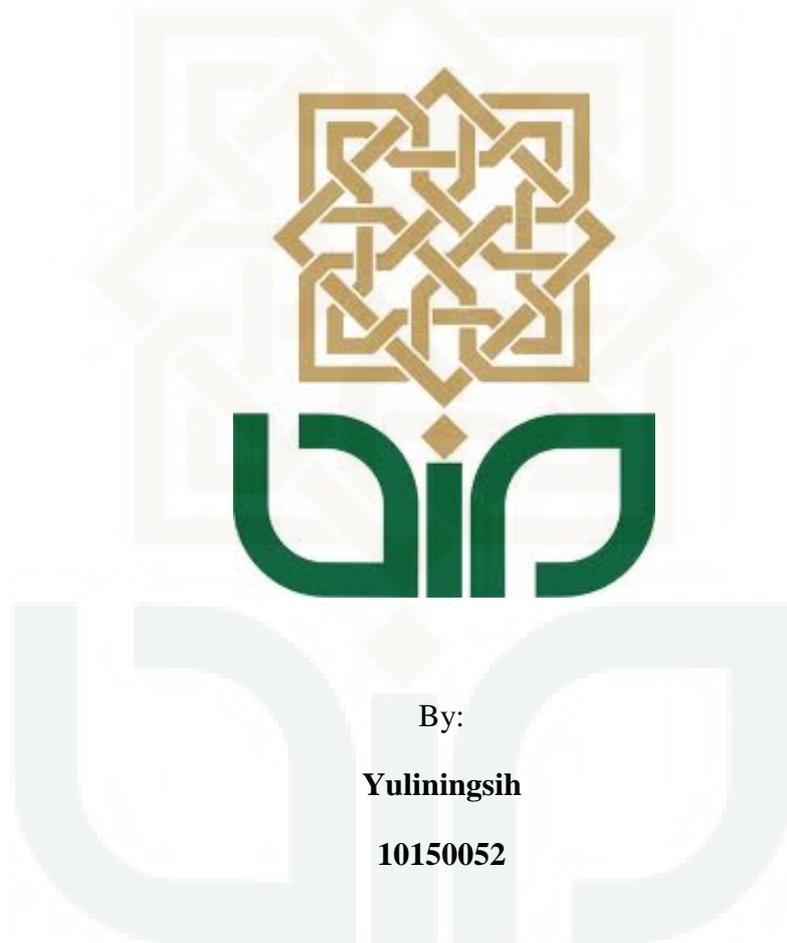


**THE MESSAGE IN WILLIAM ANTHONY AUTH JR.'S**

**ISLAMIC CARTOON**

**A GRADUATING PAPER**

Submitted in Partial Fulfillment of the Requirements for Gaining  
the Bachelor Degree in English Literature



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**2014**

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Yogyakarta, April 18, 2014

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Atas perhatian yang diberikan, saya ucapkan terima kasih.

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## **PESAN YANG TERKANDUNG DALAM KARTUN ISLAM WILLIAM ANTHONY AUTH JR.'S**

### **ABSTRAK**

Auth adalah kartunis editorial dari *Philadelphia Inquirer* dari 1971 hingga 2012. Dia mendapatkan banyak penghargaan untuk karyanya: Thomas Nast Prize, Herblock Prize, dan Pulitzer Prize. Auth sering menciptakan kartun yang kontroversial. Oleh karena itu, *Philadelphia Inquirer* menerima banyak surat dari seluruh negeri dan luar negeri yang mengkritik kartun Auth tersebut. Penulis tertarik pada salah satu kartun politik Islam Auth. Dalam kartun ini, Auth tidak menggunakan bahasa secara langsung dengan mengutarakan maksudnya, namun dia menggunakan bahasa yang kompleks. Sehingga makna dalam ujaran kartun tersebut tidak dapat diambil secara langsung. Hal ini membuat penulis penasaran untuk menemukan apa yang Auth ingin ungkapkan melalui kartunnya dan bagaimana Islam melihat pesan dalam kartun Auth tersebut.

Penelitian ini merupakan penelitian kualitatif yang menganalisis data secara deskriptif. Sumber data diperoleh dari *www.gocomics.com*. Data penelitian terbatas pada satu tema kartun, jihad. Teknik yang digunakan dalam mengumpulkan data adalah teknik dokumentasi. Analisis data berdasarkan analisis kartun politik, teori speech act, dan dibantu dengan teori semiotik.

