

MUSLIM VIEWERS' RECEPTIONS OF NOAH IN *NOAH* MOVIE

A GRADUATING PAPER

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



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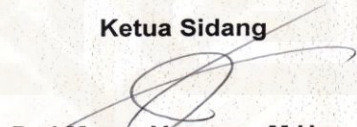
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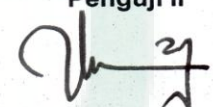
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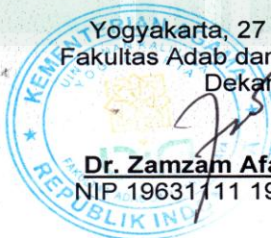

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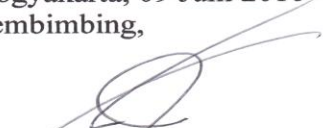
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MUSLIM VIEWERS' RECEPTIONS OF NOAH IN *NOAH* MOVIE

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ABSTRACT

In Islam, Noah is known as the third prophet of the twenty five prophets after Adam and Enoch. Noah is known as the patient and obedient prophet who is included the prophets who called Ulul Azm Anbiya (Arch-Prophets). Noah is also known in Judaism and Christianity. On March 2014, Darren Aronofsky lunched a film titled *Noah* based on Bible. The movie was banned in several countries like the United Arab Emirates, Egypt and even Indonesia. As the massive product the movie has to appeal to the public. Therefore the message has to concord with collective view of the audiences for its existence. The existence of the movie depends on the receptions of its audiences. This research is purposed to describe the audiences' receptions of Noah in the *Noah* movie. There are four respondents of the research who are chosen purposively (i.e a student of Quran Studies and Exegesis, a student of Islamic Education, a student of Islamic Community Development and a student of English Literature). The method used in this study is a qualitative and a case study strategy. For the collecting data, the writer uses an interview technique. This research uses the phenomenology approach and the reception theory of Stuart Hall. The type of this research is a field research. This research results that the audiences' receptions of Noah in *Noah* movie are different. Their receptions are classified into three categories of decoding by Hall. They are Dominant, Negotiated and oppositional. Moreover, this research shows the receptions of the audiences are influenced by their academic backgrounds.

Keywords: *Noah, Noah movie, Reception of Muslim Viewers, Academic Background.*

MUSLIM VIEWERS' RECEPTIONS OF NOAH IN NOAH MOVIE

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ABSTRAK

Dalam agama Islam Nabi Nuh terkenal sebagai nabi ketiga setelah nabi Adam dan Idris. Nabi Nuh terkenal akan kesabaran dan ketaatannya kepada Allah sehingga termasuk Nabi yang mendapat julukan *ululazmi*. Selain dalam Islam cerita nabi Nuh juga ada di agama Yahudi dan Kristen. Pada Maret 2014, Darren Aronofsky membuat film tentang nabi Nuh menurut versi Bible. Film tersebut mendapat larangan untuk tayang di beberapa Negara Islam seperti di Uni Emirat Arab, Mesir bahkan Indonesia. *Noah* dinilai tidak sesuai dengan cerita dalam agama Islam. Sebagai produk yang ditujukan untuk publik maka pesan film tersebut haruslah dapat diterima oleh perspektif penonton yang beragam untuk dapat bertahan. Bertahan tidaknya film tersebut sangat tergantung pada penerimaan para penontonnya. Penelitian ini berkontribusi untuk menjelaskan beragam tanggapan penonton terhadap Nuh dalam film *Noah*. Ada empat responden pada penelitian ini yang dipilih secara purposive (yaitu mahasiswa Studi Quran dan Tafsir, mahasiswa Pendidikan Islam, seorang mahasiswa dari Pengembangan Masyarakat Islam dan mahasiswa Sastra Inggris). Metode yang digunakan dalam penelitian ini adalah kualitatif dengan strategi studi kasus. Dalam pengumpulan data peneliti menggunakan teknik wawancara dan mencatat. Pendekatan dalam penelitian ini adalah pendekatan fenomenologi dan teori resepsi dari Stuart Hall. Tipe dari penelitian ini adalah studi lapangan. Hasil dari penelitian ini adalah bahwa penerimaan penonton terhadap Noah dalam film Noah berbeda-beda. Penerimaan mereka diklasifikasikan dalam tiga kategori penerimaan menurut Hall yaitu *Dominant*, *Negotiated* dan *Oppositional*. Lebih lanjut penelitian ini menunjukkan bahwa makna dalam film diberikan oleh penonton yang dipengaruhi latar belakang pendidikan.

