

**MOSES' REPRESENTATION AS A JEW IN *EXODUS GODS AND KINGS*
(2014)**

A GRADUATING PAPER

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



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A FINAL PROJECT STATEMENT

I certify that this graduating paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other writing's opinions or findings included in this graduating paper are quoted or cited in accordance with ethical standards.

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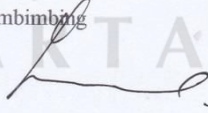
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MOSES' REPRESENTATION AS A JEW IN *EXODUS GODS AND KINGS* (2014)

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ABSTRACT

Talking about Jews, there are several definitions that are seen by biological lineage and social aspects, but Jews do not come only from these things. Jews can also be defined from its construction. The concept of Jews becomes an issue that is conveyed in *Exodus Gods and Kings* (2014) film. Through construction, the concept of Jews can be manipulated in order to get the desired figure of Jews. The researcher uses theory of Representation by Stuart Hall with Constructionist approach. In addition, the researcher uses Film theory as secondary theory or supporting theory. To collect the data, this research uses qualitative method to analyze the data contained in this film. By using this method, research aims to explain and to explore Moses' representation as a Jew through his dialogues and actions or through the appearance and the characterization of Moses in this film. This research finds the construction of Moses as a Jew through the changing and the constancy of Moses' representation. The changing side consists the construction of Moses as a Jew (knowing Jews), a non-believer, a violator, and a shepherd. Then, the constancy side consists the construction of Moses as a Jew through his identity (being Jews), a believer, a compassionate man, and a good leader of Hebrews.

Keywords: *Film, Jews, Representation, Construction.*

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MOSES' REPRESENTATION AS A JEW IN *EXODUS GODS AND KINGS* (2014)

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ABSTRAK

Berbicara mengenai Yahudi, ada beberapa definisi yang dapat dilihat dari garis keturunan dan aspek sosial, tetapi Yahudi tidak hanya datang dari hal-hal tersebut. Yahudi dapat didefinisikan dari konstruksinya. Konsep dari Yahudi menjadi isu yang disampaikan dalam film *Exodus Gods and Kings* (2014). Melalui konstruksi, konsep yahudi dapat dimanipulasi untuk mendapatkan figur yang diinginkan dari seorang Yahudi. Peneliti menggunakan teori Representasi dari Stuart Hall dengan pendekatan konstruksionis. Selain itu, peneliti menggunakan film teori sebagai teori kedua atau teori pendukung. Dengan menggunakan metode ini, penelitian bertujuan untuk menjelaskan dan mengeksplor representasi Musa sebagai Yahudi melalui dialog dan perbuatannya atau melalui kemunculan serta karakterisasinya didalam film ini. Penelitian ini menemukan konstruksi dari Musa sebagai Yahudi melalui perubahan dan ketetapan dari representasi Musa. Sisi perubahan tersebut terdiri dari konstruksi Musa sebagai Yahudi (mengetahui Yahudi), seorang yang tak beriman, seorang pembunuh, dan seorang penggembala. Kemudian, sisi ketetapan terdiri dari konstruksi Musa sebagai Yahudi melalui identitasnya (menjadi Yahudi), seorang yang beriman, seorang yang penuh kasih, dan seorang pemimpin yang baik untuk Yahudi.

Kata Kunci: *Film, Yahudi, Representasi, Konstruksi.*

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MOTTO

Do my best, so that I can't blame myself for anything

~ Magdalena Neurer



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DEDICATION

I dedicated this graduating paper to my parents who support me a lot to
accomplish this final project.



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Yogyakarta, 24 March 2019

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Literature is written expression which interprets the meaning of life in artistic forms. According to Greil Marcus and Werner Sollors, literary is not only what is written, but also what is voiced, what is expressed, what is invented, in whatever forms (as cited in Arthur, 2014: 1). The things that include of literature are not only about written literature such as poems and novels, but also the other kinds of literary works such as speeches, photographs, comic strips, cartoons, films, war memorials, and music all huddle beneath the literary umbrella (<https://harpers.org/archive/2014/03/what-is-literature/>). Seeing from the types of literary works, film is one of the forms of literary works and it becomes an object of this research.

