

CRITICAL DISCOURSE ANALYSIS ON REPRESENTATION OF ARAB SPRING IN THE MOVIE *ALEPHIA 2053*

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ABSTRACT

The research aimed to find out the representation of the Arab Spring and described the forms of social dimensions in the movie Alephia. Alephia 2053 was a movie that told the story of an Arab country in the future that still adhered to a monarchical system of government. The story in Alephia 2053 had similarities to events in Arab countries. The reality was the chaos that occurred in Arab countries a few years ago, known as the Arab Spring. This research was designed using the descriptive qualitative research method with Norman Fairclough's critical discourse analysis approach. The data analysis technique used was to analyze the data descriptively using Norman Fairclough's perspective of Critical Discourse Analysis theory. The research finding reveals that the Arab Spring's representation in the movie Alephia 2053 is in the form of a government coup and the democracy slogan action. The finding also indicates social dimensions as (a) in the text dimension, eleven words are fought for and contain forms of representation, relationships, and identity; (b) in discursive practice, three data contents support evidence of the ideological words; (c) in sociocultural practices, there are relations, social, and cultural processes in the form of information in the form of binary opposition between the regime, state officials and the people which describes three levels of sociocultural practices, namely situational, institutional, and social levels.

Keywords: critical discourse analysis, representation, social dimension, movie, norman fairclough

INTRODUCTION

Arab Spring is a movement of rebellion against governments in Arab countries that occurred in the Middle East region in 2011. The Arab Spring takes place in the Middle East, North Africa, and Southwest Asia, caused by the irrelevance of the royal system in the 21st century, which makes the people demand a change in the prevailing system (Rauf, 2020). It starts with Bouazizi's self-immolation on December 17, 2010. News of the incident spread quickly through the news media, sparking public protests and spreading to neighboring countries (Campante & Chor, 2012).

The events of the Arab Spring have grabbed the world's attention, with effects extending to several Arab regions. There is a dramatization of the leadership change and a large-scale revolution starting from Tunisia, Libya, Morocco, Jordan, Syria, Bahrain, and Yemen with different patterns and modes from

each other (Affan, 2018).

The movie *Alephia 2053* is directed by Jorj Abou Mhaya; it is an Arabic-language animated movie released on YouTube on March 21, 2021, a decade after the Arab Spring uprisings. This movie is a Lebanese-made movie with a duration of 59 minutes 32 seconds (Mhaya, 2021). The movie *Alephia 2053* is considered successful in attracting the attention of the Middle Eastern community and is also considered a milestone in Arabic animation. Because of this popularity, the researchers initiate to make the movie *Alephia 2053* the object of research.

The movie *Alephia 2053* is considered to show the reality of the Arab nation. Awaliyah (2021) has reported that *Alephia 2053* is a fictional movie based on reality; also, *Alephia 2053* is an Arabic animated movie that tells the story of a fictional country called Alephia (Sweidan in Awaliyah, 2021). It is ruled by Aleph II, who is a dictator. The people receive a

lot of injustice, which makes them rebel against the government. Sweidan has said in Awaliyah (2021) that the movie *Alephia 2053* is considered as a picture of modern Arabia thirty years in the future after a decade of the Arab Spring in 2011.

Movies are multidimensional and complex products. Movies have a language system that implies a form of implicit culture, manifested in written, pictorial, or spoken signs and plays an important role in producing, interpreting, and changing meanings that cannot be separated from ideology and stereotypes (Nurani, 2020). The ideology presented in a movie can be seen using a critical discourse analysis approach. Discourse in critical discourse analysis is seen as an ideological practice. Ideology is generally defined as a dynamic collection of ideas, fundamental ideas, beliefs, and convictions. According to Raymon William, ideology can be divided into three areas, namely, first, ideology is a belief system that belongs to a particular group or class; second, ideology is a belief system created out of false ideas or false consciousness; and third, ideology is a term used to describe a production of meaning (Samsuri, Mulawarman, & Hudiyo, 2022). The ideology is reflected in the use of language's certain vocabulary, sentences, and discourse. Language is an instrument of control as well as communication. The dominant ideology in a discourse has the power to influence someone to agree with the thought (Alrefae et al., 2019; Azizah, 2020).

