

TRANSFORMATION IN *BRUCE ALMIGHTY* AND *GOD TUSSI GREAT HO*: AN INTERTEXTUALITY STUDY

Ayu Istiqomah

The Department of English Teaching
Faculty of Letters and Arts Education IKIP PGRI Madiun
ayuistiqomah817@yahoo.co.id

Abstract

The purpose of this research is to describe the intertextuality in transforming the portrayal of God in two movies entitled *Bruce Almighty* and *God Tussi Great Ho*. The transformation is seen in portraying God in *Bruce Almighty* which uses Zeus God and in *God Tussi Great Ho* which uses Siva God. It is influenced by beliefs which occur in the culture of those movies. This research uses qualitative method. The researcher collects the primary data from movies and secondary data from Kristeva's intertextuality. The analysis of this study takes some phenomena in both of two films which are going to be identified and supported by other references about American and Indian culture. Then, they are analyzed all of them, interpreted in description. The conclusion is the portrayal of imitation God in both of two movies uses some names, color symbolism, and God's character in the same way.

Keywords: intertextuality, transformation.

I. Introduction

Intertextuality study is the study of aligned texts which have a relationship in some elements both of two texts. Intertextuality is a concept that emerged from Julia Kristeva's writing in the 1960s and has remained influential in the field of literary and cultural studies ever since (Panagiotidou, 2011: 2). Kristeva (1980: 15) describes the concept of intertextuality has nothing to do with matters of influence by one writer upon another, or with the sources of literary work because intertextuality study involves the components of a textual system. According to Nurgiyantoro (1994: 50), intertextuality study is the study of a number of literary works which are alleged to have certain forms of

relationship, for example, to find the relationship of intrinsic elements such as ideas, events, plot, characterization, style, etc., among the texts have been studied. On the other hand, intertextuality has components of textual system such as intrinsic elements of the text.

The concept of the text cannot be separated in social and cultural elements that is predictable. Barthes (1981: 37 in Panagiotidou, 2011: 5) states that, "other texts of the surrounding or previous culture are present in the intertexts in more or less easily recognizable forms", understanding intertextuality between text and intertext is that the researcher has to find the influential phenomena in the previous film. As Allen

(2000: 72) points out, “if we were able to look inside the head of the author, we would not discover original thought or even uniquely intended meaning”. On the other hand, to study intertextuality in literary works such as films as the study of this research, the researcher has to find out the covering issues of intertextuality appears in some of scenes from film; the previous film and following film, by using intertextuality cognitive point of view.

This study focuses on Kristeva’s theory because she gives a clear analysis of intertextuality in literary works such as novel and film. Literary works cannot be released to other texts that have already exist. On the other hand, the readers in an effort to understand a literary work, they also need to know and understand the work or other texts related. Kristeva (1967: 71) states that the problem of intertextuality appears asserts a specific literary history, but also more subtly describes a critical history as well, the authors write a literary works is often nothing to do with the historical elements that give meaning to be more complete if they do not relate with the historical elements.

There is a problem in intertextual relationship or something to do with the author's intentions and interpretations. The aspects of intertextuality also cannot be separated by its history. Nurgiyantoro (1994: 51) states that Intertextuality study departs

from the assumption that whenever the literary work was written, it was not possible birth of cultural studies vacancy situation, cultural elements including all the conventions and traditions in society which they form the particular form of literary texts written before. *Bruce Almighty* movie as the previous text shares many cultural and relations elements forwarded by *God Tussi Great Ho* movie as the following text which is interesting to study.

The main principle of intertextuality is to understand and give the meaning of a literary work. The literary work is predicted as a reaction, absorption, or other transformation of the literary work. The following film is *God Tussi Great Ho* which is predicted by the previous film entitled *Bruce Almighty* has transformation in some parts of the scene. The following film absorbs some elements of the previous film. The Intertextuality problems are more than influence, interpretation, or plagiarism, but rather how the researcher of this study obtains the full meaning of the first object in contrast with the second object become literary works’ reference.

The object of this study is two films which discusses about intertextuality in *Bruce Almighty* and *God Tussi Great Ho*. The first film is *Bruce Almighty*. *Bruce Almighty* is a Hollywood movie first produced in 2003 by Tom Shadyac. Tom Shadyac as the director sets this movie in 20th century in modern life. The phenomena happens in Buffalo, New

York, United State of America. The figure of the story named Bruce Nolan. Bruce is a field reporter in News Report TV who wants to get higher promotion in his office. On the next day, he knows that his rival got the promotion first. He express his anger on the TV and he blames God.