Film is audio-visual communication that has important sides. There are definitions toward the importance of film. As mentioned by Aristotle, film has the inherent ability to accomplish mimesis or the process of reflecting true things about reality, whether they are truths about man, the world, or God (2015: 92). As mentioned by Thomas, film is important because film can be used to reveal a wide cross, an section of the world population. Furthermore, film tells important stories about human experience. He also reveals that film expresses an artistic message (<https://www.uvureview.com>). Through these statements, film shows the important side to study with the aim to increase knowledge. Film sells something

that makes people want to watch it. It sells illusions like hope, dreams, and fear. Blain Brown also supports this argument with his description that film presents the illusion of reality (2012: 14).

In relation to it, the researcher has a reason to choose film as an object. As mentioned by Tom Shrek, film is the literary work of representation at past event (<https://thoughtconomics.com>). Therefore, the researcher as the audience can see visually the events in the past time through watching film. In this research, the researcher wants to analyze a film that relates to the past event about the story of Moses entitled *Exodus Gods and Kings* (2014).

The researcher chooses this film as an object because this film has important sides to analysis because the concept of Jews can be manipulated in order to get the desired figure of Jews. In representing of Jews, the film takes Moses as a leader of its race. In addition, this film is also included as an Islamic story about the Prophet Moses. To support this case, there is an author Adnan Oktar, who writes about life and the struggle of the Prophet Moses in the Qur'an. In relation to it, Adnan states about Moses that:

The history of mankind could be considered as a history of the prophets. Allah (God) has communicated His Divine Revelation to people by means of His messengers throughout history. These messengers told people about Allah and communicated to them the words of our Lord. . . .The prophet that is most frequently employed as an example in the Qur'an is the Prophet Moses (pbuh). (2008: 11-12)

Through his book entitled *The Prophet Moses (PBUH)*, it becomes the proof that Moses exists in the story of Islam likewise as this film. There is another part that explains about the existence of Islamic sides in this film through the revelation from God. The revelation itself is an order to save Hebrews from Egypt Kingdom, as written in the Qur'an Surah Ibrahim ayah 5.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

We sent Moses with Our Signs: "Bring your people from the darkness to the light and remind them of the Days of Allah." There are certainly Signs in that for everyone who is steadfast, thankful. (QS. Ibrahim 14:5)

The surah above implies that God gives an order to Moses. Moses gets the order to save his people (Bani Israel) or Hebrews people from paganism to faith and to remind them about the calamity from God. In this admonition, there are strong evidences relate to oneness of God who invites the people to endure in confront ordeals and always thankful on grace that He gives. (<https://risalahmuslim.id/quran/ibrahim/14-5>)

Based on previous statement about Moses, the researcher takes character Moses in this film as an object to analyze. The researcher is interested in Moses because he has unpredictable side as a Jew. He has complex personality that is not

easy predictable. In short, he is the people who do not confess his true identity as a Jew whereas it is his destiny. Furthermore, he has powerful side as the man who gets the obstacle in the story. As mentioned in the previous paragraph, Moses gets order to save Hebrews. Indirectly, it has relation to the struggle of Moses and all about his manner to overcome the cases. Through these conditions, the researcher is interested to analyze Moses as an object in this research.

Thus, relates to the statements above, this film emphasizes about the struggle of Moses who as a leader of Jews. Directed by Ridley Scott, this film tells about an order that comes to Moses for saving the Hebrews. It shows about the struggle of Moses who saves Hebrews from Pharaoh Ramses. Moses is general who lives in the Egypt Kingdom with Pharaoh Seti and Pharaoh Seti's son, Ramses. Moses, the general of the kingdom, is reputed as a child of Pharaoh Seti. This condition makes Moses like a brother for Ramses. The conflict begins with the problem of the throne and the identity of Moses as Hebrew. The depiction of Hebrews in this film is described as a low race. In the beginning of the film, Moses does not know that he is a Hebrew. He knows about his identity as Jews from Nun, the elder of Hebrews. At that moment, he does not believe it. Ramses knows about the identity of Moses from Viceroy Hegep. With this thing, it becomes the way of Ramses to chase away Moses from the kingdom.

