REPRESENTATION OF THE MESSAGE OF PEACE IN THE FILM *KINGDOM OF HEAVEN* (2005)

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ABSTRACT

There were efforts to send a message of peace seem necessary to eliminate all kinds of terrorist stereotypes against Muslims. Many western films were produced to convey the message of peace were made with many attempts. One of these is Ridley Scott's *Kingdom of Heaven* (2005), set during the Crusades in the late 12th century as a historical piece from the Battle of Jerusalem. This study focused on the character structure of the film *Kingdom of Heaven* in such a way that the message of peace is conveyed in the film. The study used a qualitative approach combined with the descriptive analysis approach of Charles Sanders Peirce's semiotic theory, called the trichotomy of sign meaning. Data collection techniques using observation, identification and documentation for the film Kingdom of Heaven. The results showed that the image of the message of peace expressed in the film was a war in the name of religion and does not seem to defend a particular religion, but is shaped by different interests. In conclusion, the film determined that not all westerners are good and not all Muslims are bad.

Keywords: kingdom of heaven, signs messages of peace, Charles Sanders Peirce's semiotic theory

INTRODUCTION

Peace has always been a basic need of every human being. If peace can be achieved, he lives, and if there is no peace, he dies. From an Islamic perspective, the values of peace are found in religious beliefs and local wisdom (Sumadinata, *et. al.* 2020). Islam is a religion of peace, so that there are many reasons to claim that Islam is a religion of peace. The purpose of introducing

people to Islam is not to perpetuate hatred or violence between people. Concepts and historical facts of Islam show that Islam is about compassion, harmony and peace.

There are many peace-disturbing acts such as invisible violence, discrimination and racism, which ultimately lead to psychological pressure on individuals or minorities. In this regard, the researcher cited Muslims as one of the problems. In Western countries we often meet Muslims who are not sincere. For example, Muslim women in America are gradually being discriminated. When women are discriminated against not only because of their gender but also because of their religion or discrimination based on religion (Ghumman & Ryan, 2013).

Fundamentally, discrimination against Muslims is based on Islamophobia, and it is not for nothing that this term appears again and again and represents a major problem. Because the party behind the reassessment of the term "Islamophobia" is the Western media, which has published numerous reports about the World Trade tragedy Centers published and said Islam is a religion that spreads violence and terrorism (Syam *et. al.*, 2020). Misinformation that leads to slander and damage to the image of Islam is not only found in the structure of print and online media, but is also spread in the works of art created during film production (Najmuddin & Tajibu, 2023).

Since the bombing, several films have dealt with this topic. In films like Delta Force, True Lies, etc. there are scenes of terrorism or various violent acts of Islam against minorities and women. Fisk (2007) explains that terrorism is a term for terrorists of different groups. On the other hand, it is an act intentionally committed by a group to influence or intimidate another person or group in a way that causes that person to feel unsafe, uncomfortable and exposed to physical or non-physical attack. The media and films show a very influential effects to the society.

Through films, messages with Islamic stereotypes can be presented in a way that makes them seem true. Jean Baudrillard, a post-structuralist thinker introduced the concept of the mimetic world (Antony & Tramboo, 2021). Various negative or positive images can be presented as if they were real, but in reality, they are just fiction. In the world of simulation, the law of imitation applies, i.e. recycling or copying objects and events. This means that the objects or events shown appear to resemble or reflect original reality, but are actually virtual. In fact, it is difficult to predict reality by imitating reality. Because of this broader function of the film, it is used in the Western world to portray Islam as a religion that spreads hatred and violence.

Although movies are not the main factor causing the bad image of Islam, but without realizing it, their influence is increasing, Islamophobia and even Westerners openly show their hatred towards Islam because they think Islam is a radical religion. Even so, some Hollywood movies started producing movies with the theme of history and the truth of Islam so that Westerners

and all corners of the world do not misunderstand Islam. One of them is the movie *Kingdom of Heaven* (2005). So that negative propaganda becomes positive with the power of God.