That is when the problem begins. The second film is *God Tussi Great Ho* or in English means *God You Are Great* is an Bollywood movie produced in 2008 by Rumi Jaffrey. Rumi Jaffrey as the director sets the movie based on *Bruce Almighty*. The story tells about a man named Arun Prajapati who works hard to get bigger promotion. He is also a field reporter in an Entertainment TV Show. The second film is as the following film produced based on the story of the previous film.

The target of analyzing those films is trying to find certain aspects that have existed in the previous works on the following works which has been appeared. The problem which appears in this research is how come those two movies are closely similar. The researcher stands on the assumption that literary works are related by invisible web.

II. Method

The researcher uses qualitative research as a research method because the researcher wishes to describe largely about analyzing the data. Ida (2011: 239) states that “Qualitative Research Method is the method

which is ordinary used to do in literature study and also become important in social study research”. It means that qualitative research usually used by the researcher to do social study research in literature.

The scope of qualitative research including analyzing the meaning of visual representations and text script in the film, which is expressing relations of utterances and signs in movie entitled *Bruce Almighty* (2003) as the first object with *God Tussi Great Ho* (2008) as the second object of this study.

Data are the important things to do in research. The researcher has to collect the data to complete the research. Ida (2011: 240) states that “the main case of research is data, from the data, the research can be done”. It means that data is an important thing that the researcher has to collect in research.

Data from this study is a kind of document analysis, it means that collecting data is in the form of written documents, done by searching the data written in the form of quotations, writing documents, written response from publications, reports (Ida, 2011: 241). Based the explanation above the researcher uses book, journal, website, article, and some example of thesis and internet which related to the objects to support the analysis.

III. Result

Transformation of *Bruce Almighty* as the previous and *God Tussi Great Ho* as the following films in this study is the process of

the following film changed from the previous film influenced by its culture. The similarities in both of two films also shown in their appearance. The transformation appears in this study are the movies' title, the movies' poster, and the colour symbolism of God.

IV. Discussion

1. Transformation of Movies' Title

The title in movies is important to describe the elements which draw a meaning of the story. The title consists of name which used to describe the movie is talking about. A name is a special kind of word. It is particularly interesting semiotically because of the fact that it links the possessor of the name to the culture in which he or she is born directly (Danesi, 2004: 103). Name of the title shown in the movies' object of this study. The first movie entitled *Bruce Almighty* (2003) as the previous and the second movie entitled *God Tussi Great Ho* (2008) as the following.

The used of the title of *Bruce Almighty* is because Bruce is the name of character which used to describe about him in this film. The recent film entitled *God Tussi Great Ho* or in English *God You Are Great* as another object of this study. The similar title which is using the words "Almighty and God". Almighty belongs to God.

God has many names and attributes. He is the Almighty (Genesis, 49:25). Almighty is an Abrahamic term for God in the Bible of Questions Ministries, 6050. Stetson Hills (<http://www.gotquestions.org/God-Almighty.html./2002, Bible>). The used of those films' title is to prove that they have a relationship each other in the movies like posters, topic, characters, and others.

The transformation of title in the movies show that *Bruce Almighty* and *God Tussi Great Ho* has same topic discusses about God who implies one of God's name. Almighty is one of the name of God which has same meaning with Great. The previous film describes the relationship between Bruce and God's power. The transformation of God's power and apocalypse as the Almighty transform to Bruce as the main character. The following film is also describing about God's power which adds some words to indicate its characteristics such as Great.

2. Transformation of Movies' Posters

Posters are extraordinarily clear reflections of the values, trends, and important events of their time. Looking at a movie poster there are many layers of information to take in; text, objects, colour and release date to name a few

(Fagerholm, 2009: 3). The used of poster in the movies is important because there are many values which shared to people who see it such as text and objects which contains of title, actors/actresses, production, and others.

Data 1: Picture of *Bruce Almighty* and *God Tussi Great Ho*

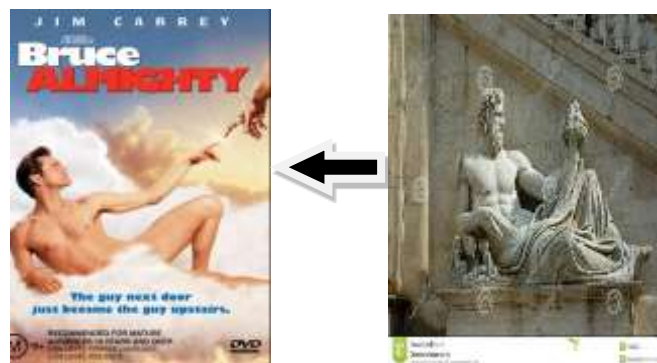


(<http://hindi.santabanta.com/slideshow/6574.aspx/>. Accessed on 28/07/2015 at 20:33)

The similar posters of *Bruce Almighty* and *God Tussi Great Ho* shows that they are using white cloud which is surrounding the characters of the movies. Cloud imagery has served parallel symbolic functions in diverse cultures—both western and non-western throughout history, recurring as a shared symbol in religious art and literature (Basker, 2006: 111). The meaning of cloud which surrounded a person is to prove that cloud is imagined as a religious symbol. Religious is all about God who described as a pure character.