Hasil penelitian ini menunjukkan bahwa melalui kartun tersebut, Auth tidak hanya mengkritik situasi Islam namun juga mengejek Muslim yang dengan mudahnya melakukan kekerasan bahkan pembunuhan apalagi mengatasnamakan Tuhan sebagai alasan melakukan hal keji tersebut. Auth berpikir bahwa pemikiran Islam (hadis) itu adalah sesuatu yang tidak masuk akal karena seorang pembunuh tidak akan mendapat hadiah dan surge, namun akan mendapatkan hukuman dan neraka. Sedangkan, Islam memiliki pandangan yang berbeda mengenai hadis tersebut bahwa perang mereka adalah melawan kafir harby yang menyerang Islam baik secara fisik atau secara mental (melalui pemikiran, seperti menggunakan kartun). Berkaitan dengan pesan kartun tersebut, Islam akan melihat bahwa kartun tersebut condong sebelah dan menghakimi Islam, sedangkan hadis tidak hanya menyebutkan tentang hadiah mendapatkan perawan saja tetapi hal-hal yang lebih penting lainnya yaitu hidup damai di akhirat.

Kata kunci: *Kartun Auth, tindak tutur, Islam, pesan*

## THE MESSAGE IN WILLIAM ANTHONY AUTH JR.'S ISLAMIC CARTOON

### ABSTRACT

Auth is an editorial cartoonist from *Philadelphia Inquirer* from 1971 to 2012. He gets many awards for his works: the Thomas Nast Prize, the Herblock Prize, and the Pulitzer Prize. Auth mostly creates some controversial editorial cartoons. Thus, there are many letters that are received by *Philadelphia Inquirer* from around the country and abroad that criticize Auth's cartoon. The writer is interested in one of Auth's Islamic cartoons. In this cartoon, Auth does not use direct language to convey his message, but he uses complex language. Thus, the meaning of the cartoon utterances cannot be taken directly. This makes the writer curious to find what Auth wants to convey through his cartoon and how Islam views the message of Auth's cartoon.

This research is a qualitative research that analyzes the data descriptively. The source of data is *www.gocomics.com*. The data is limited to one theme of cartoon, *jihad*. The technique used in collecting data is documentation technique. The analysis of the data is based on political cartoons analysis, speech act theory, and assisted with the semiotics theory.

The results of this study indicate that through the cartoon, Auth does not only criticize Islam but also mock the situation of Muslims' conditions that easily do violence and even murder. In addition, the name of God is used as the reason for doing the heinous things. Auth thinks that Islam's thinking (hadith) is something illogical because a murderer will not get the prize and heaven but will get punishment and hell. Meanwhile, Islam has different perspectives about the hadith that is the war against *harby* unbelievers who attack Islam, either physically or mentality (through the thought like using cartoon). In relation with the cartoon message, Islam will see it so biased and judgmental while the hadith not only mention about getting the virgin as the reward but more fundamental things, peaceful life in the hereafter.

Keywords: *Auth's cartoon, speech act, Islam, message*

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## CHAPTER I

### INTRODUCTION

#### 1.1. Background of Study

Cartoon is the name of form of representative picture that reflects an event and intend to tell a joke (Suprana, 2009: 12). However, it is not only to tell a joke, cartoon sometimes is also used to criticize something. Commonly, there is a balloon in the top of the character. Balloon is the outline enclosing words spoken or thought by a figure especially in a cartoon (Gove, 1981:167). In this case, language can reveal all situations that happen in the world. In the comics, the language does not only convey the message of the character but also the cartoonist. It is also stated in Surah Maryam: 97.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ  
قَوْمًا لُدًّا ﴿٩٧﴾

*“So, [O Muhammad], We have only made Qur'an easy in the Arabic language that you may give good tidings thereby to the righteous and warn thereby a hostile people.”* (Saheeh International, 2004: 295)

The ayah reveals that language, in this case Arabic, is the one chosen language for the Qur'an because at that time Arabic society speaks in Arabic. It is used to make them understand the content of Qur'an. Besides, when delivering the utterance (language), it must be clear to make the society easy in understanding the utterances. It occurs because Qur'an is used to give tidings and warning for people. In relation to the cartoon, the cartoon uses English. English is a particular

language that is chosen by the cartoonist to draw the cartoons. English is international language that whoever can understand it. However, it does not make all readers can understand the meaning of every cartoon utterance clearly, moreover if the utterances use complex words. To understand the utterances, enough knowledge is needed in order to avoid false interpretation. The set of knowledge itself can be understood based on context (Santiko, 2007: 2).

