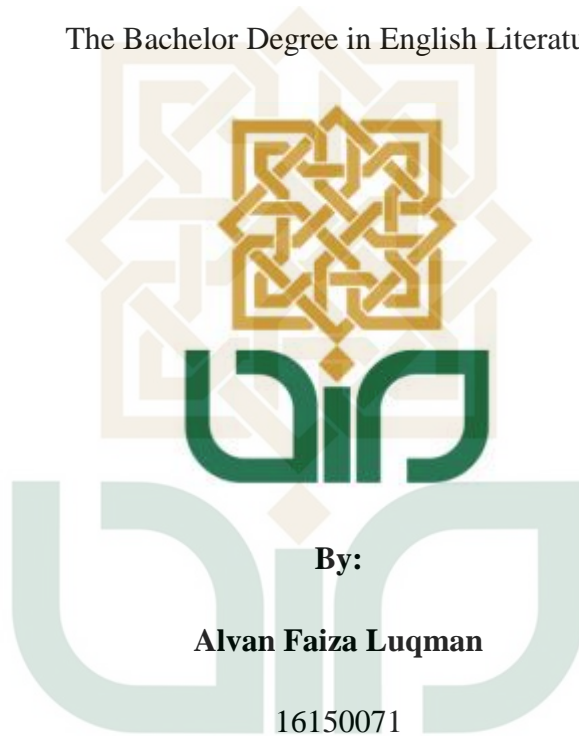


**ISLAMIC TEACHING AS THE CAUSE OF RESISTANCE AS SEEN IN  
*BILAL: A NEW BREED OF HERO* (2015)**

**A GRADUATING PAPER**

Submitted in Partial Fulfillment of the Requirements for Gaining

The Bachelor Degree in English Literature



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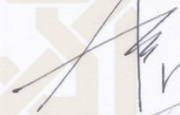
**2023**

## A FINAL PROJECT STATEMENT

I certify that this graduate paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other researcher's opinion or finding included in this research is quoted or cited in accordance with ethical standards.

Yogyakarta, December 24<sup>th</sup> 2022

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NEW BREED OF HERO (2015)**

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Atas perhatiannya, kami mengucapkan terima kasih.

*Wassalamu'alaikum Wr. Wb*

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**MOTTO**

You are not learning if you are comfortable

~ Debbie Beets ~



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## **DEDICATION**

I dedicate this graduating paper to:

My parents

Who always give me support and motivation

My beloved Sisters



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**ISLAMIC TEACHING AS THE CAUSE OF RESISTANCE AS SEEN IN  
*BILAL: A NEW BREED OF HERO (2015)***

By: Alvan Faiza Luqman

**ABSTRACT**

*Bilal: A New Breed of Hero (2015)* is a 3D-computer-animated film that tells the life of Bilal ibn Rabah, an enslaved person with a beautiful voice. Umayya, as his cruel master, will punish him if he makes a mistake. He is not brave to resist his master until he meets the religion of Islam from a Muslim named Al Siddiq. After entering Islam, Bilal gradually begins to dare to resist Umayya. It seems that Islam religion encourages him to make resistance when there is a statement from Karl Marx that religion is the opium of the people that can reduce resistance. Hence, the writer is interested in further researching what religious teaching of Islam cause Bilal to make passive and active resistance, why, and how they can affect him. By using the qualitative method and concept of resistance in postcolonialism theory, the writer concludes that there are four Islamic teachings that influence Bilal to commit passive and active resistance. All of them are the obligation to defend iman, the concept of human equality in Islam, ta'awun, and jihad. The obligation to defend iman is included in the aspect of aqeedah illahiyah, while the rest are included in the aspect of sharia of siyasah.

