CHAPTER I

INTRODUCTION

The researcher discusses the introduction of the study. This chapter consists of seven parts. They are research context, research focus, research objectives, and the significance of the study, the definition of key terms, previous study, and review of related literature.

A. Background of Study

In society, there must be differences between each individual and each group. Some people are treated preferentially and the others are treated unfairly. According to Max Weber, he states that society still values people who have wealth more than people who have no wealth at all. This wealth can be seen in the form of luxurious private houses and cars, how to wear clothes, shopping habits, and so on. Knowledge is also used as a measure in determining social classes. However, sometimes that measure causes negative things to happen. That is because what is often measured is not knowledge but the degree on the society. The impact will be to do all kinds of ways to pursue that degree on the title, including in the wrong way. Another gap that happens in society is power. The power means is the ability to control the other individuals or groups according to the will of the power holder itself.

From the point of view of Islam, social stratification is considered as a *sunnatullah* or natural law as an empirical fact ordained by Allah for mankind. The concept of social class in Islam is more leads to social justice. Rich people who can implement social justice to a needy people

are seen as worship and jihad. One of the Islamic efforts to reduce social disparities that occur is to apply the concept of alms tax (zakat). Alms tax is not a gift or kindness of the rich to the needy people, alm tax is carried out to obtain blessings, clean the soul, and cultivate goodness.

In Islam, people who are economically capable are encouraged to share with those who cannot afford it. Islam does not distinguish between the rich and the poor. Although Islam recognizes the existence of social classes, these classes are not the same as the social classes that exist in the West or Greece. Even though this concept exists, Islam is more directed to the creation of social justice. Islam is very concerned about the welfare of its people in order to always avoid conflict. Islam itself considers all Muslims have an equal position. Islam as an open society religion highly upholds the glory of its entire people without any social class that distinguishes their degrees. Every Muslims are considered equal the difference is the level of obedience to Allah. As the word of Allah in Surah Al-Hujurat verse 13 which explain about equality:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ[1]

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despite each other). Verily the most honored of you in the

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[1] Al-Qur'an, *Al-Hujurat (49)*, n.d., 13.

sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."[2]

All human beings are born free and created equal in dignity and rights.[3] Islam emphasizes that humans have an equal position in the sight of Allah. The superiority of humans to one another in the Islamic system is only based on their proximity and obedience to Allah (taqwa). Whenever and wherever humans are required to respect each other. Every human being has the same rights and obligations to live the life that he wants without any interference from anyone. In other words, every human being is forbidden by Allah to humiliate, hurt, exploit, and oppress each other. Islam has always shown its commitment to liberation and eradicating oppression by always emphasizing the protection of the soul and elevating human status to its proper place. This is reflected in the case of slavery. In a hadith of Prophet Muhammad said: "Whoever slaps or hits his slave, then his payment (kafarah) it to set him free."

Equality indicates the existence of the same level, the same position, neither higher nor lower than one another. Equality realizes justice and human welfare together, regardless of differences in social position, economic level, or differences in skin color. Equality is a concept that rejects discrimination by promoting equality, justice, and a moderate position. Equality does not deny the fact that humans are created with

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[2] Hidayatullah, *Al-Jamil - Al-Qur'an Tajwid Warna, Terjemah Perkata, Terjemah Bahasa Inggris*, n.d., 517.
[3] Ahmed E Souaiaia, *Human Rights in Islamic Societies Muslims and the Western Conception of Rights* (New York: Routledge Taylor & Francis Group, 2021), 6.

various differences. Therefore, equality is related to differences that are natural (fitrah) and equality is also related to human values.[4]

Different but equal, that is human in a social system order. The most important attitude in dealing with differences is mutual respect for these differences. The existence of equality demands peace and equitable prosperity. So, the discrimination that some humans do against to other humans is something that violates human values.

Justice cannot always be identified with equality, but equality in relation to anti-discrimination is automatically a form of justice. The concepts of justice, equality and dignity contained in monotheism in Ali Shariati's thought are also referred to as Islamic social norms. As we know, Islam is a religion that provides strict and clear boundaries of social norms. Islam glorifies all servants of Allah and this is in line with Ali Shariati's thought which prohibits discrimination against others.