Further, there are several types of cartoons known today. They are editorial cartoons, gag cartoon, and comic strips. Cartoon editorial or political cartoons usually intend to express political views or social satirical manner. Meanwhile, gag cartoon is meant to be funny without sarcastic remark. And the last is comic strip. It is cartoon in the form of short comics (Fairrington, 2009: 8-9). Those types of cartoon can be found on the internet, especially for political cartoons like on the *www.gocomics.com* and *www.mindfulwebworks.com*. They are drawn to criticize or just to reveal the cartoonist's thought. When the cartoonist draws a cartoon and he wants to reveal a bad thing, he does not directly aim that it is a bad thing and he hates it, but he uses complex words. Thus, it is difficult to take the message directly.

Political cartoons do not always describe a political situation in governance but also describe a political situation related to religion. Commonly, it is often found in Islamic cartoons, especially for Islamic cartoons that are contrary with Islamic thought. Islamic cartoon is one example of the political cartoons that is often found on the internet. In this case, the writer focuses on the political cartoon that relates to Islam called Islamic cartoon. Islamic cartoon is necessary to

be researched because many cartoonists draw Islamic cartoons in the opposite of Islamic teaching. They can be used by the cartoonist for showing creativity, beauty, compliment, opinion, or criticism. The cartoon is not only drawn by Moslem but also non-Moslem.

There are Islamic cartoons that support Islam and against Islam. First is a cartoon that supports Islam. It may be created by Moslems because Islam is their religion and they love their religion. Second is against Islam. It may be created by non-Moslems because Islam is not their religion and they hate Islam, hence they want to shatter Islam. It is certainly that a cartoonist or painter, they can express their idea in a picture even in a cartoon. However, some of the cartoons may seem ambiguous. The meaning of the cartoon utterances cannot be interpreted directly. Is the meaning for Islam or not? Then, the research needs deep analysis to seek the meaning and the purpose of the cartoonist, why he draws such Islamic cartoon.

In this way, the writer uses pragmatics theory because it has important role to understand the meaning of the utterances. One of the theories that can answer the utterance is the theory of speech acts. A speech act is an action that is performed by utterances (Yule, 1996: 47). There are some related theories to this research namely: direct and indirect speech acts, felicity conditions, IFID, and locution, illocution, and perlocution aspects. Knowing the speech acts of the cartoon will guide the reader to get more understanding about the meaning of the words. The writer also use political cartoon analysis for assisting the interpreting of the detail drawing of the cartoon.

In fact, the writer has found some cartoonists that draw Islamic cartoons that are against Islamic teaching. One of the cartoonists that draw such Islamic cartoons is William Anthony Auth Jr. or known as Tony Auth. Auth is best known for serving as an editorial cartoonist for *The Philadelphia Inquirer* from 1971 to 2012. His other works are the comic strip *Full Disclosure*, which he worked on in 1982 and 1983. The other is *Norb*, which he worked on in 1989. In 1976, Auth has won the Pulitzer Prize. In 2005, he got the Herblock Prize. His other awards are five Overseas Press Club Awards, the Sigma Delta Chi award and the Thomas Nast Prize. In addition, Auth also publishes two collections of his political cartoons. He not only creates political cartoon but also illustrates eleven children's books ([www.tonyauth.com](http://www.tonyauth.com), 2012).

Tony Auth creates about twelve political cartoons that relate to Islamic cartoons. The writer is interested in one cartoon of Auth that uses  *jihad*  as its theme. In addition,  *jihad*  in this cartoon is depicted in the negative side. These are the utterances in Auth's chosen Islamic cartoon. The first utterance is  *I KILLED 49 INNOCENTS... DOES THAT MEAN I GET... LET'S SEE ... 49 X 72 ... 3,528 VIRGINS* . However, the second utterance is  *GO TO HELL* . Hence, the writer is interested and curious to investigate what Auth wants to convey through his cartoon and how Islam views the message of Auth's cartoon.

## **1.2. Problem Statements**

Related to the background above, the researcher aims to find the answers for the questions below.

1. What does Auth want to convey through his cartoon?
2. How does Islam view the message of Auth's cartoon?

## **1.3. Objectives of Study**

The objectives of this study that represent what this research wants to accomplish are described below.

