The Novel Adaptation Film as a Teaching Language and Literature Media

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Abstract: This research examined the film (movie) adaptation of the novel as a media or materials of instruction that can be used in the teaching of Malay language and literature in schools, particularly secondary schools. This film adaptation involves a movie whose story is taken from novels. The transfer from text to film is a relevant attempt for understanding in the learning process. Film as a medium is not extensively accepted and planned as a learning activity in the classroom or self-learning at home. The advancement of internet and smartphone technology, as well as media such as mp4, YouTube and DVD facilitates access to these films. The analysis of this study was based on the Learning Theory of Constructivism. This study attempted to state the elements of language style and moral values in selected fiction film clips, analyse the frequency of language style elements and moral values. The films were Hang Tuah (1956), Hang Jebat (1961), Langit Petang (1982), Perempuan Berkalung Sorban (2009), and Langit Cinta (2016). The completion of the study revealed elements of language style employed and moral values recognised based on the film clips adaptation of the novel. The conclusions of this research determined that the movie clips met the characteristics of Constructivism Learning Theory and relevant in the teaching and learning of Malay Language and Malay Literature at school.

Keywords: Novel, adaptation, teaching, language and literature

1. Introduction

The transfer from text to film is a new effort that is fitting for understanding the learning process. Film as a medium is not commonly used and prepared either as a learning activity in the classroom or self-learning at home. The fast advancement of internet and smartphone technology, as well as media such as mp4, DVD and internet applications such as online video and YouTube, have made it more accessible for users to reach and then download movies into their phones or personal computers. From this accelerated growth of information technology, teachers can utilise it in teaching. The growth of information technology can help enhance technology innovation as well as maintain conventional practices towards upholding the education system. This situation calls for quality in promoting the capable support infrastructure in teaching and learning. Accordingly, the use of media as a teaching medium or teaching aids empowers teachers to apply all techniques, theories, skills and even expertise possessed by a teacher in realising powerful teaching in the classroom.

The effectiveness of film in language teaching is a fresh technique that can be adopted by teachers to engage students in the learning Component of Literature in Malay Language (KOMSAS). The application of this method can provide quality education, and allow educators to have a network of approaches, methods, techniques and medium that they can use to make teaching and learning in the classroom potent, compelling and enjoyable. Most teachers realise that film is one of the mechanisms of instruction, yet not many want to practice it in the classroom.

2. Study Purpose

This study intended to analyse the use of the film (movie) adaptation of the novel as a medium of instruction or materials that can be used in the teaching of Malay language and literature in schools, especially secondary schools. This adaptation film is a film whose story is taken from literary works, especially novels. The shift from text to film is an exciting endeavour that is appropriate for understanding in the learning process.

In this research, the chosen movie clips were from four local films, and one from Indonesia. These movie clips were decided based on the thought-provoking expressions in each selected film and contained moral values. The use of these movie clips can draw the enthusiasm and concentration of students. This research presented the films adapted from the novels Hang Tuah, Hang Jebat, Langit Petang, Langit Cinta and a film of Indonesia which was Perempuan Berkalung Sorban(Serban) which have the potential to be used as a medium of teaching Malay language and literature. These films were also fitting as teaching materials in schools and can be used as a channel to teach language skills, mainly listening and speaking skills, reading and writing skills. The analysis results of the five films produced promoted more attractive KOMSAS teaching dan learning and facilitated to achieve the objectives of the Malay language teaching learning. In this study, certain parts of the film were taken to be discussed from the aspect of language style and moral values.

3. Constructivism Theory
Constructivism theory is a learning concept that compels students to construct new knowledge based on existing knowledge acquired previously. The constructivist approach to learning is based on the fact that each student can reconstruct the experience or knowledge he or she already has. Teachers act as facilitators or provide a learning environment that allows students to obtain information, assimilate, adapt and combine it with students’ existing understanding. One of the figures of constructivism, John Piaget, explained that the process of knowledge construction takes place through the process of assimilation and accommodation. Assimilation is the cognitive process of integrating new perceptions, concepts or experiences into existing experiences. This learning style presents students more understanding, confidence and pleasure to study.