Furthermore, to show about the character more detailed, there is the description of Moses in this film. Moses has the appealing characters. First, he is described as an obedient man who always observes Pharaoh's commands. Second, he has a brotherhood side with Ramses although Ramses is not his sibling or his

real brother. Third, Moses is described as a person who does not care with Hebrews people, but he is a Hebrew. In the end of the story, Moses is described as a loyal person who struggles with the Hebrews to against Pharaoh Ramses for leaving the Egypt Kingdom.

In addition, Moses has appearance that looks like a nobility. As mentioned by Murray Drummond in *Men's Bodies And The Meaning of Masculinity*, as a hero, a figure must have a muscularity side such as muscular and a big body, because muscularity equates to strength and that strength is signifier of masculinity (2009: 3-4). In this film, Moses is not a muscular man but he has a medium body or does not have a big body. Even though the body of Moses does not big like the other superheroes, he has capability as hero through his qualification. With this thing, it does not mean that Moses does not have important roles as a hero because of his appearance, but there is a different image of a figure through the appearances of Moses. Furthermore, beside the appearances of his body, there are appearances from his looks. Moses looks neat as a nobility in the beginning, but he looks lean with messy hair and beard in the middle until in the end of this film. With these things, there are differences of Moses according to his appearances. The differences can be seen in the following pictures.



Fig. 1. Moses is ready to fight with Hittite armies (*Exodus Gods and Kings*, 00:05:44)



Fig. 2. Moses comes to Egypt after he leaves Egypt Kingdom for nine years (*Exodus Gods and Kings*, 01:06:08)

The appearance of Moses in the pictures above and the previous paragraph cannot be separated with the context of Jews as a hero. Hero is a person who is admired for their courage, outstanding achievements, or noble qualities (oxforddictionaries). The depiction of Jews as a hero also can be seen in several film, such as *Ben Hur*, *The Ten Commandments*, *Schindler's List*, and *Exodus Gods and Kings*. The depiction of Jews can be seen from physique and characterization. It is mostly appeared as minor or even negative character (Witriani, 2016: 121). Likewise in *Exodus Gods and Kings* (2014) film, it depicts a different face of a Jew. This depiction of Jews in this film can be seen through

character of Moses. Moses is described as minor character when compared to Ramses. Ramses is the son of pharaoh and Moses is just a general of Egypt Kingdom. About negative character, Moses can be called as negative character because he commits something bad or cruel, such as humiliate and assassinate in the beginning of the scene. Moreover, the heroic, wise, brave, and noble man is embodied in the character of Moses.

Relates to the concise explanation about characters, status, and appearance in the previous paragraphs, researcher interests to analyze the construction of Moses. The researcher chooses the construction of Moses in this film because it is related to the Jew images. In the film, the Jew images are described as a low position or low race in Egypt. The position of Hebrews is oppressed such as slaves of Hebrews. They become slaves in Egypt and they are not allowed to leave the Egypt Kingdom. In the beginning of the scene, the Hebrews or the slaves are people who built the statue and the city (Egypt). They must work hard without resistance. If they refuse the command, they will be convicted. It is related to the presence of Moses because he becomes the leader to combat Pharaoh Ramses. After he knows that he is Jewish, he is pro with Hebrews and he opposes Pharaoh Ramses. The researcher wants to analyze about the representation of Moses as A Jew as seen in *Exodus Gods and Kings (2014)*.

The researcher chooses the representation of Moses as the Hebrew to analyze the film. The analysis of representation about Moses is explained through his appearances and characterization. Character is the special type of figure in the film. As mentioned by Abrams, character is the representation of people in the

dramatic or narrative work, and character as possessing particular moral, intellectual, and emotional by the conclusion from the figure's dialogue and action (2009: 42). In this research, the researcher uses the character of Moses as the object to analyze the representation of Moses as A Jew from his dialogues, actions, appearances and signs as seen in the film *Exodus Gods and Kings* (2014).

Why is the representation important to discuss here? Representation has concepts in mind or contains the important meaning through the language. According to Stuart Hall, there are denotative meaning and connotative meaning (thematic meaning) in the representation (1997: 228). The visual image is powerful, but the meaning is highly ambiguous. It means that representation can carry one meaning. If the reader or audience does not understand the context, they can create unacceptable meanings for others.

Relating to the phenomena above, the researcher applies Representation theory to analyze the object. Representation means using language to say or to represent something. It is the meaning of the concepts in minds through language. The researcher uses Constructionist theory or one of the types from Representation theory.