1. To describe what Auth wants to convey through his cartoon.
2. To reveal how Islam views the message in Auth's cartoon.

## **1.4. Significances of Study**

Theoretically, this research renders a new contribution and information for the larger body of knowledge, especially for linguistics study.

Practically, the significances are divided into three parts. The first is addressed to the readers that they should not be influenced easily by the cartoons that are made by the cartoonist who is against other religion. The second is for the cartoonists. If they have different religion and belief and want to get a peaceful condition between differences, they should not make the cartoons that trigger the other religion's resistance. So, the peaceful condition between different religions can be started by the cartoonist by drawing a peaceful cartoon that is not against

each other. The third is for the researchers. It may be one of the references for the next research on cartoons.

### **1.5. Literature Review**

This research analyzes Islamic cartoon. There are three papers which have similar topic to this paper. First is the paper which was written by Laila Sarah Puspita Sari, the student of Sebelas Maret University. In her paper, entitled “An Analysis of Verbal Expressions on Criticism on Obama’s Economic Policies Drawn in the Form of Cartoons Accessed in *Daryl Cagle’s Political Cartoons .Com* Related to the Theory of Speech Act (A Study of Pragmatics)” (2010) Sarah analyzes Obama’s economic policies drawn in the form of cartoons. Sarah formulates the following problem statements (2010: xxi-xxii): (1) what are criticisms on Obama drawn in the form of cartoon? (2) how are the strategies used by the cartoonist to criticize Obama related to the speech act? and (3) why are the strategies applied in criticizing Obama? Sarah uses theory of speech acts, direct and indirect speech acts to analyze her research.

Then, Sarah presents that her paper finds some categories of criticizing Obama related to the economy of the United States of America (2010: cxviii): (1) salary limitation, (2) policies disagreement, (3) economy recession, (4) general problems, and (5) economy revitalization, then there are two types of strategies which are used to criticize Obama related to speech act, (1) direct, and (2) indirect. It is found that the strategies mostly used are indirect expressions rather than direct ones with certain consideration by the cartoonist. She also presents

some reasons of applying the strategy as a choice for the cartoonists in expressing their opinion through political cartoons when indirect expressions are used. They are commonly used because of the politeness as the important consideration. When the cartoons use direct expression, commonly, the cartoonists feel annoyed, disappointed, or alert, and of course it is because of their culture which tends to give their argument freely.

Second is the paper which was written by Kurniati, the student of Kristen Petra University, entitled “The Study of Speech Acts used in Comic Strip of *“Garfield”* and *“The Calvin and Hobbes”*”(2000). Kurniati analyzes the comic strip of Garfield and The Calvin and Hobbes as her object. In her paper, Kurniati gives the research question (2000: 5): (1) what are the locutionary acts and the type of locutionary acts in the “Garfield” and “Calvin and Hobbes” comic strips? (2) what are the illocutionary acts and the type of illocutionary acts in the “Garfield” and “Calvin and Hobbes” comic strips? (3) what are the perlocution acts of “Garfield” and “Calvin and Hobbes” comic strips? (4) how is the speech acts theory used in order to create good humorous comic strips?

The next is the theory. Kurniati analyzes her research by combining speech acts theory, theory of schemata, and Grice’s co-operative principle. In her research, Kurniati presents that the combination of the use of the Speech Act Theory, the Theory of Schemata, and Grice’s Co-operative Principle can produce a humorous comic strip. She also reveals that the use of Speech Acts theory is not enough to make a good humor comic strip, a cartoonist has to ‘*play*’ with the schemata, a pre-existence knowledge of the world which is used by the reader to

predict the content of the particular situation that occurs in the comic strip (2000: 108).

The last is the paper which was written by Andi Sumantri entitled “Tindak Tutur dalam Kartun Editorial pada Media Massa Cetak” (2004). Sumantri observes printed mass media. He formulates the research questions (2004: 24 ): (1) how do speech acts used in editorial cartoons in the print media? (2) how does the context of situation of editorial cartoon in the print media? (3) what is the intention and purpose that is contained behind the utterances of cartoon editorial in the print media? From the theory, he uses speech acts theory that includes (2004: 14): directly literal, not directly literal, and indirect literal, not literal indirect, and context analysis of the speech situation. Sumantri presents that speech acts used in editorial cartoons in the print media is directly literal and pragmatic parameters with respect elements (2004: 75). Purposes and objectives of the speech that is contained in the editorial cartoons are purpose to criticize, comment, quip, and flatter. Of the four, to criticize is mostly used in the cartoons (2004:15). It is caused by the cartoonists put themselves in the opposition to the all forms of inequality.