Films are generally constructed with many signs in the form of images and sounds. A sign is a description of something. According to Sobur (2004), film is a medium of communication in the form of moving images. A film is a text, so each text has a specific meaning that contains a message that is realized with signs. Sobur (2004) also believed that the film is generally made with signs that work well to achieve the desired effect.

The film *Kingdom of Heaven* shows a positive image of Islam in the midst of the West's conflict with Islam linked to terrorism. At least this movie can be an answer to the Islamophobia that the West is attacking so that they can see Islam better and not give negative stereotypes about Islam. To examine the above problem, the writer uses Charles Sanders Pierce's literary theory called trichotomy about the meaning of signs.

Based on the above facts, the authors would conduct an in-depth study of the structure of the characters in the film *Kingdom of Heaven* (2005), focusing on the portrayal of the message of peace in the film. Due to the limitations mentioned above, this study would analyse signs of peace message and peace presented in the film *Kingdom of Heaven* in the characters by using Charles Sander Peirce's semiotic approach.

LITERATURE REVIEW
Overview of Film

At the beginning of the film, it seems that there is no clear purpose and storyline. However, when the idea of making films began to be touched by a growing industry, films began to be more conceptualized, with clear plots and stories. The basic idea of a film itself, came about by accident. Along with the development of photography technology. The film that is known today is a further development of photography. Photography cannot be separated from the supporting equipment, such as cameras, lenses and others. The world's first camera was discovered by a Muslim scientist, namely Ibn Haitham. This physicist first discovered Camera Obscura by studying optics using the help of sunlight energy. Developing a simple camera idea, starting to find a more practical camera, even the innovation was so fast that cameras began to be used to record moving images.

Film is a term from cinematography. Cinematography is a loan word from English cinematography which comes from the Latin kinema "picture". The technique of capturing images and combining them into a series of images that can convey an idea (the idea of developing a story). A film is a series of scenes from several still images which, when displayed on a screen or screen, creates the illusion of an image due to movement. Films are also the dominant form of mass communication manifested in the form of moving images or what is commonly referred to as films as entertainment media to convey

information-messages to the audience. In communication, film is a communication system which is also included in mass communication. This is because film is one of the visual communication media that uses moving images and sound backsounds which have similarities in dramatic cinema images so that they can provide information to the audience.

Film always give rise to ideology. Ideology can be defined as a system of representation of relations (Lindebaum, 2014). Films are generally built with a lot of marks. They include a variety of sign systems that work well together in trying to achieve the desired effect. The most important things in a film are the image and the sound. Everyone in every part of the world sees movies as a type of entertainment, and a way to have fun. Happiness for some people means laughing, while for others it means crying, worrying, or feeling afraid. Most films are made to be shown in the big screen theaters.

The film represents the reality that grows and develops in society which is then projected onto the screen, so that there is a very close relationship between film and society through representations of reality, both of which can complement each other. Films and society do not create each other, but interact with each other and produce harmonious mutualization (Kurniaji & Clareta, 2022). Today, films have become a medium for human storytelling, a means of communication and storytelling. In the past, storytelling was done verbally, then in writing now there are media with moving images that tell stories about life. Therefore, films can be used as a representation of reality.

Overview of Semiotics

Semiotics is a modern science field that is starting to be of interest to people. Semiotics was first used in the study of sign systems. There are four traditions behind the birth of semiotics, namely semantic, logic, rhetoric and hermeneutics (Radvánszky, 2010). Definitively, according to Cobley and Janz (1999), semiotics comes from the word seme, which comes from Greek which means interpreter of signs, with a broad sense as a theory, semiotics means a systematic study of the production and interpretation of signs. Semiotics in relation to this is the understanding of semiotics which refers to the semiotics theory of Ferdinand De Sausure and Charles Snaders Peirce's Semiotics, who is known as the father of modern semiotics, as well as semiotics of Roland Barthes, Semiotics C.K. Ogden and I.A. Richard, Semiotics Michael Riffaterre.