This graduating paper is an initial attempt to examine the representation of Jew images through the main character (Moses) by looking the character's appearances and characterization. This characterization includes signs, dialogues, and practices. This formula becomes a model of representation from the main character.

1.2 Research Question

Based on phenomena above, the researcher connects this research to answer this question: How is the character of Moses as a Jew represented on *Exodus Gods and Kings (2014)*?

1.3 Significances of Study

The significance of this research is to show the side of Jew images. Indeed, it is to look further about the depiction of Jews that is conveyed in this film. It is the point of construction toward Jews that is represented to the figure of Moses. Through this research, the researcher is able to identify not only the construction itself but also its implication and its significance.

1.4 Objective of Study

The objective study of this research is to find the construction of Jews through character Moses in *Exodus Gods and Kings (2014)* film.

1.5 Literature Review

The researcher finds some studies that relate to the material object and theory in this research. Seeing the material object, the researcher finds the same object or film *Exodus Gods and Kings (2014)*. It is a thesis in 2016 with the title “Hero Archetype in Ridley Scott’s *Exodus Gods and Kings* The Movie” by Sandra, a student from the English Department of *Airlangga* University. This research described the representation of American Hero character in *Exodus Gods and Kings*. The thesis consisted of American hero identities. It examined whether

the heroic American characteristics are still exist or not because the theme is about religious aspects. This research used the Meckey-Kallis's Perennial Journey and Halldorson's American Hero theory. In addition, Sandra also used the Film theory. This research used the qualitative method in analyzing the issues. The result of this research revealed the American Hero archetype on the main character.

The second research is the graduating paper with the same object material. The title of this research is "Hur kommunicerar Gud med Moses? (En jämförande analys mellan Andra Moseboken och filmen Exodus: Gods and Kings)" or the title in English is "How does God communicates with Moses? (A comparative analysis of the Second Book of Moses and the movie Exodus: Gods and Kings). This research is from Mikael Lundström, a student from Jonkoping University. The aim of this research examined the design of communication between God and Moses, and the significant events in the history of Moses and Egypt both are in the film *Exodus: Gods and Kings* and the *Exodus* itself. This research used the Theology theory from Ola Sigurdsons or the theory of religion. This research used the traditional comparative method where two objects are compared with each other. The result of this research revealed the similarities and differences between objects in the issues.

The third research is the graduating paper with the same discussion relate to representation and the same theory. The title of this research is "The Representation of White People In *12 Years A Slave* Film" by Iwan Prabowo, the student of State Islamic University of Sunan Kalijaga Yogyakarta. This research

described about slavery of black people through the character of Solomon Northup. In this research, the problem was about domination of white people. Furthermore, it used Representation theory from Stuart Hall. This research used qualitative method and supporting theory to get the data. The results of this research were several representations of white people and the construction of white people to change the stereotype through this film.

Different from all the researches above, this research focuses on the representation of Moses as a Jew based on the film *Exodus Gods and Kings* (2014). The researcher reveals how the character of Moses as a Jew is represented in this film. This research uses representation theory to analyze the problem. The representation of Moses aims to find out the construction of Moses as a Jew in the film *Exodus Gods and Kings* (2014).

1.6 Theoretical Approach

This research applies Representation theory. According to Stuart Hall in Representation (Cultural Representations and Signifying Practices), representation connects the meaning and language to culture (1997: 15). Representation is a process by which meaning is produced. The process of language is sharing the meaning. Then, there are some steps to analyze the process in representation, such as identify the words, the signs, and the images. Then, the relation between representation and language is the production of meaning of the concept in mind through language. Indeed, representation uses to represent something.

