Arabic Language Variations, Speaking and Body Movements In Expressing Anger In Ashhidqu Cartoon Film

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Abstrak

Penelitian ini bertujuan untuk menganalisis berbagai macam variasi bahasa arab, ujaran dan gerakan tubuh dalam mengekpresikan kemarahan yang muncul di film kartun ashidqu. untuk pengambilan data, peneliti menggunakan metode deskriptif dan objek dari penelitian ini adalah menganalisis dan mendeskripsikan variasi bahasa arab, ujaran dan gerakan tubuh dalam mengekpresikan kemarahan yang muncul di film kartun ashidqu. sumber data ini di ambil dari youtube alfajrtv film kartun al qur'an yang berjudul ashidqu yang di upload pada 8 desember 2009. Hasil Penelitian menunjukan bahwa adanya yang menunjukkan variasi dalam bahasa Arab. variasi yang di tampakkan dalam film ini adalah variasi dari segi penutur dan segi pekerjaan. Peneliti menyimpulkan bahwa terdapat 14 ujaran emosional. emosi kemarahan yang ditunjukan oleh karakter dapat dilihat dari ekpresi wajah, suara, perubahan fisiologis, gestur dan postur tubuh hingga tindakan emosional. dalam penelitian ini peneliti menemukan bahwa ekspresi emosional yang mengekspresikan kemarahan dapat berupa mata melotot, menatap tajam orang lain, mengerutkan dahi, memegang pistol, mengangkat orang dengan memegang paksa kerah baju, membanting orang. nada suara naik turun, berteriak dan adanya penekanan stiap kata.

Kata Kunci: *Variasi Bahasa, Gerakan Tubuh, Ekspresi Marah, Bahasa Arab, Film*

Abstract

This study aims to analyze various variations of Arabic, speech and body movements in expressing anger that appear in the ashidqu cartoon film. For data collection, researchers used descriptive methods and the object of this study was to analyze and describe variations in Arabic, speech and body movements in expressing anger that appear in the ashidqu cartoon film. The source of this data is taken from the YouTube Alfajrtv cartoon film Al Qur'an entitled Ashidqu which was uploaded on December 8, 2009. The results of the study show that there are variations in Arabic. The variations shown in this film are variations in terms of speakers and in terms of work. The researcher concluded that there were 14 emotional utterances. The anger emotion shown by the character can be seen from facial expressions, voice, physiological changes, gestures and body postures to emotional actions. in this study the researchers found that emotional expressions that express anger can be in the form of bulging eyes, staring intently at others, frowning, holding a gun, lifting people by forcibly holding a shirt collar, slamming people. the tone of voice rises and falls, shouts and there is an emphasis on each word.

Keywords: *Language Variation, Body Movement, angry expression, Arabic Language, Film.*

1.   INTRODUCTION

Language is a verbal communication tool to interact with other people. Language research is very much done starting from the mother tongue and foreign languages. Language research can be studied internally and externally. Internal studies, such as studies of phonetics, phonology, morphology, syntax, and semantics. internal studies produce descriptions of the language alone without any relation to other problems outside of language. Internal studies are only carried out using linguistic theories without any relation to other problems outside of language.(Muliawati)

While external studies do not only use linguistic theory, but other disciplines. This is because the study of external factors is related to the use of the language in social groups. External studies combine linguistic theory with other disciplines. For example, merging linguistics with sociology into sociolinguistics, linguistics combined with psychology into psycholinguistics, linguistics combined with anthropology into anthropolinguistics, and linguistics with neurology into neurolinguistics. So the external factor of language combines two or more disciplines.

Pragmatics is also one of the external factors of linguistics. Pragmatics examines meaning which is influenced by things outside of language. In understanding a conversation we need to know who is involved in it, how the relationship and social distance between them. This is what makes language users understand what the language users are saying. **Kushartanti dkk, Pesona Bahasa: Langkah Awal Memahami Linguistik (Jakarta: Gramedia Pustaka Utama, 2005), hal. 25.** Pragmatics and sociolinguistics have different orientations. Sociolinguistics emphasizes language varieties as dependent variables, and their correlations and implications for independent variables, such as age, gender, personal relationships, origin, social status, background being discussed, or people. who are present in the speech. (Hardiono)

Sociolinguistics is a linguistic study that discusses the relationship between social aspects and language phenomena. Sociolinguistics is also a study that studies the use of language in

society. This field of sociolinguistics is almost similar to pragmatic studies which both examine elements outside of language, but sociolinguistics explains more about language phenomena from different dimensions, such as age, gender, social class, education level and regional origin.(Yatim) Pragmatics and sociolinguistics have the same background. These two branches of science emerged as a reaction to the results achieved by the analysis of the transformation model developed by Chomsky.