Kata Kunci: *Nabi Nuh, Film Noah, Penerimaan Penonton, latar belakang akademik*

MOTTO

Fall seven times, stand up eight

Verily, along with every hardship is relief (Qs. Al-Insyirah: 6)



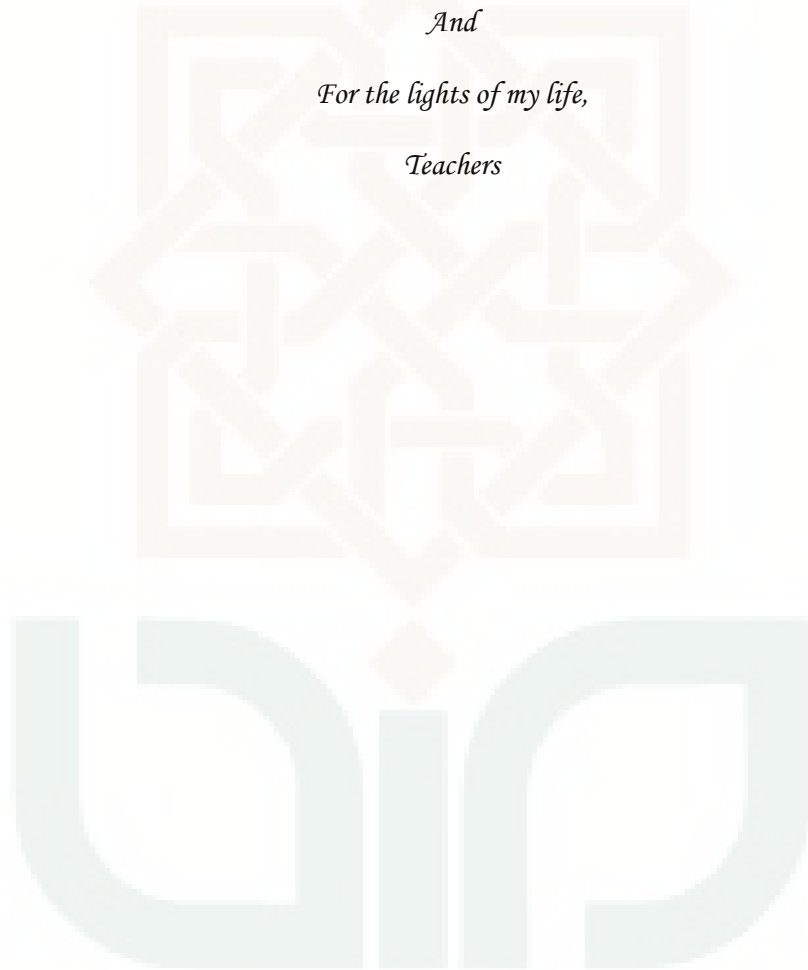
For the wonder woman and the strength of my life,

Mom and Dad

And

For the lights of my life,

Teachers



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Assalamu'alaikum Wr. Wb.

Praise be Allah SWT, the Almighty and the only Truth in this world, who has blessed me with His mercy and gift, so finally, I can finish the graduating paper that I have endeavored entitled "Muslim Viewers' Receptions of Noah in *Noah* Movie".

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Finally, I do realize that there are still many errors in my research in this graduating paper. Thus, I do feel gratefully to hear any suggestion and correction to improve this graduating paper.

Wassalamu'alaikum Wr. Wb

Yogyakarta, June 09, 2016

GANISA KURNIASIH

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LIST OF ABBREVIATIONS

ELR: English Literature Respondent

ICR: Islamic Community Respondent

IER: Islamic Education Respondent

QSER: Quran Studies and Exegesis Respondent

CHAPTER I

INTRODUCTION

1.1. Background of Study

In the modern era, movie is a part of human life. Movie can be found at television or cinema. People usually watch television every day or go to cinema once a week. Movie can be a part of human culture. According to Raymond William culture can refer to the works and practices of intellectual and especially artistic activities (Storey, 2009: 2). As a culture movie can reflect idea, intellectual, creativity and knowledge of human.

Movie usually is massively produced. Movie may also be consumed by people outside the country where movies are produced. For example, Harry Potter, Civil War produced from America can be also found in Indonesia. As the massive product movie has strong impact to society as massive as its distribution. The impact of movie in society is various. It can be in economic, literature, education and even in religion. For example in 2002 the UK House of Commons Culture, Media and Sport Committee reported that

Of the 23 million people who visited the UK in 2001 — spending approximately £11.3billion — Visit Britain (formerly the British Tourist Authority) estimates that approximately 20% visited the UK because of the

way it is portrayed in films or on television. The flow-on effect from film (i.e. the use of services and purchase of goods by the industry) is thought to be that for every £1 spent on film, there is a £1.50 benefit to the economy (<https://thoughteconomics.com/the-role-of-film-in-society/>).

The success of a movie can depend on its production and the audience receptions of the movie. According to Villarejo “the best movie tackles in the issue of value: how the institution and discourses of movie reception (i.e box office performance, tie-ins, awards and festivals, best list and fan activities) adjudicate movies’ worth” (2007: 109). Besides the production, the reception of audience of a movie influences its existence in the massive audience. According to Villarejo, a text will exist in its encounter with its audiences or spectator (2007: 109). In other words, if a movie is projected in an empty auditorium it will do not exist. Therefore, the reception of the audience of a movie is also important to its production.