The theory of representation has three approaches, those are Reflective, Intentional, and Constructionist. A reflective approach is the theory where the language reflects or imitates the truth. Reflective approach is usually called mimetic. Then, the Intentional is opposite the case. This approach holds the author and the speaker to impose his/her unique meaning through the language. The third approach, Constructionist or Constructivist recognizes social character to language also relates to concept in thought and language. (Stuart Hall, 1997: 24-25)

In the film of *Exodus Gods and Kings* (2014), the researcher uses Representation theory with the Constructionist approach as the main theory. According to this approach, the material world such as things and people exist, the symbolic practice and processes through representation which meaning and language operate, these do not need to be confused. It is because Constructionist does not deny the material world but it is not the material world, that conveys the meaning. It is the language system or representational system that is used to represent the concepts. (Stuart Hall, 1997: 25)

Furthermore, in Constructionist approach, there is a point about language. The point is about changing language to discourse. According to Foucault, he argues that „*nothing has any meaning outside of discourse*“ (1997: 45). The concept of discourse itself is not about the existence of things but about where the meaning comes from. Another perception also comes from Hall, he states that:

Discourse is about the production of knowledge through language. But ... since all social practices entail *meaning*, and meanings shape and influence what we do – our conduct – all practices have a discursive aspect. (1997: 44)

It means that discourse in the Constructionist approach cannot be separated on it. Discourse constructs the topic. It is a way of representing something. The discourse can construct meaning through the representation itself.

The position of discourse in representation is the part of system representation. In representation theory, there are mental representation and language as system of representation. In the part of language itself there is discourse. Discussing about discourse, Foucault says that it is a way of representing the knowledge about (1997: 44). Indeed, it is the way to interpret the depiction of something. It is related to the way in analyzing the problem in representation theory that focuses on representation of Moses in this film.

Discourse is the way of referring to or constructing knowledge about the particular topic, such as, a formation of ideas, images and practices, which provide ways of talking about, forms of knowledge, a particular topic, and social activity (Hall, 1997: 6). In this research, the using of discourse is the tool to interpret the depiction of Jews through images and practices.

The researcher also uses Film theory by Blain Brown as secondary theory. This second theory supports the main theory to analyze the representation of Moses as a Jew This Film theory is called Cinematography. According to Brown, Cinematography is more than a mere act of photography. It is the process of

taking ideas, words, actions, emotional subtext, tone, and all other forms of nonverbal communication, then rendering them in visual terms (2012: 2). There is another definition of cinematography according to Thompson Bordwell. Based on Bordwell's statement, cinematography is the act of capturing photographic images in space through the use of a number of controllable elements (<https://collegefilmandmediastudies.com>). With these descriptions, the main point of cinematography is the production of film that creates the story more amazing or impresses the story more alive. To support this statement, Gabriel Moura also has the statement about cinematography. According to Gabriel Moura, cinematography is:

Shot sizes, angles, and movements are the heart of an exceptional camera work, coupled with a lighting crafted to enhance emotions, forms the essence, forms the essence of cinematography. They provoke, inspire, frighten, relieve, and amaze us. (<http://www.elementofcinema.com>)

Cinematography does not only give these sides but also gives the grammar of shot. According to Thompson and Bowen, the grammar of shot itself is something that relates to the manner or how to apply cinematography. The grammar of shot refers to the basic shots in the cinematography. It contains several shots such as Extreme Long Shot, Very Long Shot, Long Shot/Wide Shot, Medium Long Shot, Medium Shot, Medium Close-Up, Close-up, Big Close-up, and Extreme Close-up. Beside the types of angle shot, there are compositions and lighting parts to support the analysis. Indeed, the work of cinematography is how the shot and angle, composition, also lighting become a secondary tool for

analyzing the problem. With these things, when the researcher shows the picture of analysis part, these become the tool to describe about how shot, an angle, composition and lighting in the analysis picture are used and how their roles through giving the meaning of each component. Furthermore, the description of the shots of cinematography can be explained in the following sentences.

- a. Extreme Long Shot (ELS) is the shot which distinguishes the human figure. This shot encompasses a large field of view and it shows a large amount of the environment.
- b. Very Long Shot (VLS) is used as an establishing shot where a movement of the character brings the figure closer to the camera.
- c. Long Shot or Wide Shot (LS/WS) is full body shot. The head or feet of the figure are visible in the frame.
- d. Medium Long Shot (MLS) is the shot of human figure from head to the knees. This shot shows more of who than where.
- e. Medium Shot (MS) is the shot that can be called as „the waist shot“ because the frame of this shot shows the human from the waist up.
- f. Medium Close-up (MCU) is the close shot because it shows the human from the chest up.
- g. Close-up (CU) is the shot of human face, most prominently.
- h. Big Close-up (BCU) is the shot about a human face that occupies as much of the frame as possible and shows the key features of eyes, nose, mouth, or another object that want to show closer and clearly.

