

## SATIRE ANALYSIS IN *FOUR LIONS* FILM THROUGH SAUSSUREAN SEMIOTICS

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### ABSTRACT

*This study intends to reveal the satire about Jihad concept misunderstanding which causes negative image for Islam that caused by irresponsible British Moslems. They act without sufficient religious understanding and only out of lust to get rid of the unjust infidels towards minority Moslems. So, with the analysis of the signifier-signified of Saussure's semiotic theory, it's hoped that satire can be conveyed, understood and aware by the parties who become the targets of satire. This study has a significance for eliminating misunderstandings about Islam which are always associated with terrorism, namely stupid acts that only harm fellow Moslems. This study will use a qualitative method because it related to phenomena in society. In this study, film as the object where the data are collected and supported by literature studies. The results from 20 data contain signifier and signified of radical Moslem's act who misunderstanding about Jihad then satire that is intended to prove those who deviate are not acting in the name of Islam, terrorism is a stupid act and British government must be more fair to minorities. It's recommended for further studies to examine Islamophobia in Asia with poster as the object the uses qualitative method and Peircean semiotics.*

**Keywords:** *Moslem; Terrorism; Satire; Signifier; Signified*

### INTRODUCTION

In Western especially Europe, Islamophobia or negative thoughts about Islam is not an unfamiliar term. It has existed for a long time and become popular since the attacks on September 11, 2001 in United States carried out by an Islamic community called Al-Qaeda namely a fanatical Islamic organization

which will destroy anyone who poses a threat to Islam. They become suspects who killed many people and it caused Islam being always associated with terrorism. Then made people fear and considered as a threat. Basically terrorism is an action in the form of threats through violence carried out by a group of people against a larger group in a certain region to achieve their goals (Sandler, 2014, p.

257). In Europe, there are still some who have an Islamophobia and generalize all Moslems as a threat but not all of them because some others have been open-minded. It's so often for those who dress in *syar'i* and hold gatherings for Islamic study get very high suspicion from people who embrace Islamophobia. Then, it becomes a very negative impact on Moslems who are actually different from terrorists. Base on the attacks in United States as mentioned before, the terrorist groups are categorized as radical Moslems who are very fanatical about religious teachings but in fact they don't understand religious teachings well so this is very detrimental to non-Moslems and other Moslems who are truly devout. In fact, all deviant acts are the result of human actions and cannot be blamed for the religion of humans who do that. Therefore, to overcome this, open-minded people try to eliminate Islamophobia in various ways, one of which is through films. Film is the most used object namely a motion picture played by actors to convey a lesson and message related to everyday life so that in the film there are many codes that lead to the message (Zaimar, 2018, p. 220). Therefore, films are also considered as one of literary works that very effective in conveying messages. It presents moral values which can be understood directly and through interpretation (Anggraeni et al., 2017, p. 2). The values are contained in dialogues that uttered by actors and it's interpreted based on the context. In this study, the author chooses a film which related to the phenomena above, namely *Four Lions*. In *Four Lions*, which was released in 2010, it is told how Islam and terrorism are described as two things that cannot be separated from the perspective of British. This makes Islam as a minority in the midst of a multicultural society of British has a bad impression. However, those two things about Islam and terrorism showed in this film has not intention to

offend Islam but it is as a satire for radical Moslems and British government.

*Four Lions* is categorized as black comedy film. Black comedy is comedy that arises because of situations in social life that are scary and extreme (Christopher, 2015, p. 611). It is same with this film which discusses sensitive matters, namely religion because its satire relation with religion. This film is played by five young radical Moslem men who plan suicide bombings independently. Their action is the result of *Jihad* concept misunderstanding in Islam. They act with half-hearted understanding and preferring desire rather than based on Koran so it leads them to fatality. There are two group of Moslems in this film namely radical Moslems and moderation Moslems. Radical Moslems can be defined as people who are so fanatic to Islam and extreme (Davids, 2017, p. 5). Their action made Islam is separated and viewed negative. Besides radical Moslems, in this film there is also moderation Moslems namely Moslems that far from violence and make the radicals want to kill them (Islam & Khatun, 2015, p. 73). Actually they are Moslems who act rationally not rash. So, they are more peaceful but it makes radical Moslems think that they have no effort to defend Islam and pro to British. Therefore, moderation Moslems become enemy for them.