These problems are packaged in the concept of monotheism itself. About social interactions that more or less deviate from the religious concept adopted. The deviation is then limited by something called the norm. Then the norms that develop in society unite with the beliefs that are most widely held by the community itself. That is where the concept of Islamic social norms comes from.

Islamic social norms are considered very important because they connect one individual to another. The norms that develop within the

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[4] Muhammad Barir, "Kesetaraaan Dan Kelas Sosial Dalam Perspektif Al-Quran," *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis* 15 no. 1 (Januari, 2014): 83–84.

community itself, of course, will feel suffocating if they are not assessed from the aspect of religion which is very important in its role, because these norms will be considered less important if the individuals who live in it are not based on religion, especially social life in Indonesia.

Watching film has become a part of everyday life for many people. Film also a medium for learning and analyzing the social values and norms contained therein. People who watch film may do so for a variety of reasons, including relaxing, gaining new knowledge, expanding their minds, learning a second language acquisition, or trying to understand another's culture. Most of the people who like to watch film come from various ages, genders, and backgrounds. The advancement of science and technology enables the public to gain wider information, and some of that information can influence the social norms that exist in society. Like the world of cinema, this can take a real role in maintaining the integrity of social norm. People can learn morality, education, social norm, culture, and so on through watching film.

In this research, the researcher chose the film entitled "Ali" which is suitable to be correlated with Islamic social norms because "Ali" movie is one of the films about Islam that excludes the occurrence of terrorism. In this film, it is described how Ali is more focused on critical thinking about his social environment which is considered messy, and how his previous religion was unable to solve the problem. That is why when Ali decided to convert to Islam. He was finally able to understand how the real view of differences in race, religion and social class. Ali is an icon of

creating social justice. This is very much in line with the thoughts taken from the perspective of Ali Shariati who talks about monotheism. Based on Shariati, racism is not true, because there are no difference between humans one another except for their level of obedience to Allah.

There are many several researches about social norms and film, for example, the first research by Lailatul Hikmah conducted research entitled "Nilai dan Norma Sosial Tentang Peristiwa Al-Ifk dalam Q.S An-Nur". The second research by Rosvita conducted research entitled "Analisis Norma Sosial dalam Buku Cerita Rakyat "*Sangaji Ana-Ana*" Suku Bima dan Relevansinya Terhadap Pembelajaran Sastra di SMPN 1 Kilo". The third reseach by Amanda Naraliza conducted research entitled "An Analysis of Social Norms in I am Sam Film".

Based on the previous studies above, there are the closest to what the author will research. It is only that using Islamic social norms with the perspective of Ali Shariati to analyze movies is a new thing and most likely has not been done yet. As a result the researcher interests to researching about elements of Islamic social norms with the title "An Analysis of Islamic Social Norms in the Film Entitled "Ali" According to Ali Shariati's Perspective".

B. Research Problem

According to Donald Ary, he states that research focus in qualitative research deals with understanding about what it happens, why it happens, what it means to those involved, as well as how they

understand the experience.[5] Based on the research context that have been explain above, some problems have been identified as follows:

1. What are the various kinds of Islamic social norms that found in the film entitled "Ali" according to Shariati's perspective?

2. What are the impacts of Islamic social norms in the film entitled "Ali" according to Shariati's perspective?

C. Research Objectives

Research objectives deals with the aim of the study that wants to be achieved by the researcher.[6] It is clear that the goal of the research that the researchers achieve is referred to the research objectives. According to that statement, the research objectives used to solve the problem of research involves:

1. To know some kind of Islamic social norms in the film entitled "Ali" according to Shariati's perspective.

2. To know the impact of Islamic social norms in the film entitled "Ali" according to Ali Shariati's perspective.

D. Significance of the Study

Significance of the study is telling about the benefits of the research, which were usefulness that consist of two kinds of uses in the development of the science and usefulness of social development.[7] The

[5] Donald et.al Ary, *Introduction to Research in Education* (USA: Wadsworth Cengage Learning, 2010), 587.
[6] Ary, 587.
[7] Madura IAIN, *Pedoman Penulisan Karya Ilmiah* (Pamekasan Madura: Institut Agama Islam Negeri Madura, 2020), 31.

significance of the study can be classified into two significances. They are theoretically and practically:

1. Theoretically

    Theoretically, this study give information to get knowledge about Islamic social norms according to Ali Shariati's perspective, and the researcher expect the result of this study to be helpful to provide information about Islamic social norms in the film entitled "Ali".