Hang Tuah (HT) Film Analysis

The book Hikayat Hang Tuah (HHT) (Tales of Hang Tuah) contains 28 chapters published by Dewan Bahasa dan Pustaka Kuala Lumpur which was handled by Kassim Ahmad. HHT is an epic work in the form of prose containing more than 500 pages with approximately 164,000 words. HHT was produced in the late 17th century. This work was also called Valentijin Kitab Hantoewa according to Francois Valentijin in his work Oud en Nieuw Oost-Indien (1728). He added that this work was usually named by the Malay scholar Sulatus Salatin which was Sultans of Malacca. HHT is a national epic. The epic positioned Hang Tuah as a general figure and worked as a symbol of the magnificence and strength of the Malays. According to Kassim Ahmad (1992: xvi), the development, greatness and fall of Melaka were closely related to the figure of Hang Tuah. It indicated that, when the Hang Tuah Melaka was established, he became a senior person with the Bendahara. In both administrative and security matters in the state, his voice was final. When he fell, ill Melaka was threatened by the Portuguese and continued to lose when he withdrew from national service. Hang Tuah was a symbol of the power and greatness of Melaka. In his life, the histories of Malay Kingdom of Malacca and the Malay race in the past feudal times were recorded.

Here is an analysis of language style and moral values in 1 clip from the movie Hang Tuah (HT).

Figure 1. Clip HT 1 (Duration 35: 17-36.00)

Analysis of elements of language style and moral values

Expression of Language Style Elements

Hang Lekir: You were so lucky because our King did not get exasperated, Tuah. What cares about those cowards, they are all killed now.

Hang Tuah: Lekir, there is a saying that states, do not count your chickens until they are hatched. Today they become unfortunate, and tomorrow may be our day, who knows, Lekir.

Dato Temenggong: That is right, Tuah. Especially if you give them an inch and they will take a mile or when one beat one’s head against the wall. They will do unreasonable deeds.

Hang Tuah: Why did Dato say that? Tok, envy shoots at others and wounds itself.

Proverbs:

i. “Do not count your chickens until they are hatched.”

ii. “Give them an inch, and they will take a mile.”
iii. “One beat one’s head against the wall.”

The figure of Speech:

i. “Envy shoots at others and wounds itself.”

Moral value

i. Kind-hearted

Based on the Table, it is found that there was the use of proverb in each expression. Among the proverbs used was “Do not count your chickens until they are hatched”. This proverb means we must reflect on something that happens to people because it may be our turn, later. For example, Hang Tuah advises Hang Lekir not to be cruel to others because every human being does not know the fate that will happen in the future. The use of the proverb “Give them an inch, and they will take a mile” indicates a humble person who is glorified or gets privileged who eventually forgets himself and his origin. Additionally, “One beat one’s head against the wall” implies a person who cannot feel the pleasure or benefit from something obtained. This proverb is used by Datuk Temenggong to mock Hang Lekir due to his dissatisfaction with the advantages that Hang Tuah has. The figure of speech “Envy shoots at others and wounds itself” also means that if we do not like the advantage of a person, then the person himself will also lose.

The value found in this clip is being kind-hearted. This excellent value is shown by Hang Tuah’s sensitive attitude and sympathy for the fate of the palace guards who fled during the fight. Hang Tuah requests that the Sultan not to punish the guards.

In a teaching context, the expression of proverbs that owns implicit meanings can be related to the daily life of students. The use of allusions also gives deep meaning and lessons. Teachers will act to give warnings so that students can emulate personal ethical values. High personality values are also expected to have an impact to be appreciated and practised in daily life.

**Hang Jebat (HJ) Film Analysis**

From http://filemklasikmalaysia.blogspot.my/, this film starts with the moment of the anger of the Sultan of Melaka, Sultan Mansur Shah, against Hang Tuah, which stems from the slander of Patih Karma Wijaya. The Sultan decides to impose the death sentence on Hang Tuah and orders Datuk Bendahara to carry out the sentence. Datuk Bendahara and Datuk Temenggung advise the Sultan, do not rush to punish a warrior who is so loyal and exemplary like Hang Tuah. Nevertheless, the Sultan does not want to change his verdict. Hang Tuah must be killed, and Datuk Bendahara must administer. Then, Sultan appoints Hang Tuah’s successor, and coincidentally, the Sultan chooses Hang Jebat who wants that position. It is because the Taming Sari dagger which symbolises the prowess of the great warrior of Melaka falls into his hands. He will accomplish his ambition, which is to retaliate on the death of his cherished Hang Tuah.

Here is an analysis of the expression of language style and moral values in 1 clip from the film *Hang Jebat* (HJ).