**Keywords:** *Mimicry, Resistance, Postcolonialism, Homi K. Bhabha.*

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## **AJARAN ISLAM SEBAGAI PENYEBAB PERLAWANAN DALAM FILM**

### ***BILAL: A NEW BREED OF HERO (2015)***

Oleh: Alvan Faiza Luqman

#### **ABSTRAK**

Bilal: A New Breef of Hero (2015) adalah film animasi komputer 3D yang menceritakan tentang kehidupan Bilal bin Rabah yang merupakan budak yang memiliki suara yang indah. Umayya sebagai tuannya yang kejam akan menghukumnya jika dia melakukan suatu kesalahan. Dia tidak berani melawan tuannya sampai dia bertemu dengan agama Islam dari seorang Muslim bernama Al Siddiq. Setelah masuk Islam, Bilal lambat laun mulai berani melawan Umayya. Tampaknya agama Islam mendorongnya untuk melakukan perlawanan ketika ada pernyataan dari Karl Marx bahwa agama adalah candu umat yang dapat meredam perlawanan. Oleh karena itu, penulis tertarik untuk meneliti lebih lanjut tentang apa ajaran agama Islam yang menyebabkan Bilal melakukan perlawanan baik secara pasif maupun aktif, mengapa dan bagaimana ajaran Islam tersebut dapat mempengaruhinya. Dengan menggunakan metode kualitatif dan konsep perlawanan dalam teori poskolonialisme, penulis menyimpulkan bahwa ada empat ajaran Islam yang mempengaruhi Bilal untuk melakukan perlawanan secara pasif maupun secara aktif. Ajaran Islam tersebut adalah kewajiban untuk mempertahankan iman, konsep kesetaraan manusia dalam Islam, ta'awun, dan jihad. Kewajiban mempertahankan iman termasuk dalam aspek akidah illahiyah, sedangkan sisanya termasuk dalam aspek syariat siyasah.

**Kata Kunci:** *Mimikri, Perlawanan, Poskolonialisme, Homi K. Bhabha.*

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of Study

There are many definitions of literature. According to Klarer, literature refers to written expression and restricts that not every written document can be categorized as literature (2005: 1). Besides, according to Joseph (1909: 3), literature is “the art that expresses life in words that appeal to our sense of the beautiful.” In other words, literature is a creation from human feeling and imagination. It can be in the form of writing such as a novel, poetry, and a short story or audio-visual forms such as drama and film. However, there is no absolute definition of literature. One who tries to define it only emphasizes a few aspects of literature, not the whole, and as a result the definition is not approved by others (Suhariyadi, 2014: 21). Therefore, it is difficult to formulate a universal and absolute definition of literature.

As the part of literature, film has undergone various kinds of development. According to Danesi (2010: 134), film is a text that contains a sequence of photographic images that cause motion illusion and action in real life. Since its first appearance, film is made in black-and-white and soundless, but slowly the film develops having color and sound. Even now, film has been developed in 2D and 3D computer animation. The definition of 2D film is a process of filmmaking in which static objects or individual drawings are filmed frame by frame to create the illusion of motion in sequence ([www.filmsite.org](http://www.filmsite.org)). While in

3D computer animation film, the digital object in a film is animated by a computer through animation software to give an illusion of movement in three-dimensional space. One of the popular 3D computer animations in 2016 is *Bilal: A New Breed of Hero*.

*Bilal: A New Breed of Hero* is an English-language film. The film is produced by Barajoun Entertainment and directed by Khurram H. Alavi and Ayman Jamal. The film ever won the category of Best Inspiring Film at Cannes Film Festival in 2016. The film is based on the true story of an important person in Islamic history named Bilal ibn Rabah. He has a high position in Prophet Muhammad's view because he is the loyal companion of Prophet Muhammad, and he is also the first muezzin in Islam. Even Bilal is frequently referred to in several hadiths of the Prophet. The Prophet said that he heard Bilal's footsteps in heaven. It can be found in Hadith narrated by Al-Bukhari:

"Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me (<https://sunnah.com/bukhari/19/30>)."

The film tells about Bilal's life journey who is a seven-year-old child who wants to become a great warrior with a beautiful voice, and then kidnapped by Byzantine soldiers from his hometown and sold as an enslaved person to the richest trader named Umayya. Until one day, he meets a Muslim named Al Siddiq, who is a close friend of Prophet Muhammad. Al Siddiq does not consider him as a slave but a brother. He tells Bilal that every person is equal. In short,

Bilal becomes a Muslim clandestinely so his master will not be angry. Unfortunately, Umayya then knows that Bilal has become Muslim. He forces Bilal to renounce his new religion, but Bilal disobeys his order. Thus, he tortures Bilal cruelly. Then Al Siddiq comes to buy Bilal from Umayya to save Bilal from Umayya's cruelty. After that, Bilal becomes a free man and he joins Muslims in the battle of Badr and the battle of Uhud against the Meccan infidels after Muslims move to Medina.