Semiotics is etymologically derived from the Greek word semeion which means sign (Cobley and Jansz, 1999). The sign itself is defined as something which, on the basis of previously developed social conventions, can represent something else. In terminology, semiotics can be defined as the study of a wide range of objects, events, and entire cultures as signs. Semiotics has two characters, namely Ferdinand de Saussure (1857-1913) and Charles Sanders Peirce (1839-1914).

METHOD

This study used descriptive design by applying a semiotic approach. Semiotics is the science or method of analysis for studying signs. Signs are tools used in an effort to find a way in this world (Sobur, 2006, p. 15). The writer chooses Charles Sanders Pierce's semiotic method as the most relevant method. Pearce examined signs using a system known as trichotomy of sign meaning. Charles Shanders Pierce's Semiotic Theory is often called "Grand Theory" because of his comprehensive idea, a structural description of all signs. Pierce wanted to identify elementary particles from the sign and re-assemble these components in one structure (Wibowo, 2011, p. 13).

The method used in this research is qualitative method. Qualitative method is research that does not perform calculations, meaning that the data collected is not in the form of numbers but in the form of words. Qualitative research methods aim to explain phenomena in depth through in-depth data collection. The type of qualitative used is descriptive qualitative, namely research that seeks to solve problems based on existing data by presenting, analyzing and interpreting data.

The data source of this research is the *Kingdom of Hea*ven film was released in 2005 by Ridley Scott. Include images (visuals), dialogue (audio), and costumes related to the message of peace contained in the film. The data collection technique used 3 steps: 1) observing the data by watching film repeatedly until finding the time or duration that describes the scene that is the focus of the research; 2) identify data related to peace messages; and 3) documenting data for analysis.

The data analysis techniques were as follows: (1) To answer the first question, which is to find the profile of the film Kingdom of Heaven, the writer analyzes the findings of the observation by watching repeatedly which are identified based on the type and character of the film. (2) To answer the second question, which is to find a sign for the message of peace, the writer does this: a. Sign (Representment): The something that exists in physical form that is captured by the human senses or the audience and is something that refers (represents) something else outside the sign itself. The reference sign is called an object. Object (Reference Sign): A social context that refers to a sign or something called a sign. (3) Interpretant (Use of Signs): The concept of thinking someone uses a sign and derives it to a certain meaning or other meaning that is in one's mind about an object called a sign. (3) To answer the third question, it was analyzed based on the findings of the 1st question and the 2nd question findings which are correlated based on the theory of Semioticsthe in chapter II.

FINDINGS AND DISCUSSIONS
The Signs of a Peace Message in The Film *Kingdom of Heaven*

In this study, the researchers described the signs contained in the film *Kingdom of Heaven* related to the message of peace shown through images (visuals), dialogue (audio), and costumes (Figure 1–4) . In the film *Kingdom of Heaven*, the message of peace is successfully portrayed in this film as follows.

This is one of the signs of the message of peace in the film *Kingdom of Heaven* from 20 signs found. Then researchers began to applied the representation process by selecting the signs of the message of peace in the film related to tolerance and solidarity. The representation of the message of peace in the film *Kingdom of Heaven* has succeeded in obtaining the following findings. In the dialogue, scenes, costumes, including all symbols and props strengthened the depiction of the message of peace. The message of peace implied in the film is about the wise attitude of a leader depicted through the characters of Saladin and King Baldwin. Then the batik upheaval between Balian, Tiberias, and Godfrey who realized that the underlying motived for war in the name of religion were economic and political.

**Figure 1 This scene was taken at minute 13:11.
The sign in this scene is One of the crusaders
invited Balian to join the war**

**Figure 2 This scene was taken at minute 34:06.
The sign in this scene is Balian prospering the villages in Ibelin**

**Figure 3 This scene was taken at minute 49:12.
The sign in this scene is Muslims, Christians
and Jews are shopping in the market.**

**Figure 4 This scene was taken at minute 47:16.
The sign in this scene is A Muslim is marveled at
the kindness of Balian who had saved him and gave a horse.**

Representation of *Kingdom of Heaven Film* Based Signs of The Message of Peace Using The Charles Sander Peirce Semiotic Method