![Figure 2. HJ 1 (Duration 03: 12-04: 06)](image)

Analysis of elements of language style and moral values

Expression of Language Style Elements
Sultan Mansur Shah: Tuah must be killed, Bendahara.
Bendahara: Your wish is my command, my lord.
Sultan Mansur Shah: Execute my order.
Bendahara: Your wish is my command, my lord, please forgive me. I hope you will not punish Hang Tuah with such a sentence. Please accept my humble request, my lord.
Sultan: No. No Datuk, I will not change my decision.
Bendahara: Please forgive me, my lord, it is true that you are indeed, very right, but in my opinion, the punishment of a king should be based on wiseness, my lord. Otherwise, “it hits below the belt.” Please forgive me, my lord

1. **Simile**
   - “It hits below the belt.”
2. **The language of the palace**
   - *murka* (exasperated)
   - *tuanku* (my lord)

**Positive attribute**
1. Politeness
2. Kind-hearted

The table shows the use of simile, the language of the palace, and two moral values. The simile used was “It hits below the belt” which means an unfair and unjust execution that the Sultan imposes on Hang Tuah. The use of this simile shows a person’s politeness when speaking, especially when advocating someone.

Based on the expressions found in the clip above, two values can be included in a teaching session in the classroom. For example, the Bendahara first apologises to the Sultan before expressing his opinion. Here, it clearly shows the value of politeness shown by the Bendahara. This value can be used as an example to students, especially when communicating with teachers and other peers during the teaching process. Kindness is also a value found in this expression. Kindness is shown through the character of the Bendahara who sympathises with the fate of Hang Tuah and begs the Sultan not to punish Hang Tuah in a state of rage.

Constructivistically, the figurative expression can be completed in the form of a new atmosphere. In teaching, teachers should plan activities to regenerate this metaphorical style of expression. Teachers can carry out discussion activities by triggering many symbols and similes related to nature. Pupils discuss and retell, then choose a functional expression. The results show how expressions prove comprehensive Malay vocabulary that is related to nature.

**Langit Petang (LP) Movie Clip Analysis**

The *Langit Petang* (LP) (Evening Sky) novel also brings the same story, which is about three characters with different backgrounds, attitudes and hopes but has the identical question of life. The novel was published in 1980 and had a background around the post-independence era. There are three stories or questions, namely the story of an independence fighter who gives his whole soul and body but does not receive any appreciation. Nevertheless, he does not regret and even feels satisfied when he sees that the country he fought for achieves independence. Besides, those who did not fight (for) independence in the past, now enjoy freedom and profit as a result of the struggle of others. Next is the story of a journalist who suffers from “leukaemia” but still faithfully reports news about people and events. A.Samad Said raises questions to the reader when suddenly the character of a journalist asks what to do about himself because one always forgets that there is something more significant that needs to be done to give content to one’s life. The third story is about a woman who becomes vengeful to men after being deceived and defiled by men. A.Samad Said establishes a connection between these three backgrounds by interrelating the stories with each other. The independence fighter meets journalists and journalist suddenly gets along with the vengeful lady. The old fighter is finally ready to travel to see for himself the homeland he had once fought for. He is entitled to enjoy the atmosphere of independence with pride. As for the journalist, he finds a fresh awareness that he was entangled for too long in a situation that forces him to be a reporter. He needs to fill his life with even more essential purposes.

Here is an analysis of the expression of language style and moral values from the movie clips in the film *Langit Petang*(LP).
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Expression of language style elements

Pak Arif: At that time, all Malay gathered at the Sultan Sulaiman Club field. We were united. Did you know, Maimun, we were united because we did not want this land to be taken and colonised by white people. Hence, a child representative stood up. This was what he said “We are still very young, in the circle of children, we are orphans. We cannot manage our inheritance while and we have to wait until we grow up. We are banned from inheriting pawned property. Will all of you (the adults) leave us to be a nation that is “as poor as job’s turkey “. That was what he said Maimun. I cannot, we all cannot. That was why we demanded independence. Now that we have been independent for a long time, I am still not able to mortgage this heritage land, Maimun. This is the will, Maimun. Let us look at the wealth left, Maimun, to be our pride, Maimun.

Maimun: Yes, Pak Arif
Pak Arif: I am poor, I have no property. However, I am rich in struggle, Maimun. Now it is up to your generation to handle it, Maimun.

i. Simile
   • “As poor as job’s turkey “

ii. Short-form
   • Tak (Not)
   • Tau (Know)

iii. Repetition
   • “I cannot, we all cannot. That was why we demanded independence.”