The writer chooses this film as the object of research because the film tells about an important person in Islamic history. Besides that, this film also displays the resistance committed by Bilal as the main character of the film to struggle for freedom and equality in slavery. It is interesting to analyze the resistance in the film because Bilal's resistances mostly happen after he converts to Islam. Before Bilal converts to Islam, he only commits one resistance. It happens when in his teenage years, he has a dispute with the son of Umayya named Safwan because Safwan bullies Ghufaira and even he wants to shoot her with his arrow. After he converts to Islam, he makes several passive and active or radical resistances to his master and Meccan infidels. It indicates that Islam religion seems to encourage Bilal to make resistance.

It is interesting to analyze the resistance in the film because the writer finds a unique issue here. In the film, the religious teaching of Islam seems to encourage Bilal to commit resistance. On the contrary, Karl Marx who was a German philosopher, thinker, and economist stated that religion is the opium of the people. It can be seen in the introduction of his work entitled *A Contribution*



to the *Critique of Hegel's Philosophy of Right* in 1844. He wrote that “religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people” (via marxists.org). According to Oxford Dictionary (accessed on June 19<sup>th</sup> 2022), opium is a drug made from the seed of a flower named poppy that functions as a medicine to reduce pain and has an addictive effect. His equation of religion with opium means that religion has a function as opium that reduces the pain of people that comes from the oppression and exploitation in the capitalist system. Regarding this, Suseno states that:

According to Marx, religion is opium. It provides artificial satisfaction because the satisfaction does not change the bad condition of the people. Like opium, religion provides pseudo-gratification without changing the bad situation of people. Religion promises a reward in the afterlife for those who accept their fate. As a result, people will not struggle to better their fate, but instead, they accept the exploitation and oppression they suffer which benefits oppressing class (2016: 129).

From the argumentation above, it can be known that religion provides temporary satisfaction that makes people accept their bad condition from exploitation from the upper class. Like opium, religion makes people accept their bad condition rather than trying to struggle to improve their lives. It can be concluded that religion can weaken the spirit of resistance in the form of revolution of the lower class to better their lives because their suffering from oppression has been cured by religion. In Marx's view, changing the social system can only be reached through violent action or revolution (Suseno, 2016: 125). Not much different, Supono also states that:

in Marx's view, religion deserves to be called the opiate of society because like opium, it gives false hopes that can help people temporarily forget the real problem of their lives. A person drugged by opium will automatically forget about himself and the problem he faces. When people are in suffering condition, what is needed is opium that can help all the suffering of life even if only for a moment (2007: 43).

He regarded religion as opium because during his life, he found that religious teaching only ordered the worker to be patient and to receive their condition from exploitation and oppression by the capitalist. Based on Supono, Marx considers that religious leaders at the time cooperated with economic authorities to perpetuate poverty and oppression in which religion taught people to accept their fate that was poor, despicable, and oppressed (2007: 38). Although Karl Marx's critic of religion is for Christianity, his critic also applies to other religions that are not radically different from Christianity, which also have the same doctrine of a mighty God and life after death ([www.kompasiana.com](http://www.kompasiana.com)).

From the explanation above, the research problem is that there is a difference in the impact of religion on its adherents between this film and based on Karl Marx's critic. In the condition of oppressed people, based on Karl Marx, religion tends to be opium that discourages the spirit of resistance in the form of revolution, but Islam religion in the film seems to cause Bilal's resistance. Based on that problem, the writer wants to find further what religious teachings influence Bilal to do passive and radical resistance and why and how they can cause Bilal to resist. The resistance here means the struggle of the lower class to oppose the upper class to get a better life.