2. Practically

    Practically, this research is expected to provide benefits to researcher, education circles, readers, and connoisseurs of literary works to understand and appreciate the result of analyzing Islamic social norms in the film entitled "Ali" according to Ali Shariati's perspective.

a. For reader

    The researcher hopes the research can help the reader to improve their knowledge, especially those who want to analyze and want to know the term of Islamic social norms that can find in the film.

b. For the next researcher

    The researcher also hopes that the research can give any information to whom that will analyze about Islamic social norms, especially in the film. The researcher also hope that this research can be inspiration to the others researchers who interest to conduct studies about

Islamic social norms in the film. At the end, they know how to conduct library research by understanding the research methods.

E. Definition of Key Term

To avoid the misunderstanding the researcher gives the definition of the key terms, there are:

1. Islamic Social Norms

An Islamic social norm is regulations that contain principles of life, instructions on how humans should live their life in this world based on the values contained in the Qur'an. Islamic social norms focus on considerations of good and bad, right and wrong, whether it is approved or not.

2. Ali Movie

Ali is a 2001 American biographical sports film directed by Michael Mann. This film tells the story of Muhammad Ali's boxing career. Muhammad Ali is like a precious treasure belonging to the world. The figure of Muhammad Ali more than anyone else in his generation. He encourages millions of people to believe in themselves, voice their views, and achieve things that would be impossible without him. He did not just promote the freedom of black Americans. He fights for everyone.

3. Ali Shariati's Perspective

Ali Shariati is an Iranian Islamic Sociologist. He is a first child of Muhammad Taqi and Zahra. Shariati had received a Western education, at the French Sorbonne University. He was educated in two traditions,

Islamic and Western. Ali Shariati's thoughts on Islamic social norms have three main concepts. There are tauhid (worldview), rausyanfikr's, and ummah.

F. Previous Study

A movie may provide us with knowledge, education, and inspiration if we seek to analyze it and open our minds. Therefore, using film as an object of research is not something new. There are many several researches about social norms and film, like research about analysis moral value and educational value that contain in the film.

In 2018, Lailatul Hikmah conducted research entitled "Nilai dan Norma Sosial Tentang Peristiwa Al-Ifk dalam Q.S An-Nur" that related to the topic that the researcher looking for. The same point of this kind of research is the same focus of analyzing social norms, whereas the differences is the object on analyzing social norms itself. Lailatul's research focus on al-ifk event on Q.S An-Nur meanwhile this study focused on the Islamic social norms on the film entitled "Ali". As a result, Lailatul's conclude that about values and social norms al-ifk contained in Q.S An-Nur verses 11-22 that moral norms are the highest norm because of an action considered good or bad from an ethical standpoint, determine by this norm. Lailatul's research using library research of this type of research.

In 2021, Rosvita conducted research entitled "Analisis Norma Sosial dalam Buku Cerita Rakyat *Sangaji Ana-Ana* Suku Bima dan

Relevansinya Terhadap Pembelajaran Sastra di SMPN 1 Kilo", this research is related to the topic and method that the author expectancy. The similarity of this kind of research is the same focus of analyzing social norms. In addition, there are similarities in the type of research that will be used, namely the type of descriptive qualitative research design. The difference between previous study and this research is that previous study analyzed literary works of the type of folklore and then related it to the literary learning in junior high school, while researchers will analyze literary works of documentary biographical film entitled "Ali". The results of this previous study showed that: (1) in the *Sangaji Ana-Ana* folktale book contained social norms in the form of moral norms, norms of decency, religious norms and legal norms, (2) there is a relationship between the folklore of Sangaji Ana-Ana and literary learning at SMPN 1 Kilo which can be used as teaching materials.

