

# CHAPTER 1

## INTRODUCTION

This chapter present the introduction to conduct the research. It has divided into five parts. In the first part there is background which tells the film the Ten Commandments 2006 and the interpretation of the Holy Qur'an especially in Moses and pharaoh story verses. In the second part there is statement of the problem which tells about how the analyses of the research. In the third part there is research significance which tells about how the benefit of the research. In the fourth part there is problem limitation which tells about how the limit of the problem in the research. In the last section there is conceptual framework which tells about how the research to be arrange between the object and theory or approach, which suitable with the concept.

### A. Background

Moses and pharaoh story was everlasting, because it is the biggest story and may be never repeatedly after that. The story invites much audiences or readers. The story then unforgotten until now, which known by every generation that noted with several discovered by archeologist and scientist about the truth of the story such as discovery of the Mummy of Pharaoh (the king of Egypt), Pyramid, and the Sphinx. In addition shows this story as the history that never died. The story that many inspiring people, when the people has known the truth of the story, there is captures the one who sovereign in the land of Egypt, then has been destroyed because tyrannically and vanity of him is pharaoh.

There are many literature that solving and showing how the story of Moses and Pharaoh such as Historical Book, Novel, and Film. One of literature that much got attention is Film. It's about how the story was retold in a part of

scene as visually context, then it produce a sensation of reality without imagine before seems like the reader when reading the text. Film is one of the way to tell a message or story to the peoples. Moreover film able to give a different nuance, when someone enjoy with the story in the text, it will be arise the imagination from the reader itself, which not to similar with imagination of the author and other reader. While the film can bring imagination with directly to audiences without imagine before, because there is the constructed point of view by producer or director.

The Film is created by narration of the text or the script. The director arrange the event of the story into every scene which played by every characters become a series of the event or the plot. While the duration of the film is limited, thus the story which deliver to audience is produced by editing process, there is addition and also cutting of the event. Moreover the story in the film not covered all of the event in the story because that limited duration.

Meanwhile Moses and Pharaoh story also told in the interpretation of Qur'an as the explanation of the verse in the Qur'an itself that shows how Moses and Pharaoh story. Qur'an In etymology means reading or recitation. Qur'an is the greatest book from Arabic and also the holy book of Muslim in the world. Qur'an as a message of Allah for all of human that revealing to His messenger is the prophet Muhammad. Qur'an was sending as the message of happiness to all of human in the world, but also Qur'an was revealing by Allah as admonition to all of human in the world. Qur'an will bring good news for all of human who obey Allah's commandments and keep away from His warning. Other hand Qur'an will bring bad news for all of human who disobey Allah's commandments and deny Qur'an.

Every verses in the Qur'an contains the lesson as enlightenment for every human being. The questions of life can answered by Qur'an. Qur'an is the holy book that revealing from God's hand, that the function is to see how the human life activities which adapted to the text. It will be bring the moral value as the

lesson for someone getting a better life. Qur'an is a medium reading text for conveying doctrine of God to the readers. Based on Qur'an that someone will know his or her God and his or her religion. The lesson or the meaning of Qur'an cannot be taken or understood by everyone without the interpretation by Muslim scholars that concern in *tafsir* discipline. The interpretation as the medium to shows or explain how the meaning of Allah's word in every chapters in Qur'an itself. In addition the interpretation of Qur'an by Yusuf Ali bring this story to be comprehensive, because this story in Qur'an cannot be understood without the interpretation by the expert that known what the meaning of the verse itself.

While Qur'an was being revealed, its contents were directly explained by the Prophet Muhammad. If the companions (*shahabah*) do not understand or bear on problem as they arose, they would ask to the Prophet. After the Prophet's death, the authority of interpretation passed on to his companions. Their Qur'anic interpretation method generally rests on three ways: first, *tafsir* of Qur'an by Qur'an. This refers to the Qur'anic verses providing an additional explanation of what is already mentioned in the Quran. The Quran, therefore, provides an additional explanation of its own verses; second, referring to the interpretation of the Prophet Muhammad, in accordance with its function as an explanatory of the Qur'an; third, Whenever the Companions could not find the *tafsir* of a passage in the Qur'an or in the *Sunnah*, they would use their own reasoning based on their knowledge of the contexts of the verses and the intricacies of the Arabic language in which the Quran was revealed. During the *thabi'in*, the method of Qur'anic interpretation added with reference to the opinion of the Companions. Although *tafsir* science already has a method, yet it is not regarded as a particular science that stands alone, but as a part of the discussion of hadith