In sociolinguistic research, many researchers have studied social communities who can speak one language or two languages (Indonesian with regional languages). This time, the researcher tried to study sociolinguistics with the film as the research corpus. This film has dialogues that have elements that can be investigated in sociolinguistic studies. Although cartoons are sources of spoken language in sociolinguistic studies that are less natural, by watching this film we can see the dialogues used to express something in official or familiar language. From here we can see sociolinguistic objects that are not from

the original object that describe the original or natural atmosphere. In addition to sociolinguistics, psycholinguistics also discusses linguistics but the discussion is different from sociolinguistics. Warren said that psycholinguistics is the study of representation and mental processes involved in language use, including the production, understanding, and storage of spoken and written language. The process that underlines the production and understanding of speech is an active information process. The only way to study speech production is to investigate speech itself as it is being spoken. In addition to gestures, we can also observe the speaker's expression in the midst of speech production.(Rahmawati and Sumarlam)

Clark and Finkel divide expressions into several parts, namely: happy expressions, fearful expressions, and angry expressions. It can be seen that these expressions can be found in everyday life, everyone has different emotional psychology, one of which is the symptom of anger. (Clark, M and Finkel) Angry expression is one of the most common signals in human social life.(Marada) Anger is an expression

that naturally occurs in the human expression section. In some cases, it is natural and healthy. When handled properly, anger is an adaptive response to threats.**Bill Thompson, Expressing Anger (San Marcos: School psychology from Texas State University, 2009), hal. 9.** Given the role of simulation and embodiment in emotion, it seems plausible that body movements and postures could be used to influence both general and more specific emotions. in the gestures that follow speech, in some way we can distinguish which are the things meant in the utterance and which are the intended ones.(Hermawan)

Film is a representation that results from the act of reading an infinite reality, which is impossible to describe in its entirety. This film is a depiction of the culture of the country that produced this film. Cartoon shows circulating in the Arab world are less educational.**Yule, hal. 39.** As-shidqu cartoon is an Arabic language film. This film is available on the Alfajrtv YouTube channel. Uploaded since December 8, 2009 and has been watched 467,553 times. The Arabic language used in this film is fusha or

standard Arabic which is used as a formal language in the Arab world. This film is a film whose story is taken from the verses of the Qur'an and is told in the form of a cartoon. This film tells the story of a child who wants to travel without his guardian, and always does what his mother advises him to do.

Research in the linguistic realm of Arabic has been widely carried out by academics. However, there are very few studies that discuss the fields of sociolinguistics and psycholinguistics. Research in the field of linguistics usually takes a research corpus through novels, dramas, short stories, poetry, and even Arabic songs as a research corpus. Therefore, the author tries to examine Arabic films from a sociolinguistic point of view, which is slightly different from pragmatics. And also in terms of psycholinguistics, which focuses on speech and body movements in expressing anger because in this cartoon there are different angry words and expressions. This is what prompted the writer to research the As-shidqu cartoon from a sociolinguistic and psycholinguistic point of view. Besides the language used is the official language or fusha and this film also has

values about the teachings of Islam. This film also gives an example of good morals in Islam.(Munip)

This film has the value of trust and keep promises that make the writer make this film as a research corpus. The dialogue used is interesting to understand because we can see how to speak to people we respect more. And can understand different angry attitudes and speech. This cartoon film is not too long which makes it easier for the writer to write a transcript of this film.

As-shidqu film contains elements of variation in the field of sociolinguistics. The variations contained in this film are variations in terms of speakers and variations in terms of formality often appear in this film. The author wants to understand how to greet, express and dialogue with people who have social class and people who are older in Arabic. We need to know this, so that we can use the Arabic language that we have according to the circumstances and the place.

