

CHAPTER IV

RESULT AND DISCUSSION OF REASECH

In this chapter, the researcher will explain the data that collected through documentation which discusses based on theory and concept from the previous chapter, this chapter presents based on the research focuses stated in the first chapter. It covers The Analysis of Explorative Spirit of Ibn Battutah Characters in Film Journey to Mecca. This chapter consists of result and discussion section

A. Research Finding

In the process of collecting data, the researcher uses Ibnu Batutah theory of explorative spirit to analyze and find the data. This case is focus on knowing the correlation between explorative spirit with scientific and how does the film Journey to Mecca by Ibnu Batuttah Characters describe the explorative spirit in the movie. This research belongs to descriptive qualitative study. It means that this research uses descriptive method which emphasis on describing the data used in the research.

In conducting the research, the researcher only examines the data and it is not propose any hyphothesis as it started from a phenomenon. In qualitative research, the data can be in the form of words; sentences, and terminology. Creswell, state that qualitative research is inquiry approach useful for exploring

and understanding a central phenomenon.¹ This research does not include any calculation or enumeration, since the data produced are in form of word.

In this research, the researcher finds the phenomena which are in the form of subtitle of original *Journey to Mecca* movie. There are some scenes to be analyzed. There for, the researcher is interested in conducting a research to analyze the explorative spirit in the *Journey to Mecca* movie; who is Ibn Batutah? How is the explorative spirit correlates with scientific inquiry? How does film *Journey to Mecca* by Ibnu Batuttah Characters describe the explorative spirit ?

By observing the movie, the researcher found several data of the question that will be illustrated below:

1. Biography of Ibn Batutah

His name is Abu 'Abdailah Ibn Battuta who was born in Tangier, Morocco in 1304² AD. His enthusiasm for learning to form Ibn Battuta started his journey to Mecca. Recorded on his way to Mecca taken with 5000 miles to reach the holy place.

2. The correlation between explorative spirit with scientific inquiry

A clear correlation between the explorative spirit and scientific inquiry is the existence of a new order of understanding that must be pursued with the exploration, so that it is not absolute, rather, on the contrary. This order can be called cosmopolitan, namely broad

¹ Jhon W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th edc (Boston: Pearson, 2012), p. 626.

² Press KIT, *Journey To Mecca, In The Footsteps Of Ibn Battuta*, 2008, pg., 2.

knowledge and insightful, this was formed in Ibn Batutta on his journey to Mecca and met with the scholars'.

3. The character of Ibn Batutah describes explorative spirit in the film Journey to Mecca

The first was when he was about to start his journey and was confronted by robbers and a small war broke out. Second, when a storm hit in the middle of the desert and third, namely the destruction of the red sea port which went directly to Mecca, the above events formed the explorative spirit of an Ibn Batutta by staying focused on the goal of performing the pilgrimage.

B. Discussion of Research

In making clear description based on the result above, the researcher analyzed deeply in the following discussion through showing the picture which was captured by screen shoot. This discussion is divided into three points. Who is Ibn Batutah? How is the explorative spirit correlates with scientific inquiry? How does film Journey to Mecca by Ibnu Batuttah Characters describe the explorative spirit ?

1. Biography of Ibn Batutah

His full name is Muhammad bin Abdullah Muhammad bin Ibrahim Al-Lawati Ath-Thanji Abu Abdillah Ibn Battuta³. He is someone who enjoys traveling around the countries of the world and he is a historian. He was born on 17 Rajab 703 H / February 25, 1304 AD. When he was young he had a lot of religious knowledge because

³ Ross E. Dunn, *Petualangan Ibn Batutta Seorang Musafir Muslim Abad-14* (Jakarta: Yayasan Pustaka Obor Indonesia 2011, Cet I: Januari 1995, Cet II: September 2011) pg. xxv.

he was very happy to study religious sciences. He traveled all over the world. He became a very amazing figure because at that time he was considered a pioneer Muslim adventurer of the 14th century who was never matched.

In western literature Ibn Battuta is referred to as Marco polo of the Muslim world or Marcopolo of the Tropics, because he saw Ibn Battuta's journey of wandering after one year from the start of Marcopolo's journey. So there are some western scholars who criticize Ibn Battuta for only citing stories that Marcopolo has visited, but after that, as a form of caring for Muslim scholars, he wrote *Ar-Rihlah*.

