THE VALUE OF *AKHLAQ* TO OTHER HUMAN BEINGS
ON THE MOVIE ASSALAMUALAIKUM BEIJING

IAIN PURWOKERTO

THESIS

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CHAPTER I

INTRODUCTION

A. Background of Research

Globalisation has significantly transformed economics, politics and culture across the globe.[1] Businesses can more easily trade goods, while services such as education are increasingly being bought and sold internationally. Capital controls have been mostly demolished and banks more footloose. Businesses are being integrated through transnational commodity chains and production networks. The Internet has made these global activities easier through cheap and easy communication and information.[2] Globalisation can give positive and negative impacts. The positive impacts of globalisation are to facilitate the entry of news and information. Meanwhile, the negative impacts can't be avoided like destruction of the values of *akhlaq* education as a result of the inclusion of bad effects from globalisation which can't be dammed. In fact, the *akhlaq* education/ character education is a foundation of this nation which is very important and needs to be instilled early in a childhood.[3]

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[1] Giorel Currant, *"21st Century Dissent: Anarchism, Anti-Globalization and Environmentalism"*, (New York: Palgrave Macmillan, 2007), pp. 2.

[2] B.N. Ghosh, *"Globalization and the Third World: A Study of Negative Consequences"*, (New York: Palgrave Macmillan, 2006), pp. 17.

[3] Mansur Muslich, *"Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional"*, (Jakarta: PT Bumi Aksara, 2014), pp. 1.

To overcome the negative effects of globalisation, we need countermeasures to prevent malicious effects of globalisation, i.e. education that can reduce the negative impact and provide positive impact.

Education is often defined in terms of practises that schools and teachers use to influence student learning and development.[4] Meanwhile, Louis Gardet defines education refers to the general meaning of 'cultivating', 'grow', so that the term applied to the animal kingdom, also means 'farming' (*tarbiyat al-ha-yawâni*). When it appoints to human education, there are two approached synonyms: *Ta'alim*, educate without doubt, but in correcting, disciplining, and *Tahdîb*, educate, train, with a first idea to prune or polished.[5]

Education can be done through audio-visual media such as movie or television. Movies have been used as educational tools for many years. The principles of leadership and character development can be brought to life very effectively through the use of films. Movies are a very appealing way to connect the student with course material and enrich the learning experience beyond text-based reading assignments.[6]

According to Wilbur Schramm cited by Barrie Gunter, "Television could offer information, for example about how to dress, behave, and so

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[4] Larry Nucci et al, *"Handbook of moral and Character Education"*, (New York: Routledge, 2014), pp. 6-7.

[5] Aïcha Megri-Cherraben, *"L'éducation des Enfants en Islam"*, (Paris: Al-Bustane, 2005), pp. 23.

[6] Maureen Hannay and Rosemary Venne, *"It's Showtime: Using Movies to Teach Leadership in Online Courses"*, (MERLOT Journal of Online Learning and Teaching, Vol. 8, No. 3, September 2012), pp. 240.

on".[7] Television provides children with a rich source of learning about emotions. Children attribute personality traits to television characters along the same dimensions that they use for real people, and they sometimes fantasise about interacting with favourite characters. Moreover, children learn social behaviour from television, whether for good or ill.[8]

Television's dramatic characterisations and plots, for example, may convey lessons about how or how not to deal with other people, solve personal or family problems and disputes, make friends and influence people, and get on in life— professionally and personally. In other words, not only does learning from television consist of improving one's knowledge of what is going on in the world —that is, political, economic, industrial and foreign affairs—but television is also a major source of social learning. This learning may be an incidental by product of watching ostensibly for entertainment-oriented reasons, though for many people it may be the most significant kind of learning from television.[9]

Educational television is not intended to replace formal education in school. Rather, it is intended to supplement formal education in several ways:[10]

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[7] Barrie Gunter and Jill McAleer, *"Children and Television",* 2nd Ed., (New York: Routledge, 1997), pp. 18.

[8] Shalom M. Fisch, *"Children's Learning from Educational Television: Sesame Street and Beyond"*, (Mahwah: Lawrence Erlbaum Associates Publisher, 2004), pp. 180.

[9] Barrie Gunter and Jill McAleer, *"Children and Television",* 2nd Ed., (New York: Routledge, 1997), pp. 19.

[10] Shalom M. Fisch, *"Children's Learning from Educational Television: Sesame Street and Beyond"*, (Mahwah: Lawrence Erlbaum Associates Publisher, 2004), pp. 10.