There is many *tafsir* or interpretation that explain what Allah's said in Qur'an, seems like *Ibn Katsir*, *Athabari* and others *tafsir* or interpretation. Then it's become the reference of many researcher who want to analyze Qur'an. The one of interpretation that arises in English language is the interpretation of

Qur'an by Yusuf Ali. In the interpretation of Yusuf Ali briefly explains what the Allah's said in Qur'an. The one of content in the interpretation Qur'an by Yusuf Ali is about stories. In addition, there is an especially attention by Qur'an in the literature aspect that shows about various stories that told by Allah and Muhammad as narrators. In every chapters are almost be found the stories. That stories is the way of Allah for states the moral value as the lesson to the readers.

The story of the prophets are many told in the interpretation of Qur'an by Yusuf Ali such as the story of Moses. In every verses of the chapters the story of Moses and Pharaoh always repeatedly. This story briefly has told especially in the one of chapter (*Al-Qasas means The Stories*). The story of Moses always related to the Pharaoh as a part of the story. Pharaoh is the king of Egypt who became the strict leader. This story of Moses also related to the Hebrew is the peoples who became slave of Egypt. In that story was told Pharaoh had oppressed the Hebrew to hard working, build the city without got a rest and eats. Then there was born Moses and he grew up to be a man who able to safe Hebrew life and destroyed a Pharaoh with God's aid.

Story's plot in the film or interpretation of Qur'an seems like narrative text such as novel, short stories, autobiography, and so on There are parts of the series event in the story such as: beginning of the event, middle event, and ending event. In addition indicate that the plot is a series of the event as a part of the story. In line with Aristotle who states the plot is divided into the beginning, middle and the end. (Abrams 2009) The story will not played agree with properly or that's will be untidy without the plot. Plot will be deliver the story to be harmony.

There are two stories which have similarities in the plot but have different concept in deliver the story of Moses and Pharaoh Story. It is told in the text concept and also the visualization concept. In addition it will be arise a criticism that can be analyzed through comparative literature studies. In the early nineteenth century the term became highly controversial owing to differing usages and interpretations. According to Payne and Jessica (2010) there is French

scholars promoted binary study between two authors or literary systems, and also there is contrast statement by American scholars that argued for wide cross-disciplinary comparison.

It means can called, there are two sect in comparative literature. Those are American sect and France sect. according to France sect that comparative literature just comparing a literary to other literary while in American sect, that comparative literature give a chance to compare a literary to other thing outside literary such as: art, philosophy, history, religion, architecture, and so on. It means the literary work based on the text not just compared with the same concept as the text, but it also will be compared with other concept as beyond the text.

In the analysis of Moses and Pharaoh Story's Plot Comparison between the Film *Ten Commandments 2006* and *The the interpretation of the Holy Qur'an* by Yusuf Ali. There is no analysis before. Just several studies which conducted the research of Moses and Pharaoh Story such as; the research journal by Jaco Gericke in the Scielo.org North West University (2017) *The Meaning of Moses Life: An Analytic and Comparative-Philosophical Perspective*. It is discusses about that Against the backdrop of the problem of the meaning of life as constructed in contemporary analytic philosophy of religion, this article asks the question of what the supposed meaning of the biblical character of Moses' life were assumed to be. By comparing a variety of contemporary philosophical perspectives on life's meaning with what appears to be related nascent metaphysical presuppositions in the worlds of the biblical text, the pros and cons of reading with an anachronistic philosophical-theological meta-language are clearly demonstrated. It is concluded that what Moses' life might have meant cannot be reduced either to a singular purpose or a unified teleology. Given the complex construction of his character's personal identity over time, the point of it all remains fragmented, plural and elusive.