Although there were famous adventurers like Marcopolo and Columbus who also explored the world, Ibn Battuta was still unmatched by the two. because, Ibn Battuta did more of his travels as well as a more detailed description of his travels. So he was nicknamed the "Muslim Traveler"⁴ in the 14th century.

After performing the first pilgrimage in 1326, he then traveled to Iraq and Persia, then returned to Mecca. In 1330 he headed to India to seek employment in the government of the Delhi Sultanate. In India he spent eight years most of which he was used as a qadi or judge and that time was the reign of Muhammad Tughluq. During his career spanning nearly thirty years, during which he left a distance of some 73,000 miles. In his lifetime he has crossed the east and visited an area equal to 44 countries in modern times.

⁴ Yulia Hilma, *Perjalanan Ibnu Battuta ke Mekkah 1325 M* (Skripsi S, Hum, UIN Syarif Hidayatullah, Jakarta, 2018) pg, 8.

The education that Ibn Batutta had received was something valuable to a member of a family of jurists, one can easily imagine a boy as fiery and kind-hearted as he would have been in his adulthood. Firmly went to school to take Quran lessons as well as geography, grammar and arithmetic lessons. In Ibn Batutta's family whose social status is from a dignified family, he will be encouraged to accept advanced teachings in religious knowledge⁵, such as Qur'anic interpretation, the hadith of the Prophet Muhammad, grammar, rhetoric, theology, logic and law. Leading teachers will give lessons in mosques or in their respective homes.

In general, students can also sort out in following or not following in receiving lessons from leading teachers. What is interesting is that the students not only receive the substance of the text delivered by the teacher but also have to memorize it by heart. This is very complex because considering the standardization of classical texts consisting of the body of Islamic knowledge is central to all higher education. Likewise, the most respected experts are those who in every field of study not only have memorized and understood in a large number of books but can also repeat and quote from verses from their sources in a discussion description.

Ibn Batutta's family came from a Berber family, but one cannot suspect that Ibn Battuta grew up speaking Arabic in his own

⁵ Ross E. Dunn, *Petualangan Ibn Batutta Seorang Musafir Muslim Abad-14* (Jakarta: Yayasan Pustaka Obor Indonesia 2011, Cet I: Januari 1995, Cet II: September 2011) pg. 10.

home as well as in his dealings with people and young people in general. From several records it is evident that in his daily life Ibn Battuta was a person who was very polite in socializing in society from a scholar and civilized man who supported the city's culture.

In the process of his education, Ibn Battuta was an adherent of the Maliki school of thought, which began a period of rebirth in the study of the Maliki school, and the nature of the Maliki school of thought had been out of favor for a while and has now returned. Legal education in Morocco in the 14th century tended to accept legal interpretation. From the uncritical and non-doctrinal texts of the Maliki Madhhab, the lectures that Ibn Battuta attended were mostly in the form of presentations and memorization of parts of the body of Maliki madhhab fiqh, his great teachers used summaries and abbreviations of the main legal texts from the madhhab⁶.

Another important dimension of Ibn Battuta's education is his introduction to Sufism, the mystical dimension of Islam. Throughout the Muslim world in the 13th and 14th centuries, Sufism was addressed to popular desires for an Islamic belief in warmth, emotion, and personal hope, this requires an outward appearance in carrying out the commands the Quran alone cannot provide.

In the course of his education, Ibn Battuta experienced a change of teacher, all of whom had backgrounds from the Maliki Madhhab, as described above that at that time there was a kind of

⁶ Ross E. Dunn, *Petualangan Ibn Battuta Seorang Musafir Muslim Abad-14* (Jakarta: Yayasan Pustaka Obor Indonesia 2011, Cet I: Januari 1995, Cet II: September 2011) pg. 13.

disinterest among the Muslim community towards the Maliki Madhhab, but gradually there was a form of awareness among Muslims to study the Madzhab. which can be considered quite old.