Based on the explanation above, the author will do a semiotic study towards satire contained behind the actions of radical Moslems that have *Jihad* concept misunderstanding in *Four Lions* (2010). Semiotics is a science to learn about things in daily life which can be categorized as sign. Then this sign will uncover many phenomenon in life (Saussure in Ramadhan et al., 2018, p. 632). By studying semiotics, we can understand that something that is said to be a sign has meaning and that meaning is in

accordance with everyone's interpretation so that when we see a sign we can understand it and not ignore it (Otemuyiwa, 2017, p. 44). This semiotic study will reveal first those radical Moslems action either thorough verbal or non-verbal signs. After that it will help in showing the satire that want to be delivered by film director. The choice of both study focuses above was based on several considerations as follows: based on problems and phenomena that deserve to be studied where they actually still occur in people's lives today. This semiotic study can help people understand the satire in this film which will later have function to raise awareness and remove misperceptions and unfair action on Moslems, especially in British where some people are still sensitive to Islam. The study will be discussed and solved based on semiotics study by Ferdinand de Saussure's dichotomies about signifier and signified. On the other hand, this study will give a development on Saussurean semiotics' theory in society problems. According to the statement, the topics above can be formulated into two questions as follows:

1. How is signifier and signified analysis of radical Moslem's acts towards *Jihad* concept misunderstanding in *Four Lions* film?
2. What satire is revealed behind the terrorist acts in the *Four Lions* film through the study of signifier and signified?

Based on those formulated questions, the purpose of this study is to analyze signifier and signified in showing the implicit satire which is contained in this film.

In addition, this study has differences with other related studies which builds a novelty for the study itself. The director of this film has done long

research for making this film including interviewed related figures such as Moslems, British and ex-terrorist. So, this film becomes a very actual object for this study. There are many article or journal research that discussed terrorism, Islamophobia and satire. Then, the author has surveyed two journal articles. First, in journal "Islamophobia and Religious Intolerance Threats to Global Peace and Harmonious co-Exccistence" by Kazeem Oluwaseun Dauda (2020). This study only discusses about Islamophobia without relate it to literature analysis and objects such as satire, semiotics and film. It made the study only analyze about current situation without any theory development. Next, "A Semiotic Analysis of Representation of Terrorism in Hollywood" by Ravadard Azam and Hooman Niloofar (2018). Actually this combined social phenomenon and semiotics analysis but it literally only to show how the terrorism is and why it is connected to Islam without trying to solve Islamophobia problems that's happening now. Meanwhile author's study is different from both of them because, it combined linguistics analysis with literature object which has a function to convey satire meaning behind radical and comedy action of actors in the film which related to current social phenomenon. Besides actual, this film is also unique because when watching it, people may think that it mocked Islam but with Semiotics study that will be delivered the true meaning of this film that what we see just a satire to defend Islam.

## METHOD

The type of method that will be used in the study of this article is a qualitative method, namely a method for studies related to events that occur in the community (Aspers & Corte, 2019, p. 142). The object used is sourced from a film namely *Four Lions* 2010. The data

will be collected from every scene, utterance and sign in film. Then the transcript will be written together with the screenshots and its timestamps of parts which contain research questions. It will be analyzed with supported theory in journals and English reference books related to the topic of discussion, namely signifier, signified, satire and terrorism. Analysis techniques regarding phenomena that occur in society will be carried out through films then the analysis will be carried out descriptively based on Ferdinand de Saussure's semiotic theory. This qualitative method also is very suitable with the theory of semiotics where it is a science that is closely related to phenomena that occur in daily life (Sui & Fan, 2015, p. 64). There are 20 data will be analyzed.

### Object Description

This film is produced by Chris Morris, a comedian and satirist who usually produces satire works. He made this film to satirize terrorist groups or radical Moslems who misinterpret the concept of *Jihad* in Islam and British government who mistreat Moslems as the minority. He did a long research for this film in three years. He also discussed with terrorist members and Moslems themselves.

In this film, there are five people namely Omar, Barry, Waj, Faisal and Omar who become suicide bombers but one of them: Faisal, he died before carrying out the mission because of his own carelessness. This can be said as the reason why the film is become titled *Four Lions*. Meanwhile on the cover of this film there is a black crow which is holding a bomb. The bomb is a sign for them as terrorists and suicide bombings. Then, a crow with black colour is a signifier of death where this is directed to the death of the *Four Lions*' member which is very tragic. It is said to be tragic because the

*Four Lions* although they were the only ones who survived to carry out the mission but in the end their efforts were in vain, their fate ended with an unplanned death where their plan was to kill the infidels even with their own lives but in reality they did not, only them who are killed even kill each other. Next, "Lions" is used as a sign of courage because they together have a strong determination to kill the disbelievers and die in the way of *Allah* which according to them is the true *Jihad* and will get heaven as their reward.