The reception of audiences can be determined by meanings and the messages that are taken by the audience. Hall argues that if no meaning is taken, there can be no ‘consumption’ (Durham and Douglas, 2006: 164). It means that the existence of a movie can depend on how its message and its meaning are received by the audience. Therefore, since a movie is appealed to the public, their messages should concord with the collective view of the audience.

Stuart Hall introduces the terms *decoding* and *encoding* in how meanings and messages received by the audience. Encoding is how the producers of media texts

encode their messages with values and meanings that are in line with the dominant ideology of that society whereas decoding is when the text is decoded, or interpreted, by the audience and he or she does not necessarily have to accept the message as is. Moreover Hall explains that the codes of encoding and decoding may not be perfectly symmetrical. What the producer intends to may not receive perfectly by the audience because of the influence of their contextual factors (Durham and Douglas, 2006: 166).

Audiences are not passive. They actively produce their own meaning of media texts based on their experiences. In the process of watching a movie, the audiences bring contextual factors such as identity, the perceptions of the audiences' social background, history and political factors that can influence how the audiences receive the movie. These factors may influence their receptions of movies which are created intentionally by the movie maker. For the example the study by Liebes and Katz (1991) about the reception the *Dallas* serial in America television on the audience who are different in culture and ethnic shows the evidence that the different receptions of the *Dallas* program because of the different cultural backgrounds of the respondents (Baker, 2000: 291).

In the research the writer is going to analyze the audiences' receptions of a movie by applying the reception theory by Hall. The writer chooses the *Noah* movie as the object of the research. *Noah* movie is directed by Darren Aronofsky that is launched in 2014. The movie earned \$362.6 million at the box office

(<http://www.boxofficemojo.com/movies/?id=noah.htm>). *Noah* movie is inspired by the story of Noah's ark in The Book Genesis with some dramatization. The movie tells about Noah against people who despoil the environment. Then God tells Noah through dreams that the flood that would come to punish the men who have despoiled the environment and have not believed in God any more. *Noah* movie has good moral values because it remains the audience to keep the nature and obey the God.

Noah movie is interesting to analyze because the story of Noah is also found in Islam. In Islam Noah is known as the third prophet of the twenty five prophets after Adam and Enoch. Noah is known as the patient and obedient prophet who is included the prophets who called Ulul'AzmAnbiya (Arch-Prophets).

دُرِّيَّةٌ مِّنْ حَمَلِنَا مَعَ نُوحٍ ۖ إِنَّهُ كَانَ عَبْدًا شَكُورًا

“O ye that are sprung from those whom We carried [in the Ark] with Noah! Verily he was a devotee most grateful.” (*Al-Isra*, 17:3) (Ali, 1987: 131)

In the verse above, it shows that Noah has a special place in Islam that God mention him as a grateful servant Since the Noah movie is derived from Christian perspective; therefore, Noah in the movie is interesting to analyze from Islam perspective that also has the story of Noah. The research can show how the existence the *Noah* movie in Islamic community.

Moreover Muslim is one of the most populations in the world. The population of Muslim is about 23% of world's population. As the most population, Muslims spread in many countries which are different in culture and demography. A Muslim may have a perspective that is different from others'. It may be influenced by the social background and demographic factors like class, age, gender and race.

In the research the writer is going to know how the audience receives Noah in *Noah* movie by applying the reception theory by Hall. By applying the theory it can show how the media can influence people by trying to understand how a dominant ideology can be replicated or changed through audience receptions. In addition it tries to find the instances of resistance to the domination, and when this domination is reinforced. For the limitation, results cannot be generalized to other types of audiences. It just shows what may be common patterns in reception the respondent engage in.

The writer takes some respondents in this research. To limit the respondent of the research, the writer chooses some respondents that have different origins, gender, and background of studies. The writer chooses four respondents based on some criteria. The first criterion is the respondent who is willing to be interviewed and to share his or her idea. The second criterion is the respondent who has watched the *Noah* movie. The third criterion is the respondent who is studying and has studied at State Islamic University of Sunan Kalijaga from some different major studies.

1.2. Research Question

Related to the background above, the writer is going to answer two questions: First, how do Muslim viewers' receptions of Noah in the Noah movie and According to Hall theory of decoding?

1.3. Objectives of Study

Related to the research question above, there are two objectives of the research: the first is to describe the viewers' reception to Noah in *Noah* movie and to explain the classifications of Muslim responses according to Hall theory of decoding. The second is to explain factors that influence their responses to Noah in Noah movie. In this research, the Muslim viewers are meant to be different individuals even though they are Muslim. They may be different in receiving Noah in Noah movie.

1.4. Significances of Study

This research hopefully can develop literature and cultural studies both theoretically and practically. Theoretically, this research applies the reception theory by Stuart Hall. In literature his research describes more the application of the reception theory in the *Noah* movie especially the reception theory by Stuart Hall. In cultural studies side the research can explain how culture can influence in literature especially in *Noah* movie. For the institution this research also can be an additional reference for students and lecturers who study about the reception theory, and its

application in the reader response research. This research also can be the reference of how the respondents decode the meaning of Noah in *Noah* movie and what factors which influence their receptions based on their education and social backgrounds. Moreover, the research hopefully can be a reference when the readers face a movie or an event that emerge different perspectives from the audiences or readers to bridge the differences.