In 2021, Amanda Naraliza conducted research entitled "An Analysis of Social Norms in I am Sam Film". The same point of this kind of research is the same focus of analyzing social norms, whereas the researcher analyzing social norm especially based on values in Islam, namely Islamic social norms. The differences of this research are the object focus on the film. Amanda's research analyzing the film entitled I am Sam while the researcher uses a film entitled "Ali". As the results, Amanda's analyzed the types of social norms in the film and found several examples of dialogue that showed the social norms found in the film entitled I am Sam. There are 13 data found by Amanda's research, namely

taboos, laws, folkways, and mores. There are taboos that are shown six times in the film. Folkways appear four times in the film and laws shows 3 times in that film. While the type of mores does not appear in the film.

From the three previous studies above, there are similarities with this research that is analyzing social norms and in analyzing literary works. In addition, there are similarities in the type of research that will be used in the type of qualitative descriptive research design.

The difference between previous study and this research is that Laila's research analyzes literary works in the form of surah in the Qur'an, Rosvita's research analyzes literary works of the type of folktale, and Amanda's research analyzes literary works of film type, especially the film entitled "I am Sam" comedy drama genre. While the researcher will analyze literary works of the type of film with the title "Ali" American documentary biographical sports drama film genre. Furthermore, the researcher's above study focused on observing the social norms while the author focused on Islamic social norms of the movie. Besides, the movie which is the researcher analyzed has never been studied or associated with the concept of Islamic social norms before. Even though the world of education needs to teach Islamic social norms so, that students can live well in society.

G. Review of Related Literature

Literature review is written summary of journal articles, book, and other documents that describe the past and the current state of information

on the topic of your research study.[8] Literary studies mean that the theory or explanation deals with the topic of research and can be found or cited from several sources.

1. **Islamic Social Norms**

   a. **Social Norms**

   Social norm is an expectation about appropriate behavior that occurs in a group context.[9] In social life, there are rules or norms to limit every human action. These rules help ensure that all of a person's actions conform to what is considered appropriate in society. However, there are still some people who deviate from the applicable rules. This deviant behavior is referred to as social deviation, where everyone's actions are not in accordance with the values and norms that exist in society.

   We need social norms not only in conflicts of interest but in all situations where there is potential for mutual benefit.[10] As social beings, we coexist with and require each other. We have to always show good values and norms as a guide to behave in society. To achieve and maintain harmonious coexistence, everyone must support the general values and norms of society. The existence of norms in society forces individuals or groups to act according to the rules that

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[8] John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, Fourth (Lincoln: University of Nebraska, 2012), 80.

[9] Christian S Crandall McDonald, Rachel, *Social Norms and Social Influence* (Department of Psychology: University of Kansas, 2015), 147.

[10] Cristina Bicchieri, *The Grammar of Society: The Nature and Dynamics of Social Norms* (New York: Cambridge University Press, 2006), 2–3.

have been formed and collectively agreed upon. To realize a condition expected by the community, it is necessary to have social norms that guarantee the formation of these conditions. Therefore, norms are made which contain orders and prohibitions that are equipped with strict sanctions is intended so that every member of the community can behave following existing values.

Social norms are a collection of opinions about how humans should behave, even have to act appropriately, so that necessity and appropriateness become accustomed and then passed down from generation to generation until realizing the rules in the association of community life.

Basically, social norms are formed because there is a community need for social order. So, social norms can also be interpreted as behavioral guidelines that should or should not be done in everyday life, based on certain reasons.

b. Islamic Social Norms

Islamic is a broad order that regulates all aspects of life. Islam is the only religion that has no social class. Every Muslim is seen as equal in the sight of Allah. Between the rich and the poor, between black and white skins are considered equal. The only difference is faith and obedience (taqwa) to Allah.