Among the main characters, Omar and Barry are members who have a plan and the others just follow without knowing what they are doing. Omar and Barry's plans are always opposite. Although Barry has a plan, his plan can be said to be unreasonable compared to Omar's plan but in the end the two plans failed and harmed each other. Omar's plan is to carry out a suicide bombing during the marathon race in London because there will be a large of infidels. Meanwhile Barry who considered himself as one of al-Qaeda's followers, planned to carry out a suicide bombing in the mosque by pretending to be an infidel so that moderate Moslems who are neutral towards infidels will antagonize and attack even kill them. This plan was rejected by Omar because it would only harm fellow Moslems.

## RESULTS AND DISCUSSION

### 1. Signifier and Signified Analysis in *Four Lions*

Signs are all that represent objects around us, including feeling and gesture. The object represented is also known as the referent to make an interpreting. A sign also includes a representation of facial expression because somebody can create an expression of their feeling through their face even gesture sometimes which it will become a sign (Berger, 2014,

p. 23). Humans can be said to be creatures that coexist with signs. Therefore, humans must be aware of signs existence and be able to understand them. So, humans can take the positive meaning of each sign then teach it to others and together create a good sign. Signs consist of verbal, non-verbal signs and a combination of both. Signs are a means of communication with someone. Therefore, communication is said to be successful if the meaning of the sign can be understood together well. Based on this understanding, this is a conventional sign or the result of mutual agreement. While signs can also come from nature, for example, the presence of black clouds and strong winds can be signs that are interpreted that it will rain.

Signs are not always what can be seen with the eyes in everyday life but it can also be in the form of abstract things such as feelings including love, hatred and sadness. So this is why language for making meaning is not only used for physical signs (Yakin & Totu, 2014, p. 6).

All signs that exist in everyday life (signifiers) have meanings (signified) that are arbitrary but this doesn't mean that the giving of meaning is carried out freely based on certain parties, but it's based on mutual agreement (Duan, 2012, p. 55). Arbitrary where the word or sound-image is not related to the meaning (Saussure, 2013, p. 78). For example, in Indonesia there is called "burung" while in England "bird" where the pronunciation or signifier is different but the signified is the same namely for animal which has furry and oviparous animals that can fly. So, this arbitrary between signifier and signified is linked by convention which becomes habit. However, it's different with Peirce who gives freedom to interpret sign logically so sign in one region can be so various because every person has different mind. Meanwhile, for Saussure the meaning of sign in one region is one


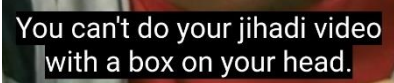

namely the result of convention but it can change time by time based on language which dynamic. According to Saussure, two regions only have two meaning but Peirce stated two regions can have many more meaning.

Because of sign we are forced to interpret things to make it be conventional and understood thoroughly for a particular region as part of the culture. Although signifier and signified can't be separated, both of them still have opposition such signifier that is about speaking and signified is about thinking (Stur, 2013, p. 8).

According to Saussure, signs are very helpful for humans in distinguishing ideas, which means that through signs we can distinguish and give meaning whether someone is sad or happy (Al-Sheikh Hussein et al., 2014, p. 59). There is Saussure's dichotomy where can't be separated each other such as signifier and signified. Signifier is about sound, word, image and signified is about thought or concept. So, besides can be seen, signifier also can be heard (Saussure in Ramadhan et al., 2018, p. 633). We can't make thought if there is no sound and vice versa. Both of them can't be separated because a signifier is nothing if there is no signified to make a meaning for it and there is no signified if there is no something that represent an object in the world (Ahmad, 2020, p. 77).

For example, in English there is a word of "rabbit", we can say the real "rabbit" in life is the object or referent while the word is signifier and the description of rabbit as a mammal, herbivore, four legged animals with long ears, it is called as signified. In signified, indirectly we make what we called as interpretation.