1.5. Literature Review

The writer finds some researches that relate to this research in theory, method and object. The first is a research that entitled "*Kontroversi Pesan Dakwah dalam Film "Noah" (Analysis Semiotik Model Charles Sander Peirce)*" that is written by Achmad Muhaimin in 2015. The research has same object with the writer's that is the *Noah* movie. However the reserch is different from writer's in the theory. She uses the semiotic theory by Charles Sandres Pierce to find the controversies message in the *Noah* movie whereas the writer's it to find the collective perspectives of Noah in *Noah* movie. The method of the research is semiotic analysis wherease the writer uses the reception analysis.

The second research is the graduating paper by Steffy Louis that entitled "*PenerimaanPenonton Muslim TerhadapKiamat 2012*" published by University of Petra Surabaya. This research has similarities with the writer's paper. They are the theory and the method of study. She also applies the reception theory by Hall and she applies the reception analysis as the method of study. However the data and the

object of study are different from the writer's. Her data is *2012* movie whereas the writer's *Noah* movie. Her respondents of the research are similar with the writer's that are Muslim. However, the writer only focuses on the Muslim students whereas she focuses on the Muslim scholar in Indonesia.

The third research is a graduating paper by Rakhma Tri Pratiwi that entitled "The Response of Muslim Viewers to The Images of The End of Day in 2012: A Case Study of Student of English Department of Sunan Kalijaga State Islamic University of Yogyakarta." The paper is similar with the writer's theory. She also applies reception theory by Hall. However the method and the data collecting technique of research are different from the writer's. She uses mixed method of the research whereas the writer uses qualitative method by doing deep interview. In the data collecting technique, she collected the data by questioners whereas the writer does interview. The respondents are same with the writer's. They are students of State Islamic University of Sunan Kalijaga of Yogyakarta. However they are different in the identities and the major of study. From the research that the writer has found, there is no research that analyzes the viewers' receptions of Noah in *Noah* movie.

1.6. Theoretical Approach

In this research the writer applies reception theory by Stuart Hall. The paradigm that is applied in this research is the interpretative-constructive paradigm. According to Neuman (2007: 71) as cited in Hadi, the interpretative approach is "the systematic analysis of socially meaningful action through the direct and detailed observation of

people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their worlds (2007: 4)”

Firstly, since the research analyzes the respondents’ reception of Noah in the *Noah* movie, the main theory used is the reception theory. In definition, “the reception theory, as its name implies, focuses on the way a work of literature is received by its readers. It examines the way in which the reader involves him or herself in literature (Carter, 2006: 87).” The readers receive a work of literature may different from the real intention of the author. The readers are constantly making hypotheses about the meaning of what they are reading. In addition the reader receives a literary work through signs or codes. Thus Stuart Hall introduces the decoding and encoding process in reading a text. Encoding is how the producers of media texts encode their messages with values and meanings that are in line with the dominant ideology of that society; whereas, decoding is when the text is decoded, or interpreted, by the audience member, he or she does not necessarily have to accept the message as is (Durham and Douglas M., 2006: 166)

Hall classifies three different positions of audiences in order to decode the meanings within cultural text. They are the dominant-hegemonic position, the negotiated position and the oppositional position. According to Hall dominant-hegemonic position is

When the viewer takes the connoted meaning from, say, a television newscast or current affairs program full and straight, and decodes the message in terms of the reference code in which it has been encoded, we might say that the

viewer is operating inside the dominant code. This is the ideal-typical case of "perfectly transparent communication" - or as close as we are likely to come to it "for all practical purposes" (Durham and Douglas M, 2007: 171).

In other words when the viewer or audience is located within the dominant position both sender and receiver are working under the same rule set, assumptions and culture.

The second position is the negotiated position. Hall argues that "decoding within the negotiated version contains a mixture of adaptive and oppositional elements: it acknowledges the legitimacy of the hegemonic definitions to make the grand significations (abstract), while, at a more restricted, situational (situated) level, it makes its own ground rules - it operates with exceptions to the rule (Durham and Douglas, 2007: 172)." The third position is the oppositional position. It is when the audience detotalizes the message in the preferred code in order to retotalize the message within some alternative framework of reference (Durham and Douglas, 2007: 173).

1.7. Method of Research

1.7.1. Type of Research

The writer applies descriptive qualitative as the method of this research. The qualitative research is "a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem" (Creswel, 2007: 22). The qualitative research is used in the research because the problem statements in the

research are complex and holistic. The focus of the research is on the viewers' responses toward the representation of Noah in *Noah* movie. In addition the writer uses the decoding concept that would show the dominant, negotiated and oppositional readers. The type of research is a case study. The research only focuses on exploring in detail the receptions of the viewers of Noah in the *Noah* movie.

