us.
Hind : Now there he is, making his entrance to the Kaaba.

In the name of God, most gracious, most merciful. God gave this house to Abraham to be a sacred place. Worship no other gods but Him and cleanse his house. So it was. Muhammad took no revenge and allowed none. He declared Mecca a holy place. No one may shed blood or cut down a tree, or kill a living thing in Mecca. Soon, all Arabia was converted. Not only to the new worship but to the new laws, manners, attitudes contained in Islam. The Prophet had lived to see his work done, but now he began to feel the nearness of death. One great act of his prophethood remained, the setting of it's seal. He called the people to him and he spoke for the last time His message of surrender to God and humanity to man.

Muhammad : "Oh, mankind! Listen well! I may not be with you much longer. The weak among you, feed them on what you eat. Dress them as you are dressed. You will meet your God, and He will call you to account for your actions. Let those who are present warn those who are absent. You are all are descendant from Adam, and the best among you is he who most regards God. Think deeply about what I say. Let all your feuds be abolished. You must know that every Muslim is the brother of every other Muslim. And all Muslims are brothers one of another." Between Muslims, there are no races and no tribes. Nor must you take anything from your brother, except what is given freely. Do not oppress and do not be oppressed. O my people, I am but a man. It may be that the angel of death will visit me soon, and death will overtake me. But I have left you a book, revealed by God, the Quran which is light and guidance."

Now he repeated to the people the final revelation of the Quran, the seal and termination, not Muhammad's words, but God's word:

Muhammad : "This day I have perfected your religion for you" and completed my favour to you" and I've chosen for you Islam as your religion."

On June the 8th, 632, in his 63rd year, Muhammad died. Many of his followers could not believe the fact. How can such a man die? But Abu Bakr, the Prophet's friend stood up in the mosque:

Abu Bakr : If anyone worships Muhammad, let him know that Muhammad is dead. But he who worships God, let him know that God is alive and can not die.

They buried Muhammad beside his mosque, in Medina. But the religion he preached found it's place in the heart of man. It endured. It multiplied. Still to Mecca they come, mankind. The people of Islam dressed in their pilgrim white. All equal before God, all united in this place of prayer. Each individual soul joined in a community of worship: "ONE GOD"

Appendix 3

LESSON PLAN (CURRICULUM 2013)

Educational Unit : MTs Negeri 2 Banjarnegara
Class/ Semester : VIII / I
Subject : English
Skill : Speaking and Writing
Main Material : Expression of Giving Command
Time Allocation : 2 x 40 minutes (1 meeting)

A. Core Competence

CC.1	Comprehending and applying the religion divine values.
CC.2	Comprehending and applying the honesty, self-discipline, care to others (cooperation, tolerance, and peace-loving), responsive and proactive attitudes in solving various matters; in interacting effectively with the social and natural environment; and being good Indonesian in world socialization.
CC.3	Understanding, applying, analysing the factual knowledge, conceptual, procedural based on curiosity about science, technology, art, culture, and humanities with human insight, national, state, and civilization-related causes of phenomena and events, as well as applying procedural knowledge on the specific field of study according to their talents and interests to solve the problem.
CC.4	Experimenting, associating, and communicating in the concrete realm and abstract realm associated with the development of learned in school independently, and able to use scientific method.

B. Basic Competence

Core Competence	Indicators
1.1. Being grateful for the opportunity to learn English as introduction international language in learning enthusiasm.	1.1.1. Students are able to say thanks to God that they get the opportunity to study English. 1.1.2. Students are enthusiastic in learning English.
2.1. Showing good manner and care in interpersonal communication perform with teacher and friends.	2.1.1. Students are able to communicate well. 2.1.2. Students are able to pay attention to the communication.
2.2. Showing honest, discipline, confident, and responsibility in transactional communication with teacher and friends.	2.2.1. Students are honest in communication. 2.2.2. Students are confident in speaking. 2.2.3. Students have responsibility in transactional communication.