Moral value

i. Patriotic
ii. perseverance

Based on the Table, it shows the use of simile and moral values that can be used in language teaching. The simile used was “As poor as job’s turkey” which carries the meaning of being excluded from social interaction due to poverty. For example, Pak Arif is not willing to see his people neglected in society and excluded from their association just because of failure of the inheritance. The use of this proverb reveals the beauty of expression in a conversation. Short-form is also used in this movie clip which is the use of the words “tak” and “tau”. Based on the analysis of this clip, the element of repetition that is repetition was also used, which was “I cannot, we all cannot. That was why we demanded independence “.

Based on the analysis performed, this movie clip also displays the patriotic values and perseverance displayed through the character of Pak Arif. Patriotic value is the spirit of love for the homeland. For example, Pak Arif was united in defending his land from being pawned and colonised by white people. Furthermore, the value of perseverance is also included. It was evident in Pak Arif’s perseverance in fighting for the inherited land left by his ancestors and striving for future generations so that they can enjoy the legacy left behind.
This film brings up the question of love and humanity. Nevertheless, the component of patriotism is carried out efficiently. Accordingly, teachers should take advantage of the impressive expressions in this film to be brought into teaching. Constructivistically, the values of patriotism and other related values can be assimilated and thus promotes the formation of student identity.

**Perempuan Berkalung Sorban (PBS) Film Clip Analysis**

*Perempuan Berkalung Sorban* (PBS) is an Islamic-themed drama film from Indonesia. “Sorban” is a reference in the Indonesian language, which meant “turban” in Malay. However, in the Malay culture, cloth covering the head for women is not called the turban but called the veil or scarf. The film was released in 2009 directed by Hanung Bramantyo. Among the actors who star in this film were Revalina S. Temat, Widyawati, Oka Antara and Reza Rahadian. This film was an adaptation of the novel *Perempuan Berkalung Sorban* (2001) written by Abidah El Khalieqy. The film tells the story of the life journey of Anissa, a woman who is intelligent, brave, and strong-willed. Anissa lives and grows up in a conservative Islamic environment and tradition in the Kiai (religious) family who runs a small religious boarding school named Salafiah Al-Huda in East Java, Indonesia. In these conservative environments and traditions, real and true knowledge concerns only the Quran, Hadith and Sunnah while modern books are considered deviant teachings.

Here is an analysis of the expression of language style and moral values in the clip from the film *Perempuan Berkalung Sorban* (PBS).

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**Figure 4.** PBS 1 (Duration 0: 10: 31 - 0: 11: 37)

Analysis of elements of language style and moral values

### Expression of Language Style Elements

**Khudori:** You must further your study, Nisa. Study well. You also need to see the outside world, not just your father’s small school.

**Nisa:** Uncle, Nisa loves Uncle very much.

**Khudori:** Quickly, run after me.

**Khudori:** “In the sky of millions of moons, this viewing tent is full of angels, only in the eyes of the blind, they are hiding.”

**Nisa:** Uncle, who is that poem from?

**Khudori:** That is a poem from Jalaluddin Rumi.

“Have you ever seen it get tired at sea, have you ever seen a sculpture escape from its sculptor? Have you ever seen Vamiq apologise to Adhra?”

i. **Rhythmic language**

- “In the sky of millions of moons, this viewing tent is full of angels, only in the eyes of the blind, they are hiding.”

(“*Di rahim langit berjuta bulan, khemah persembayangan ini penuh bidadari, hanya mata si buta, mereka bersembunyi,*”)

ii. **Assonance**

- “Uncle, Nisa loves Uncle very much”.

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(Pak Cik, Nisa sayang sangat pada Pak Cik)
(Repetition of the vowel letter “a”)
Moral Value

i. Love

Based on the Table, the use of rhythmic language style and assonance are presented. An example of the use of rhythmic language was, “In the sky of millions of moons, this viewing tent is full of angels, only in the eyes of the blind, they are hiding,” it clearly shows that PBS Clip 1 contains poetic words quoted from Jalaluddin Rumi’s poem to show the beauty of the language in this clip. Based on this analysis, the assonance language style can also be seen; namely, the repetition of vowel letter sounds in each expression. For example, “Uncle, Nisa loves Uncle very much” which is the repetition of the sound of the vowel letter “a”.

While the value found in PBS Clip 1 is love. Love is the feeling of affection for fellow human beings. For instance, Khudori loves Annisa very much and always advises Annisa to study hard and not give up in seeking knowledge.