Norms are formed based on the values prevailing in society and aim to realize these values. The creation of the norm itself is due to

deviations in people's behavior. Good norms contain the principles as follows:

a. Justice

Justice is an important part of Islam and a major struggle in Muslim population.[11] Justice means applying the concept of alms tax. Rich people give part of their wealth to the needy. All humans want justice. It guarantees equality, dignity, and freedom for all people regardless of their gender. A complete and equal partnership between men and women in viewing them as human beings in all areas of life becomes part of their life experiences in everyday life.[12]

An Islamic social justice movement can be defined as an organization or group of individuals focused on specific issues such as justice, humanitarian issues, social welfare, politics, or the economy and who are primarily motivated by Islamic principles.[13] The concept of justice in Islam encompasses four dimensions of justice, namely socio-economical, legal, cultural and associational justices. Certain measures are mandated to realize the socio-economic justice through the payment of zakat (alms tax) and the prohibition of usury.[14]

The realization of justice is determined by the social atmosphere which is influenced by the values and norms in society.

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[11] Nausheen Pasha-Zaidi, *Toward a Positive Psychology of Islam and Muslims: Spritual, Struggle, and Social Justice* (USA: Houston Community College and University of Houston Downtown, 2021), 14.

[12] Sunita Manda Thory, Mahendra, "Gender Justice: Road to a Humane Society," *International Journal of Advanced Research in Commerce, Management & Social Science* 3 no 2 (2012): 312.

[13] Pasha-Zaidi, *Toward a Positive Psychology of Islam and Muslims: Spritual, Struggle, and Social Justice*, 38.

[14] Raihani, "Islamic Schools and Social Justice in Indonesia: A Student Perspective," *Al-Jami'ah* 50 no. 2 (2012): 279–301, https://doi.org/10.14421/ajis.2012.502.279-301.

b. Equality

Equality means that there are no differences between rich people and needy people and also no social discrimination against one another. Islam as a religion that upholds the values of justice and equality contains the principles of equality as men and women are both servants. There is no difference between rich and poor and also no social discrimination against one another. Islam demands equality and social interdependence to achieve a peaceful society.[15]

Islam is highly exalted by the spirit of egalitarianism (equality). Compared to other religions, Islam is indeed known as a religion that is very firm in maintaining the enforcement of equality. Islam is enemy for humans who feel nobler than other creatures, if the reason is only based on wordly things, even on issues that are in *ukhrawi*. For example, someone feels more pious than other humans. All human start from Allah Swt. and will return to Him. This is at the same time scorches the false glory based on race, gender, lineage, wealth, position, and so on. Verily, the noblest of people are those who fear Allah the most.

c. Dignity

Dignity is a gift given by Allah as a guide in pursuing a harmonious and peaceful life in society after the implementation of justice and equality. People cannot live with human dignity where

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[15] Pasha-Zaidi, *Toward a Positive Psychology of Islam and Muslims: Spritual, Struggle, and Social Justice*, 14.

structural inequality prevails and where the state fails to address such structural inequality.[16] Equality is one of our human rights as human beings. The right to live with honor, freedom from fear, and freedom to make life choices.

Islam as a religion does not deny the natural instincts and emotions in humans. It instead teaches us how to manage or overcome it. The need to feel part of a group, to socialize, to cooperate with one another, is ingrained in humanity.

The concept of human dignity in Islam is seen in an agreement made by the Prophet before his prophet hood, namely Hilf-Al-Fuhdul which translates to 'League of Virtue'. Written after the persecution of a Yemeni merchant, the treaty promised to uphold justice for all oppressed people in Mecca, regardless of their status and background. During his prophet hood, the holy Prophet still acknowledged the validity and value of the treaty, saying that it was dearer to me than the herd of red camels and if I were called to it now in Islamic times, I would have answered it.

It is through this agreement that we see Islam following a set of principles and morals that are based on practicality and also protect human rights and dignity.

2. Ali Shari'ati Perspective

Ali Shariati comes from a respectable family and pious. He is the first child of Muhammad Taqi Shariati and Zahra who has born on

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[16] Nico Swartz, "Social Justice: Reflections on Human Dignity and Equality," *Journal of Politics and Law* 5 no. 1 (2012): 14.