**Table 1.** Analysis of Signifier-Signified




| SIGN |  |
|------|--|
| 1.   |  <p style="text-align: center;">Figure 1. Waj made <i>Jihad</i> video<br/>(00:01:18)</p> <p><b>Signifier:</b> A beard and Eastern man wears dark clothes and holds a gun. He speaks in full power. His eyes are fiery. The background is filled with dark colors and it is setting in a mysterious place.</p> <p><b>Signified:</b> A person with a weapon can be interpreted as a brave warrior and used to fight on the battlefield to maintain security and defeat the enemy when there is a battle. Even his attire also resembled someone who worked in the military. Likewise, with the man who certainly has a strong goal. This goal is known from him who seems to be cheering loudly. With his beard and judging by his face it depicts that he is Middle Eastern descent.</p>  |
| 2.   |  <p style="text-align: center;">Figure 2. Omar gave advice to his son<br/>(00:02:50)</p> <p><b>Signifier:</b> “You can't do your <i>Jihad</i> video with a box on your head.” Here the signifier is in the form of verbal which is obtained from the sound spoken by the character.</p> <p><b>Signified:</b> "<i>Jihad</i>" is a word taken from Arabic and commonly referred to Islam as a form of Moslem identity and struggle in upholding <i>Allah's</i> religion according to the Koran and the teachings of Prophet. Then when making a video it means that it will be displayed and anyone can see also hear the contents of the video. From figure 2, it can be interpreted that the making of this video is to show people the sincerity of a Moslem in carrying out <i>Jihad</i> . Therefore, a Moslem should not cover his identity especially by covering his face with a box.</p> |
| 3.   |  <p style="text-align: center;">Figure 3. Four Lions in Basecamp<br/>(00:05:13)</p> <p><b>Signifier:</b> “My dad says I’m not supposed to be on camera. It’s <i>haram</i>.” Three Moslem men who are sitting in a room and recording something. Two men wear skullcap with Moslem dress and the rest wears casual clothes.</p> <p><b>Signified:</b> this group of bearded men gathered together is said to be a Moslem judging by the clothes and skullcaps they wear. One of the characters named Barry said that being in front of the camera according to his father is something <i>haram</i> which has meaning in Islam as an act which if done will be sinful which if not done</p>  |



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|           | <p>will get reward. These words can also be interpreted as a form of rejection from Barry's character towards Waj who tries to record it using a camera.</p>  |
| <p>4.</p> | <div data-bbox="644 349 1062 600" data-label="Image"> </div> <p data-bbox="523 600 1184 672">Figure 4. Barry taught others to escape from police (00:05:38)</p>   |
|           | <p><b>Signifier:</b> Bearded adult male, white race, wearing a skullcap, eating a SIM card.<br/> <b>Signified:</b> This sign can be interpreted as an action taken to remove the traces of someone from the police search. This also means that Barry and his friends will commit an act that is violated therefore they are afraid of being found by the police. Finally Barry ordered to eat their SIM Cards as a form of self-protection from the police chase.</p>  |
| <p>5.</p> | <div data-bbox="619 891 1088 1200" data-label="Image"> </div> <p data-bbox="536 1205 1174 1276">Figure 5. Discussed about being true Mujahideen (00:06:38 – 00:06:53)</p> <p><b>Signifier:</b> “What I mean is, you can either be a stupid nutter Moslem or you can be a proper soldier in the Mujahideen. No, not until you join the army and hold the sword.”<br/> <b>Signified:</b> These verbal words can be interpreted that Moslems who do unreasonable acts cannot be said to be great Mujahideens but only stupid Moslems because here it is understood that Mujahideens or jihadists are those who act after receiving training in the military and equipped with weapons of war such as rifles and swords to fight for Islam.</p> |
| <p>6.</p> | <div data-bbox="587 1574 1120 1917" data-label="Image"> </div> <p data-bbox="552 1917 1155 1986">Figure 6. Talking about terrorism organization (00:07:04 – 00:07:26)</p>   |