In analyzing the movie *Alephia 2053*, the researchers use critical discourse analysis (CDA). The use of CDA in this research is due to the presence of CDA elements or characteristics in the movie *Alephia 2053*. CDA is commonly used as an attempt to bridge the gap between academic interest and socio-political engagement, where there is community commentary and favor of the powerless and oppressed (Aoumeur, 2022). Wodak (1989) has said that the obvious role of critical discourse analysts is to uncover subtle linguistic configurations of injustice, racism, and inequality between participants, such as political language (Masitoh, 2020; Aoumeur, 2022).

CDA is linguistic research that discusses discourse not only from the linguistic elements but also relates it to the context (Eriyanto, 2017). The intended context is the use of language according to certain situations and conditions in order to achieve the desired goals (Haryatmoko, 2019). According to Gabsi (2015), CDA is closely related to dimensional discourse about abuse of power, injustice, and inequality, and ideology is a prominent theme in CDA (Ahmadi et al., 2023). According to Fairclough, CDA is concerned with how linguistic forms are used in expressions and power steps. There are several characteristics of critical discourse analysis, namely: action, context, historical, power, and ideology (Azwar, Putra, & Uljanatunnisa, 2021; Eriyanto, 2017; Surahman, Senaharjanta, & Fendisa, 2022; Suryana, 2022).

This research uses Norman Fairclough's critical discourse analysis model because the researchers want to reveal the form of representation of the Arab Spring

and the social dimension in the film *Alephia 2053*, which is aligned with the existing reality. Representation is the depiction of events, people, groups, situations, circumstances, or anything else in the text. Fairclough defines representation in two ways: how people, groups, and ideas are presented in the clause and the combination or series between clauses. This analysis basically wants to see a depiction of something in the text that may carry a certain ideological content (Rohkman, 2018). Eriyanto (2001) in Fairclough has revealed three social dimensions in his analysis, namely text, discourse practice, and sociocultural practice (Nursalam, Mustofa, & Nurhikmah, 2019; Sulaiman & Indra, 2023). First, text is a representation of an author's perspective that readers can interpret through linguistic symbols. Text has a close relationship with social relations and identity, so that in interpreting it, through the reader's empirical experience, the ideology and meaning of the text can be uncovered. Second, discourse practice (text creation) is the process of text production by the author based on social reality and the author's empirical experience to show a certain social context. Discourse practice is also related to the readers' consumption of texts as the basis of their social actions, such as the readers' knowledge, social context, and empirical experience. Third, sociocultural practice is the dimension of external factors that support the creation of texts in the social order of society, such as the political situation, religion, and dynamic culture of society.

Norman Fairclough's CDA focuses on how discourse or text is produced and disseminated and its socio-economic-cultural aspects (Gölbasi, 2017). Fairclough has defined CDA as a systematic analysis of discourse that aims to explore the often opaque causal and determinate relationships between (a) discursive practices, events, and texts and (b) broader social and cultural structures, relationships, and processes; to investigate how such practices, events, and texts emerge from and are ideologically shaped by power relations and power struggles; and to explore how the opacity of the relationship between discourse and society is itself a factor that secures power and hegemony (Amoussou & Allagbe, 2018).

In compiling this research, the researchers conduct previous research relevant to the research being conducted. The findings of several previous studies that have correlations with the current research are: First is Sulaeman and Mustofa's (2022) research that aims to explore how text producers construct discourses and form social identities in the movies studied and to seek contextualization with broader political systems. Second is Sumartono and Sepnafahendry's (2021) research with the purpose to reveal hidden discourses seen from text production and socio-cultural practices by movie directors using Norman Fairclough's critical discourse analysis method. Third is Saputra's (2019) research with the purpose to reveal the discourse contained in advertisements that cause viral among netizens using Norman Fairclough's crisis discourse analysis method. Fourth is research by Andriani (2019)

that aims to analyze the social and cultural context, that is, the background of the political memes studied using Norman Fairclough's critical discourse analysis method. Fifth is research by Yimer (2019) with the purpose to analyze an Ethiopian Amharic Movie called *Teza* using the theory of critical discourse analysis. The differences between these previous studies are in the purpose and object of research, while the similarity lies in the perspective used, namely Norman Fairclough's critical discourse analysis.