In this film, there are signs that are relevant to the theoretical perspective of Charles Sanders Peirce's semiotics, which analyzes text/media messages (films) in the dimension of signs. In an effort to find the meaning of a sign, Peirce makes a theory of the meaning of a triangle consisting of a sign, an object, an interpretant where the three structures are an inseparable series in an effort to find the sign of the message of peace in the film *Kingdom of Heaven*. from heaven. Entered as part of the film *Kingdom of Heaven* structure which displays various visual objects from the cast. An object is something that a sign refers to. Objects in this film are more likely to show situations,

conditions, and expressions of communication played by the characters. The interpretation in this film is in the form of a sign in the mind of the researcher about the object referred to by the sign in the film through various situations and conditions of the role played by the characters in the film *Kingdom of Heaven.*

The researcher tries to focus on the message of peace, namely peace that will be achieved by replacing the legitimacy of violence with the legitimacy of peace in a religious context. This is in the scope of language, art, science, and media. In an effort to facilitate the analysis, the researcher tries to classify the message of peace into 2 parts, namely: (1). Tolerance (2). solidarity. Seeing the classification of the peace message which is still quite broad, the researcher will categorize the 2 elements above into more detail, one of them are as follow

Inter-religious Tolerance

Inter-religion tolerance is an attitude of respect for the religion of others. It shows that there is consideration among them.

Visual	**Dialogue**
	Oddo (to Baliian): *Have you been at war?* Balian: *On horse and as an enginer, also.* Oddo: *Against whom and for whom did you fight?* Balian: *For one Lord against another, on a point which cannot be remembered, and which is*

	the or now had no significance. Odo: *There is better game now. One God against another. The play is proportionate.*

Sign
One of the crusaders invited Balian to join the war.

Object
When the crusaders visited Balian's house. Odo who is a crusader invites Balian to join the war against one God against another. War against one God against another is a inter-religious conflicts.

Interpretant
The visualization of the sign in this scene Odo who is a crusader offers Balian to war The visualization of the sign in this scene Odo who is a crusader offers Balian to war one God against another. The dialogue in this scene can be understood with an open mind. That the war was actually caused by differences in the perception of God in humans.

In this scene, there is an interesting dialogue between Balian and Odo. The dialogue contains a metaphor for the war of God against another that has often happened. The war was actually caused by differences in the perception of God in humans. One dogma versus another. One God against another is the same as blaming other religions arbitrarily and in the name of religion to justify anarchic actions by savagely attacking people of other religions. The scene represents a message of peace to maintain inter-religious harmony with tolerance.

Visual	Dialogue
Sign	
Muslims, Christians and Jews are shopping in the market.	
Object	
Peaceful atmosphere between Muslims, Christians and Jews in Jerusalem. They live in harmony. Religious harmony is a condition in which interreligious communities can accept each other, respect each other's beliefs, help each other, and work together in achieving common goals.	
Interpretant	
The Visualization of the sign in this scene shows the harmonious inter-religious communities in everyday life. Christians, Jews and Muslims interact in a market. Christians and Jews are represented by wearing clothes decorated with crosses, while Muslims are wearing robes and turbans.	

This scene shows that the Kingdom of Heaven presents aspects that are to build tolerance. Scott wants to convey a message of peace through this film, one of which is in this scene, namely the creation of a harmonious life in society as shown in the scene by the interaction of Christians, Jews and Muslims in the market. Tolerance does not mean condoning other people's religions, but respecting different human rights. So tolerance is a sense and attitude of mutual respect and respect between one another while still upholding the sense of unity and brotherhood by realizing a peaceful, peaceful, and happy life. The message of peace in this scene reminds us that harmony

needs to be maintained in order to create peace. Upholding tolerance is an effort to maintain human life in order to create a good and harmonious living environment.

Inter-religious Solidarity

Inter-religious solidarity is an emotional feeling that fosters a sense of togetherness and unity in interreligious relations.