- i. Extreme Close-up (ECU) is the detail shot. This shot is used to show the closest object to the camera.

1.7 Method of Research

1.7.1 Type of Research

This research uses qualitative research. Qualitative research is a method which serves to explore something. As mentioned by Clissett, “Qualitative research covers a wide range of approaches for the exploration of „human experience, perceptions, motivations and behaviors” and concerns to the collection and analysis of words, whether in the form of speech or writing (2008: 100). In relation to this aspect, qualitative research means to understand what others do and say about the meaning of something. With this type, research aims to explain and to explore Moses” representation as Jews through his dialogues, actions, appearances, and characterization of Moses in *Exodus Gods and Kings* film.

On the other hand, the researcher uses the library research. The library research supports the qualitative method. Library research is one of methods to learn through the book or any else that relates to the book. The researcher accumulates some books, journals, and many other references to support the research.

1.7.2 Data Sources

The source of the data is *Exodus Gods and Kings* film. In this research, there are two data sources. First, the main data is the film itself. The forms of this data are expressions, actions, dialogues, and pictures. Second, the supporting data

are some books, journals, and many other references that relate to the representation of figure/character in the film. It facilitates the researcher in analyzing the main data.

1.7.3 Data Collection Technique

In relation to the collecting data, first, the researcher collects all the data based on the film. The researcher collects all the plots in the film and arranges them into lists. After collecting the data, the researcher selects data in the film that relate to Moses' representation. The researcher shows the pictures that describe the character of Moses and describe the representation of Moses in the film. In addition, the researcher makes lists of Moses' utterances or dialogues in the film. Second, the researcher reads in detail the books, journals, articles, and the other references to get the representation of Moses as a Jew.

1.7.4 Data Analysis Technique

In data analysis technique, the researcher makes the list of database. In this section, the researcher gives the description about the representation of Moses based on the film. Then, the researcher classifies the data or analyzes the data to find the relation between appearance and characterization of Moses. From the relation, the researcher gets the note from each point. It is about the choosing of data. After explaining the representation of Moses or getting the note from each number of data, the researcher gets the main representation. It will be used to determine the representation of Moses as a Jew based on the film. Furthermore,

the researcher uses the Film theory to explain the pictures taken from the film itself. From the analysis, the researcher draws the conclusion about research. In short, the researcher uses description technique from qualitative method to give the result of analysis.

1.8 Paper Organization

This research is divided into four chapters. In the first chapter is the introduction. It consists of Background of Study, Research Question, Significance of Study, Literature Review, Theoretical Approach, Method of Research, and Paper Organization. The second chapter explains the intrinsic elements of the *Exodus Gods and Kings (2014)* film. In this part, there are several points such as Theme, Character and Characterization, Setting, Summary of Film, and Plot. The third chapter shows the discussion about the representation of Moses as a Jew through the changing and constancy sides. The last chapter is a conclusion of research and also the suggestion from the analysis. The suggestion part shows the constructive criticism for future research.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 CONCLUSION

In this chapter, the researcher shows the result of the discussion in the previous chapter. Through the theory of Representation, the researcher is able to find the representation of Moses as a Jew by seeing his appearances, language or words, signs, and also his practices in the whole of the story. The researcher finds several representations of Moses as a Jew as the following table.

Changing	Constancy	Correspondence
A Jew (Knowing Jews)	A Jew (Being Jews)	Identity as A Jew (Denial – Acceptance)
A Non-believer	A Believer	Faith (Atheist – Theist)
A Violator	A Compassionate Man	Characteristic (Emotional – Rational)
A Shepherd	A Good Leader	Status (Lackey – Leader)

Table 1. The construction of Moses through the relation of correspondence

Changing	Constancy
Knowing Jews (stubborn)	Being Jews (sincere)
A Non-believer (a skeptical person)	A Believer (a logical person and a rational person)
A Violator temperamental side / emotional)	Compassionate (gentle, merciful, kinship, brotherhood)
A Shepherd (an unpretentious person)	A Good Leader (responsible and loyal)

Table 2. The construction of Moses through each part of changing and constancy sides

The table above shows the representations of Moses as a Jew that are depicted in the film *Exodus Gods and Kings* (2014). The representation of Jews is seen by all sides in the correspondence parts, but there is one discussion that more focuses on the case of Jews, that is the discussion of identity as Jews through the changing and the constancy parts.