Researchers have found a replica of the reality of Arab society in the movie *Alephia 2053*. The strength of this research is the object of research used, namely the Arabic-language animated movie *Alephia 2053*. It is associated with the history of the Arab Spring events in Arab countries through a critical discourse analysis approach model from Norman Fairclough's perspective.

The issues addressed in this research are the form of representation of the Arab Spring and the social dimension in the movie *Alephia 2053*. This research aims to find out and describe (1) how the Arab Spring is represented in the movie *Alephia 2053* and (2) the form of social dimensions in the movie *Alephia 2053* using CDA research from Norman Fairclough's perspective. Norman Fairclough's CDA refers to the use of language as a social practice. Fairclough (1989) has divided his discourse into three stages or dimensions, namely description (text), interpretation (discourse practice), and explanation (socio-cultural practice). This research contributes to the intellectual development of science related to Critical Discourse Analysis. The results of this research are expected to provide theoretical and practical benefits. Theoretically, by providing benefits for learners in understanding movie analysis using Norman Fairclough's Critical Discourse Analysis theory. While practically, it is expected to be a source or reference in further research.

METHODS

The research applies qualitative descriptive design to approach Norman Fairclough's Critical Discourse Analysis. Focuses on general principles that are the basis for the existence of meaning in social phenomena in a society. Qualitative data analysis is carried out by processing and organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding what is important and learned, and determining what can be communicated to others (Sukraaliawan et al., 2021; Sutarjo & Nurlia, 2022). Descriptive research is research to gather information about an existing condition and is presented in the form of a description of words. The purpose of descriptive research is to make systematic, factual, and accurate explanations of the facts and everything that exists in the community environment (Samsuri, Mulawarman, & Hudiyono, 2022). Moreover, the theoretical guide used to analyze this research is Stuart Hall's representation theory.

The primary data source in this research is an animated movie entitled *Alephia 2053* directed by Jorj Abou Mhaya, released on YouTube <https://youtu.be/3IFUBbti4us> on March 21, 2021, and has a duration of 59 minutes 32 seconds. The secondary data is in the form of literature such as books, articles, websites, proceedings, and journals that support and are relevant to the research being conducted. The movie, which has a duration of 59 minutes 32 seconds, will take several parts that contain the elements needed in the research, namely those that are considered to have representations of the events of the Arab Spring and the social dimension with a social change approach.

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The data collection technique is carried out through several stages, namely (1) watching the movie carefully, (2) taking notes on movie dialogues that are considered important, (3) taking pictures of movie scenes, and (4) looking for other related references. After collecting the data, the next step is to analyze the data descriptively using Norman Fairclough's Critical Discourse Analysis theory. Fairclough (1989) has said that there are three stages in the analysis of CDA, namely description (text), interpretation (discourse practice), and explanation (socio-cultural practice). In the description stage, the analysis is done only to see the form of language use or words in a discourse or text without paying attention to other aspects such as the context. Interpretation, which is to interpret the text and relate it to the discourse practice. Here, the author analyzes the text and interprets it by connecting the text with the production context (discourse situation). Explanation aims at finding an explanation for the results of interpretation in the second stage. "This explanation can be obtained by trying to connect the production of the text with the sociocultural practices in the movie *Alephia 2053*."

Hall (2012) has explained the term 'Representation' as the depiction or portrayal of an idea or an object and conveying it meaningfully to others using language. There are three accounts in Hall's theory of representation: (1) reflective; language reflects or resembles meanings that exist in the world; (2) intentional, which is based on the idea that the communicator conveys language in every act of communication exactly what he/she intends; (3) constructionist includes the idea that meanings are not reflected or imposed, but constructed. This approach claims that meaning is perceived in the mind of the

audience (Webb, 2009; Sharma & Pathak, 2022). The process of data processing involves these steps: (1) determining relevant data, (2) analyzing scenes in the movie *Alephia 2053*, (3) sorting out data related to Norman Fairclough's Critical Discourse Analysis theory, and (4) drawing conclusions in response to the problem formulation.