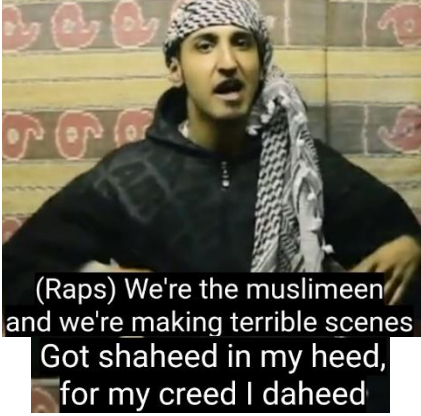
|           |   |
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|           | <p><b>Signifier:</b> “Listen, I’m the most Al-Qaeda one here.” This is the signifier spoken by Barry. In addition, in figure 6, Barry is seen sitting in front of his friends like a leader. “Like the time you got on the local news for baking a Twin Towers cake and leaving it at the synagogue on 9/11?” while this is what Omar said, who refuted Barry and also tried to act like a leader in front of the other.</p> <p><b>Signified:</b> Al-Qaeda is an Islamic armed community that is trained in a strict military to keep Islam away from various outside disturbances. Barry said that he was the only one that Al-Qaeda, it’s understood that he felt that he had the most sensible and courageous plan to protect Islam than his other friends. Then Twin Towers is a tower in America that collapsed on September 11, 2011 due to an explosion attack caused by one of al-Qaeda members and became world news. This means that Barry considers himself to be a Mujahideen who will carry out such a struggle to protect Islam even though it can be detrimental to both Islam and Moslems themselves.</p> |
| <p>7.</p> | <div data-bbox="651 788 1056 1093" data-label="Image"> </div> <p data-bbox="676 1095 1031 1164">Figure 7. Islam Moderation<br/>(00:15:45)</p> <p><b>Signifier:</b> “A good Moslem always keeps his mouth shut.” Bearded white man in turban and Moslem dress. White, non-Moslem woman with unsure or confused expression.</p> <p><b>Signified:</b> here it means that a good Moslem is one who always keeps his mouth shut and chooses to remain silent rather than interfere and cause a commotion. This is followed by the disbelieving expression of the non-Moslem woman who stares as if considering the Moslem man's words. The woman's expression also seems to illustrate that non-Moslems have a negative perspective on Moslems or trust issues.</p>  |
| <p>8.</p> | <div data-bbox="663 1460 1043 1863" data-label="Image"> </div> <p data-bbox="655 1865 1054 1935">Figure 8. Man with a fake bom<br/>(00:16:29 – 00:17:03)</p> <p><b>Signifier:</b> “When you look at someone like me you think “bomber”, right” “What? Just cos I’m Moslem, you thought it was real?” Moslem man in black clothes who</p>  |



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|            | <p>stood in the middle of the audience and made the audience shocked, felt strange and scared to see him. Attendees are Moslems and Non-Moslems who are white and Middle Eastern races.</p> <p><b>Signified:</b> this means that people always see or think of Moslems as terrorists who carry out threats and attacks, one of which is like carrying out bombings that make non-Moslems and even fellow Moslems afraid, worried and suspicious of each other.</p>   |
| <p>9.</p>  | <div style="text-align: center;">  <p>Right? What does your heart say?<br/>Trust me. Come on.</p> </div> <p>Figure 9. Omar and Waj in Pakistan<br/>(00:24:40)</p> <p><b>Signifier:</b> “Right? What does your heart say? Trust me. Come on.” Middle Eastern Moslem man wearing a turban and talking with a reassuring look.</p> <p><b>Signified:</b> The heart can be interpreted as something very pure in humans. Therefore, this causes a person in making decisions to follow his heart, which is more honest and true.</p>  |
| <p>10.</p> | <div style="text-align: center;"> <p>They think it's the unbelievers attacking<br/>so all the Muslims rise up and fight back.</p> </div> <p>Figure 10. Plan for suicide bomb<br/>(00:27:04)</p> <p><b>Signifier:</b> “They think it’s the unbelievers attacking, so all the Moslems rise up and fight back.”</p> <p><b>Signified:</b> this is interpreted that the youths who will carry out this <i>Jihad</i> will use themselves as bait by pretending to be infidels who bomb mosques so that Moslems will gather and attack the infidels so that the goal of these youths to kill the infidels could walk easily with the help of other Moslems.</p> |
| <p>11.</p> | <div style="text-align: center;"> <p>Telling the truth means giving up.</p> </div> <p>Figure 11. Omar with his son<br/>(00:32:55)</p> <p><b>Signifier:</b> “Telling the truth means giving up.”</p> <p><b>Signified:</b> it means that for winning something, people must lie and never tell the truth to anyone. Actually, sometimes people must lie for the good of themselves even though it’s a bad thing to do in social life if you do it continuously and for something bad.</p>  |