Visual	Dialogue
	Imad: *You killed a very great cavalier among the Moslems. His name was Mummad al Fais.* Balian: *I will pray for him.* Imad: *Your quality will be known among your enemies before ever you meet them.*
Sign	
A Muslim marveled at the kindness of Balian who had saved him and gave him a horse.	
Object	
Balian showed a good attitude to one of the Muslim troops.	
Interpretant	

The visualization of the sign in this scene, when Balian was stranded on the seafront because the ship he was on to go to Jerusalem sank. Balian walks through the desert and finds a horse. But in the middle of the desert, the horse is claimed to belong to two Muslims. The two people were Imad and his slave named Muhammad al Fais. However, Imad disguised himself as a slave while the real slave had been killed by Balian because of the war for the horse. When he was about to stab Imad, who disguised himself as a slave, Balian couldn't bear it and asked Imad for help to take him to Jerusalem, Imad was fascinated by Balian's character. Arriving in Jerusalem, Imad praised the horse that Balian found. Balian instead told him to bring his horse. Whereas for the sake of the horse Balian and Muhammad al Fais killed each other. Imad really admires Balian's personality. Imad told balian that the person he had killed was an arrogant person among the Muslims. Then Balian says I will pray for him. Before Imad left Balian, he said that Balian's kindness would be known among Muslims before meeting on the battlefield.

In this scene there is an interesting dialogue between Balian and Imad, which contains a message of peace related to solidarity to always do good to everyone and help each other despite different religions.

Visual	Dialogue

Sign
Balian prospering the villages in Ibelin.
Object
Balian prospering the villages in Ibelin started by building irrigation. The people there work together
Interpretant
The visualization of the sign in this scene shows good and harmonious social relations inter-religious in Ibelin. Balian was ordered by King Baldwin to prosper Ibelin. The people there consist of Christians, Jews and Muslims. Balian prospered the villages in Ibelin very well starting with building irrigation. Balian and the people there together build irrigation.

In this scene, the relationship inter-religious in Ibelin is very harmonious. Solidarity between Balian and the people of Ibelin as they work together to build irrigation. A Muslim child gave water to Balian who is digging the ground to get clean water. The message of peace in this scene is the existence of inter-religious solidarity by helping each other and working together to facilitate achieving common interests and avoiding conflicts that can cause inter-religious divisions. One of the ways to maintain peace inter-religions is solidarity.

CONCLUSIONS

This study discovered signs of peace messages in the film *Kingdom of Heaven* which have been analyzed using Charles Sanders Peirce's semiotic theory and representation of peace messages. Based on the presentation of the data described by the researcher, it can be concluded that in the film *Kingdom of Heaven*, dialogue, scenes and costumes become a unified symbol of the message of peace. This is shown through the peace agreement between Saladin and King Baldwin which clearly implies a message of peace and also good relations between Balian and Imad regardless of religious differences. Then, Christians, Jews, and Muslims shopping together in the market are shown through their costumes showing the harmonious relationship inter-religions. Then it is also shown through Saladin's tolerance in this film, one of which sends send his physicians to treat King Baldwin's leprosy, Saladin saw the cross fall on the floor and then placed it on the table and he also protects all his people in the Jerusalem area and does not forbid them to worship according to their respective religions.

Based on the presentation of the data described that the film *Kingdom of Heaven* represents signs of a message of peace regarding the problems between the West and Muslims that have never ended until now. The film

contained a form of representation of the reality of society which has not yet been completed in solving the problems between the West and Muslims. Thus, making the director of the film *Kingdom of Heaven* inspired by ideas related to the reality of society that can never solve these problems.

56This is shown by the sign and the user of the sign (object) in the film so that it raises the meaning of the sign reference (interpretant) according to the method used by the researcher, namely the semiotic analysis of the Charles Sanders Peirce theory. The meaning of the interpretation of the message of peace that emerges from this film is in the form of what it is as shown by the film, namely with a deep meaning from a film picture of the reality of society related to the problems between the West and Muslims that are displayed and can be felt by film lovers. In other words, the interpretation is interpreted as a simulation of the reality of the problematic picture between the West and Muslims which is shown again in the film *Kingdom of Heaven.*

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