Based on the data analysis, the conclusion can be drawn from this research that there are several representations of Moses through two variables (the changing and the constancy). First, according to the changing part, Moses as a Jew is represented as a skeptical person, a freethinker, emotional, and is represented as a lackey person or as an errant. Moreover, Moses is represented as a bad person or as a violator when he commits murder. Second, through the constancy part, Moses is represented as a believer, gentle, rational, victorious, and is represented as a leader of Hebrews. Through the changing part, there are several representations of Moses as a Jew, but in this case there are denials of Moses.

Through the constancy part, there are also several representations Moses as a Jew and in this case, there are acceptances relate to the identity as Jews.

At last, the researcher concludes that there are representations from the construction of Moses as a Jew. First, the film maker wants to show the natural thing that is contained within the character of Moses as a Jew. In one thing, a film maker shows the heroic side within the character of Moses. It is emphasized in several scenes, such as how Moses saves Ramses in the battle, saves the slave from the punishment, or saves the Hebrews from Pharaoh Ramses to leave the Egypt Kingdom. Furthermore, there is a gentle side within the character of Moses, such as how Moses treats Pharaoh Seti as his own father, how Moses gives time for his family, actually for his son, or how Moses treats Ramses as his brother while Ramses is his enemy. Meanwhile, with all these good representations, a film maker also gives another side. Moses also has a bad representation as a Jew. Moses is also represented as a violator when he commits murder to the people because of his emotional. Through this case, a film maker emphasizes that as well as good people, they also have bad sides. Actually, it depicts how the character or the person is represented naturally.

The depiction of Moses in this film can be represented naturally because of the construction of Moses can appear through the process of cause-effect. In the beginning of the scene, the description of Moses is unidentified because he has good and bad behavior. In the middle of the scene, Moses is described as a bad person. In the end of the scene, Moses is described as a good person. Therefore, the construction of Moses is unidentified – bad – good. It relates to cause and

effect. Each discussion of the changing and the constancy can appear through the process, but not appear at the same time. Through the process itself, this research results the answer like a comparison or the representation itself contains the difference. It is similar with binary opposition which compares two or more things to get the meaning.

From the explanation above a question can be raised, why does the analysis have a similarity with binary opposition? The answer is the representation cannot be separated with binary because the representation has a concept in mind. From this concept in mind, it contains signified and signifier. The signifier is about everything that can be heard or see, meanwhile signified is the corresponding concept in the head (Stuart Hall, 1997: 31). If the binary opposition has two things that appear in the same way, the representation is different. The process or the variable of representation in this film appears because the existing of cause-effect. Furthermore, if the binary opposition appears because of two things as comparison, the representation is more than that. The representation itself creates new meaning.

4.2 SUGGESTION

The *Exodus Gods and Kings* (2014) film tells an interesting story that covers some issues such as Jews, slavery, throne, politic, and leadership. In this research, the researcher analyzes the issue of Jews, especially Moses' representation as a Jew by using Representation theory. After analyzing this problem, the researcher suggests others who interest in the *Exodus Gods and*

Kings (2014) film can conduct the research more deeply or more widely. Thus, there are some issues that can be analyzed by other researchers in this film such as the politic, slavery, masculinity, or the changing character.

Furthermore, there are many issues that can be analyzed by the other researchers by using different theories. The researcher suggests to the other researchers to apply masculinity theory, characterization theory, and psychoanalysis theory. The masculinity theory can be applied in this film because this film has a close relation with the masculinity of the figures. Then, the characterization theory can be applied because there are some figures have round character or the changing character in the whole of the scenes. Last, the psychoanalysis theory also can be applied in this film because the other researchers can analyze personality in the characters that is controlled by the consciousness and the rational thought.

For the last, this research is not a perfect research. It is caused from the limitation knowledge or the limitation of sources to get more information that relates to the topic. However, the researcher hopes that this research gives a depiction of Jews representation through the character of Moses in the *Exodus Gods and Kings (2014)* film. The researcher hopes that the next researchers with the same field will do better than this.

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APPENDIX
(CURRICULUM VITAE)

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