Other research journal by Ruiten in the *Rug.nl University of Gronigen* (2006) *Moses and His Parent*. It discusses about that The book of Exodus are concerned, a few passages are omitted altogether (Exod 1:1-5, 13-21; 2:16-22), whereas the text of Exod 1:6-8 is quoted as the basis for an extensive addition in the book of Jubilees (Jub. 46:1-11), which serves as a transition between the Jacob episode and that of Moses. It explains why the prosperous situation for Israel in Egypt changed into a situation of slavery. Material with regard to Israel's prosperity is rearranged to the period before Joseph's death (Jub. 46:1-2). At the same time, the importance of Joseph's death is stressed by taking the references to his death in Genesis and Exodus together while reworking them into a new story, integrating it with non-scriptural material (Jub. 46:3-11). This reworking was motivated by problems in the biblical text, such as the fact that Joseph is not buried in Canaan immediately after his death, the unmotivated mention of a new king and a war, the unexplained change in the attitude of the Egyptians with regard to the children of Israel, and finally the somewhat odd formulation of a journey by Moses' father before Moses' birth.

Also there is research by Scott B in the *Journal of The Ancient Near Eastern Society* (1996) *Moses and Magic: Notes on the Book of Exodus*. It discusses that the scholarly world has known for some time that the book of Exodus demonstrates a first-hand knowledge of Egyptian customs and beliefs, even if somewhat tendentiously related. This is especially apparent in the account of the ten plagues, which some see as representing an attack against the Egyptian pantheon, and in the account of Moses' first appearance before Pharaoh's magicians (Exod. 7:8-12). Regarding the latter, for example, not only does the word "magicians," derive from Egyptian *fry-up* "lector priest, magician," but the trick of turning a staff into a serpent has parallels both in Egyptian literature, in the so-called "wax crocodile story," and in the repertoire of Near Eastern snake charming tricks. In addition, J. Currid has demonstrated convincingly that, far from being theologically troubling, the frequent "hardening (lit., making heavy)



of Pharaoh's heart:' is a polemical play on the Egyptian belief that Pharaoh's heart would be weighed against the feather of truth before entering the afterlife.

In this research the writer takes several analysis before, that explain comparison of literary work such as the thesis by Muh.kayyis in Repository.uin-alauddin.ac.id Universitas Islam Negeri Allaudin Makassar (2016) *Comparisson between Novel and Film "Divergent" (Encranisation Theory)*. It is discusses about This thesis studied about Ecranisation Study of Novel into Film Divergent. The objectives of this research is to find out the reduction, addition, and modification of novel into film Divergent. This research used descriptive qualitative and used theory of Eneste to analysis the reduction, addition, and modification in ecranisation study. The data collections of this research are intrinsic elements of novel Divergent which is published in 2011 and the film Divergent which is released in 2014. In collecting data, the researcher used note taking as the instrument to find out the reduction, addition, and modification of novel into film. In this research, the researcher found that there were some reduction, addition and modification that have occurred as a consequence of ecranisation in some of intrinsic elements of fiction. There were no reduction, addition and modification that have occurred on the theme, setting of time, point of view, while the reduction, addition and modification occurred in some of events, characters, setting of place and style. In addition, the writer found that reduction, addition and modification influenced to the change of some intrinsic elements in both of fiction.

There is thesis by Axioma Dany Imamasary in Eprints.ums.ac.id Universitas Muhammadiyah Surakarta (2008) *"A Comparison between Novel and Movie Version of Jane Austen's Pride and Prejudice: A Structural Approach."* this research discuses about the differences and similarities between *Novel and Movie Version of Jane Austen's Pride and Prejudice*. The writer using structural approach and qualitative method in his research. The data were collected with reading the novel repeatedly, watching the film continuously to

understand the content of film, identifying the topic both of novel and movie version, looking for and selecting the correlation of data and theory using structural analysis, taking notes of important information in both primary and secondary data source, comparing both of novel and film, drawing the conclusion of the analysis that has already done in the former chapter. The result of research shows there are differences and similarities between *Novel and Movie Version of Jane Austen's Pride and Prejudice*.