RESULTS AND DISCUSSIONS

The research finds the representation of Arab Spring and the form of social dimensions in the movie *Alephia 2053* by using Critical Discourse Analysis research from Norman Fairclough's perspective. The movie *Alephia 2053* is a representation of the real events of the Arab Spring that occurred in 2011 in Arab countries. This is found in a website quote referring to Rabih Sweidan's statement as the creator and executive producer of *Alephia 2053*, where he has said that *Alephia 2053* is a fictional movie based on reality that is a description of social reality. The movie is not just inspired by one Arab country but depicts conditions in all Arab countries. Alephia could be the 23rd country in the Arab League, Sweidan has said as reported by the Kuwait Times (2021). The representation is depicted through the chaos of modern Arab governments in 2053. Then, using Fairclough's CDA, it is found how a discourse or text is produced, how it is disseminated, and its socio-economic-cultural aspects in the movie *Alephia 2053* through three forms of social dimensions in the form of texts, discourse practices, and socio-cultural practices.



Figure 1 Government Coup
(*Alephia 2053*, 00:53:56)

In the Oxford English Dictionary, representation means the act of presenting someone/something in a particular way; something that shows or describes something. This representation is an act, a situation that replaces something that can be understood as an accurate description of something based on existing reality (Oxford University Press, 2023). The term 'representation' can be understood in several ways (Bicharanlu & Khanlou, 2019). First, the word 'represent' can indicate 'to show or illustrate

something'. Fundamentally, the 'real world' cannot ever be simply and unmediated accessed by viewers through what they see. Regardless of how 'realistic' the presentation appears, it is still a creation, requiring choices regarding camera placement, content editing, and other aspects. Speaking of a politician or state official as a 'representative' of the people is the second instance in which the term 'representation' is used. Images in the media might therefore be said to 'represent' or to represent the consumers. To find out how the representation of Arab Spring in the movie *Alephia 2053* can be seen in Figure 1.

Figure 1 shows a coup against the government during the Alephian Festival of Nations. The coup is led by Kinan, the leader of a rebel organization opposed to the regime of Aleph II. The rebels are Alephians who feel oppressed and considered the government a dictator or tyrant. The government learns of the rebellion and immediately arrests and executes everyone involved.

The Arab Spring event referred in the movie *Alephia 2053* is a description of the modern Arab government in 2053. It is a lesson for governments in Arab countries, if Arab societies still use the same democratic model, coups or Arab Spring events will be repeated. The majority of Arab countries are located in the Middle East region, which is a region of democracy deficit. There is no democracy in the Middle East, although democratization in the world has gone through three waves. Almost all regimes in the Middle East are authoritarian, both those that adhere to republican and monarchical political systems (Syam, 2020).

Alephia 2053 positions the rebel group as the actor and the coup against the government officials as the entity subjected to the process (target). The setting in this movie does not explicitly mention the name of the Arab region. However, the description of the story strongly describes the situation that occurred in the Arab region during the Arab Spring.

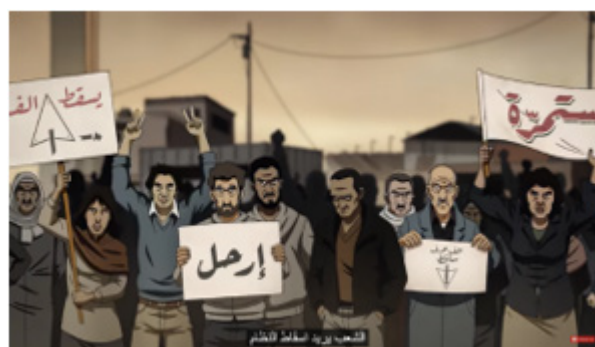


Figure 2 Democracy Slogan
(*Alephia 2053*, 00:52:03)

Figure 2 shows that the democracy action slogan has an ideology. Ideology is a term used to describe a production of meaning (Samsuri, Mulawarman,

& Hudiyono, 2022). Ideology is reflected in the use of certain vocabulary, phrases, and discourse. In the movie *Alephia 2053*, the slogans ‘Drop Aleph’ and ‘Get off’ reflect the people’s ideology of accepting inequality, disparity, and injustice in the relationship between participants. Over time, Aleph II’s concerns about the slogans circulating in Alephia become a reality. There have been massive public protests that start with a small protest by Mayyar, and then become more widespread as the slogan ‘Drop Aleph’ spreads through the news media. Then the slogan is accepted by the people because there is a common feeling in the community, which is nothing more than the effects of bad government. Eventually, there is a public outcry against the government. The people asks Aleph II to step down from his position.