Those three prior researches analyze cartoons. Those prior researches also use speech acts theory. However, not all theories of speech acts are used in those prior researches. Those prior researches show that there is no previous researcher who uses Auth’s Islamic cartoon as their object even applying the subject of the speech acts theory supported by political cartoon analysis and Semantics. Thus, this presents research entitled “The Message in William Anthony Auth Jr’s

Islamic Cartoon” is different from them. It is the latest research of this cartoon in linguistic analysis.

### **1.6. Theoretical Approach**

Theory is a systematic explanation for the observed facts and their interrelations. Theories are expressed in the form of statements that are theoretical statements. Theories are living entities, developed and modified by good research (Silverman, 2004: 103). The theoretical approach that is applied to analyze this research is pragmatics. Yule states that pragmatics is the study of relationship between linguistic forms and the users of them. The benefit of studying language via pragmatics is that someone can talk about people’s intended meanings, their assumptions, their purpose of their speech and the kinds of actions, and they show their actions when they speak (Yule, 1996: 4).

One of the pragmatics theories that can reveal the message of utterances is speech acts. A speech act is an action that is performed via utterances (Yule, 1996: 47). Knowing the speech acts of the cartoon guides the reader to get more understanding about the meaning of the words. This research is based on the theory of speech act proposed by Austin and Searle. To answer the first research questions, the writer some related theories of speech acts: direct and indirect speech acts, felicity conditions, IFID, and locution, illocution, and perlocution aspects. The writer also uses political cartoon analysis for assisting the interpreting of the detail drawing of the cartoon.

In addition, Austin distinguishes three related acts in his book *How to Do Thing with Words* to the action performed by producing an utterance, they are: locutionary act, illocutionary act, and perlocutionary act (1962: 102-103). Locutionary act is the act of saying something. Illocutionary act is the way when the speaker is using the locution act. Perlocutionary acts are the result of utterances that speaker intends to the listener or addressee (1962: 94-101). Then, direct speech act is whenever there is relationship between a structure and a function (Yule, 1996: 54). Meanwhile, indirect speech act is whenever there is an indirect relationship between a structure and a function (Yule, 1996: 55). Meanwhile, IFID includes the existence of a performative verb in the utterance, particular word order, the stress pattern of a sentence, the intonation pattern of the sentence utterance, and the choice of a particular sentence structure (Searle, 1969: 62-63). Searle in *The Philosophy of Language* reveals that there are also certain expected or appropriate circumstances, technically known as felicity conditions, for the performance of a speech act to be recognized as intended (1969).

To answer the second question the writer observes the Islamic perspective by looking the Islamic tradition. More details about the related theories of speech acts will be presented in the second chapter, theoretical background.

## **1.7. Method of Research**

### **1.7.1. Type of Research**

In conducting this research, the writer uses descriptive qualitative research. It is qualitative because the writer seeks an answer to a question

systematically using a predefined set of procedures to answer the question and collects evidence (Natasha, 2005: 1). Then, the writer analyzes and interprets the data descriptively based on speech act theory and political cartoon analysis.

### **1.7.2. Data and Data Source**

In this research the writer uses the primary data and the secondary data. The primary data is the selected Islamic cartoon. The source of data is on the internet. It is *www.gocomics.com*. The secondary data are the background of the Tony Auth, the hadith interpretation, and the socio – political situation that happens at that time when Tony Auth creates the cartoon. The sources of the secondary data are books, journals, essays and some relating topics on the internet.

### **1.7.3. Data Collection Technique**

This research uses a documentation technique in collecting data. Documentation method is technique of collecting data which researchers investigate the written objects such as books, magazines, documents, rules regulations (Arikunto, 2002: 158).

The steps of collecting data in this research are mentioned below.

1. The writer gets the data of cartoon elements by looking at the objects of the cartoon.
2. The writer reads background of the Tony Auth and the socio-political background of the cartoon from secondary sources.
3. The writer reads the hadith interpretation.

#### **1.7.4. Data Analysis Technique**

To analyze the data, the writer uses technique of analyzing data which consists of classifying and analyzing the data. The technique the researcher used can be drawn below.