1.7.2. Data Sources

There are two data of this research. The first data are the responses of Muslim viewers to *Noah* movie. The writer divides the respondents based on the relation with Islamic religion on their studies. The first major is the Qur'an Studies and Exegesis which has a strong relation with the Islamic religion. The second major is Islamic Education that has an important role in teaching Islamic religion. The third major is Islamic Community Development that roles as the application of Islamic values in society. The fourth major is English Literature that since the major is in State Islamic University of Sunan Kalijaga, it has to integrate Islam and science. The form of data sources are transcriptions of the interviews that has been translated by the writer. The second data is the Noah character in *Noah* movie, particularly the pictures and dialogues that shows Noah's character. The supporting data sources are from books and articles on websites related to the topic of the research.

1.7.3. Data Collection Technique

In this research the writer takes some steps to collect the data. Firstly, the writer watches the *Noah* movie. Secondly, the writer makes some questions related to the Noah in the movie. In making questions, the writer considers some aspects that those questions pretend to cover the social and cultural background of the respondents, their experiences, and perspective. Third, the writer chooses the respondents purposively. Fourth, the writer interviews the respondents according to the lists of questions in terms of their understanding, their perspective and viewpoint. Further, the writer transcribes the results of the interviews. Then the writer translates the data in English.

1.7.4. Data Analysis Technique

First, the writer rereads the founding data. Second, the writer describes the receptions of Noah in Noah movie. Third, the receptions are classified into the dominant code, the negotiated code, and the oppositional code. Moreover, the writer interprets the data. The writer makes interpretations of the data by considering the background of respondents. The results of interpretations of data refer to the contextual factors that influence the viewers' receptions.

1.8. Paper Organization

This paper is divided into four chapters. The first chapter is introduction that contains background of study, research question, objective of study, significance of

study, literature review, theoretical approach, method of study, and paper organization. The second chapter contains intrinsic elements of the *Noah* movie 2014. The third chapter is analysis of the data to answer the research questions. The fourth chapter contains conclusion and suggestion.



CHAPTER IV

CONCLUSION

The four respondents in the research receive Noah differently. Firstly, ELR's reception toward the representation of Noah in the movie is dominant. ELR receives that Noah in the movie represents a man who obeys his God to protect the nature. She receives the character of Noah positively and straightly. Her reception is influenced by her concern study and her interest. Her knowledge about movie makes her aware about the messages in the movie that make her reception prefers to the movie maker.

Secondly, the reception of IER of Noah in the movie is negotiated. She receives that Noah's character in the movie represents a responsible and assertive father and a trustful prophet who obey what God commands. These characters relates to the character of an educator. However, she disagrees when Noah is going to kill his grandchildren and when Noah believes that they are the last men. She believes in Islamic values that Allah will give amnesty to everyone who repents to Him.

Thirdly, the reception of QSER of Noah is negotiated. He receives that the character of Noah in the movie is a prophet who receive messages God. However, Noah's character lacks of some qualities to be a prophet. His reception is influences by his knowledge that related to his religious education. His knowledge of Islamic

religion makes him know well how the character of prophet should be. In his opinion, a prophet should have special natures that are different from human in common.

Fourth, the reception of ICDR toward the representation of Noah in the movie is oppositional. ICDR believes that Noah is not only a prophet but he is also a messenger of God. Noah has to deliver the message from God to people. However, in the movie, there is no act that Noah preaches people to believe in God. His reception is influenced by his educational background that related to his concern study. Since his concern study is Islamic Community Development, he underlines the obligation of delivering message of Noah. He receives Noah in the movie is not straight because he decodes Noah differently based on his perspective of Noah. From the explanation above, the academic backgrounds of the respondents can influence their receptions. Their receptions also represent their social identities as different individuals because they are from different major of studies.

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LIST OF APPENDICES

TRANSCRIPTIONS OF THE INTERVIEWS

Name of Respondent : Respondent of English Literature

Phone Number : 085664451933

PART 1: Background of Viewer

| No | Questions | Answers |
|----|--|---|
| 1 | What was your educational background when you were 7 years old? | I was a student at elementary school of Pesalakan. (SD Pesalakan 02) |
| 2 | What was your educational background when you were 13 years old? | I was a student at Junior High School of Bandar (SMPN 4 Bandar) (datum 2) |
| 3 | What was your educational background when you were 16 year old? | I was a student at senior high school of Wonotunggal (SMAN 1 Wonotunggal) |
| 4 | Where do you get religious education? | I get religious education from my school and Islamic school (Madrasah). |
| 5 | Where do you come from? | I am from Batang, Yogyakarta. |
| 6 | How often do you watch movies? | I watch movies three times in a week. |

PART 2: The Reception of *Noah*

| No | Questions | Answers |
|----|---|--|
| 1 | What does <i>Noah</i> tell about? | <i>Noah</i> tells the redemption of people who against God's command. The movie also tells about obedience of people to their God. |
| 2 | Does <i>Noah</i> have good visual effect to support the plot? | The good visual effect happens when the Watchers expel light from their body, and they back to the sky. |
| 3 | What do you think about <i>Noah</i> in the movie? | <i>Noah</i> represents a man who obeys his God. He tries his best to defend and protect what is left of the Creation. He wants to do anything to obey the God. |
| 4 | As you know what the differences between the movie and the story of <i>Noah</i> ? | In my opinion, <i>Noah</i> movie does not follow the Islamic story because in Islamic story, God gives the flood to |