According to Karl Marx (2009: 14), the history of society from now on is the history of class struggle between exploited and exploiting or dominated and dominating classes at various stages of social evolution, whether it is landlord versus cultivator, slave versus master, and bourgeois vs proletariat. Marx argues that there are six stages of society, those are primitive society, slave society, feudal society, capitalist society, and socialist or communist society. Hence, based on Karl Marx's viewpoint, Bilal in the film is included as the social stage of slave society, leading to class conflict between slave and master. Bilal as a slave, represents the lower class who makes resistance against his master that represents the upper class. The conflict between the lower class and upper class in the form of slave and master is the same as the proletariat against the bourgeois in the modern capitalist era.

The lower class, whether they are slaves or the proletariat, both get exploitation and oppression from their respective upper classes. Because both social classes get exploitation and oppression, of course they make resistance to their upper class. Thus, there is class conflict, namely the lower class opposes the upper class. The difference between the lower class represented by the slave what they want to achieve is freedom from slavery, while the lower class represented by the proletariat wants to seize the means of production from the capital owner. Basically, the similarity between slave against master and proletariat against bourgeoisie is that they want to escape from exploitation by upper class,

The difference between slave society as seen in the film and capitalist society in Karl Marx's era is the impact of religion. Religion, in the film, can

cause Bilal as a lower class to resist his master as upper class. While in Marx's era, between the proletariat and bourgeoisie religion reduced resistance from the proletariat. That is why Marx criticizes Christianity and Judaism at the time by comparing the function of religion with opium that can give illusionary happiness of getting heaven for those who accept their fate. Based on Karl Marx, the relationship between religion and social transformation is clear that religion can prevent by the way it can influence or courage oppressed people to focus on the afterlife (as cited in Anshori: 2016: 146). Consequently, it makes people be lazy to improve their bad live conditions from exploitation by the upper class.

Therefore, there is a difference between the effect of religion in the era of Bilal and Karl Marx. According to Marx religion is opium, but in the film religion does not seem like opium that make the slave as the lower class that is represented by Bilal only to accept the exploitation in slavery committed by his mater that represents as upper class. That is the reason why the writer wants to know the resistance by Bilal that is caused by Islam religion in this research. Does religion permanently function as opium that must be eliminated, and its adherents are slaughtered in such a way because religion has a bad impact? It is known that there are many slaughters to abolish religion and its adherent in history. Then the writer on this research wants to give insight into that religion does not always give impact to people as seen in the film by analyzing the resistance that is caused by Islam religion as the from of resistance from the slave as a lower class against his master as an upper class to be free from exploitation in slavery. That is the reason

why the writer focuses on identifying the resistance committed by Bilal that is caused by religion in this research.

According to Ashcroft, the type of resistance can be divided into passive that is resistance without violence and radical resistance that is the act of resistance that contains violence action (2001: 20). The writer in this research uses postcolonialism theory as the lens to reveal the resistances committed by Bilal. It is important to analyze both resistances because discussing postcolonialism involves discussing resistance. In this research, the writer tended to use the term superior and inferior to the colonizer and colonized because the colonialism practice is not in the form of occupation from another country to another, but it is an unequal relationship between slave and master.

## **1.2 Research Question**

Based on the background of the study above, the writer wants to discuss the following questions:

- a. What and how can religious teachings cause Bilal to do passive and active resistance?
- b. Why can the religious teachings cause Bilal to commit passive and active resistance?

## **1.3 Objective of Study**

According to the description above, this research aims to find out what religious teachings affect Bilal to resist passively and actively, why those religious

teachings can affect Bilal to resist passively and actively, and how they can affect Bilal to do both resistances.

#### **1.4 Significance of Study**

On one side, the significance of this research is to show that Karl Marx's critic is not permanently correct. Religion, especially Islam, can be used as a tool that liberates people from oppression and does not only function as opium that has a negative impact on people such as it makes people passively accept their bad life condition without trying to make betterment of their lives. Somehow Islam religion does not only teach people to surrender for the fate of life, but to actively struggle and not to give up for bad living condition. Besides that, it is also hoped that the readers in general will be able to position religion as a weapon to struggle in dealing with various life problems, not as opium.