From the explanation of Figures 1 and 2, it can be found the representation of Arab Spring in the movie *Alephia 2053*. It is said that the people of the city of Alephia feels misery and injustice due to an oppressive government until several events occur such as government coups and slogans of democratic action. These events become a form of representation of the Arab Spring event because of the similarity of the background of the movie *Alephia 2053* and the reality that occurred in Arab countries.

Table 1 Social Dimensions in the Movie *Alephia 2053*

Social Dimensions	Data Content	Results
Text	Excerpt 1, 2, & 3	11 words
Discourse practice	Excerpt 4, 5, & 6	Supporting evidence of the ideological words contained in the text dimension
Socio-cultural practice	Relationships, social and cultural processes in the findings data	Situational, institutional, social

Table 1 shows three forms of social dimensions in the movie, namely text description (text), interpretation (discourse practice), and explanation (socio-cultural practice). The forms of the social dimension are obtained from the findings of the excerpts in the movie. Excerpts 1, 2 and 3 refer to the text dimensions, while Excerpts 4, 5, and 6 refer to the discourse practice. Relationships, social, and cultural processes which refer to three levels of socio-cultural dimension, namely situational, institutional, and social that obtained from external factors support the creation of texts found in the social order of society in the form of political, economic, cultural, and discourse situations.

The first is text dimensions, including experiential, relational, expressive, and connective elements. Experiential values are used to look at the

representation of the world from the perspective of the text producer; relational values refer to the experiences and beliefs of the text producer; and expressive values look at the text producer’s evaluation of reality. In this text dimension analysis, the researchers use the Oxford English Dictionary (OED) as a reference to analyze the meaning of the words present in the cited data. In the text dimensions, the researchers have found eleven words, they are: distorted, murderous, corrupt, tyranny, freedom, decrepit, tyrannical, free, democratic, despotism, and slaves. These words contain ideological. The ideological words in the movie *Alephia 2053* represent the cruelty and dictatorship of the Aleph II regime. These words have experiential, relational, expressive, and connective values in the textual dimension with the context or background of what people experience and feel. Through these words, the author tries to convey his ideology. The discussion can be seen in Excerpt 1.

Excerpt 1:

Layla: “You are no different from them! A **distorted** mind and a **dark** heart!”

The meaning of word ‘distorted’ (adjective) from Excerpt 1 is twisted out of shape; drawn awry; made crooked; represented with parts out of proportion, like the shadows falling obliquely on a surface (Oxford University Press, 2023). The meaning of the word ‘dark’ (adjective) is a room or other place: having little or no light; poorly lit or unlit (Oxford University Press, 2023). In these contexts, Layla considers her brother Majd to be just like other members of the Aleph II regime. She is disappointed that Majd, who is a member of the State Security Council of the Aleph II regime, allows injustice to occur. Layla does not expect that her friend, Mayyar, would be sentenced to death by hanging in front of the public, and worse, that the execution would be broadcast live on television by the news media. Majd just watches and does not try to stop the execution. This makes Layla think that Majd is an inappropriate person and has a dark heart because of his attitude.

Excerpt 2:

Kinan: “It’s all over, your **murderous** and **corrupt** regime is done! It is our time now! For a hundred years you and your family have celebrated assaulting our country! Your **tyranny** is not our destiny! **Freedom** beacons! There is no going back to the days of starving us! And you, you swore an oath to protect the people! Aren’t you of the people? The time has finally come for you to choose! Your people or this **decrepit** and corrupt regime.” (*Alephia 2053*, 00:53:56)

The meaning of the word ‘murderous’ in the Oxford English Dictionary (OED) is capable of or

intent on committing murder; predisposed or inclined to commit murder; dangerously violent; guilty of murder (obsolete) (University Press, 2023). This word comes about because of the violence of Aleph II's regime against his people, and he does not hesitate to kill anyone who opposes him. 'Corrupt' is reverted from uprightness and fidelity in the discharge of duty, influenced by bribery or the like, venal (University Press, 2023). The Aleph II regime government members have low honesty in the discharge of work or duty. They embezzle many funds, are influenced by bribery, and commit corruption. There is much corruption in the Aleph II regime government. 'Tyranny' is the oppressive or unjustly severe government (University Press, 2023). The word tyranny comes from the misuse or abuse of power by the government. A government should be able to make a country prosperous, safe, and peaceful. But Aleph II's regime is different and turns on its own people.