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| | | punish men who refuse God's tenet and command. Yet, in the movie the flood is given to punish men who do the wickedness and despoil environment. In addition, in the Islamic story, Noah's son does not follow his father to the ark, but in the <i>Noah</i> movie, Noah's son follows his father to the ark. |
| 5 | In your opinion, does everyone allow to watch <i>Noah</i> ? Give your reason/s! | Yes. They do because <i>Noah</i> movie is an interesting movie because it has good moral values. |
| 6 | What moral values do you get from <i>Noah</i> movie? | Noah movie has good moral values that humans should believe in God and obey His command, God creates the earth beautifully, and we should protect and make it in balance |

Name of Respondent : Respondent of Islamic Education

Phone Number : 085643081482

PART 1: Background of Viewer

| No | Questions | Answers |
|----|--|---|
| 1 | What was your educational background when you were 7 years old? | Elementary School of Somoitan (SDN Somoitan) |
| 2 | What was your educational background when you were 13 years old? | Junior High School of 1 Turi (SMPN 1 Turi) |
| 3 | What was your educational background when you were 16 year old? | Vocational High School of 1 Tempel (SMK N 1 Tempel) |
| 4 | Where do you get religious education? | TPA, school and my friends in ROHIS |
| 5 | Where do you come from? | Yogyakarta |
| 6 | How often do you watch movies? | Sometimes. |

PART 2: The Reception of *Noah*

| No | Questions | Answers |
|----|------------------------------------|--|
| 1 | What does <i>Noah</i> tells about? | Noah tells about punishment for wicked |

| | | |
|---|---|--|
| | | people who do not obey with God and His messenger. |
| 2 | Does <i>Noah</i> have good visual effect to support the plot? | Yes. It has good visual effect as other Western films. They usually have good visual effects. |
| 3 | What do you think about the representation of Noah in the movie? | Noah represents a good, responsible and caring father. He is also a trustful man as he tries to find wives for his son but he cancels his intention because he sees people do badly...And when he cares Ila like his own daughter. He is a prophet. He gets the revelation from God. I disagree with his behavior when Noah believed that God wants human die. In this the movie, people try to get in the ship. It can indicate that they have already believed in Noah...I believe that the God will forgive everyone who sincerely repents to him...and when he tries to kill his grandchild because he believes that there is no man in the earth again. |
| 3 | As you know what the differences between the movie and the story of Noah? | I think, It is different from the Islamic story, as I know that in the story of Noah, the virtuous will save while the wicked will drown. However in the movie, it is only Noah's family that saves. . |
| 4 | In your opinion, does everyone allow to watch <i>Noah</i> ? Give your reason/s! | <i>Tidak, menurut saya tidak semua orang boleh menonton film ini, karena film ini memuat adegan-adegan yang tidak layak ditonton anak kecil, juga film ini tidak untuk ditonton sembarang orang, hanya untuk orang-orang yang dapat berpikir kritis artinya dapat menyaring informasi yang didapat. Karena kadang ada orang yang hanya menerima informasi begitu saja tanpa dipilah-pilah.</i> I do not think everyone could watch this movie, because the movie contains scenes that are neither worth to watch |

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| | | for young children, or just anyone. It allows to be watched only for people who can think critically. That means they can filter the information they obtained. In this case not all adults can think critically, there are some people who sometimes just blindly accept information they obtained without filtering |
| 5 | Have you ever watched other movies that have similar theme? What is it/are they? | No, I have not. |

Name of Respondent : Respondent of the Development of Islamic Community

Phone Number : 089602713053

PART 1: Background of Viewer

| No | Questions | Answers |
|----|--|---|
| 1 | What was your educational background when you were 7 years old? | Madrasah Ibtidaiyah di Bekasi |
| 2 | What was your educational background when you were 13 years old? | Madrasah Tsanawiyah di Cikarang Utara |
| 3 | What was your educational background when you were 16 year old? | Madrasah Aliyah keagamaan di Pandeglang |
| 4 | Where do you get religious education? | Dari pendidikan formal dan non formal |
| 5 | Where do you come from? | Saya lahir di Bekasi dan tinggal lama di Banten |
| 6 | How often do you watch movies? | Cukup sering (<i>Often</i>) |

PART 2: The Reception of *Noah*

| No | Questions | Answers |
|----|-----------------------------------|--|
| 1 | What does <i>Noah</i> tell about? | <i>Kisah sejarah panjang manusia, diperlihatkan sekilas di awal film ini manusia pertama yaitu nabi Adam serta</i> |