In teaching, teachers first need to explain that the language used in this film is Indonesian. Nevertheless, there are subtitles in Malay. Some of the expressions in the film are very poetic and meaningful. Among those are featured in this clip. The teacher removes the displayed words for discussion. Students will be asked to change it to a standard Malay language. Next is to discuss the meaning, which is associated with a broad meaning.

Filem Langit Cinta (LC) Movie Clip Analysis

Langit Cinta (LC) (Love Sky) tells the story of the life journey of a village girl named Khadejah in anticipation of true love. He meets Aliff, a young man from a wealthy family who is willing to give up everything for the sake of his love. However, their sacred love is opposed by the Aliff’s family, and the family separates their husband and wife relationship. Khadeja has to have a strong soul to face various trials of life even though Aliff is not there. When Khadeja almost deairs of Aliff’s love, Budiman offers to take care of Khadeja’s heart. The location of this film was in Pulau Perindu.

Here is an analysis of the expression of language style and moral values in the clip from the movie Langit Cinta (LC).

**Figure 5. LC 1 (Duration 0: 04: 16- 0:04:34)**
Analysis of language style elements and moral values

Expression of Language Style Elements
Khadejah: “Before we want to sell our land, that is the heritage of our ancestors, I think we should think carefully first. Of course, we can get that money of 100 thousand, but that money can disappear just like that. What about our land, it will be lost forever.”
i. Repetition

- “Before we want to sell our land, that is the heritage of our ancestors.”
  (“Sebelum kita mahu menjual tanah kita, warisannenekmoyangkita.”)

Positive attribute

i. Rational

Based on the Table, the use of repetitive language style is seen. An example of repetitive language style found in LC Clip 1 is the repetition of the word “we” in the middle of the line that was “Before we want to sell our land, that is the heritage of our ancestors.”

The results of this film clip analysis found that the value that can be taken is the rational value. The rationale is to be able to think based on apparent reasons and evidence and to be able to take action based on sound judgment. This value can be seen through the character of Khadejah, who reasons about the importance of her heritage land and does not want to sell the land just to earn money. Khadejah explains that the money from the sale of the land will run out one day and the land will also be lost forever. This movie clip also inserts an element of advice through the character of Khadejah, who advises the villagers to think first before selling the land, which is the heritage of their ancestors.

In this film, the dialogue brought by the main character (Khadejah) holds the northern dialect (Kedah). It is because the community background blended by the director of this film is the fishing community in the north. Nevertheless, the elements of language style studied remain the same as in other films. In this clip, the element of repetition language style, i.e. repetition, can be recognised. In teaching, one of the suggested activities is to rewrite the expression, then remove the repeated word, which is “we” (kita). The word is then associated with the self and function of the individual, i.e. “we” (kita) in society and the country can be discussed.

4. Conclusion

Of these five films, the researchers analysed 30 film clips from those films. There were multiple elements of language style in the film clip that were examined using Constructivist Learning Theory. Among the language styles identified in the expression of the clips were proverbs, palace language, repetition, simile, and symbolism. Meanwhile, the moral values found in the movie clips studied were the values of kindness, sympathy, sacrifice, trust, decency, and rationality. The employment of Constructivism Teaching Techniques using movie clips can improve performance and students’ engagement in learning the Malay language. It is because the application of film clips in teaching can encourage students to recognise aspects of language style and moral values repetitively until they can address the aspects learned.

The process of teaching and learning using media materials from this film clip is very relevant to be applied in the classroom and very suitable for 21st-century learning. It is to assure that students can see and identify the critical content to be conveyed by the teacher. Furthermore, the use of novel adaptation film clips can also support students to identify the content of teaching quickly, compared to the use of novels. It is because the use of media in teaching can assist students to understand and remember the content of teaching immediately and help students always to pay attention during the teaching and learning process.

The use of the media in the teaching of the Malay language can create a cheerful atmosphere. It is because this movie clip can provide fun and enthusiasm for students in pursuing learning. All the Malay language teachers should use this approach in changing patterns of the teaching of traditional classroom learning to constructivism. Nonetheless, this approach is rarely used by teachers. Moreover, the use of the media can motivate students to be inspired by the subject of Malay language.

Ergo, based on this study, the researcher anticipates that conventional and traditional teaching practices should be transformed to teaching that includes hands-on and minds-on activities to create engaging and meaningful learning. Thus, the Malay language teachers should use this approach in changing patterns of the teaching of traditional classroom learning to constructivism. Nonetheless, this approach is rarely used by teachers. Moreover, the use of the media can motivate students to be inspired by the subject of Malay language.

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