The dialogue in the As-shidqu cartoon has variations in language in terms of formality. In this case, the writer wants to know what variations are often used in speech that is carried out in everyday life. This we can learn Arabic has a level of how to speak. The way to speak with people who are older or the same will definitely be different. Therefore, the author tries to find out through this ash shidqu cartoon what are the very clear differences between conversations with older people, equal people, and people younger than us. In this way of speaking, the writer tries to see the difference in the way we speak with people who are older, equal or younger than us. In this film, the characters have different expressions in expressing their utterances.

2. LANGUAGE VARIATIONS
Definition of Language Variations

Has several aspects of symbols, conventions and arbitrariness that make languages have various kinds of variations. The variation in Arabic tanawwu 'is a form that is used as an alternative to replace the original, initial or standard language. In this sociolinguistics, Crystal states that language variation includes the system of linguistic expression which is influenced by situational variables.(David Crystal)

The Big Indonesian Dictionary explains the notion of variation, namely

the action or result of a change from its original state. Variation is a form of change or difference from various linguistic manifestations, but does not conflict with linguistic rules. language variations can be seen from aspects of time, regional, status, sociocultural, situational, and medium of expression. Based on the aspect of time, variations give rise to temporal dialects, namely dialects that apply at a certain time.(Wibowo) In the regional aspect, language variations give rise to regional and colloquial dialects. A regional dialect is a language that is used differently by groups of people in a particular place. For example, the dialect of Javanese and Balinese is different. While colloquial is a certain variety of informal language used by a certain group of people in communicating. For example, the informal variety of Indonesian which is known to be "rough" is used by certain community groups in Jakarta.

Language has variations because language is used by groups of people to work together and communicate, and because human groups are diverse, consisting of men, women, old, young; there are peasants,

there are townspeople; students, not students; in short, those who interact in various fields of life, and who use language for (Surana)various purposes. One of the human personality can be seen from the language used.(Marada) From these definitions, the writer can conclude that variation is a part of sociolinguistics which has a very big role in the development of dialects in an area. The dialect of a region can be affected by the dialect of another region due to the contact between dialects.(Muliawati)

Classification of Language

Variations Variations have several parts including variations in terms of speakers, variations in terms of usage, variations in terms of formality. Variations in terms of speakers are divided into five. The first variation in terms of speakers is dialect. The dialect in Arabic is lahjah; idiolect, dialect, chronolect, sociolect,andfunctional.(Mahmudah)

Idiolect which is an individual language variation. Idiolect variations are concerned with the "color" of the sound, choice of words, style of language, sentence structure and so on. However, idiolects are more inclined to

the "color" of sound, so that when we hear someone's voice, we can recognize it through his voice which has its own characteristics.

Dialect is a form of speech that is typical of an area, group, individual, or language variation that appears later with different vocabularies, accents, and idioms. Dialect is a variety of language with respect to a region or geographic location. Dialects between regions can be different, but every country has a unifying language that every citizen knows.H B Herusatoto, Banyumas; Sejarah, Budaya, Bahasa, Dan Watak, Seri Satu Abad Kebangkitan Nasional (Yogyakarta: LKiS, 2008), hal. 160.

Chronolect is a temporal dialect, which is a variety of languages related to language changes in the passage of time. The language used from time to time is not necessarily the same, sometimes there is a shift or change in language use. For example, variations of Indonesian in the thirties, fifties, or today.

The most discussed discussion in sociolinguistics is the sociolect issue. Sociolek or in Arabic called اللهجات اجتماعية/al-lahjātu-l-ijtimā'iyyatu

Variety of languages related to social groups. Explaining sociolects or social dialects, namely variations of language that are related to the status, class, and social class of the speakers.(Nurrahman and Kartini)

Chaer and Agustina added that this variation concerns the personal problems of the speakers, such as age, education, sex, occupation, aristocratic level, socioeconomic conditions, and so on. The differences in these variations are not related to the content of the conversation, but to differences in fields, morphology, syntax, pronunciation, and the most obvious is vocabulary.

The olec function is a variety of language that is concerned with its use, use or function, which is called olec function, variety, or register. This variation is usually discussed based on the field of use, style, or level of formality, and means of use. In the use of spoken language, normative morphological and syntactic structures are often sacrificed and avoided in order to achieve the exact or most appropriate effect of uniqueness and expressiveness.