In his journey Ibn Battuta learned so much about life that he had not met before, one of which was a journey full of struggles. For him to go on a journey that he does not know is a form of experience that can receive a knowledge with which Ibn Batutta can understand a very exciting circle of life. This can be seen in when he can walk through the barren desert and meet some robbers who almost got Ibn Batutta killed.

From Ibn Batutta's educational journey there are several very important stages in seeing the reality of one's education journey which is none other than how a person really wants a lesson from every day, as exemplified by Ibn Batutta is a very important lesson in the early decades of Islam in education problems.

With a very complex educational journey that made Ibn Batutta very familiar with what is called Islamic law itself, now it can be said that it is equivalent to a bachelor's degree, the faculty of law which is the reason why Ibn Batutta was so popular in his old age is that he comes from a descendant of become religious leaders in the Tangier area.

The process taken in forming a reliable person in Ibn Batutta was due to the circumstances that his childhood passed with various problems that plagued Ibn Batutta himself, but this did not make Ibn

Batutta feel anxious about the situation at that time, with that condition it could form an identity. Ibn Battuta became a strong person in dealing with every problem in his life.

One of the things that is very important in understanding the spirit of Ibn Batutta is when he met a religious scholar named Muzaffar in Cairo, and it was from Muzaffar that the burning spirit formed in Ibn Batutta was born. This can be seen in picture 3.n. Time : 20:10, the picture and time will be explained more complexly in the next discussion.

Because seeing from a very important point so that it can create enthusiasm in Ibn Batutta so that it gives birth to an enthusiasm that is very rare, why is it so rare? Because at that time very few people who were still teenagers had a mature determination in completing the pilgrimage. One of the foundations of an Ibn Battuta is that he has finished studying the science of Shari'a⁷, this which later became the foundation of an Ibn Battuta in achieving his desires.

2. The correlation between explorative spirit with scientific inquiry

Explorative spirit is a form of enthusiasm in finding new things by exploring, in order to gain new insights and experiences or what is called cosmopolitan. This was done by Ibn Batuttah where he

⁷ Ross E. Dunn, *Petualangan Ibn Batutta Seorang Musafir Muslim Abad-14* (Jakarta: Yayasan Pustaka Obor Indonesia 2011, Cet I: Januari 1995, Cet II: September 2011) pg. 12.

explored various parts of the country from his homeland. It is to gotten of sciences and expirences⁸.

The most basic things in exploring is good intentions and mental and material readiness that needs to be prepared to be provisions for the trip. It is evident that the readiness that must be prepared is none other than looking for prestige or just having fun, but in this case Ibn Battuta made a trip to complete part of his religion, namely visiting Mecca to perform the pilgrimage. In Islam, the pilgrimage is the 5th pillar of Islam, which must be done if you are able to do it from leaving to Mecca and returning or returning home. Its corralated with scientific inquiry as cognitive exploitation of data.⁹

Some people, especially Ibn Battuta, became a very fundamental pioneer of the Muslim community around the world because of their very long journey, this proves that among Muslims there are still figures who are pioneers in creating a spirit of exploration and cosmopolitan.

The spirit of exploration shows that humans lack in the need for knowledge and experience so that from this, humans will know an empirical science, from that empirical knowledge, humans who explore will obtain a science called scientific compatibility.

Humans are created differently from other God's creations, and what distinguishes humans from humans is the mind that can think

⁸ Rescher, Nicholas. *Epistimply : An Introduction to The Theory Of Knowledge*, (State Of University New York Press : New York, 2003) pg. 61.

⁹ Rescher, Nicholas. *Epistimply : An Introduction to The Theory Of Knowledge*, pg. 210

that humans have, the existence of reason that continuously thinks and imagines makes humans get different life gaps from others, such as the human desire to always know something, survive in life.

As exemplified by a 21-year-old child who is determined to go on a pilgrimage by riding a horse from his homeland. In this case, it is necessary or even to be imitated by the next generations. The beginning of each journey leads a teenager who wants to go on a pilgrimage to risk his life with new conditions, it is clear that Ibn Battuta's journey is not as easy as it is now that uses engine power. He had to be patient through the desert to get to his destination by horse.