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| | | <p><i>anak keturunannya hingga sampai kepada Nabi Nuh yang diberikan tugas dari ayahnya untuk memperingatkan umatnya pada masa itu.</i></p> <p>Noah Movie tells about the long history of human, shown briefly in the beginning of the movie, the first man, Prophet Adam, then the his descendants until come to Noah's time, who is given the task from his father in that time.</p> |
| 2 | Does <i>Noah</i> have good visual effect to support the plot? | <p><i>Ya. Pada banjir bandangnya dan pada karakter the watcher.</i> yes. (When flood comes and the character of the Watchers)</p> |
| 3 | What do you think about the representation of Noah in the movie? | <p><i>Noah dalam film ini menggambarkan seorang pemimpin/kepala keluarga yang sangat melindungi keluarganya, Diperlihatkan pada bagian awal film, Noah menyuruh keluarganya lari saat para pemburu mengejar mereka sedangkan ia menghadapinya seorang diri, ia juga menolong Ila dan mengasuhnya seperti anaknya sendiri.</i></p> <p>(Noah in this film represents a head of the family who is fiercely protective. It is shown at the beginning of the movie, Noah commands his family to run from the robbers who will chase them while he confronts them by himself. He also saves Ila and treats her as his own daughter).</p> <p><i>Tokoh Noah di sini juga menggambarkan ia sebagai manusia pilihan yang diberikan wahyu dari Tuhan. Akan tetapi Noah tidak hanya seorang Nabi akan tetapi juga rosul. Sebagai seorang rosul, ia wajib menyampaikan apa yang didapatnya kepada umatnya</i></p> <p>(Noah also illustrates a chosen man who is given revelation from God. However, I think that Noah is not only a prophet but also a messenger. As the messenger</p> |

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| | | he has to deliver the message from the God). |
| 4 | As you know what the differences between the movie and the story of Noah? | <p><i>Seperti, sebagai seorang utusan yang mendapat wahyu dari Tuhannya, Noah seharusnya menyampaikan peringatan pada umatnya, akan tetapi dalam film ini tidak ada praktek seruan pada umatnya, yang digambarkan hanya menolong hewan yang hendak dibunuh. Kedua, dalam cerita yang saya tahu ada anak nabi Nuh yang durhaka bernama Kan'an, yang tenggelam ketika banjir akbar, mungkin dalam film ini seperti karakter Sem tapi sangat berbeda, Kan'an durhaka karena tidak mau menyembah Allah bukan marah karena ayahnya membiarkan temannya mati seperti yang diceritakan dalam film ini. Yang ketiga yaitu tidak ada perintah Tuhan untuk tidak melanjutkan kehidupan manusia, seperti yang Noah gambarkan dalam film ini yang ingin membunuh cucunya. Keempat, penggambaran malaikat yang berwujud batu, sungguh tidak masuk akal.</i></p> <p>As a prophet who received revelation from God, Noah should deliver a warning on his people, but in this movie there is no practice of appeal to the people. It is only described that Noah helps the animal to be killed. In addition the story that I knew there was a rebellious son of Noah named Kan'an, who drowned when the flood happened, perhaps like Sem character in this movie. Kan'an is disobedient because they do not want to worship Allah, not angry because her father let his friend death as told in this movie. Furthermore there is no God's command to stop human life, as described in the movie like Noah wants to kill her grandson.</p> |

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| | | Fourth, the angel tangible depiction of the rock does not make sense) |
| 5 | In your opinion does the movie allow to watch everyone? | <i>Tidak,apa lagi film-film Barat maka perlu adanya penyaringan sebelum tayang di Indonesia.</i> I think not. “No, I think not. And also the movie is from western perspective so it needs filter to allow to air in Indonesia |

Name of Respondent : Respondent of Quran Studies and Exegesis Department

Phone Number : 085743515979

PART 1: Background of Viewer

| No | Questions | Answers |
|----|--|---|
| 1 | What was your educational background when you were 7 years old? | SD N 022 Bagan Batu, sebelumnya pernah di SD Kristen |
| 2 | What was your educational background when you were 13 years old? | MTs Darul Hikmah Taman Pendidikan Islam Medan |
| 3 | What was your educational background when you were 16 year old? | MA S Darul Hikmah Taman Pendidikan Islam Medan |
| 4 | Where do you come from? | Saya lahir di Riau tetapi kemudian tinggal di Medan |
| 5 | Where do you get news/information in daily life? | Internet seperti Fb, twitter, tv, Koran and from other people. . |
| 6 | How often do you watch movies? | Cukup sering. (Often) |