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| <p>12.</p> |  <p>Figure 12. Omar, his brother and his wife<br/>(00:42:27)</p>   |
|            | <p><b>Signifier:</b> “I’m not in the same room. You can come in.” half-hijab woman, with her husband in the living room. They had a guest, a bearded Moslem man who wore a Moslem dress and skullcap.</p> <p><b>Signified:</b> this means that the male guest is very obedient to the rules in Islam not to be in the same room with a woman who is not a <i>mahram</i>, it can also be seen that the woman is not fully wearing the hijab and this guest is really taking care not to see the woman and not will enter if the woman has not left.</p>   |
| <p>13.</p> |  <p>Figure 13. Faisal killed a black crow<br/>(00:47:13)</p>  |
|            | <p><b>Signifier:</b> Black crow, bomb, bomb blaster, thick beard man in a coat, earplug and beanie. Man who express empathy, sadness and worry.</p> <p><b>Signified:</b> This man can be interpreted as a friend of the black crow. The man was talking to crow. He wanted the crow to listen and understand what he was telling him to do. The black crow itself can be interpreted as death and this is also the cover of this film. The bomb attached to the bird and bomb explosive also earplug can be interpreted that this man is in preparing to detonate bombs so that expressions of sadness, worry, trying to calm and empathy can interpreted as farewell to the bird.</p> |
| <p>14.</p> |  <p>Figure 14. Faisal died because of the exploding of bomb<br/>(00:57:56)</p>  |
|            | <p><b>Signifier:</b> “Yeah, run faster, bro” “Yeah but not too fast” flock of sheep, pasture, black smoke, explosion.</p> <p><b>Signified:</b> this means that there has been an explosion due to something known that the explosion happened to Faisal if seen from the verbal sign above where Faisal who was carrying a bunch of explosive bombs was told to run but because he fell</p>  |

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|     | <p>the bomb also fell and caused an explosion that killed Faisal. If you look at the death of the crow in the previous scene, it can be said that the crow is a sign of Faisal's death which was also caused by a bomb in the same place.</p>   |
| 15. | <p>- He's the first hero of the final jihad.<br/>- He's not a hero, he's a dickhead.</p> <p>Figure 15. Repentance of Faisal's death<br/>(00:59:41)</p>  |
|     | <p><b>Signifier:</b> "He's the first hero of the final <i>Jihad</i>." "He's not a hero, he's a dickhead"<br/><b>Signified:</b> Faisal is called a hero which means a person who is known for his sacrifices and he is also said to have been martyred for winning in sacrifice in the way of <i>Allah</i> but this is opposed by Omar because it makes no sense to call Faisal a hero because he did nothing but died in an explosion due to his own carelessness.</p>  |
| 16. |  <p>You and your boys look like... something rubbish.</p> <p>Figure 16. Omar saw his brother played soccer in the rain<br/>(01:01:50 – 00:02:07)</p>  |
|     | <p><b>Signifier:</b> a group of Moslem men playing soccer in the field when it's rain then wearing Moslem dresses and umbrellas also laughing together. Then a man in casual clothes passed them. "You and your boys look like.. something rubbish."<br/><b>Signified:</b> the sign can be interpreted that these men who look casual say "rubbish" to his Moslem brothers because of the difference between the clothes they wear and the actions they do is non sense why they have to play soccer in the rain in Moslem dress and umbrellas then they also laugh while doing that. This made no sense to Omar or the man in the jacket and trousers.</p> |
| 17. |  <p>Down on the floor!</p> <p>Figure 17. Moslems are attacked by police<br/>(01:11:21)</p>  |
|     | <p><b>Signifier:</b> "Down on the floor" a group of Moslem in a house who was doing a gathering suddenly came a group of policemen who told them to lie down.<br/><b>Signified:</b> A police officer is someone who works for security. Seeing a group of Moslems who were gathered in a house and then being raided by the police could mean that the police considered this group of Moslems to be threatening people and had committed an offense secretly.</p>  |
| 18. | <p>you were right, it is wrong.</p>   |