'Freedom' is the state of being able to act without hindrance or restraint; liberty of action, while in transitive, it is to set free; to free. The word freedom is a form of hope from the community (University Press, 2023). The people of Alephia feel restricted; they do not feel and get their rights as citizens who should be protected and live properly as people in other countries. The word freedom appears to be an expression of their desire to live freely and get the rights they should have as citizens. And 'decrepit' is living beings (and their attributes): wasted or worn out with old age, decayed and enfeebled with infirmities, old and feeble (University Press, 2023). In the context above, Decrepit is the state of a very bad regime because of many problems or misdeeds such as corruption and oppression.

Excerpt 3:

Dalal: "The people can no longer live in Aleph's **tyrannical** open air prison! Aleph has to make way for people to decide their own future and live in a **free democratic** country! We have mobilized all our resources and we are now ready to break Aleph's **despotism**. Our country is not Aleph's private land and our people are not Aleph's **slaves**." (Mhaya, *Alephia 2053*, 00:27:19)

According to the Oxford English Dictionary (OED), 'tyrannical' has the meaning of the nature or character of a tyrant, acting or operating in an oppressive, cruel, or unjustly severe manner (University Press, 2023). The word tyrannical refers to the leader of Alephia, Aleph II. Aleph II is considered to have the traits or character of a tyrant who acts cruelly, oppressive, and unjustly. The judgment of the people is based on the reality of their own lives and environment. 'Freedom' is not or no longer in servitude or subjection to another; having personal, social, and political rights as a member of a society or state (University Press, 2023). From this definition, it

can be seen that there is a demand for people to live freely, that is, not to be subject to others, to obtain their personal, social and political rights as members of a state society.

'Democratic' in the Oxford English Dictionary (OED) has meaning characterized by or consistent with the principles of democracy; having democracy as a system of government; advocating. Democracy itself has meaning as a system of government in which all the people of a state or polity (or, esp. formerly, a subset of them meets) (University Press, 2023). Democracy is a system of government in which the people have a say in various societal decisions. Unfortunately, the government of the Aleph II regime does not allow democracy in their government. As a result, people feel a sense of injustice, oppression, and deprivation of the things they should have had or deserved. 'Despotism' meaning is figurative, absolute power or control; rigid restraint. The word despotism is eventually coined because of the greed of the regime towards the people who do not allow democracy to exist in their government; the government holds absolute and rigid power and control (University Press, 2023). 'Slaves' is a person who has the (legal) status of being the property of another, has no personal freedom or rights, and is used as forced labour or as unpaid. The word slaves is used to describe people who have no rights of their own (University Press, 2023).

From these definitions, there is an indicator of hating the leadership of the Aleph II regime, which is shown by the words used. The aspect of representation found in the text analysis is that the language user uses negative metaphorical word choices to show the state of Alephian society. These words form a flow of events that leads the reader to the actual situation where people become objects marginalized by the authorities. The relationship aspect is between the government, the news media, and the people (including the people of the regime's rebel organization). The news media broadcasts the existence of a rebel movement against the government and broadcasts the execution of people who rebel against the regime live to the public. This is the government's way of warning and threatening anyone who wants to rebel. And, of course, this is a way for the government to guide its people's attitudes, actions, and mindsets to follow and accept the will of the government. In the aspect of identity, it can be seen that the identity of the speakers of the language is diverse, ranging from students, teachers, and members of the State Security Council, where they are also humanitarian activists fighting for the rights and duties of every citizen as they should be.

Excerpt 4:

Aleph II: "Have you forgotten that the revolution began with a slogan?" (Mhaya, *Alephia 2053*, 00:06:48)

Excerpt 5:

Aleph II: "...The memories of that slogan haunt me today, just like they did 45 years ago. A slogan that almost cost us our regime like it did others around us. It was the cry of the uprising, people asking for change. Half the army sided with the people, and with a mixture of politics and external support...." (Mhaya, *Alephia* 2053, 00:07:33)

Excerpt 6:

Aleph II: "I want you to find who is the behind this and tear their eyes out." (Mhaya, *Alephia* 2053, 00:37:07)

The resentment and anger of the people against the government of the Aleph II regime gives rise to slogans that become a threat to the government. Slogans are a series of words or phrases that are concise, clear, and memorable and are used to express something. Slogans have a purpose as a form of conveying information or news and influencing other people's views on the news or information (Fahruri, 2020). The slogan "Drop Aleph" is a form of ideological resistance against Aleph II, the head of state of Alephia at that time. The slogan contains a mission to overthrow the government of the dictatorial regime of Aleph II.