This thinking human nature leads to the stage of acute human curiosity, so that from this curiosity humans will give birth to an action, with action, humans will understand the meaning of what they think. This is in line with Ibn Battuta's curiosity about the beauty of the city of Mecca which has been the center of every Muslim from before and even now.

As Ibn Battuta did in his journey which proved that his journey was fruitful, there was even a new knowledge he acquired on his journey. With a state that is still a teenager he traveled from his hometown to Mecca for the pilgrimage. In his enthusiasm for exploring, Ibn Battuta prepared his provisions, especially papers as a way to record the new things he got on his journey.

Of course, there are many things that Ibn Battuta got on his journey, such as culture, language and area which of course for Ibn

Battuta himself was an alienation that gave him an understanding of how vast different God's creations are. This of course also made Ibn Battuta an extraordinary traveler or adventurer among Islamic scholars, and from his journey also made Ibn Battuta an adventurous activist who formed a promising character with the formation of his work entitled 'Rihlah' which in his book also Ibn Battuta does not only tell the story of his travels, but there is also an introduction for the reader to the importance of exploration, or what is known as exploring. And in essence exploring will lead to an experiential knowledge, although only judging from experience does not rule out the possibility that it can be used as science, this can be seen from Ibn Battuta's journey which the researcher describes next. There is a lot of knowledge that is based on experience¹⁰, such as new situations encountered and the first path that was passed.

1. The character of Ibn Battutah describes explorative spirit in the film Journey to Mecca

This film is one of the documentary films of Ibn Battutah's journey from his birthplace to Mecca to fulfill the obligations of the last pillar of Islam, namely to perform the pilgrimage. This film will also serve as a guide for researchers as a form of proof of the moral message conveyed by Ibn Battutah on his journey.

Before heading to the explanation of the author's data, if the reader can know what is called a film and a brief history of

¹⁰ Rescher, Nicholas. *Epistimology : An Introduction to The Theory Of Knowledge*, pg. 61.

filmmaking which until now, film projects provide a large distribution to knowledge and the economy. This is undeniable and it is true that some countries are getting more and more enthusiastic about making films. Film is a moving picture, this definition is taken from the dictionary which gives a simple assumption that the films made are moving pictures and the more modern society makes films from real characters, namely a human being or known as actor for male film players. -male and female actors in a film.

As for the film, which from the beginning was an image that progressed as it grew older, it showed developments so that there are various kinds of films currently happening, such as romanticism, which is a film that explains or tells a story about someone's love story. There are also types of films that tell a person's history or are called biographical films, as well as films that tell horror or scary stories or known as horror films, of course there are many kinds of films that can be watched as entertainment and the like.

The type of film from the author that will be analyzed is a historical¹¹ film related to Ibn Battuta, namely a 21-year-old Islamic scholar who dreams of going on a pilgrimage on horseback through areas he has never been through.

In the next explanation, the researcher will provide a review that leads to several explanations if it is important for the researcher to be presented in this thesis. As stated in the above methodology regarding

11 Villarejo, Ami. *Film Studies The Basic* (New York: Routledge, 2007)hlm. 12.

this thesis, the researcher will present an image from the film Journey to Mecca and will be given an explanation that is sufficient in this analysis.

In this presentation, the researcher relies on the film Journey to Mecca, which is less than an hour and shows only forty-five minutes. However, in describing his journey, the film Journey to Mecca provides an explanation that is quite interesting for film lovers with the documentary version, meaning a film that describes a journey of a Muslim scholar who travels to complete the pilgrimage.

3.a. Time : 4:55



Picture about Ibn Battuta's Journey

The researcher starts from the picture above because it is seen that the best thing for the first analysis is about the layout, as can be seen from the picture above that it is clear that the distance that Ibn Battuta had to travel on his journey to Mecca's Haram. Therefore, it is necessary to have adequate mental readiness such

as logistics and also good mental readiness to go to areas that he has never visited.

3.b. Time : 5:29



Ibn Battuta with Ibn Juzayy, talking about his journey

In the picture above, Ibn Battuta is talking with Ibn Juzayy as a close friend of Ibn Battuta from childhood, and this shows that when discussing the issue of friends, then of course the feeling of longing will reside because of being left by friends. In the film *Journey to Mecca*.