1. By exposing children to topics that they might not encounter otherwise (or that might only be introduced formally in later grades),

2. By providing compelling experiences that coax children into spending additional time exploring concepts that they are learning about in school,

3. By encouraging positive attitudes toward academic subjects (particularly among populations that are typically less likely to pursue these subjects on their own), and

4. By motivating children to engage actively in learning both in and outside the classroom.

Movie can be exhibited either through a movie theatre or television, or personal home viewing (including DVD-Video or Blue-ray Disc, video-on-demand, download, television programs through broadcast syndication etc.).

In the movie *Assalamualaikum Beijing* there are many values of *akhlaq* which are very useful for life in society. Those values are such as sincerity, forfeit, struggle, loyalty etc.

Based on background above, the writer is interested to do research about the values of *akhlaq* to other human beings on the movie *Assalamualaikum Beijing*.

B. The Definition of Terms

To clarify this problem and to avoid misunderstanding in this research, researcher has to make meaning limitation for some terms from this research.

1. Value

'Value' is that which one acts to gain and/or keep.[11] Values are the motivating power of man's actions and a necessity of his survival, psychologically as well as physically.[12]

Values are life-style priorities. Since values lie behind all the choices we make, it follows they lie at the very core of the life we've created for ourselves. Thus, through our values we express what is important in our life and, when we are true to our values, the life-style we live is our expression of these values.[13]

The Values Theory defines values as desirable, trans-situational goals, varying in importance that serves as guiding principles in people's lives.[14]

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[11] Ayn Rand, *"For the New Intellectual"*, (New York: A Signet Book, 1963), pp. 97-98.

[12] Ayn Rand, *"The Voice of Reason Essays in Objectivist Thought"*, (New York: Meridian Book, 1990), pp. 119.

[13] , *"VBI Client Guidebook"*, (: Veris Wealth Partners, 2008), pp. 3.

[14] Shalom H. Schwartz, *"Basic Human Values An Overview"*, (Jerusalem: The Hebrew University of Jerusalem, 2006), pp. i.

2. Akhlaq

The word '*Akhlaq*' (plural of *khuluq*) means character, nature, and disposition. The word *akhlaq* has a very close relationship with the word *khaliq* (the Creator) and *makhluq* (the creature). Therefore, *akhlaq* assumes a good relationship between *khaliq* (the Creator) and *makhluq* (the creature), and between *makhluq* and *makhluq* themselves.[15]

The word '*Akhlaq*' is an Islamic teaching which is related to the rules on what must be done by moslems in their behaviours in their daily lives. *Akhlaq* include *Akhlaq* for oneself, for other human beings, for Allah and for his/her surroundings. The word '*Akhlaq*' sometimes is called as ethic, but the essence of *Akhlaq* is actually deeper then ethic. Because in *Akhlaq*, we can't ignore the transcendental values, while in ethic we only talk about universal values. [16]

3. Movie

Movie is a recording of moving images that tells a story and that people watch on a screen or television.[17]

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[15] Adibah binti Abdul Rahim, "*Understanding Islamic Ethics and Its Significance on the Character Building*," *International Journal of Social Science and Humanity*, III (November, 2013), pp. 1.

[16] Mustafa Edwin Nasution, "Islamic Spirit and Morale in Economics", "*Journal of International Development and Cooperation*", 15, 2009, pp. 115-116.

[17] Merriam-Webster, "*Merriam-Webster's Advanced Learner's English Dictionary*", (Springfield: Merriam Webster Inc., 2008), pp. .

4. Assalamualaikum Beijing

   Assalamualaikum Beijing (2014) is Indonesian dramatic movie based on the novel entitled *Assalamualaikum Beijing!* by Asma Nadia. This movie is directed by Guntur Soeharjanto.

C. The Question of Research

   According to the background of research which the writer explains, so can be formulated as "*What do the values of akhlaq to other human beings which exist on the movie Assalamualaikum Beijing?*"

D. The Aim and Benefit of Research

1. The Aim of Research

   The aim of this research is to describe what the values of *akhlaq* to other human beings which exist on the movie *Assalamualaikum Beijing*.

2. The Benefit of Research

   The benefit of this research is as follows:

   a. Increase the understanding of the values of *akhlaq* to other human beings on the movie *Assalamualaikum Beijing*.

   b. Add and enrich the repertoire of scientific references.

c. Provide more knowledge especially for the writer and generally for the readers.