Linguistics often discusses variation or variety. We often use the term variation to express something that can be considered different from usual. Usually what is considered different is the accent, style of speech, way of pronunciation, self-expression and so on. This is a very natural thing because linguistics or linguistics is a social science that can always change depending on time, place, situation, and conditions. Variations in terms of formality are broadly divided into two, namely the standard variety and the non-standard variety. The standard variety is a formal variety, which is a variation of the language used in state speeches, official meetings, official correspondence, religious lectures, textbooks, and so on.

The standard variety is divided into two, namely the verbal standard variety and the written standard variety. According to him, the standard written variety is more stable than the standard oral variety. However, in the discussion of this scientific work discussing cartoons, the author places great emphasis on the variety of spoken language. This is done because the corpus to be studied is a cartoon that we can only watch and also listen to the ongoing monologues and dialogues. Each language has its own standard variety, including Arabic. Arabic is the language of the holy book Al-Qur'an which uses a very standard language, even frozen, and also has a very high literary value. The standard variety has its own characteristics.

First, in terms of speakers, the standard language variety has fewer speakers than the total speakers of the language.(Ulasma and Samhati)

This is because not all people know about standard language, it can be due to social factors and the most important thing is the level of one's education. Ignorance of a language that is often used can lead to small groups.

Second, the standard language variety is a variety of languages that are usually taught to other people who are not native speakers. Formal languages are taught so that non-speakers can communicate properly and correctly with native speakers. This shows the difference between educated and uneducated people.

Third, the standard variety is able to provide assurance to the wearer that the utterances used in the future can

be understood by the wider community beyond the use of regional dialects. For example, when we use Arabic fusha. We can use Arabic fusha not only in Saudi Arabia, but we can use it in Yemen, Oman, Jordan, to Morocco. Therefore, it is better for us to study the standard language because the standard language has a wider range than local or regional dialects.

The four standard varieties have characteristics that are usually used by educated circles, scholars, scientists, and at least written in scientific works. However, usually scientists and scholars use standard language in official circumstances, such as seminars, meetings, lectures and so on. Sumarsono added that the standard variety has certain linguistic forms that distinguish it from other varieties. The linguistic characteristics are in a definite standard language and are used consistently. The characteristics of certainty and consistency are often found in non-standard dialects or varieties. This feature is then supported by a written grammar. Spelling provisions are very important, it can even be said that spelling provisions are the first step of modern language standardization or standardization. (Safaruddin)

The standard variety is the most formal variation of language, which is used in solemn situations, and in official ceremonies, for example in state ceremonies, sermons in mosques, procedures for taking oaths, books of law, notarial deeds, and decrees. While the official variety is the variation of the language used in state speeches, official meetings, official correspondence, religious lectures, textbooks, and so on.

The informal variety can be divided into two, namely the casual variety and the intimate variety. Ragan effort is a variation of language that is commonly used in ordinary conversations at school, and meetings or talks that are oriented to results or production. So this variety is a variety of language that depends on its use and can be a formal variety, it can also be an informal variety. The form in this variety is between the formal variety and the casual variety. In more detail, we can find out about the following types of relaxation.

Casual variety or casual variety is a variety of language used in informal

situations to talk with family or close friends during rest, exercise, recreation, and so on. The characteristics of this relaxed variety are shortened word or utterance forms, the vocabulary is filled with dialect lexical elements, and normative morphological and syntactic structures are not used.

Honorific Lexical

Honorific Honorific means an utterance that is used to express respect to the speech partner or to the person being discussed. The honorifics in this study will be divided into lexical honorifics and grammatical honorifics. The honorific lexical form is a vocabulary (lexicon) which itself has expressed respect or courtesy in the statement expressed. Like صباح الخير يا والدي (Yatim)

Honorific Grammatical

Honorific grammatical form is a feeling of respect or courtesy that is expressed in the form of grammatical processes, namely morphological processes and syntactic processes. The grammatical honorific forms in Arabic can be seen in:

a. Pluralization in this case means equating the second person pronoun. Example: Affixation

b. Affixation here contains the meaning of adding a second person pronoun suffix in the honorific lexicon, for example: ادتكم. **Yatim, hal. 9.**