PART 2: The Reception of *Noah*

| No | Questions | Answers |
|----|--|--|
| 1 | What does Noah tell about? | <i>Tentang cerita nabi Nuh berdasarkan kitab Injil, dan tentang hubungan manusia dengan alam tempat ia tinggal serta kewajiban seorang utusan Tuhan.</i> Noah movies tells about the story of the prophet Noah based on the Bible version and about the relationship between men and nature where they live as well as duties as a messenger of the God |
| 2 | Does <i>Noah</i> have good visual effect to support the plot? | <i>Pada bagian datangnya banjir bandang dan juga animasi moster batu, the watchers</i> (Yes. When the flood comes and the animation of the rock creature) |
| 3 | What do you think about the representation of Noah in the movie? | <i>“Noah adalah seorang nabi karena ia menerima wahyu dari Tuhan melalui mimpi...mimpi adalah salah satu cara dalam mendapatkan wahyu.”</i> (because Noah received a revelation by the God through a dream while the dream is one of the ways how prophets received revelations). <i>“...ini menunjukkan kelemahan karakter Noah dalam film ini. Seharusnya nabi itu orang-orang pilihan yang mempunyai akhlak yang berbeda dengan manusia biasa seperti dalam tingkat kesabarannya”</i> (it is the weakness of Noah’s character in the movie. The character of prophets should be different from human in common. Prophets have some special natures that make them be the chosen ones such as patience). <i>“Noah menggambarkan...kepala keluarga yang bijaksana karena ia</i> |

| | | |
|---|---|---|
| | | <p>dapat mengatur keluarganya dan membuat keluarganya percaya kepadanya.” (Noah is...a wise man and a family leader because he could make his family believing in him). His wife and his sons believe what Noah tells to them. It is the example that indicates that he has successfully become a leader in his family.</p> |
| 4 | <p>As you know what the differences between the movie and the story of Noah?”</p> | <p>Tidak, karena banyak perbedaan dengan seperti apa yang dikisahkan dalam agama islam, salah satunya, istri noah ikut masuk menaiki kapal dan tidak tenggelam. Dan juga cara menerima wahyunya berbeda seperti yang telah saya sebutkan di atas dan setahuku istrinya nabi Nuh yang mendapat karunia untuk dapat mengandung. Istri Nuh lama tidak bisa hamil dan kemudian mendapat karunia dari Allah untuk dapat mempunyai anak. Akan tapi dalam film tersebut malah anak angkatnya, Illa.</p> <p>The story of the movie has many differences with what is told in Islam, one of them is Noah’s wife in the movie does not drown whereas in the Islam story she drowns. And also how to accept revelations is different from the Islamic story. Furthermore as I knew Noah’s wife gets to be able to pregnant not Ila as the movie plots.</p> |
| 5 | <p>In your opinion, does everyone allow to watch <i>Noah</i>?</p> | <p>Ya boleh, kecuali anak kecil, karna itu Cuma film dan hanya untuk hiburan dan menambah wawasan. (yes except children, it is just as an entertainment and as an additional knowledge)</p> |

DECLARATION LETTER

To whom it may concern.

Herewith I testify that sincerely become the respondent of this field research as a viewer of *Noah* movie directed by Darren Aronofsky. Indeed, I know the story of the movie because I have watched the movie. Regarding my background study, I have been really a student of English Literature at State Islamic University of SunanKalijaga Yogyakarta. Therefore, I hope this declaration letter can be one of the evidences in examining the validity of the research. Later, if there is any doubt, I do not mind to be contacted through my contact person. Thank you for the attention.

Yogyakarta, 26th of March 2016



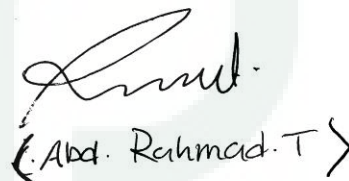
Romeluh. Isti k.
Respondent,

DECLARATION LETTER

To whom it may concern.

Herewith I testify that sincerely become the respondent of this field research as a viewer of *Noah* movie directed by Darren Aronofsky. Indeed, I know the story of the movie because I have watched the movie. Regarding my background study, I am really a student of Quran Studies and Exegesis Department at State Islamic University of Sunan Kalijaga Yogyakarta. Therefore, I hope this declaration letter can be one of the evidences in examining the validity of the research. Later, if there is any doubt, I do not mind to be contacted through my contact person. Thank you for the attention.

Yogyakarta, 26th of March 2016



Respondent

DECLARATION LETTER

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Herewith I testify that sincerely become the respondent of this field research as a viewer of *Noah* movie directed by Darren Aronofsky. Indeed, I know the story of the movie because I have watched the movie. Regarding my background study, I have been really a student of Islamic Education at State Islamic University of SunanKalijaga Yogyakarta. Therefore, I hope this declaration letter can be one of the evidences in examining the validity of the research. Later, if there is any doubt, I do not mind to be contacted through my contact person. Thank you for the attention.

Yogyakarta, 26th of March 2016




Fitriyani P. Ismawati
Respondent

DECLARATION LETTER

To whom it may concern.

Herewith I testify that sincerely become the respondent of this field research as a viewer of *Noah* movie directed by Darren Aronofsky. Indeed, I know the story of the movie because I have watched the movie. Regarding my background study, I am really a student of Islamic Community Development at State Islamic University of Sunan Kalijaga Yogyakarta. Therefore, I hope this declaration letter can be one of the evidences in examining the validity of the research. Later, if there is any doubt, I do not mind to be contacted through my contact person. Thank you for the attention.

Yogyakarta, 4th of April 2016



HENDRIK BASTIAN
Respondent

CURRICULUM VITAE



Ganisa Kurniasih

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High School : MA Taruna Al-Qur'an Yogyakarta

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