In this research the data are analyzed by:

- a. classifying the data based on visual aspects and lingual aspects by analyzing the elements of cartoon to know what the cartoonist wants to convey through his cartoon;
- b. interpreting the cartoon meaning;
- c. synthesizing the Islamic perspective of the cartoon; and
- d. drawing conclusion.

#### **1.8. Paper Organization**

This paper consists of four chapters and the organizing of each chapter is follows. The first chapter consists of background, research question, objective of study, significance of study, prior research, theoretical approach, method of research, and paper organization. The second chapter contains theory and cartoonist background. The third contains analysis of the data that has been collected by the writer. Besides that, this chapter also consists of the findings and the discussion. The last chapter contains conclusion of the analysis and suggestion.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### A. Conclusion

After analyzing the data, the writer finds some points. Through the visuals, the cartoonist depicts a Moslem as a cruel person who only expects something good through an amok action. Through the lingual element, it is found that there is no synchronization between A's and B's utterance. Related to the socio political situation that happened at that time and the hadith that reports whoever dies in *jihad* will get 72 virgins, the cartoonist sees that Moslems do the protest in the name of God and they just want to get virgins. The cartoonist draws that in the riot the victims are not only from the false sides but also from the innocents. Then, related to the five main elements found in the cartoon, the cartoonist criticizes and mocks the Moslems' condition. Those points contribute enough aspects to explain what the cartoonists want to convey through his cartoon and how Islam views the message.

Regarding the findings, the writer can draw several conclusions. First, what the cartoonist wants to convey through his cartoon is that the cartoonist criticizes the thought of Moslem and the behavior of some Moslems. The cartoonist's point is the political situation in a religion because the actions of terrors are done by Moslems. This is categorized as a criticism for some Moslems who misunderstand about *jihad*. The cartoonist points that what Moslems do in war is a mistake because Moslems kill the innocents. This cartoonist's thought finally discriminates Moslems and puts their position as stereotype that Islam is a

terror religion. As a fact, through his cartoon, the cartoonist intends to make the readers believe that Islam's action in *jihad* is a reason to get virgins instead of doing right in the name of God, Allah.

In relation to the second problem statement, Islam views that Islam never hurts anybody without a specific reason. Even though Islam allows their people to attack unbelievers, but Moslems' position is only to defend them selves after unbelievers attack them. Significantly, Moslems in this case do the war against *harby* unbelievers who attack Islam. The unbelievers attack Islam through the thought. The unbelievers draw Muhammad cartoon continually, whereas in Islamic tradition, Muhammad cannot be drawn because it is sacred. Moslems regard that the unbelievers' action is unfair for them. The unbelievers' action shows that they mock the Moslems' religion. Moslems regard that the unbelievers do not respect Islam. Thus, Moslems do the protest until make the great riot. In short, the unbelievers' act causes a counter attack that makes the situation worse.

This runs to the complicated because the cartoonist and Moslems have different perspectives. The cartoonist criticizes the Moslem strictness who involves innocents to be killed in that conflict. When Moslems do the war, the numbers of innocent victims are more than the unbelievers who attack Islam. He considers that it is unfair for the innocents. Thus, Moslems' belief is laughed at as something illogical. This cartoon is used to emphasize the criticism and mockery for Moslem who easily do the strictness and kill the innocents. It describes that Islamic religion is a lower religion because their followers prefer getting virgins to meeting God in hereafter.

In fact in Islam, meeting God is a dignity for Moslem than getting 72 virgins. Because when Moslem do *jihad*, they do not have to do the war by killing people but they can do *jihad* by other things like repairing themselves. When they die because of *jihad*, the main reward that actually they want is living peacefully in the hereafter.

### **B. Suggestion**

Based on the analysis and the conclusion of this paper, the writer offers some suggestions that may be useful for students and other researchers who are interested in analyzing speech acts.

For the students, especially English Department students who are interested in the study of speech acts. They can develop more about the speech act theory because many new theories of speech act are found besides Austin's and Searle's theory. For example dynamic speech acts that is proposed by Michael L. Geis.

For the other researchers, they can analyze the Islamic cartoon by other field of pragmatics, for example theory of politeness or implicature. They also can analyze more deeply by combining the other related theory for getting the deeper analysis of the cartoon, for example by combining the theory of schemata and speech act theory like Kurniati doing. She analyzes "The Study of Speech Acts used in Comic Strip of *"Garfield"* and *"The Calvin and Hobbes"* by combining the speech act theory, schemata theory and Grice's co-operative principle.

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