November 24, 1933 in Mazinan, a village near Mashad in the Northeast Khurasan, Iran.[17] Ali Shari'ati is an Iranian sociologist who fought for truth and justice that has emerged throughout history and in every era for the oppressed, humiliated, and suffering people. Shariati is the great teacher and mujahid and the founder of the "Center for the Propagation of Islamic Truth" in Mashad, is one of the founders of the Islamic intellectual movement in Iran.[18]

Based on Ali Shariati's perspective, Islam is a religion of liberation. This means that Islam is not only a religion that is concerned with spiritual and moral aspects, or the relationship between servants and God only. However, more to the ideology of liberation. Ali Shariati also defines that Islam does not recognize classes in society. Islam is a means for oppressed, needy, and intimidated people to free themselves from this oppression.

Ali Shariati understands that Islam is not collection of doctrines with a ritual dimension, but religion as a source of awareness, ethical foundation, responsibility, and free will that is able to move its adherents to become a liberating force from the confines of an oppressive social structure. Islam in Ali Shariati's thought was used as a driver of social change. According to Ali Shariati, the idea of social change is that worldview (tauhid/monotheism) is used as the ideological basis for social change, the role of rausyanfikr, and the goal

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[17] Abrar M. Dawud Faza, *Perspektif Sufustik Ali Shariati* (Medan: Panjiaswaja Press, 2010), 16.
[18] Hamid Algar, *On the Sociology of Islam* (United State of America: Mizan Press, 1997), 16.

of social change itself, namely the ummah which is a manifestation of a classless society.

Islamic social norms consist of the concepts of justice, equality, and dignity which are carried out in the concept of Ali Shariati thought. According to Ali Shariati, there are 3 concepts of Islamic social norms:

a. Tauhid (worldview)

Tauhid as a foundation ideological in analyzing the problems that occur in the social structure. Based on point of view of Islam the is no difference between rich and poor, black and white Muslims, beautiful and ugly, and so on. The only difference in the sight of Allah is the level of obedience and faithful. Tauhid (worldview) describes a special view of the world that shows a universal unity in existence, a unity among the three essential substances, namely God, nature and humans, because the sources of these three substances are all the same. They all have the same direction, the same will, the same spirit, the same motion, and the same life. Tauhid cannot accept legal, class, social, political, racial, national, territorial, genetic, and even economic contradictions because monotheism implies a way of viewing all beings as a unit.[19]

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[19] Algar, 108–12.

Tauhid grants human independence and dignity. Submission to God alone is the highest norm of all existence which impels man to rebel against all existing forces and all the humiliating constraints of fear and greed. Islam is a monotheistic religion that justifies the unity of all classes and races. For example, the cross-historical struggle between Habil and Qabil which is a struggle between monotheism and shirk, between justice and human unity on the one hand, and social and racial discrimination on the other. From that case, the meaning of the end of Qabil's history is equality of rights will be realized throughout the world, unity and human brotherhood will be built, through honesty and justice.[20]

b. **Rausyanfikr**

Rausyanfikr is an enlightened thinker who follows his chosen ideology consciously. Rausyanfikr play a role in building awareness and bridging the interest of the oppressed social class. Rausyanfikr was the human model idealized by Shariati's to lead society towards revolution. Rausyanfikr humans have the characteristics of understanding the situation, feeling the urge to give the right goal in spreading a moral and monastic lifestyle, anti-status quo, consumerist, hedonistic and all philosophical deadlocks towards a society that is able to interpret life, context, and the reality of society. Rausyanfikr is the key of change,

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[20] Algar, 138.

therefore it is difficult to hope for change to occur without their role.[21]

According to Ali Shariati, rausyanfikr contains a more detailed understanding as a person who is aware of the human condition in his time, as well as its historical and social setting who accepts a sense of social responsibility. He does not have to come from the educated or intellectual. They were the pioneers in scientific revolutions and movements. In modern and developing times, rausyanfikr is able to foster a sense of responsibility and awareness to provide intellectual and social direction to the people.