From Ibn Battuta's statement it shows that how serious a 21-year-old child is to go on a pilgrimage, the goal is none other than to give semiotic to scholars that in order to find something new it must be exploration. It also aims to make future scholars understand how important it is to explore.

3.c. 6;33



Ibn Batutta takes permit for his father

3.d. Time : 6;46



Ibn Batutta takes permit for his mother

The picture above shows that the first thing to do when you want to go out of the house is to ask for the blessing of your parents, as in the picture above which is exemplified by Ibn Batutta when he wants to travel is to say goodbye to his beloved father, from his father Ibn Batutta equipped with a good horse, gold and

prayer, as parents pray for their children. And this shows that it is very important for scholars who want to travel outside the house to always say goodbye to their parents, especially to their father and mother.

And in the next picture, Ibn Batutta says goodbye to his beloved mother, from his mother Ibn Batutta got the Ihram cloth and two plain white cloths that Ibn Batutta would wear in Mecca. Of course, it's not just saying goodbye but also having to say goodbye to both parents because with this salutation it shows that the prayers and blessings of both parents are very important in continuing the journey, so that the journey runs smoothly and safely as expected.

Therefore, as young people who want to travel, they must ask permission and blessing from both parents so that the trip is safe and blessed according to Ibn Batutta's expectations, as a good child, it is obligatory to follow the hadith narrated by the Prophet Muhammad SAW. Because filial piety to parents is not only in times of need but filial piety to parents is forever until the heart can no longer receive oxygen.

3.e. Time: 8;15



Ibn Battuta looking for the direction of travel

The picture above shows the process of searching for directions carried out by Ibn Battutah using a compass or compass in the desert, actually this stage gives the impression that the search is still using makeshift tools. Unlike now, where it is so easy to find a place because there is electronic media, in contrast to Ibn Battutah in the film Journey to Mecca which requires clear and observant accuracy, so that the expected goals can be as desired.

3.f. Time : 13:25



Ibn Battuta felt tired

3.g. Time : 13:52



Ibn Battuta fell off his horse

Whatever the number of robbers in the desert made Ibn Battuta injured due to a clash with the robbers earlier, he had a head injury which made it difficult for him to walk on a horse. In this case, it shows that not all journeys made by humans run with human desires, meaning that not all journeys always go straight, on the contrary there are some trials that must be accepted as experienced by Ibn Battuta on his way to Mecca.

At minute 13:52 as the picture above the result of a clash with robbers Ibn Battuta suffered a head wound as in the previous picture, thus making Ibn Battuta lack stamina and needed water to restore his stamina, but unfortunately Ibn Battuta only saw as if water was coming from his horse so that he went down to drink the water, but to no avail it was just sand, because of his lack of stamina, Ibn Battuta fell unconscious so he lay down and fell unconscious in an arid place only sand.

3.h. Time : 14:15



Someone who help Ibn Batutta at desert

3.i. Time : 16:50



He is highwayman for Ibn Batutta's Journey

Luckily he was saved by someone who was following him when Ibn Batutta was robbed then he helped Ibn Batutta, then the person in black took Ibn Batutta to a merchant stopover. Then at 16:50 minutes as pictured above the person who saved Ibn Batutta was talking to Ibn Batutta when Ibn Batutta woke up from his stupor. From the conversation with the person who helped him, Ibn

Batutta got an experience if traveling in the desert had to bring friends or guards to protect Ibn Batutta from robbers.

3.j. Time : 17:44



Ibn Batutta and highwayman traces at desert

If enough stamina from rest Ibn Batutta continued his journey to Mecca. But this time he was with the person who saved him from the robber or at film namely highwayman. They continued their journey to Mecca.

3.k. Time : 18:56



Ibn Batutta and higwayman was hit by sandstorm

While continuing on their journey Ibn Batutta and his guards were hit by a very strong sandstorm, so that the horse would not panic they both calmed their horse by making it touch the ground so as not to run away. This is arguably the second trial of Ibn Batutta's journey to Mecca, and proves that there are trials of goodness, which trials must be passed and overcome in order to get a desired wish.

3.l. Time : 19;44



Ibn Batutta fell Nil river

3.m. Time: 20;03



The city in Cairo

After several months, Ibn Batutta finally arrived at the Nile, a river so beautiful that it is called the capital city full of wonders and practices in learning, namely Cairo.