The transformation also describes about God's appearance used to describe the movie is talking about God. In data 1, Bruce in *Bruce Almighty* acts like a God believed in Greek, that is Zeus. Bruce and Zeus at the same act.

Picture 1: Zeus' statue



(Picture 1 :

http://www.shutterstock.com/pic-51296236/stock-photo-stature-at-campidoglio-romeitaly.html?src=pp-same_artist-51296257-1&ws=1/)

The transformation described in the portrayal of God is the different act of God in the posters based on its culture. *Bruce Almighty* which a film production of Hollywood shows a portrayal of Zeus as a God. Zeus is a Greek God which believed by people as a God who controls the sky. The ancient Greeks were polytheistic, which means they believed in the existence of many gods and goddesses. A group, or collection, of gods and goddesses is called a pantheon, and the leader of the Greek pantheon was Zeus, the king of

the gods and ruler of the sky (Houle, 2001:14). Zeus believed by people as God in Greek which controls the sky. The chosen expression of Zeus' act is adopted in *Bruce Almighty's* movie poster. Bruce acts like a Zeus' appearance in the movies. It proves the relationship of Zeus and Bruce as a God. Bruce's act in the poster tells about his power as God is like a Zeus' power.

The connection between Bruce and Zeus is their power as God who believed by many people in West. Bruce adopts Zeus' act is to make people believe that he acts as God in the film. It is also adopted by the following film, *God Tussi Great Ho* which shows the expression and act in one of God believed in India.

Picture 2: Shiva (Siwa)



(Picture 2 :

<http://made-suarte.blogspot.com/2012/02/dewa-siwa.html?m=1>/2012/3rd February)

The used of God's expression and act in the movie poster is to prove

that there is a connection between the movies and God believed in the country. In *God Tussi Great Ho* poster, the expression of Shiva (Siwa) God shown at Amitabh Bachchan's act. He shows that he is a God in the film.

S'IVA is a deity with the linked roles of both creator and destroyer of life, more generally the latter. He personifies the inexorable passage of time and out of destruction he creates new life (Jordan, 2004: 288). It means that Siva is one of God believed in India which is the creator and destroyer of life the re-new the world. It has connection with *God Tussi Great Ho* film because God's power transforms to Arun to satisfy himself and then he makes disaster to his city.

3. Transformation of God's Color Symbolism

Color is the visible thing in the world which has own meaning in many ways it used. A colour is a visual language in and of itself, a designer can use it to attract the eye and focus attention on the intended messages in the work (Stone, T. Adams, S. & Morioka, N. 2006:46 in Fagerholm, 2009: 11). It means that color used to attract attention on the intended message in literary work. In literary work, color has a symbol which used to send the intended

message. A symbol stands for its referent in a conventional way. Words in general are symbols. But any signifier - an object, a sound, a figure, etc - can be symbolic (Danesi, 2004: 31). A figure of God is described in *Bruce Almighty* and *God Tussi Great Ho* by using white cloth. White is the color symbolism which used to describe God in those movies. White can stand for “cleanliness,” “purity,” “innocence,” (Danesi, 2004: 31). The things around God has a function to describe all about God.

Cloud’s color in those movie’s posters is white. The ability to perceive color in various forms is the basis of many sign-making and sign-using activities across the world (Danesi, 2004: 69). The white color of cloud has a meaning that it is kind of sign who described about purity like God’s purity.

God in those movies also wear a white cloth as a symbol to prove that the person in the movie acts as A God. Danesi (2004: 177) states that like any other common object or artifact, we interpret clothes as signs, standing for such things as the personality, the social status, and overall character of the wearer. In other words, Clothes is important to denote people’s identity

which can make the others easier to know person’s personality.

a. God’s characters; Picture 3:



(Picture 3 :

<http://www.extramirchi.com/movies/god-tussi-great-ho-bruce-almighty-remake/2008>).

God only wears a white cloth is to prove that he has a power as God. In other hand, the symbol of white in God’s cloth is an inauguration. They use a same cloth and same color. Danesi (2004: 183) states that almost from the beginning of history, people have worn clothes not only for protection, but also for identification and identity. The portrayal of God in those movie which is wearing white cloth is to prove his identity as God. The used of white color belongs to purity, and no one has a purity figure except God.

b. The color symbolism of Bruce and Arun as a God

In *Bruce Almighty* and *God Tussi Great Ho* movies, there are some quotations about similar identity as a God. In *Bruce Almighty* (2003), God has

already given Bruce a power as God. He is become a God in seven days. When Bruce received God's power, he automatically changes his cloth with white cloth. He proves that there is a process of changing as God. Bruce changes his shirt automatically to prove that He is a God completely.