Rausyanfikr humans have the characteristics of understanding the situation, feeling the urge to give the right goal in spreading a moral and monastic lifestyle, anti-status quo, consumerist, hedonistic and all philosophical deadlocks towards a society that is able to interpret life, context, and the reality of society.

In Shariati's opinion, rausyanfikr is a human being with human qualities, namely a human being who is able to break away from the determinism of nature, history, and his personal egoism. The main human capital is self-awareness, freedom of choice, and creativity. Ali Shariati strongly emphasizes that, insan or rausyanfikr must be free from the rut of personal egoism, and must

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[21] Ali Syariati, *Ideologi Kaum Intelektual, Suatu Wawasan Islam* (Bandung: Mizan Press, 1993), 9-10.

be able to free themselves from deterministic forces, and have the task of transmitting self-awareness and society.

Ali Shariati's view which states that not everything enlightened are intellectuals and not all intellectuals who have received academic degrees are enlightened people, who gave rise to their ideas about rausyanfikr, namely true Islamic ideologues. A true Islamic ideologue means an intellectual Muslim who is able to fully embody the teachings of Islam and is aware of the "human condition" of his time, as well as its historical and societal setting which gives him a sense of social responsibility.

Rausyanfikr are conscious and responsible individuals, whose main goal and responsibility is to awaken God's noble gift, namely "self-awareness" from the common people. Because only self-awareness can turn a static and ignorant people into a dynamic and creative force.

c. **Ummah**

Ummah as the purpose of social change where the ummah system is a social system that does not discriminate against class, race, caste, religion and so on. Ummah is free from all kinds of injustice and social discrimination. The ideal Islamic society is called the ummah. The ideal human being is likened to thinking with Socrates' brain and loving God with Hallaj's heart. As Alexis Carrel wanted, he is a human who understands the beauty of rivals

and the beauty of God. He listened to Pascal's words and Descartes' words. Like Buddha, he is liberated from the prison of Pleasure seeking and egoism. Like Lao Tse, he contemplated the depths of his primordial realm. Like Confucius, he thought about the fate of society. Like Spartacus, he was a rebel against the slave owners. Like Abu Dharr, he sowed the seeds for the revolution of the hungry. Like Isa, he carries a message of love and reconciliation. Like Moses, he is a messenger of jihad and liberation. He is a man whose philosophical thinking does not make him less concerned about mankind whose involvement in politics is not to incite the people and seek popularity. Through devotion to God, he has freed himself from bondage to things and people, and his submission to God's absolute will has called him to rebel against all forms of oppression.[22]

Ummah is the result of monotheism and rausyanfikr. The social system is based on equality of rights, justice, and ownership by humans on top of the revival of the 'habil system', so that social equality is realized and classless fraternity is also built.

Ummah as the purpose of social change where the ummah system is a social system that does not discriminate against class, race, caste, religion and so on and ummah is free from all kinds of injustice and social discrimination.

3. Movie

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[22] Algar, *On the Sociology of Islam*, 150–53.

a. Definition of Movie

Movie is a story or occasion recorded by a camera as set of moving pictures and displayed in a theater or on TV a movement picture.[23] Watching movies is one of the most popular activities to relieve boredom and fatigue after a day of activities. Of course, everyone has their own preferences in choosing the type and genre of film. Where several types of films have their own uniqueness and characteristics.

b. Kind of Movie

As people already know, there are many types of movie genres. Genre is a term that describes the type and style of a movie. The movie can be fictitious, based on true story, or a mixture of both.[24] According to Dirks, he writes that there are several genres of movie, including the following:

1. Action movies are the kind of movies that are usually very stressful when viewed. Film with this genre also have antagonist and protagonist characters, both of which are interconnected in a conflict. This genre often presents chase scenes, shootouts, and so on.

2. Comedy movies are one of the genres of movies that is favored by all circles. This type of genre often provokes the audience to

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[23] Evision Alan, *Oxford Learner's Pocket Dictionary* (New York: Oxford University Press, 1983), 140.