On the other side, this research gives insight that postcolonialism theory can be applied to literary work that has a setting of time long before modern imperialism with the consideration that one social group dominates another. This research also can enrich passive and active resistance analysis on film through the postcolonial lens and can be used by other researchers as a reference to analyze the resistance of mimicry and radical resistance in a film or movie.

#### **1.5 Literature Review**

The writer finds six analyses of the film *Bilal: A New Breed of Hero*. Those include journal and graduating papers.

The first is a graduating paper entitled “Analisis Semiotika Pesan Moral dalam Film Bilal: A New Breed of Hero” from the University of Pasundan Bandung by Ghiza Chusnul Chotimah (2019). Her research is about finding moral value by using the theory of semiotic from Ferdinand de Saussure and the results of her analysis are to respect diversity and that everyone has the same right to live happily in the world without discrimination or racism.

The second is a journal entitled “Konstruksi Pendidikan Moral Dalam Film Bilal bin Rabah A New Breed of Hero Karya Ayman Jamal” by Akmal Mundiri and Musdalifatul Makiyah from University of Nurul Jadid Paiton Probolinggo. Using Roland Barthes's semiotic theory, this journal analyzes moral value through visual or verbal signs. The conclusions of moral values that have been found are religiosity, tolerance, discipline, curiosity, and social care.

The third is a graduating paper by Fenny (2018) entitled “Analisis Semiotika Pesan Dakwah Dalam FILM Bilal: A New Breed of Hero” from Syarif Hidayatullah State Islamic University Jakarta. Using Roland Barthes's theory, the writer analyzes preaching message through the meaning of denotative, connotative, and myth. This research concludes that denotation meaning is narrating Bilal's struggle against slavery. The connotation meaning is Bilal's struggle to be free from some oppressions to achieve equality and to do good to others, as contained in Islamic teaching. Then the myth in this film is the depiction of Islam as humanist religion, full of love, and upholding social justice.

The fourth is a graduating paper "Social Dialect Used in Bilal: A New Breed of Hero Movie” by Dena Agustin (2019) from Sunan Kalijaga State Islamic

University Yogyakarta. Through sociolinguistic and language of variety theory, the writer analyzes the usage of seven social dialects: acronym, basilect, slang, argot, vulgar, colloquial, and jargon. She writes that based on assumption, acrolect variation is used in formal situations or by the upper class. Meanwhile, basilect, slang, argot, and vulgar are used in an informal situations or by lower class people. She finds that the assumption is not convenient in the film. Her research concludes that lower-status characters use acrolect if the interlocutor has higher status. Conversely, higher-status characters use basilect if their interlocutor has lower status.

The fifth is a graduating paper from Mukhammad Shodri Rinjani entitled “Pesan Moral dalam Film Animasi ‘Bilal: A New Breed of Hero’ (Analisis Semiotik Roland Barthes)” from Sunan Kalijaga State Islamic University Yogyakarta. The writer tries to find moral messages in the film by using the semiotic theory by Roland Barthes. The analysis concludes that there are five moral messages. All of them are: be kind to other people, ta’awun (help other people), be a brave person, be patient, and forgive others.

The last one is entitled “Representasi Makna Mempertahankan Akidah Dalam Film Bilal: A New Breed of Hero” from Syarif Hidayatullah State Islamic University Jakarta. Nur’aini Syukur uses the representation theory of Chris Barker and the semiotic theory of Roland Barthes. Her analysis focuses on the representation of Islamic values covered in three aspects, namely the values of aqeedah, sharia, and akhlak. She concludes that the value of aqeedah in the film is to defend that Allah is the only God who deserves to be worshiped. The value of



sharia is depicted when Bilal calls to prayer and stays away from shirk, and the value of akhlak she found is preventing people from stealing.

The writer's analysis on the film *Bilal: A New Breed of Hero* differs from several analyses above. Here the writer uses postcolonialism theory that analyzes resistance to find out religious teaching influencing Bilal to resist. In contrast, all of their analyses tend to be linguistic analyses by using linguistic theory as sociolinguistic, language variation theory, semiotic theory by Ferdinand de Saussure, and semiotic theory by Roland Barthes or representation theory by Chris Barker.