Anger Expression

According to Webster's dictionary angry expression is a "very unpleasant feeling" caused by some bad things in society. Anger is an expression that naturally occurs in the human expression section. In some cases, it's natural and healthy. When properly handled, anger is an adaptive response to threats.(Bill Thompson)

Gestures

In gestures that follow speech, in some way we can distinguish which are things intended in speech and which are intended, Movements involving the use of the hands and other parts of the body as described as rapid strokes of hand movements, fingers, foot movements and, face. (Vidya and Revisi)

Literatur Review

Language Variations in The Last Wolf Film: Study Sociolinguistics, author : Citra Dewi Marinda, Syamsul Rijal, Irma Surayya Hanum, Mulawarman University, From the results of the analysis, it was found that

the most widely used form of language variation is the colloquial form which is caused because the film contains spoken dialogue so that the language is also the language of oral communication and the vulgar form is influenced by the social background of the characters being carried. Language variations that are mostly used for ideational, namely the vulgar form. This is because swear words are generally intended to express feelings. While other forms of language variation are used for interpersonal because almost all language variations are basically intended to establish interaction.

The Use of Speech and Emotional Expression in Expressing Anger in Todd Phillips' Joker Film (Psycholinguistic Analysis) Nurlia T. Usuli, Dra. Theresia M. C Lasut, M. Hum, Dra. Rosalina R. Rambing, DEA, The results of this research show that the utterances that express the anger can be seen in the act of speech by the characters, such as emotive speech, conative speech, and referential speech. While the emotional expression can be seen in several ways, such as face expressions, posture and gesture, tone of voice, physiological changes, and emotional actions, like the eyes staring intently at someone, frowning forehead, squinting or bulging eyes, hold the gun, lips tightly closed, jaws tighten, high and firm tone of voice ,sweating, shouting, punching at each other in the face, index finger pointing, body leaning and stiff.(AMELIA)

3. METHODOLOGY

Researchers use descriptive methods, namely methods by using techniques to find data, collect, analyze, and classify them based on existing phenomena. the data used is the cartoon ahkam al qur'an with the title asshidqu on the alfajrttv channel which was uploaded on 8 december 2008. the data provided was done by the listen method. The technique is listening technique and note technique. In analyzing the data, the researcher used the equivalent method, the results of the study were presented using an informal method.

4. LANGUAGE VARIATIONS, SPEAKING AND BODY MOVEMENTS IN EXPRESSING ANGER IN ASGIDQU CARTOOM FILM

As-Shidqu Movie Overview

Film overview As-shidqu cartoon is an Arabic language film. This film is available on the Alfajrtv YouTube channel. Uploaded since December 8, 2009 and has been watched 467,553 times. This film, is part of the film ahkamul Qur'an. The Arabic language used in this film is fusha or standard Arabic which is used as a formal language in the Arab world. This film is a film whose story is taken from the verses of the Qur'an and is told in the form of a cartoon. This film tells the story of a child who wants to travel without his guardian, and always does what his mother advises him to do. The main characters in this film as shidqu are Bakar; a small child, and there are several that are highlighted in this film, namely Bakar's mother, the bus driver, the thief boss and his three subordinates. The language used is the official language or fusha and this film also has values about the teachings of Islam. This film also gives an example of good morals in Islam. This film has the value of trustworthiness and keeping promises. This short film is only 8 minutes 47 seconds but has good wisdom and wisdom to watch.

As-shidqu Film Synopsis

Film Synopsis This as-shidqu film tells the story of a small child who is allowed by his mother to travel without a guardian. He left always remembering the advice his mother ordered. Until one night, the bus he was traveling in was intercepted by three thieves who were pointing knives to demand money. However, this child told the truth that he brought Alfun waroqotul lafdziyyah money. However, when the thief checked the child's suitcase, it was not found. The thief thought that the child had lied to him. And in the end the child and all the bus passengers were taken to the thief boss's place. Then the little boy handed over all the money, and the boss was surprised and wondered why the boy would give all the money. And the child said because I had promised my mother that I would never lie even if my life was lost. And the thief boss was moved by the reason the boy made a promise to his parents when he had lied to his mother all his life. Then the boss

repented in the presence of all the bus passengers and the three thieves returned the money he had taken to the passengers.