[24] Yohanes et al Johardianto, "An Analysis of Moral Value In 47 Ronin Film," *Jurnal Ilmiah Bahasa Dan Sastra (JIBS)* 5 no. 2 (2018): 168, https://doi.org/10.21067/jibs.v5i2.3168, 78.

laugh. In addition, comedy films are also delivered very lightly and usually exaggerate action, situations, and language.

3. Horror movies are a genre of film that tells about fear and a scary atmosphere in it. Usually, this film genre deals with supernatural beings, monsters, and physical forms that make the audience afraid.

4. Musically movies are films that include songs as part of the dialogue or monologue of the characters. Not infrequently, the players also dance while singing the song. The songs included usually tell the important moments or feelings of the characters in them.

5. Science fiction movies are a genre of fiction film that describes the impact of science and technology on mankind. The boundaries of this genre are not known with certainty. So, that the directors are free to pour their creative ideas into films that use the science fiction genre.

According to the above explanation, film is a kind of visual series of stories that combine moving images and sound to tell stories, to inform and assist people in learning. Movies are seen as a kind of entertainment and a method for having fun by people around the world.

c. **Ali Film**

Ali is a 2001 American biographical sports drama film, produced and directed by Michael Mann. The film follows the life span of legendary boxer Muhammad Ali, one of the world's legendary

Muslims. The film, played by Will Smith, was nominated for the first time for an Oscar for best actor in 2002. In addition to Will Smith, Ali also stars Jamie Foxx, Jon Voight, and other famous actors.

4. Autobiographical writer

Gregory Allen Howard (born 1962) is an American screenwriter. He is best known for writing the screenplay to "Remember the Titans (2000)", a Disney film about an undefeated high school football team credited with healing the racial divide in Alexandria, Virginia, in 1971.

a. Early life

Gregory Allen Howard was born in Norfolk, Virginia, in 1962, but his family moved around often due to his stepfather's career in the Navy. Between the ages of five and 15, his family moved ten times, eventually settling in Vallejo, California. After attending college at Princeton University, graduating with a degree in American history, Howard briefly worked at Merrill Lynch on Wall Street before moving to Los Angeles in his mid-twenties to pursue a writing career.

b. Career

Over the next few years Howard worked as a freelance writer and on a number of television shows, including being a story editor for Where I Live and working on the 1990 short-lived FOX series True Colors. Howard also wrote a stage play, Tinseltown Trilogy, that garnered him awards. Tinseltown Trilogy weaves together three

interconnected one-act plays that focus on three men in Los Angeles on Christmas Eve.

Howard was then selected for the assignment to write an original screenplay for the biopic of boxer Muhammad Ali. Having finished the first draft, and then moving back to his native Virginia, Howard discovered the story of the 1971 TC Williams Titans. Studio delays and rewrites meant that his first feature film, Ali, was not released until after his next script, "Remember the Titans".

Remember the Titans was a spec script written by Gregory Allen Howard after he discovered the unique story of the integrated high school football team that the town of Alexandria, Virginia, credited for the town's positive race relations. Having based the script on extensive research, including discussions with Coaches Herman Boone and Bill Yoast, Howard initially encountered difficulty in getting his script produced. Eventually Jerry Bruckheimer agreed to produce the film. Starring Denzel Washington and Will Patton, Remember the Titans became a box-office hit, grossing over $100 million domestically.

c. Recent projects

Since the release of Remember the Titans and Ali, Howard has worked on a number of other projects. He was an uncredited writer for Glory Road, a sports drama released in 2006 that focused on Texas Western coach Don Haskins leading the first all-black starting line-up

for a college basketball team to the NCAA national championship in 1966.

Howard co-wrote and co-produced the 2019 Harriet Tubman biopic film Harriet, for which he also received a "story by" credit. Howard has been working on the script for a film project with Morgan Freeman based on the 761st Tank Battalion, the first black armored unit to see combat in World War II. Howard has also written the screenplay for the film Factor X, which will be produced by Ridley Scott and star Eric Bana. In Spring 2014 he completed the screenplay of a movie about the Soviet Airwomen of the Great Patriotic War called Night Witches and financed by the grandson of Boris Yeltsin.