E. The Prior Researches

In this session, the writer will describe previous researches which have similarity with this thesis. As far as search and assessment which has been carried out by the writer, the writer finds some relevant research results such as:

1. In 2012, Ely Nur Rohyani wrote a thesis entitled *The Analysis of Moral Values of Danny Boyle's Movie Entitled "Slumdog Millionaire"* which concerns to moral values. The similarity between Ely Nur Rohyani's thesis and the writer's thesis is both of them discuss about values of moral or *akhlaq*. The difference is the research of Ely Nur Rohyani discusses about moral values, meanwhile the writer's thesis discusses about values of *akhlaq* (moral in islam view).

2. In 2010, Sony Lutfiaji Priyandoko wrote a thesis entitled, "*Nilai-nilai Akhlaqul Karimah dalam Movie Animasi Upin dan Ipin*" which concerns to the values of *Akhlaqul Karimah*. The similarity between Soni Lutfiaji Priyandoko's thesis and the writer's thesis is both of them discuss about *akhlaq*. Whereas, the difference is the research of Soni Lutfiaji Priyandoko discusses about the values of *akhlaqul karimah* in the movie Upin and Ipin, meanwhile the writer's thesis discusses about

the values of *akhlaq* to other human beings in the movie *Assalamualaikum Beijing*.

3. In 2010, Wakhidatur Rofiqoh, wrote a thesis entitled, *The Analysis of Moral Values of the* Kungfu Panda "Movie" which concerns to moral values. The similarity between Wakhidatur Rofiqoh's thesis and the writer's thesis is both of them discuss about values of moral or akhlaq. The diference is the research of Wakhidatur Rofiqoh discusses about moral values, meanwhile the writer's thesis discusses about values of *akhlaq* (moral in Islamic view).

F. The Method of Research

1. Type of Research

This type of research is library research which has the descriptive qualitative method. Library research is to use library materials such as books, journals, newspapers, etc. which can be used as references in this research.[18]

2. Research Object

The research object in this study is the main characters in the movie *Assalamualaikum Beijing* which is directed by Guntur Soeharjanto.

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[18] Emily Johnson, Cristine Prucha, Petra M. Roter, "Using Problem-Based Learning to Teach Information Literacy Skills in a Freshman Seminar", "*An Introduction to Instructional Services in Academic Libraries, ed.*", Elizabeth Connor, (New York: Routledge, 2008), pp. 114.

3. Data Source

    a. Primary Data

        It is a source of data related to the object of the research. The primary data source is from the movie *'Assalamualaikum Beijing'* which is directed by Guntur Soeharjanto.

    b. Secondary Data

        Secondary data are those which have already been collected by someone else and which have already been passed through the statistical process.[19] This secondary data sources are data sources which are derived from kinds of books and some relevant materials such as books of literature theory, *akhlaq* and value to support and to complete the primary data sources. The data are also taken from internet website.

4. Method of Data Collection

    During the process of research, the writer collects qualitative documents. These may be public documents (e.g., newspapers, minutes of meetings, official reports) or private documents (e.g., personal journals and diaries, letters, e-mails).[20] These data can

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[19] C. R. Kothary, "*Research Methodology: Methods and Techniques*", *2ⁿᵈ. Ed.*, (New Delhi: New Age International Publishers, 2004), pp. 91.

[20] John W. Creswell, "*Research Design Qualitative, Quantitative, and Mixed Methods Approaches, 3ʳᵈ Ed.*", (Los Angeles: Sage Publications, 2009), pp. 169.

provide information to support research on the moral values which is contained in the movie *Assalamualaikum Beijing*.

The ways of data collection are as follows:

a. Watch the movie twice or more.

b. Identify to find the data which are related to the study.

c. Classify the data.

d. Select the relevant data

e. Report the selected data

5. Data Analysis

Data analysis is the process of computing various summaries and derived values from the given collection of data.[21] The data can be obtained from interviews, field notes, and documentation, by way of organise the data into categories, describe into the units, synthesise, organise into a pattern, choose what is important and will be studied, and make conclusions so will be easily understood by the authors and others.