Discussion Results

As-shidqu cartoon film is a cartoon film made based on the verses of the Qur'an. In order to get wisdom and lessons from the events contained in the film. Therefore, there are several variations that the researchers found in the form of variations at the social level. The following analysis is a form of analysis expressed by Sumarsono (2010) which is a social dialect. For more details, it can be seen in the following analysis:

1. *Arabic variations in terms of speakers and in terms of formality of this film:*

Based on the existing theory, the researchers found that there were variations based on age in this as-shidqu cartoon film. And also contains lexicon and grammatical honorifics.

Variations by age:

أم: هل أنت مستعد لسفري بكر؟

الغلام: إن شاء الله يا أمي

أم: كن حريسا على نقود معك ولا ضيعها

الغلام: لا تخف يا أمي

الغلام: أتصيني بشيء يا أمي؟

أم: أصيك بالتقوي الله وصدقك في قولك مهما كلفك الأرض

الغلام: حاضر يا أمي

أم: بارك الله فيك يا بني

In the speech of a child here, it can be seen that he is polite and respects his parents by always using the word yaa ummi after he speaks. It contains lexicon honorifics. And his movements and grammar are also gentle and low-pitched. Like when he asked his parents for advice, he did not immediately use fiil amr but instead chose the word and for his mother to his child, his mother immediately called the name and even more often did not mention the name. The idiolect in the dialogue of a small child is innocent and respectful of his mother, while the idiolect of his mother reflects uswah by advising gently, but still containing firmness. the following are the results of the researcher's analysis of language variations in the cartoon ahkam al qur'an ashidqu:

Table 1: analysis of language variations in idiolect at the dialogue of the cartoon film ahkam al qur'an ashidqu

No	Person	Speech	Idiolect	Dialect
1	Mother (ummi)	هل أنت مستعيد للسفر يا بكر؟- كن حريسا على تقودك معك- ولا تضايعها! أوصيك بتقواللع وصدقك في- قولك وفعلك مهما كلفك الأرض.	Soft, firm	Fushah
2	Child (Bakar)	أعرف يا أمي- أعاهدك على ذلك يا أمي- أتوصيناني بشيء يا أمي؟- نعم، ألفا- أقسم لك أنّ معي ألف ورق- اللفظية	Respectful, plain	Fushah
3	Driver	غريب ماذا حدث؟ أحد انطراط- الحجر. أنزلوا حتى أمكن من رفع السيارة- وتركيب الإطار البديل أنا سائق الحافلة الا ورق - شخصية	Flat and in context	Fushah
4	Three of thief	فليخرج كل منكم ما معه كل من - جيب! أخرج ما معك من النقود! -	Loud, loud and clear threatening, saying harshly	Fushah
5	Boss Thief	وأنت أيها الغلام هل معك- النقود؟	Saying harshly and yelling but	Fushah

| | | -تكلم يا ولد! هل معك النقود؟

- لا شيء هل تخصر مني يا ولد

-أنت ولد عميق! ويجب أن نأخذك إلى زعيمنا

-ولويل لك كل الويل إن كنت تكذب إلينا

-أذهبوا إلى زعيمنا!

- أشرعوا أشرعوا | in the end soft | |

From the table above, it is explained that the mother-baked idiolect has a soft voice, but the words contain firmness. The dialect used by fushah does not contain chronolect and sociolect because the mother is only having a dialogue at home in one place. Contains lexicon honorifics because some call Bakar with the word yaa ghulam. contains a variety of formal standards and meets language standards. The standard variety of the language is Variety spoken, formal, meet language standards, casual. The Child (Bakar/Ghulam), his voice smacks of respect for his time with his mother. And innocent when dealing with thieves. The dialect that is used is fushah, it contains an honorific lexicon when talking to his mother because he always uses the word (yaa umii). contains chronolect; because the way he talked to his mother was different from when he was dealing with thieves and thief bosses. The standard variety of language is spoken, formal, fushah, meets language standards, casu

Driver; the idiolect is flat. contains sociolect and fushah, casual and contains grammatical types of affixation. The standard variety of anguage contains the spoken variety, formal, fushah, meets language standards, casual.