2.3. Showing responsibility, caring, cooperation, and love peace in functional communication.	2.3.1. Students are able to show responsibility in communication. 2.3.2. Students are able to show cooperation in communication.
3.3. Applying the social function, text structure, and language features oral and written transactional interactions involving the act of giving command, invite, asking permission and the response, according to contextual usage.	3.3.1. Students are able to identify the social function, text structure and language features in giving <i>Command Expression</i> . 3.3.2. Students are able to determine the social function, text structure and language features in giving <i>Command Expressions</i> . 3.3.3. Students are able to apply the social function, text structure and language features in giving <i>Command Expressions</i> .
4.3. Arranging a simple and short transactional interaction text of oral and written that involves the act of giving command, invite, asking permission and the response, taking into account the social function, text structure, and the language features related on contextual usage.	4.3.1. Students are able to arrange a short and simple text oral and written transactional interaction text which involve giving <i>Command Expressions</i> related on contextual usage.

C. Learning Objectives

After learning this material, students are able to corporate and think critically about:

1. Finding the definition and the use of *Command Expressions* without error.
2. Determining the use of every single *Command Expressions* without error.
3. Finding the *Command Expressions* in “The Message” movie text without error.
4. Writing the short dialogue text of *Command Expressions* using grammatically correct.

D. Learning Material

1. Regular Learning

a. Social function

Command is used to ask someone to do something.

b. Text structure

Command	Respond
Sit down!	Thank you
Close the window!	Alright
Be careful!	Yes ma'am
Be a good student!	Yes of course mom

c. Language features

1) Command Verbal

Place a bare infinitive at the beginning of the sentence

V1+ Complement

- 2) Command Non-Verbal
Be+Adjective

2. Enrichment Learning

Command
Write your name in the white board!
Open your English book page 25!
Put the pencil in table please
Read sentence in the blackboard!

E. Learning Method

Approach : *Scientific Approach*
Technique : *Discussion and Role Play*

F. Media and Learning Resources

- Bahasa Inggris: Buku Guru/Kementerian Pendidikan dan Kebudayaan.-- Jakarta: Kementerian Pendidikan dan Kebudayaan, 2014.
- Bahasa Inggris: Buku Siswa/Kementerian Pendidikan dan Kebudayaan.-- Jakarta: Kementerian Pendidikan dan Kebudayaan, 2014.
- Movie
- Power point presentation

G. Learning Activities

a. Regular Learning

Opening	<ol style="list-style-type: none"> 1. Students respond to greetings from teachers. 2. Students answer the question about attendance. 3. Students pray together after teacher chose one student guided. 4. Students are ready to learn after teacher give motivation. 5. Students answer teacher's questions in brainstorming. 6. Students answer questions about the material that will be learn. 7. Students pay attention to the teacher while explaining the learning goals. 8. Students pay attention to the teacher while explain the how presented material is related to the previous one. 9. Students pay attention to the teacher while explaining the coverage of the material. 10. Students pay attention to the teacher while informing the scope of assessment. 11. Students pay attention to the teacher while informing the technique of the assessment. 12. Students answer teacher's question about their understanding. 	10 Minutes
Main Activity	Observing <ul style="list-style-type: none"> • Students pay attention to the movie and answer teacher's questions related to the movies. 	25 Minutes

	Questioning <ul style="list-style-type: none"> Students are given the opportunity to ask questions about the material will be learning by students. 	
	Exploring <ol style="list-style-type: none"> Students are guided to understand the material about <i>Command Expressions</i>. Students pay attention to the short dialogue related to asking and giving information about <i>Command Expressions</i>. Students are directed for discussion. 	
	Associating <ol style="list-style-type: none"> Students are guided to identifying the <i>Command expressions</i> in a short dialog text individually. Students answers teacher's question related to the dialogue. Students are divided in group. Each group already have a paper from teacher. Students were understand about the instruction what will they do with their group that given by teacher. Students are guided to make short dialog related to asking and giving information about <i>Command Expressions</i>. 	
	Communicating <ol style="list-style-type: none"> Students practice their short dialog in front of class. Students give applause and comment to their friend that had presented their work. 	
Closing	<ol style="list-style-type: none"> Student sum up the lesson. Students doing journal reflection after the lesson. Students listen to the message the teacher to prepare the material that will be studied further. Students pray off the lesson after teacher chose one student guided. 	5 Minutes

b. Enrichment Learning

Main Activity	<ol style="list-style-type: none"> Students are guided to understand the additional material of asking and giving information about <i>Command Expressions</i>. Students are given the opportunity to understanding the material. Students are guided to make a short speech for the following situations. Students collected their work. 	
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c. Remedial Learning