The data analysis which is used in this study is content analysis. Content analysis is a technique for examining information, or content, in written or symbolic material (e.g., pictures, movies, song lyrics,

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[21] Michael Berthold and David J. Hand, "*Intelligent Data Analysis: An Introduction*", (Heidelberg: Springer, 2007), pp. 3.

etc.). In content analysis, the researcher first identifies a body of material to analyse (e.g., books, newspapers, movies, etc.) and then creates a system for recording specific aspects of it. The system might include counting how often certain words of themes occur. Finally, the researcher records what was found in the material.[22]

This data analysis is used to analyse or present the facts by describe the values of *akhlaq* to other human beings in the movie *Assalamualaikum Beijing*.

To analyse data, the writer uses discourse analysis. The objects are; discourse, writing, talk, conversation, communicative event, etc. The steps are:

a. Watch and learn whole movie and it is supported by read all the movie script.

b. Classify the values of *akhlaq* to other human beings.

c. Codification.

d. Describe the data.

e. Make conclusion based on data analysis.

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[22] W. Lawrence Neuman, "*Basic of Social Research: Qualitative and Quantitative Approaches*", *2nd Ed.*, (Boston: Pearson Education, 2007), pp. 20-21.

G. System of Writing

Wholly, it is divided into three parts. To give comprehensive writing of this thesis, so the writer will describe the research system of writing as follows:

1. The first part consists of: page of title, page of declaration, page of legalisation, page of attentive counsellor note, page of motto, page of dedication, page of acknowledgement, page of abstract, table of content and attachment list.

2. The bodywork of this thesis consists five chapters as follows:

    a. Chapter I contains about background of research, the definition of terms, the question of research, the aims and benefits of research, the prior researches, method of research and system of writing.

    b. Chapter II contains the based theory of values, *akhlaq*, the definition of values of *akhlaq* and movie as a media in education.

    c. Chapter III contains about biography of the author and director, and synopsis of *Assalamualaikum Beijing*.

    d. Chapter IV is the analysis and discussion which consists of the data analysis of intrinsic literature elements of the movie and data analysis of values of *akhlaq* in the movie.

    e. Chapter V is closure. It presents the conclusion and advice.

3. The third part consists of bibliography, attachment and curriculum vitae of researcher.

CHAPTER V

CLOSURE

A. Conclusion

After the writer did the research in the movie *Assalamualaikum Beijing*, the writer found a lot of values of *akhlaq*, there are:

1. Honest

   Honesty in this movie could be found in a dialogue like: "*Aku bicara jujur seperti ini karena aku nggak mau kamu tahu dari orang lain,*" said Dewa to Asma.

2. Wise

   Manner of wisdom in this movie could be found in a dialogue like: "Cinta itu menjaga, tergesa-gesa itu nafsu belaka. Kamu nikahin dia! Lakuin apa yang seharusnya dilakuin oleh seorang leki-laki", said Asma to Dewa.

3. Empathy

   Empathy in this movie could be found in scene like: Anita felt mournful after he had known Asma's condition.

4. Respectful

   Manner of respectful in this movie could be found in scene like: Zhong Wen gave a cup of tea to Asma as a sign of respect after he had

said that give a cup of tea in Chinese tea culture could mean a sign of respect.

5. Be Apologetic

Manner of apology in this movie could be found in a dialogue like: "*Sebenernya aku udah lama pengin ketemu sama kamu. Aku mau minta maaf atas semua yang pernah terjadi*," said Anita.

6. Forgiveness

Manner of forgiveness in this movie could be found in a dialogue like: When Asma and Dewa had conversation in a restaurant, Dewa asked forgiveness to Asma, "*Maafin aku, Ra*", Asma then responded, "*Udah lama aku maafin*".

7. Optimistic

Manner of optimistic in this movie could be found in a dialogue like: "*Semua kejadian kana da hikmahnya*," said Ridwan.

8. Generous

Manner of generous in this movie could be found in a scene like: Asma gave a kofia to Zhong Wen after they had visited Niu Jie Mosque.

9. Helpful

Manner of helpful in this movie could be found in a scene like: Dewa carried Asma and Zhong Wen to the Temple of Heaven.

B. Advice

In the end of this paper, the writer would like to give some advice as follow:

1. Watching movie is interesting. It entertains us, gives us information and messages which can be applied in our daily life.

2. *Akhlaq* is very important for human beings. It is important to educate the children. Education is not only taught in schools, but also in family, society. Educational values have to be introduced early. Family hold an important role for children in this case.

3. Education is not always taught in class. We can use other ways to study. Experience is the best teacher for us, because with experience, we can avoid the same mistake in the future. We should try to do new experience.

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