Three thieves, the idol is loud and harsh, fushah, sociolect and contains grammatical pluralization, the standard variety of the language is Oral variety,

formal, fushah, meets language standards, casual.

Boss, his idol is loud and harsh because of the circumstances and demands of his job as a thief boss but actually he is gentle. Using fushah dialect, sociolect because it fits the place and work and contains grammatical pluralization. The standard variety of language is spoken, formal, fushah, meets language standards, casual.

Speech and gestures to express anger in this film:

When Bakar (a small child) travels without his parents by bus, then while on the way, the bus is damaged.

قال سائق: غريب ماذا حدث؟ أحد انطراط الحجر. أنزلوا حتى أمكن من رفع السيارة وتركيب الإطار البديل

السارق: فليخرج كل منكم ما معه كل من جيب! أخرج ما معك من النقود!

سائق: أنا سائق الحافلة الا ورق شخصية

السارق: أهذا أورقة شخصية؟

The thief or thug says take out all the money you have! From this utterance, the writer analyzes that the thief forced the driver to hand over the money to him, and the thief expressed

The bus driver said: really strange, what happened? Someone put the gravel. The statement here expresses the frustration in the driver's heart, because someone deliberately put gravel so that the driver's bus tire bursts. And the driver expressed his annoyance, saying "gharib, maadza hadast?" annoyed and surprised. And then the bus driver told the passengers to get off, because he wanted to check what was wrong with the tires. And want to ask passengers for help to lift or push the bus and repair the bus tires.

When all the bus passengers got off, to wait for the repair of a bus tire that was punctured by a rock, then while the driver was fixing the tire, suddenly a thug shot a gun at him:

anger by pointing a gun, if the driver did not give the money, he would shoot the driver. And because the driver said I was just a driver, I haven't received any payment from the passengers. I only have an ID card. And the thief grew angry by expressing, forcibly checking the driver's pocket, and it turned out that there was money. Then the thief said: is this an ID card? From this statement, including kinayah, because the thief got

money from the driver's pocket and he said is this an ID card? Even though it was clearly money.

السارق: وأنت أيها الغلام هل معك النقود؟ تكلم يا ولد! هل معك النقود؟

الغلام: نعم،

السارق: كم

الغلام: ألفا

وتعجبوا جميعا

Thief approached the little boy named Bakar, who was not accompanied by his guardian on the trip. And the thief said: and you little children! Do you have money with you? But the little boy was silent and did not answer. And this angered the thief by repeating his words again while shouting and saying: Speak! Is with you money? Because he was snapped, and finally the boy answered honestly and said yes. Then the thief asked while using a loud speech, are you? How many? And the boy answered alpha. And all the bus passengers were surprised by the boy's honest words.

السارق: لا شيء هل تخصر مني يا ولد أنت ولد عميق! ويجب أن نأخذك إلى زعيمنا

ويل لك كل الويل إن كنت تكذب إلينا أذهبوا إلى زعيمنا! أسرعوا أسرعوا

However, when the thief opened the suitcase belonging to Bakar, he did not find money but only clothes. And the thief said loud and loud: nothing. Are you lying to me? From this utterance, the researcher analyzed that the thief was angry and disappointed, because he felt he had been tricked by a small child and said harshly to the child: anta waladun amiq! And because he lied, the thief was very angry and said I should take you to our boss and said rudely again with the words: wailulaka kulal wail! While holding and bringing the child to his boss. And because the thief was so angry, he ordered all the bus passengers to come too. With the expression of 3 thieves pointing guns at all passengers, to walk in front of the three thieves to confront the thief boss while saying: idzhabuu ilaa zaiiminaa, isyro'u! isyro'uu!

زعيم: إذن أنت تزعم أن معك ألف ورقة لفظية

الغلام: أنا لا أكذب بل أقول الصدق

زعيم: حسنا إن لم تخرج نقود الذي معك قطعك

عجبا ما الذي جعلك أن تعرف بمصابة هكذا أن معك هذه النقود

Then they arrived then they arrived the little boy faced the boss of the thieves. And the boss said: so you are the one who lied that you brought the alfun waraqoh lafziyah! From this statement the boss looks annoyed and from his movements shows his arrogance. Because it turns out that the one who lies is a child and he can do anything because he is only a child. His boss movement on the chair while holding his chin and forehead recruits.