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|            | <p style="text-align: center;"> <span style="background-color: black; color: white; padding: 2px;">Yes, you are confused.<br/>I confused you.</span><br/>                     Figure 18. Omar realized that his mind was wrong<br/>                     (01:24:01 – 01:24:17)                 </p>  |
|            | <p> <b>Signifier:</b> “you were right, it is wrong” “yes, you are confused. I confused you.”<br/> <b>Signified:</b> This sign indicates regret for something that was previously considered true. This remorse also confuses others over the influence that he previously convinced people to be true but in the end it was a huge mistake that was very detrimental.                 </p>  |
| <p>19.</p> | <div style="text-align: center;">  <p style="background-color: black; color: white; padding: 5px; margin: 5px auto; width: fit-content;">                         (Raps) We're the muslimeen<br/>                         and we're making terrible scenes<br/>                         Got shaheed in my heed,<br/>                         for my creed I daheed                     </p> <p>Figure 19. Hassan who made a song of Islam<br/>(01:34:25 – 01:34:39)</p> </div> <p> <b>Signifier:</b> young man in Moslem dress and turban doing a rap with an Islamic theme in front of a camera for making a video. “We’re the Moslemeen and we’re making terrible scenes. Got <i>shaheed</i> in my heed, for my creed I <i>daheed</i>.”<br/> <b>Signified:</b> “terrible scene” has the meaning of extreme actions carried out by Moslems in the form of attacks and bombings that make people who do not know anything afraid. The Moslem did this to get "<i>shaheed</i>" which died for upholding the religion of <i>Allah</i> and this happened to this young man and his friends who more precisely died tragically with regret and carelessness not in the name of their religion or belief. They are just young people who do not know anything and formed a community to enter heaven in a wrong and senseless way because they were willing to die just like that.                 </p> |
| <p>20.</p> | <p style="text-align: center;"> <span style="background-color: black; color: white; padding: 2px;">The western imperialist culture<br/>has left you like materialist junkies,</span><br/>                     Figure 20. British governments who are always unfair to Moslems<br/>                     (01:36:15)                 </p> <p> <b>Signifier:</b> “The western imperialist culture has left you like materialist junkies.”<br/> <b>Signified:</b> this led to British rule that was very unfair to the minority community, namely British Moslems. They act arbitrarily like an occupier who makes minority communities like trash and that culture is still happening today as well as in other Western countries.                 </p>   |

## 2. Satire Analysis in *Four Lions*

At the beginning of film, it opens with a man holding a rifle in his hand

(figure 1) and talking loudly in front of the camera which is done to make a *Jihad* video (figure 2). The man is a Middle Eastern, judging by his face and beard.

Dark shades give a sign that this is a mysterious Moslem group. This leads to satire which leads to sensitive matters. Here, Islam is identical to *Jihad* but *Jihad* using weapons even though *Jihad* to enforce religious teachings do not always have to use weapons, the most important thing is according to Koran. The satire here applies to Moslems who still have such thoughts.

He who comes from a Moslem family, followed his father's orders which said that being on camera was forbidden (figure 3) without knowing whether it was right or wrong but he only obeyed his father's orders because it was related to Islamic teachings. It contains satire that he wants to be a hero who fights for *Jihad* with his friends but he doesn't want himself to appear in *Jihad* videos and doesn't even know enough about Islam in terms of anything that is said to be *haram*. Then Barry is also said to be not very smart as can be seen in figure 4 when he tries to influence the others that to get rid of tracking, they have to eat their SIM cards. Not only Barry but the other two Moslems namely Waj and Faisal were also not very smart because they just believed and followed Barry's orders.

Every Moslem can become a Mujahideen, that is, one who struggles, never gives up and makes sacrifices in the way of *Allah* with a strong goal, for the sake of *Allah*. *Jihad* can be in the form of small things such as holding back lust, *da'wah* and others. Then to become a Mujahideen it must be done without any coercion but with own awareness. This is a satire for Moslems out there who always think that *Jihad* must always shed blood like the characters in this film (figure. 5) because basically if they are true Moslems they must be able to understand the true concept of *Jihad*. It can be seen how this film links Islam with acts of terrorism with

the mention of the al-Qaeda organization and September 11, 2001 incident (figure 6) which led to the popularity of Islamophobia. Therefore, it can be seen that the men in this film use al-Qaeda, as an example the concept of *Jihad* that they understand in Islam. This concept obliges Moslems to oppose regulations that are not in accordance with Islamic law, this is related to the situation in London at that time where Moslems as a minority had to follow British rules otherwise they would be arrested. Therefore, here reflects how Moslems must fight even if they have to die because *Jihad* is believed to be a Moslem identity and dying in *Jihad* is a great achievement because it will enter heaven (Rahman, 2016, p. 172). Judging from the events of September 11, 2001 itself, it was an incident that greatly harmed many innocent people, even Moslems, so this is where the satire lies that actually this act of *Jihad* which resembles terrorism does not reflect the teachings of Islam and is a mistake.