Also there is thesis Dea Herawati in [digilib.uinsgd.ac.id](http://digilib.uinsgd.ac.id) Universitas Islam Negeri Sunan Gunung Djati Bandung (2016) "*Comparative Study on The Plot of Percy Jackson and The Olympians The Lightning Thief's Novel and Movie*". This research discusses about that The story cannot be separated from a plot. Plot is a series of events in the story structure, constructed as a sequence of parts in the whole fiction. Thus, the plot is a mix of elements that build up the story. It becomes the main framework of the story. Plot is also the basic framework that very important. How an event has links with other events as well as how the characters portrayed and play role in the incident. It aims to get more information and build a deeper interpretation. These results indicate that the plot of the novel is same with the plot structure: exposition, conflict, rising action, climax, falling action, and resolution. However, there are some differences of conflict and there are parts of the story of the novel that does not found in the movie. From the research it can be concluded the plot structure of the novel and the movie Percy Jackson and the Olympians The Lightning Thief from the exposition, conflict, rising action, climax, falling action and resolution. But, there are some differences from the conflict and there are parts of the story in the novel that is not found in the movie



## **B. Statement of The Problem**

The story of Pharaoh and Moses are still factual and became legend stories which to be an object of the research by scientist and poems who solved how the truth that stories. Two objects either to explain about the story of Pharaoh and Moses are the Film with the title “*Ten Commandments 2006*” and the “*Interpretation of the Holy Qur’an by Yusuf Ali* especially about Pharaoh and Moses verses bring to the comparison in the plot of the story. Therefore, it is interesting to analyze,

1. How Moses and Pharaoh Story’s plot in the film *The Ten Commandments 2006*?
2. How Moses and Pharaoh Story’s plot in the *interpretation of the Holy Qur’an by Yusuf Ali*?
3. How Moses and Pharaoh Story’s plot comparison between the *interpretation of the Holy Qur’an by Yusuf Ali* and the film *Ten Commandments 2006*?

## **C. Research Significance**

There are some benefits that are expected by conducting this research. The research is expected to give a new contribution, especially to the literary studies. The research wants to give more information, sense and knowledge about Moses and Pharaoh Story plot in the film *The Ten Commandments 2006* and the *Interpretation of the Holy Qur’an by Yusuf Ali* as the one which tells about prophetic story especially in Moses and Pharaoh Story’s verses. In other word the research wants to give more information, sense and knowledge about Moses and Pharaoh Story’s plot comparison between the film *The Ten Commandments 2006* and the *Interpretation of the Holy Qur’an by Yusuf Ali*. Moreover, the researcher wants the result of this research to be useful as a

reference and alternative information for others especially English literature students who conduct the similar research.

This research will help the researcher to enrich his knowledge dealing with comparative literature studies. This research also will give deeper understanding in literary field as the reference to another researcher in analyzing Moses and Pharaoh Story's Plot Comparison between the Film *The Ten Commandments 2006* and the *interpretation of the Holy Qur'an by Yusuf Ali* with using a different perspective.

#### **D. Problem Limitation**

To carry out the research, the researcher needs to limit the study. The researcher focus on the research about Moses and Pharaoh Story's plot in the film *The Ten Commandments 2006* and the *Interpretation of the Holy Qur'an by Yusuf Ali* that focus on the research in the verses which telling Moses and Pharaoh story,. And also the researcher focus on the research about Moses and Pharaoh Story's plot comparison between the film *The Ten Commandments 2006* and the *Interpretation of the Holy Qur'an by Yusuf Ali*. The research will analyze by using a narrative approach in the plot theory, comparative literature theory.

#### **E. Conceptual Framework**

There is narrative aspect that arises in Qur'an and Film. Narrative also related to the story, in addition there is a narrative story which arises from narrative text such as novel, short story, and also Qur'an. Other hand narrative also related to the narrator, it is commonly appear in a movie or film that narrate scene of the story.

Narrative is narration of the story, it is appear in the story such as prose in short story or novel, drama, and film, which have a narrator who telling the

story. In line with Abrams (2009) who states the form of some literary seems like prose such as Novel and Short story, and also the epic and romance in verse, as explicit narratives which are told by a narrator. Moreover he states, a narrative is a story, which told in prose or verse, presenting event and/or characters and/or what the characters say and do. According to the statement, the story can called as narrative, there is content of narrative is event that doing by character. Other hand he states, in drama, the narrative could not be told, but evolves by means of the direct dialogue as presentation on stage by the character with his or her action and speeches. According to the statement the researcher assume that narrative not always in the context of the text which told, but narrative also represent in drama, which represented by speech and act of the character.