And the little boy said: I'm not lying, I'm telling the truth. And the boss says maybe so then take your money otherwise we will kill you! From what the boss said, this boss was angry because his son still admitted that he was telling the truth but he had not shown the money. In a move of anger, the boss from sitting down immediately stood up and threatened to kill the child if he didn't give him the money.

Then the boss was surprised and surprised, because he saw the child take out a lot of Alfun money and asked

Bakar: what made you admit and be honest that you brought money?

الغلام: الوفاء بالعهد لقد عهدت ولدي ولا أكذب أبدا
زعيم: ولو ضاعت نقودك؟
الغلام: ولو ضاعت حياتي أيضا
زعيم: يالها من أخلاق النبيلة

The little boy said: keep my promise to my parents not to lie forever. Then the boss asked: even if your money is gone?

And the little boy answered: even if I lost my life too. Then the boss said: yaa lahaa min akhlaaqin nabiilah. From the boss's words in this dialogue, it seems that he is fascinated by the honesty of the little boy and the movement he expresses is shedding tears, this indicates that he is very impressed and saddened and even ashamed of the child. Because he himself had broken his promise to his mother while he was alive.

So, in the film as shidqu there are 14 utterances accompanied by body movements in expressing anger in the film as shidqu. The following are the speech and gestures in expressing anger found in the film, such as:

Tabel 2: Speech in expressing anger

no	angry speech	gestures that express anger
1	فليخرج كل منكم ما معه كل من جيب!	Thief threatens driver while pointing gun
2	حسنا إن لم تخرج نقود الذي معك قطعك	thief take money forcibly
3	أذهبوا إلى زعيمنا! أسرعوا أسرعوا!	the thief took the bus passengers to meet his boss by force and was shown the gun and pulled the collar of the little boy's shirt so that everyone was scared and walked faster to meet the thief boss
4	ويل لك كل الويل إن كنت تكذب إلينا	thief swears bad things and says rude
5	لا شيء؟ هل تخصر مني يا ولد؟	The thief is angry because he feels lied to, the thief says dirty while holding the child's collar
6	أنت ولد عميق! ويجب أن نأخذك إلى زعيمنا	the thief says dirty and then the little boy was forcibly taken to the thief boss
7	وأنت أيها الغلام هل معك النقود؟ تكلم يا ولد! هل معك النقود؟	the thief pointed a gun and asked in a high voice as well as forcibly took and checked the valuables in the child's suitcase
8	إذن أنت تزعم أن معك ألف ورقة لفظية	boss asked while frowning and wondering
9	أخرج ما معك من النقود!	the thief asked forcibly by pulling someone else's collar
10	أهذا أوراق شخصية؟	high pitched thief, annoyed because he felt cheated then grabbed the person by the collar and slammed him
11	ألفا	Thief curious by frowning

12	غريب ماذا حدث؟ أحد انطراط الحجر.	the driver is annoyed and curious by frowning
13	أنزلوا حتى أمكن من رفع السيارة وتركيب الإطار البديل	reigning in annoyance
14	عجبا ما الذي جعلك أن تعرف بمصابة هكذا أن معك هذه النقود	the boss is confused and fascinated while inviting the children to discuss

And accompanied by the movement of pulling the shirt collar, pushing with the hands and kicking with the feet, pulling with the hands, pointing with the index finger, gestures indicating a gun, gestures indicating taking force, and standing closer with a loud voice.

5. CONCLUSION

Based on the results of the researcher of variations in language, speech and body movements in expressing anger in the ahkam al qur'an Ashidqu cartoon, the film shows the variations that exist in arabic. The variations show in this film are variations in term of speakers and in terms of the work of researchers concluded that there were 14 emotional utterances. The anger emotion shown by the character can be seen from facial expressions, voice, physiological changes, gestures and body postures to emotional actions. In this study the researcher found emotional expressions that express anger can be in the form of bulging eyes, staring intently at others, frowning, holding a gun, lifting people by forcibly holding a chirt collar, slamming people. The tone of voice rises and falls, shouts and there is an emphasis on each word.

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