It is also followed by *God Tussi Great Ho* (2008), when God gave Arun a power as God in ten days, automatically he changes his cloth become white cloth. Arun changes his cloth to prove that he is a God completely. Arun said that he can do everything for ten days because he has already received God's power. Then, he changes his cloth become white. The officer said that Arun has already changed his cloth become white moreover he has got God's power, therefore he can change his car too. This movie wants to prove that the used of white cloth is important to draw audience's perspective that there is a figure of God wears white cloth as God's identity.

Identity of God wears white cloth is an inauguration character because the characters of *Bruce Almighty* and *God Tussi Great Ho* have similarities each other in the story. The transformation of white as a symbol of God is used in both

of the movies, the previous and the following cannot changed. Both of those movies describe the transformation of God's power transforms to the main characters. The different of their act and utterances prove that it is influenced by the culture itself.

V. Conclusion

The analysis of two films entitled *Bruce Almighty* and *God Tussi Great Ho* by using intertextuality study convey about the portrayal of imitation God in a story which is kind of comedy genre. It builds a formula of God's parody in those films. Those films tell about the same phenomena of God's character and the main character. The transformation also described about two different countries have their own social norms and culture bringing to the films. *Bruce Almighty* as Hollywood film transforms the concept of portrayal of God in the film to *God Tussi Great Ho* as Bollywood movie. The connection between Hollywood and Bollywood brings the assumption of *God Tussi Great Ho* film takes some components of *Bruce Almighty* film which show the same theme about transformation of the portrayal of God in those movie. The transformation proves the connection between them influenced by the culture.

VI. Acknowledgement

The researcher would like to gratitude to the following people: Hariyanti as my

mother, Edi Susilo, Putri A.S, Luluk H, Juli Setyoningrum. They are helping and supporting my task during thesis' process.

VII. References

Adi, I. R. (2011). *Fiksi Populer (Teori dan Metode Kajian)*. Jogjakarta: Pustaka Pelajar.

Allen, G. (2000). *Intertextuality*. London: Routledge.

Basker. J. T. (2006). *The Cloud as Symbol Destruction or Dialogue*. Ashburn: Cross Current Ministries, Inc.

Danesi, M. (2004). *Messages, Signs, And Meanings: A Basic Textbook in Semiotics and Communication Theory Third Edition*. Toronto: Canadian Scholars' Press Inc.

Desai, J. (2004). *Beyond Bollywood: The Cultural Politics of South Asian Diasporic Film*. New York & London: Routledge.

Fagerholm, C. (2009). *The use of colour in movie poster design: An analysis of four genres*. Viestinta: Digitaalinen Viestinta Metropolia, Unpublished.

Houle, M. M. (2001). *Gods and Goddesses in Greek Mythology*. United States of America: Enslow Publishers, Inc.

Jordan, M. (2004). *Dictionary of Gods and Goddesses, Second Edition*. New York: Facts On File, Inc.

Kristeva, J. (Author). Roudiez, L. S., & Jardine, A., (Eds). Gora, T. (Translator). (1980).

Desire in Language: A Semiotic Approach to Literature and Art. New York. Columbia University press.

Lechner, J. F. (2000), Boli, J. (2004). *The Globalization Reader Second Edition*. - . Blackwell Publishing Ltd.

Nurdiyantoro, B. (2005). *Teori Pengkajian Fiksi Cetakan ke-8*. Yogyakarta: Gadjah Mada University Press.

Panagiotidou, M. E. (2011). *Intertextuality and Literary Reading: A cognitive poetic approach*. Thesis submitted to the University of Nottingham for the degree of Doctor of Philosophy. Unpublished.

Genesis 49:25._____.What does it mean that God is Almighty?. (online). (<http://www.gotquestions.org/God-Almighty.html/> Accessed on 29/07/2015 at 02:20).

_____,_____. Statue At Campidoglio, Rome, Italy Stock Photo 51296236. - . Shutterstock. (online). (http://www.shutterstock.com/pic-51296236/stock-photo-statue-at-campidoglio-romeitaly.html?src=pp-same_artist-51296257-1&ws=1/ Accessed on 28/07/2015 at 20:32)

Suarte, Made. (2012). Dewa Siwa – Be Yogeswara. Posted at 15.13. (online). (<http://made-suarte.blogspot.com/2012/02/dewa-siwa.html?m=1/> Accessed on 28/07/2015 at 20:49)