Main Activity	<ol style="list-style-type: none"> Students are guided to understand the additional material of asking and giving information about <i>Command Expressions</i>. Students are given the opportunity to understanding the material. Students are guided to make up short dialogs for the following 	
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	situations. 4. Students collected their work.	
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H. Assessment

1. Attitude

- a. Form : Observation
b. Aspect : Personality and Engagement
c. Scoring Rubric :

No.	Criteria	Score
1.	Personality: a. Always giving thanks to Allah b. Honest c. Discipline	5-10
2.	Engagement: a. Respect to the friends and teacher b. Cooperative c. Sportivity	5-10

Note: Each component has 5-10 score, score max = 60 and score min = 30

$$\text{Score} = \frac{\text{Total Score} \times 100}{\text{Score max}}$$

2. Knowledge

- a. Form : Self-assessment
b. Aspect : Thoroughness
c. Technique : Written
d. Instrument : Worksheet 1
e. Scoring Rubric :

Items	Descriptions	Score
Thoroughness	Very carefully	5
	Carefully	4
	Quite Carefully	3
	Less Carefully	2
	Very less carefully	1

$$\text{Score} = \frac{\text{Total Score} \times 100}{\text{Score max}}$$

3. Skill

- a. Form : Self-assessment
b. Aspect : Pronunciation, Fluency, and Confidence
c. Technique : Oral
d. Instrument : Worksheet 2
e. Scoring Rubric :

No.	Guidelines were assessed	Grading scale				Maximum score
		1	2	3	4	

1.	<i>Pronunciation</i>	Too many mistakes, so elusive.	A lot of mistakes and changing the meaning	There are several pronunciations of improper and does not alter the meaning	Proper pronunciation and appropriate meaning	4
2.	<i>Fluency</i>	Not fluency	Less fluency	Quite fluency	Fluency	4
3.	<i>Confidence</i>	Always show the attitude is not confident.	Often show an attitude of confidence	Several times show an attitude of confidence	No show an attitude of confidence	4

$$\text{Score} = \frac{\text{Total Score} \times 100}{\text{Score max}}$$

I. Worksheet

1. Aim

- Identifying the Command expressions to make sure students understand the difference between using verbal and nonverbal command.
- Composing short dialog text to make sure that they are understand about Command expressions.
- Composing short text can make students express their idea.

2. Learning Instruction

a. Worksheet 1

Students work individually identifying *Command Expressions* in a short dialog text by underline which one is contains of verbal and nonverbal command.

b. Worksheet 2

Students work in grup to compose a short dialog text and then they are practice the result in front of class.

3. Supporting Information

Sample of Dialogue

Thalia : Rhutt! Where are you?
Rhutt : Yeah, Thalia. I'm coming. What's going on?
Thalia : Look! What are you doing with the floor? It's very dirty
Rhutt : You know, i have made handmade from the ground.
Thalia : I don't want to know. Sweep the floor before Mummy comes!
Rhutt : Ok. Never mind

Pattern

Verbal command	V1+Complement
Non verbal command	Be+Adjective

Worksheet 1

Please underline the Command Expressions in this short dialog text.

Devi : What are you doing?
Desi : I'm studying for my Math exam tomorrow. Could you help me?
Devi : What is it?
Desi : Can you turn on the fan please? It's hot in here.
Devi : All right
Desi : Thanks. Oh and please be quiet, okay? I want to focus on my study.
Devi : Okay, okay. Good luck on your study

Worksheet 2

Illustration: Mother ask budi to buy an oil in the market. Budi ask her mom to call Dimas to accompany him to the market.

Make a simple dialog text about the illustration above!

Answer

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Semarang, 23 July 2018

Acknowledgement,

School Principle of

MTs Negeri 2 Banjarnegara

English Teacher

M. Prihantoro Achmad, Lc

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