There are many film or movie which applied a narrative in the form of film itself. Moreover many film that produced as a narrative stories (narrative film). Narrative became a component to build the story of the film. In line with Rowe (1996) who states throughout our consideration of the components and coding that make up film, there has been explicit the idea of narrative; that film have a primary function of telling a story. The images are organized and are made sense of around this function. This is particularly true of the feature film, which is developed, given a 'treatment' in terms of its plot line, and this is perceived as being what a film is 'about'. However, documentaries and TV news 'stories' show many characteristics of film narrative.

According to Monika (2009) there are several techniques of narrative. In the films the techniques are often achieved by the use of close-ups. In this statement show that narrative appear in film. There is technique of narrative in the film is close-ups of the scene or event in that story. Furthermore Rowe (1996) states equally the cinema has often drawn its plots and, to some extent, its storytelling strategies from literature, most notably the novel. According to statement it can see that cinema usually make a drawn of the story by the plot, then it is related to the sequences as a narration or narrative. Other hand the

narrative or narration became storytelling strategies in the novel as literature text. Then he states work on film narrative has therefore often drawn from work on other media. According to the statement the researcher assume that narrative usually drawn in various media.

According to Aamin al-Khulli in Faisal (2011), Qur'an is the greatest books in the Arabic language in the world. The interpretation of Qur'an by Yusuf Ali will give more explanation about the verses that arises because there is no one who can take the meaning of the Qur'an being exactly without interpretation. Commonly the content of the Qur'an that explained by the interpretation is about doctrine, but rather many telling about stories. Until there is one chapter which especially tells about stories with the title is *Qasas* means the narration. The researcher assume that the arising of this chapter shows the important of position and role of the stories in the interpretation of Qur'an by Yusuf Ali. There is a sequences of the story which told in the interpretation of Qur'an by Yusuf Ali. Seems like the story of any prophet there are many story which told in the interpretation of Qur'an by Yusuf Ali.

Plot is a part of narrative, in line with Monika (2009) a narrative as existentially perform goal-directed action (action and plot structure). As Aristotle in Abrams (2009) commented in the *Poetics*, a plot has a beginning, a middle, and an end. According to the statement it can see that the plot divided into three parts are introduction of the story as beginning, a rising action or conflict of the story as middle, and the resolution of the conflict which arises in that story as the end. Then he states, the most general accounts of plots suggest that they move from stasis, to disruption, to a restored (though altered) stasis. The statement means that plot in the story, will be moving in the series of the event with through several steps which stasis as the beginning of story, then to disruption is a story that ongoing there is seems like chaotically, then it will be restored to show the ending of the story.

Film is depends on the plot because, the film divided by a series of the event which drawn by several scene. In line with Rowel (1996) who states equally the cinema has often drawn its plots and, to some extent, its storytelling strategies from literature, and most notably the novel. The story in the film commonly is narrative story, because there are beginning of story, middle of the story, and ending of the story.

Meanwhile in the interpretation of Qur'an by Yusuf Ali there are many story which as a narrative's shape, then it can called as narrative story. The tale that told by Allah in the Qur'an many telling about people and society before such as: the story of the prophet, the society which cursed by God seems like *'Ad* clan and *Samud* clan, and many more. Then narrative also related to the plot because plot is a part of narrative. In line with Suzanne Keen (2003) who states, plot is a core feature of narrative fiction. According to the statement it can see that the plot to be a part of Qur'an.

When telling the interpretation of Qur'an and Film then both of them to be compared. It seen those are no relate, because there is The interpretation of Qur'an by Yusuf Ali as the explanation of holy scripture of Muslim who sent down by God to the messenger or the prophet Muhammad as the enlightenment for all human in the world especially for Muslim, and also there is Film as the one of modern literature that combine the aspect in literature genre such as poetry, drama, and story in the script, which give the visual aspect to inform or entertain the audience.

There is theory that explain how the object of literature can compared in different genres moreover in different context. The important rule must be consider is the objects which different in genres or context has related or has a similarities. It means that when the interpretation of Qur'an by Yusuf Ali and film to be compared is the possible thing because the important rule is both of them has related. In line with Payne and Jessica (2010) who states in comparative literature studies, American scholars which argued for wide cross-disciplinary

comparison. It means that American scholar's states to compare the object, it possible to compare for wide cross-disciplinary such as art, religion, philosophy, architecture and many more which related to the literatureS







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