3.n. Time : 20:10



Ibn Batutta with Muzaffar

In Cairo Ibn Batutta met with Muzaffar and Ibn Batutta told of his dream he crossed the desert and crossed the river, then Muzaffar said Prophet Muhammad SAW said "go in search of knowledge, even if the journey takes you to china." After talking with Muzaffar Ibn Batutta continued his journey which he had determined. From this advice, Ibn Battuta became more confident in his journey, which of course fostered the spirit of Ibn Battuta in carrying out his journey.

3.o. Time : 21:47



Ibn Battuta talks with highwayman

When Ibn Battuta came out of the House of Muzaffar, Ibn Battuta was told by his guide or highwayman that crossing the Red Sea was a risk, so he offered a solution to follow the hajj hordes passing through Damascus. However, because of his steadfast determination to continue towards Mecca, even though Ibn Battuta died, he would continue his journey to make the pilgrimage to Mecca.

From the text above, it shows the strong determination of an Ibn Battuta to continue his journey to the destination that Ibn Battuta hoped for, even though on his way there were many obstacles that occurred such as war and robbers, with this strong determination can form a positive mindset so that it can be as desired.

3.p. Time : 23:08



The maps of journey by Ibn Batutta

The picture is a map of the road that must be taken by Ibn Batutta after he passed the Nile river and met Muzaffar, it is clearly illustrated that to make his journey closer to Mecca there are two routes, the first route is north of the Red Sea and the second route is crossing the Red Sea. So if it is calculated that Ibn Batutta's journey is 1000 Miles or the equivalent of 1609 kilometers. Next, Ibn Batutta will sail across the Red Sea to the port of Jeddah. And from Jeddah to go to Mecca can be reached with a few days of travel.

3.q. Time : 24:08



A broken red Sea flag

As soon as he saw the port that would take him to the port of Jeddah, Ibn Batutta prayed to God for his stupidity and arrogance, He also asked God to arrive at Mecca and be able to ride Jabar Rahmah, because Ibn Batutta saw the port was destroyed by fire.

This was the third test of his journey to Mecca, so that Ibn Batutta could not sail because the port that would take him to Mecca was destroyed and only the wreckage of the ship destroyed by war was left.

3.r. Time : 25:50



Ibn Batuta and highwayman meets caravan

In the picture above, the person who had accompanied Ibn Batutta returned to give instructions to Ibn Batutta as a result of Ibn Batutta's arrogance who wanted to continue his journey to Mecca by sea, finally listening to the direction of the person he hired, Ibn Batutta returned by land.

In the picture above located in the Damascus area while waiting for the group to go to Mecca, Ibn Batutta began to prepare his equipment, by listening to the foreigner's instructions Ibn Batutta was able to continue his journey to Mecca. The person who led him returned the gold to Ibn Batutta and called Ibn Batutta as from his brother. Actually, Ibn Batutta asked the guide to follow him to Mecca, but the conversation ended with the explanation from the guide that the caravan or group would arrive at Mecca in 50 days by road.

50 days of land travel is equivalent to 2 months, a long time that Ibn Batutta has to take. A strong desire born of determination will give him the spirit to explore, and in Damascus Ibn Batutta found a wealth of knowledge that made him know a meaning of life.

3.s. Time : 26:35



Ibn Batutta follows caravan which strives to Mecca

Ibn Batutta begins his journey with a caravan whose destination is also Mecca or the pilgrimage. In the film unit, you can see people lined up riding horses and camels carrying so many provisions, because it takes not only two tattoos and three days but approximately 50 days to reach Mecca, but before going to Mecca the caravan will pass through Medina. There are all kinds of people from different backgrounds of their profession, there are beekeepers, architects, physicists and poets. When viewed from the number of the group recorded approximately 10,000 people.

3.t. Time : 30:25



The mosque of An-Nabawi in Madina

In the picture above is a picture of the Medina mosque, Ibn Battuta was very happy because in the next eight days Ibn Battuta had to arrive in Mecca to perform the pilgrimage. Which in Ibn Batutta's description of Madina is a city with the tomb of the Prophet Muhammad SAW as the most important pilgrimage in Islam.