## **1.6 Theoretical Approach**

### **1.6.1 Postcolonialism Theory**

There are some definitions of postcolonialism theory. According to Makaryk, as cited in Yasa (2014: 16), it is a theoretical and critical strategy used to examine the culture, like literature, politic, and history of former colonies of the European empires. Not much different from Makaryk, Faruk says that postcolonialism theory is a set of statements describing the condition of colonized society whose thought, manner, behavior, and even their body are controlled by the colonizer through practice, theory, and attitude implanted by the colonizer (Faruk, in Syahlani, 2019: 15). From the explanation above, the writer concludes that as a theory, postcolonialism study functions as a mode of knowing the condition of colonized society and examines the effects of colonialism emerging

in the culture (literature, politics, history) of the former colony of the European empire.

In Bhabha's notion, postcolonialism creates a form of resistance (as cited in Retno 2018: 95). Not much different from Bhabha, Laphan also says that the main characteristic of postcolonialism is resistance (as cited in Rusdian, 2017: 40). Colonialism practice is commonly in the form of occupation of a nation by another nation intending to gain profit by exploitation of natural resources. However, postcolonialism theory is not only used for power relations that occur as a result of colonization by one country toward another country but as long as there is a power relation and its impact, it can be analyzed using postcolonialism theory (Cahyono, 2018: 66). The writer uses postcolonialism theory for this research means that the writer sees the object of study through the perspective of postcolonialism. Generally, postcolonialism theory is applied to the work of literature produced by former colonial nation of European empire in 15th century, the year that is known as the age of discovery. However, Boehmer (2005: 1) states that

“some might feel that even this wide definition of the colonial is too constricting. Marlow at the beginning of Joseph Conrad's 'Heart of Darkness'. For example, draws attention to the similarities between the British colonization of Africa and the conquering of Britain by imperial Rome many centuries before. According to this view, *Beowulf* and Chaucer's *Canterbury Tales* could be read as postcolonial text.”

Although the film includes pre-colonial literature because the film shows the event that happened long before modern colonization, the film has a similar

feature to the literature during the colonial period. The film tells about Bilal who is a slave of Umayya. Need to know that Bilal and other slaves in the film are depicted as having black skin, while the enslavers and a freeman are depicted as having white skin. Besides, Bilal's status as a slave makes him experience social and religious oppression, such as he is ordered to kneel when he meets his master and is not allowed to determine his religion. That condition causes the establishment of a hierarchical group that one social group dominates another group. In this case, Cohen states that postcolonialism theory can open a "window into any time or place where one social group dominates another (as cited in Zehnter, 2016: 2)".

The concept of resistance is explained by Selwyn Cudjoe (as cited in Ashcroft 2001: 28) that resistance is a "complex of acts designed to rid a people of its oppressor, be they slave master or a multinational corporation." The writer adds that resistance is a response of colonized or oppressed people against their oppressor due to suffering experience and to regain their rights such as justice, equality, and freedom. According to Ashcroft, the type of resistance can be divided into passive that is resistance without violence and radical resistance that is the act of resistance that contains violent action (2001: 20). Therefore, the writer focuses on analyzing passive and active or radical resistance in this research. Resisting superior without violence is interesting to analyze, and it seems that passive resistance can be a good way to against superiors. A famous example is Gandhi's passive resistance against the British (Ashcroft, 2001: 20).

In committing passive resistance, the colonizer generally uses mimicry. Mimicry is “the desire for formed, recognizable other, as a subject of a difference that is almost the same but not quite” (Bhabha 1994: 86). Mimicry is an act of becoming superior or imitating a superior’s culture, language, thought, attitude, and status. Inferior commits mimicry because they want to be recognized and equalized by the superior. The reason is that somehow inferior is considered as “the other,” a term made by superior to designate inferior as a lower class (Agustin, 91: 2019). Mimicry is also used as mockery because it is never very far from mockery (Ashcroft, 2007: 125). Mimicry can become mockery because the inferior can not completely imitate the superior.