In figure 7, Barry pretends to be moderate who acts rationally and sometimes pro with the British government but he insinuates that moderate Moslems always keep their mouths shut and maintain peace in contrast to himself who fights and carries out *Jihad* with weapons. Then there's young man who screams (figure 8) and acts as a fighter who is about to carry out a bomb but he's not serious however that's enough to scare people off and this is the true Moslem that Barry wants. However, the meaning contained in this scene is actually satire because true Moslems are more directed to moderate Moslems where silence does not mean they don't care about religion because not everything has to be solved by war. This film gives a satire that radical Moslems only follow their heart without being balanced with reason so it is difficult to accept the truth

that makes sense. Radical Moslems seem to be hostile to fellow Moslems like how Omar does not respect his brother who applies Islamic law. This is really a satire that those who claim to be Moslems they are just venting their anger because of arbitrary British politics under which in fact their actions are deviant and end up regretting. They only make the concept of *Jihad* in Islam bad. It also contains satire that those who act like terrorists are just ordinary people even who don't know anything so act stupidly causing their own death. Then figure 17 is also a satire for those in power in England to have an open view because so far the police have always had a negative attitude towards Moslems who always wear proper dress.

Satire is one of figurative languages which is used to allude somebody or condition in social life that tends to be harsh. Therefore, there is what is referred to as satirist, satiree, satirized where all three are related to each other (Simpson in Sulistyowati et al., 2020, p. 644). Satiree is the recipient who here is Moslem and British. Then the satirized are the targets like terrorists or radical Moslems and the British government.

This film is related to the events of September 11, 2001, so the satire is also created because of that context. In this film, it also indirectly shows that terrorists are also humans who make mistakes, even their actions are said to be stupid acts because they not only harm themselves or non-Moslems but brothers in faith, even at the end of the film it is stated that this action is wrong. They hate moderate Moslems because these Moslems tend to act rationally such as being *Mujtahid* and because of these moderate Moslems they get along with infidels who for radical Moslems, should be opposed and even killed. They are in the name of *Jihad* which is actually *Jihad* does not always

have to be done with attacks. In addition to satirizing acts of terrorism by radical Moslems, this film also satirizes some British who even generalize all Moslems for acts of terror. This is supported when the British police catch the perpetrators wrongly, they tend to arrest Moslems who wear *syar'i* and ignore those who look ordinary when they are real terrorists. The bad treatment in the form of discrimination against Islam carried out by the British Police can be said to be an act of Islamophobia. People who have Islamophobia in themselves will have hatred, dislike and even fear for Moslems because they consider Moslems as enemies (Bleich, 2011, p. 1584).

The author reaffirmed that the film was made for those who act extreme and have a deviant understanding of religion specially in the name of *Jihad* which cause a lot of harm to other people even Islam. This film is not to insult Islam, the one who insults Islam is radical people that claimed themselves as true Moslems. Then although this film also looks like insulting jihadists and British by making stupid jokes on them, actually the goal is to show how British views the radical Moslems's action who become jihadists as negative groups. It means the director of film wants Moslems who become radical to be aware that their action like suicide bombing just a stupid action which become negative in others' eyes. So, it's hoped that they can do better changes to remove negative views. Therefore, in the future Islam can appear in front of the public with more confidence. Besides the satire toward radical Moslems, it is also for British government who acts unfairly to all Moslems as the minority because of their negative view. This film shows that the unfair British government is also radical. They are being radical to all Moslems in the name of security.

## CONCLUSION

Based on the results of 20 data (3 visuals, 7 verbals, 10 combinations) using Saussure's semiotic study, namely signifier and signified, it was found that the *Four Lions* film contains several signs which showed the acts of radical Moslems namely five young men who have misunderstanding towards *Jihad's* concept in Islam. The film, which contains about Moslems, acts of terrorism in misunderstanding towards the concept of *Jihad* and the injustice of the British government's actions against British Moslems minority, conveys the meaning that must be realized, basically Moslems who uphold *Jihad* are not those who have to always sacrifice their lives and harm other Moslems. Then acts of terrorism are stupid acts committed by people who don't understand the teachings of religion but act as if in the name of religion. Therefore, this semiotic study is very useful for satire disclosures by making first the public understand the signs in the film as representation of reality after that the message in those satire regarding the issues can be understood properly.

There is also recommendation for further studies with similar studies, namely semiotic analysis of signs in daily life phenomena, especially in field of Islam, further researchers can examine issues related to efforts for exposing Islamophobia in Asia, for example by analyzing posters which contains the defense of human rights against Moslems in Uyghur where later the meaning in posters can be understood by the world and conveyed to the intended target. The theory can use Charles Sanders Peirce about trichotomy of signs namely icons, indexes and symbols.

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