The slogan begins with Mayyar's act of defacing the statue of Aleph II, the ruler of Alephia at the time and writing the slogan on the statue. This causes a stir in the neighborhood and is covered by the media. The slogan is then featured on television news, so many people are aware of it, and it can lead to public opinion, not least because of people's feelings arising from their experiences with government policies and systems. The slogan "Drop Aleph" invites the audience to realize that the government in the country of Alephia is very bad, inappropriate, and must be overthrown. The emergence of this slogan is the result of the people's dissatisfaction with the ruler of Alephia, Aleph II. This can be seen from the previous analysis.

There have been many uprisings in the land of Alephia because the people are dissatisfied with the leadership of the regime, and there are many injustices. The above dates show the people's determination to fight against an unjust government that makes the people suffer. The people hope that the government will respond to their grievances. The people want peace and freedom. However, if the government does not listen, there will be a revolutionary movement that demands change. From here, it can be seen that there is a discourse practice in the form of a revolution planned by the people against the dictatorial government.

The third is the socio-cultural dimension of this movie. There are forms of political, economic (which later gives birth to ideology), cultural, and discourse power from the excerpts. To describe the relationship between discursive structures and social structures, Fairclough (1993) has said that the analyst emphasizes notions such as 'power' and 'ideology' and their relations with discourse in this dimension

(Güldal & Sezer, 2023). To thoroughly examine the relationship between the socio-cultural context and the creation and consumption of the texts, the effects of macrostructural features of the language, such as ideology, power relations, cognition of identity, body image, and consumerism, will be examined within the framework of this research.

Fairclough has stated three levels in this social practice: situational, institutional, and social (Hasibuan & Khairani, 2021). The situational level is illustrated in the movie *Alephia 2053*, created as an image of modern Arabia plagued by chaos over a dictatorial government. The real impact is the Arab Spring in 2011, which affected many countries in the Arab region. The Arab Spring event calls for a comprehensive change in the political system in the Arab region, from authoritarian to democratic. This is in line with what is told in the movie *Alephia 2053*. In addition, the slogan makes the government feel threatened. The government thinks that this slogan could affect the social aspects of Alephia.

The institutional level is the existence of binary opposition information between the regime, state officials, and the people. The government, with its authority and power, makes regulations that are only beneficial to itself, not taking into account the negative effects on society, as the government should be tasked with maintaining peace and the welfare of its people. State officials who are representatives of the community also do not help the community in reality, they are indifferent and only become puppets of the authorities. This has made the people angry and has turned them to attacking the government and its officials.

On the social side, it is known that Arab countries have authoritarian political traditions, are not transparent, and do not limit the power of state leaders, which then leads to a dictatorship in the government of an Arab country. In the movie *Alephia 2053*, a massive revolution is carried out by the people of Alephia. This coup is carried out because of the dictatorial regime. The government, with its authority and power, makes rules that are only beneficial to itself, not taking into account the negative effects on society, and the people demand a complete change in the regime.

CONCLUSIONS

Movie language is an embodiment of implicit culture, impacting meanings, production, and interpretation that are entwined with stereotypes and ideology. The movie *Alephia 2053* tells the story of the struggle of a small community against the government regime of Aleph II. This resistance occurs because of the tyrannical form of government; people experience injustice and oppression.

Based on the results and discussion, this research reveals that the movie *Alephia 2053* represents the Arab Spring events that have befallen Arab countries. This form of representation is found in the government

coup and the democracy slogan action. The government coup and the democracy slogan are born from the correlation of data between the dimensions of the text, practice of discourse, and sociocultural dimensions that researchers found in the movie *Alephia 2053*.

The research contributes to the intellectual development of science related to linguistic studies, especially Critical Discourse Analysis, as information about the existence of a replica of the reality of Arab countries told in the movie *Alephia 2053* and can be used as an additional reference for other researchers. The researchers are aware of the shortcomings in this research. Researchers expect various inputs and constructive criticism from the readers to make this research better and for future researchers to read more references in conducting research related to Critical Discourse Analysis and how to apply it in depth.

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