Another resistance is called radical or active resistance. It is formed as direct opposition consisting of an individual or group of people toward a superior physically. Lo and Gilbert say that it is characterized by organized movement plans and is realized through direct clashes, attacks, war, or warfare (as cited in Agustin, 91: 2019).

### **1.6.2 Film Theory**

The writer also uses film theory to support the analysis in this research. The writer uses this theory because film is a moving picture in which every component on a screen has its meaning. The writer uses the concept of *mise-en-scene* by Villarejo, which means all that are encompassed by the frame (2007: 28). He states six *mise-en-scene* components, such as setting (set and props), lighting, costume, hair, make-up, and figure behavior (2007: 28). It means all

those components shown in the frame of the film will be analyzed. In this research, the writer also uses cinematography that focuses on camera angle and framing techniques. Through cinematography and *mise-en-scene*, it can be known how the scenes are exposed on the screen to support analysis besides using the main theory. Villarejo (2007: 38) divides camera angle techniques into seven parts, those are:

- a) the extreme long shot (ELS) that depicts an object very far so that one can hardly distinguish the human figure;
- b) the long shot (LS) in which humans are still noticeable but remain dwarfed by the background;
- c) the medium long shot (MLS) that enchases the human from the knees up;
- d) the medium shot (MS), which frames humans from the waist up;
- e) the medium close-up (MCU), which frames humans from the chest up;
- f) the close-up (CU), which only displays a part of a human body (mainly in the face);
- g) the extreme close-up (ECU) frames a particular portion of the face like an eye, lips, or cheek.

## **1.7 Method of Research**

### **1.7.1 Type of Research**

In this research, the writer uses qualitative research. Based on Mantra (as cited in Siyoto, 2015: 28), it is research that produces descriptive explanations of the data both verbally or textually from observation of people and their behavior.

Data in qualitative research is essential because through the data, the research object will be explained by using theory. Siyoto explains that in qualitative research, the researcher uses theory to explain data that has been obtained (2015: 49). Hence, qualitative research aims to analyze and explain the data from the object of research descriptively by using theory.

### **1.7.2 Data Sources**

There are two data sources in this research. Both of them can be categorized into main data and supporting data. The main data are the writer's data in the form of scenes and dialogues from Bilal: A New Breed of Hero film. Meanwhile, supporting data are taken from articles, journals, websites, and other research that relates to the problem of this research.

### **1.7.3 Data Collection Technique**

By using the documentation method, there are some steps used by the writer in collecting data. At first, the writer tries to understand the film by watching it repeatedly. After that, the writer tries to identify the data in the form of dialogue and to screen capture some scenes that contain the action of passive and active resistance caused by religious teaching. The writer also finds supporting data from books, journals, and the internet related to the research problem.

#### **1.7.4 Data Analysis Technique**

The writer has several steps in analyzing data descriptively. The first step is the writer collects the data in the form of a scene of resistance. After that, the writer categorizes the resistance into passive or active resistance and then analyzes and explains the resistance by using the concept of resistance in postcolonialism theory. Further, the writer finds what, why, and how the religious teaching in Islam can encourage Bilal to do active and passive resistance.

#### **1.8 Paper Organization**

This research consists of four chapters. The first chapter consists of background of study, research question, objective of study, significance of study, literature review, theoretical approach, method of research, and paper organization. For the next one the second chapter analyzes the intrinsic elements of Bilal: A New Breed of Hero film. The third chapter discusses the form of resistances, what religious teachings cause them, and also why and how they can cause them. The fourth chapter is the conclusion and suggestion of the research.

## CHAPTER IV

### CONCLUSION

#### 4.1 Conclusion

The researcher has found four Islamic teachings that encourage Bilal to do passive and radical resistance in which, all of them are included in the aspect of aqeedah of illahiyah and sharia of siyasah. The aspect of aqeedah of illahiyah contains Islamic teaching about the obligation to defend iman in believing in one God, while the aspect of sharia of siyasah involves Islamic teaching about the concept of equality in Islam, the concept of ta'awun, and jihad. The context of resistance here is between inferior against superior in slavery practice on one side and between Islam against idolater as two different beliefs on the other side. Bilal's resistance from the discussion above is gradual, from passive to active or radical resistance.