Considering that the Prophet Muhammad SAW was the last messenger to spread Islam, which until now Islam has become one of the religions that has many followers. History records that not many people are amazed by the last messenger, there are some people who ignore and even don't believe in the messenger of the Prophet Muhammad, for some obvious reasons. But for Muslims who are called Muslims and Muslim women must believe in the messenger of the Prophet Muhammad to become a true Muslim or Muslimah.

3.u. Time : 32:01



Ibn Batutta comes in the holy Mecca

Before reaching the entrance of the Mecca gate, Ibn Batutta opened a gift from his mother which contained two white cloths for Ihram, then Ibn Batutta took ablution and wore the Ihram cloth to complete the religion that became his belief, namely Islam. Eighteen months, Ibn Battuta left his family to perform the

pilgrimage, from 3000 miles away, he had to travel 5000 miles to reach the holy place, Mecca. For example, if the route taken is the red sea route, getting to Mecca will be faster, because using the land route through Damascus, the trip will take more than one year.

One more year on the journey is not easy to count, there must be sacrifices and there must be preserves. It shows that the process will not betray the outcome, if looking from its achievement may seem so easy without looking at the process of resilience and bitter soul. But from the point of view of the process, patience must be very important. In this achievement it has been learned that serious efforts will also achieve incredible results.

3.v. Time : 32;26



Ibn Batutta performs the pilgrimage hajj

In the picture above, it can be seen that people surround the Kaaba as the perfect peak of Islam, this is a very important basis for the creation of a perfect Islam. It is clearly stated in the editorial of the hadith that the number five pillar of Islam is to perform the

pilgrimage for those who can afford it from the trip to the time of returning home.

3.w. Time : 32:58



Ibn Batutta kisses the Hajar Aswad

In the picture above, it can be seen that Ibn Batutta is kissing the black stone which can be done when after arriving at the first or subsequent rounds, this is only done as a sunnah when it reaches the corner of the Kaaba, as for if you have to kiss to harm other people then the work is not allowed in Islam.

3.x. Time : 37;38



Ibn Batutta in the mountain of Rahmah

At 37:38 the film shows Ibn Batutta in Jabal Rahmat as a form of gratitude for the struggle of the Prophet Muhammad who delivered his last da'wah, and in this case shows how important the history that lasted from Prophet Abraham to Sakerang, because of the wisdom of a prophet who build this magnificent building.

3.y. Time : 39:25



Ibn Batutta throws stones

In the picture above, it can be seen that Ibn Batutta was throwing stones at Muzdhalifa because Satan had shown himself to Prophet Ibrahim so that he would not carry out the orders of God who was in power. That's where the Prophet Ibrahim threw the devil with small stones as an exorcist who appeared himself. This is also a symbol for the next ummah that every temptation can be taken in any way not to follow the direction of the temptation.

3.z. Time : 39; 45



Ibn Batutta buys the sheep

It can be seen from the picture above that Ibn Batutta was buying sheep for his friend who had given him guidance on Ibn Batutta's journey to Mecca, the sheep were given to the poor.

3.a.1. Time : 40:10



Ibn Batutta cutting his hair

his last circumambulation and saying goodbye to the holy city of Mecca. Including welcoming a new joy for Ibn Batutta himself.

3.b.1. Time : 40; 55



Ibn Batutta packing to leaving Mecca

Ibn Batutta was packing his equipment to leave the holy city of Mecca, seen from such a long journey and so many sacrifices felt so happy a 21 -year -old man performing the pilgrimage. Its can be the perfect humans from the Tangier, Maroko.

After his journey, Ibn Batutta continues for his journey to central Asia and China.

3.c.1. Time : 41;12



Ibn Batutta with caravan to left from Mecca

The caravan left the city of Mecca, which went west to indicate the return of Ibn Batutta but for Ibn Batutta there was still something light in his mind and heart, namely "Seek knowledge, even if you arrive in China."

The statement above can be some people improves his self with like Ibn Batutta who can be travelers from Marocco. And the statement above can being people want to trying about sciences and knowledge for his self. Until his self found about cosmopolitan.