The first Islamic teaching stimulating Bilal to resist passively by using mimicry is iman which is included in the aspect of aqeedah illahiyah. Bilal mimics his master's action in that he feels he also has the right to defend his belief in Islam as his master does who has the right to defend his belief in worshipping idols. Bilal disobeys Umayya's order to renounce Islam, although Bilal gets hard punishment. The reason why iman can encourage Bilal to do resistance is to defend his faith. Besides, iman is a basic foundation and essential in Islamic teaching that every Muslim must have. Islam's first pillar of iman is believing Allah as the only God. Iman is not merely a belief but must be proved through



word and action. It is in accordance with what Bilal does that he disobeys to worship idols after becoming a Muslim. How iman can make Bilal resist is the strategy of the da'wah of prophet Muhammad (PBUH) that while in Mecca, he focuses on spreading Islamic aqeedah that makes Muslims at the time have strong iman.

The second Islamic teaching that causes Bilal to resist is the concept of equality in Islam, which belongs to the aspect of sharia of siyasah. The concept of equality that considers all people are equal in God's eye makes Bilal aware and brave to resist passively. His passive resistance is in the form of mimicry that mimics his master's status as a freeman. It is shown in his statement that one night, he says to his master that he is a freeman, although he is still a slave. The reason why Bilal resists is to struggle to gain freedom and equality. How the concept of equality can make Bilal commit mimicry because he has a big desire to be free from slavery and is supported by the concept of equality in Islam.

The third Islamic teaching influencing Bilal to resist radically is the concept of ta'awun, which includes the aspect of sharia of siyasah. It is shown by Bilal's attack on the soldiers of Meccan infidels to save his little sister named Ghufaira from slaughter conducted by them toward Muslims in Mecca who do not join to migrate to Medina. Bilal goes to Mecca to save his little sister because he wants to keep her alive. What he does is in accordance with the term called ta'awun in Islam. The teaching of ta'awun can influence Bilal to resist is to help other people from any troubles, especially towards his little sister as his family from the slaughter. How the concept of ta'awun can be a source for Bilal to resist

radically is that his desire as humans as social beings to help Ghufaira is supported by Islamic teaching in Islam namely ta'awun that orders people to help in goodness.

The last Islamic teaching affecting Bilal to resist radically is jihad that includes the aspect of sharia of siyasah. Bilal and other Muslims ever have a battle against Meccan infidels in Badr Valley. Why religious teaching of jihad can make Bilal and other Muslim to resist is because to defend the existence of Islam religion. How the teaching of jihad can make Bilal and other Muslim to resist radically is besides there are revelations in the form of surah Al-Hajj verse 39 and surah Al-Baqarah verse 190 come down before the battle of Badr, jihad in the form of defending the existence of Islam is fardu 'ayn that means if there are no Muslims who do it all Muslims will sin. Moreover, if Islam religion is not defended, there will be no people who worship to Allah. It makes Bilal and other Muslims have the spirit and bravery to defend Islam in the battle of Badr.

From this research, it also can be concluded that religion, especially Islam, does not permanently have a function as opium as Karl Marx's critic that provides false satisfaction that does not change the bad condition of people and can help people temporarily forget the real problem of their life. Consequently, it makes people not struggle for the betterment of their fate and accept the exploitation and oppression they suffer. But, conversely Islam religion in the film becomes a source of resistance that positively impacts Bilal to improve his life from the suffering of slavery and oppression of Meccan infidels. Actually, Karl Marx's criticism of religion is the sign of his concern about social injustice and he wants

to liberate people from economic oppression in the capitalist system. However, something is lacking in his criticism of religion. Religion, especially Islam, not only teaches people to be patient and surrender but also can liberate and motivate people to struggle from exploitation and oppression as in this film.

#### **4.2 Suggestion**

So far, the writer only finds that some analyses of resistance, especially mimicry in postcolonialism study are mostly applied in written literary works such as short stories or novels. There are barely any analyses of the issue in a film or movie. The writer hopes that other researchers choose to analyze the issue of resistance in postcolonialism study in a film or movie than in a written literary work.



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