

CAPTER I

INTRODUCTION

A. Background of Study

Living in the society is not free from problems. Human being is created to face the problems. There are many problems that always present in the society. Slavery and oppression are both of the big problems that exist in the world. Like in Kingdom of Heaven movie, there are slavery and oppression between cristians and moslem. Religious slavery and oppression become real thing in life, because every person or each religion has belief and different ways. The example is religious slavery in the story of *Kingdom of Heaven* by Ridley Scott. In this movie has a message, as well as. Ironically, a film about one of the most intolerant periods of human history. Although the Arabs and Christian slaughter each other by the thousand during the course of the story, it is ultimately a sense of mutual respect and understanding that avoid a final massacre.

Kingdom of Heaven is a 2005 action/epic film directed by Ridley Scott and written by William Monahan. It's stars Orlando Bloom, Eva Green, Jeremy Irons, David Thewlis, Marton Csokas, Brendan Gleeson, Kevin McKidd, Alexander Siddig, Ghassan Massoud, Edward Norton, Jon Finch, Michael Sheen and Liam Neeson.

The story is set during the Crusades of the 12th century. A French village blacksmith goes to aid the city of Jerusalem in its defense against the Muslim

leader Saladin, who is battling to reclaim the city from the Christians. The film script is a heavily fictionalised portrayal of Balian of Ibelin.

In a remote village in France, Balian (Orlando Bloom), a blacksmith, is haunted by his wife's recent suicide. A group of Crusaders arrive at the small village and one of them approaches Balian, introducing himself as his father, Baron Godfrey of Ibelin (Liam Neeson). Balian follows after his father in the hope of gaining forgiveness and redemption for him and his wife in the holy city of Jerusalem. After he catches up to his father, soldiers led by Godfrey's nephew arrive, ostensibly to arrest Balian. In reality, the nephew intends to assassinate both Balian and Godfrey so that his father, and eventually he may inherit Godfrey's barony. Godfrey refuses to hand over Balian and the nephew then pretends to withdraw but immediately launches a sneak attack against Godfrey and his men. During the subsequent fight, three of Godfrey's men are slain, as are all of their attackers. Godfrey chases down his fleeing nephew and kills him. During the chase Godfrey is struck by an arrow which breaks off in his body when he swings his sword to kill the man.

In Messina, a dying Godfrey knights Balian and orders him to serve the King of Jerusalem and to protect the helpless. Godfrey then succumbs to his injuries. On Balian's journey to Jerusalem, his ship is capsized and runs aground in a storm, leaving Balian and a horse as the only survivors. When Balian releases the horse from the wreckage it flees in panic. Tracking the horse into the desert, Balian is confronted by a Muslim cavalier and his servant. A fight over possession of the horse follows and Balian reluctantly slays the cavalier when attacked, but

spares the servant, asking him to guide him to Jerusalem. Upon their arrival in Jerusalem, Balian gives the horse to the servant and releases him. The man then tells him his slain master was an important knight amongst the Saracens and his deed will gain him fame and respect from them.

After being accepted as the new Lord of Ibelin by Godfrey's retainers, Balian soon becomes acquainted with the main players in Jerusalem's political arena: the leper King Baldwin IV (Edward Norton), Tiberias the Marshall of Jerusalem (Jeremy Irons), the King's sister Princess Sibylla (Eva Green), and her husband Guy de Lusignan (Marton Csokas), who supports the anti-Muslim activities of brutal factions like the Knights Templar. Guy is determined to rule after Baldwin's death and seeks to provoke a war that will allow him to dispose of the Muslims and claim the Kingdom for the Christians.

Guy and his co-conspirator Raynald of Châtillon massacre a Muslim trade caravan with the aid of the Templars. Saladin (Ghassan Massoud), leader of the Muslim forces advances on Kerak, Raynald's castle, to bring him to account for his crime. Balian decides to protect the villagers attempting to enter the castle from Saladin's cavalry. Though outnumbered, Balian and his knights charge Saladin's cavalry, allowing the villagers time to flee to the castle. Saladin arrives with his army to besiege Kerak and King Baldwin IV approaches with his. The two rulers successfully negotiate a Muslim retreat and Baldwin swears that he will punish Raynald for his crimes. Baldwin returns with his group to confront Raynald, forcing him onto his knees. As Raynald grovels for mercy, Baldwin beats him with his horse whip and forces Raynald to kiss his diseased hand. The

exertion of these events cause Baldwin to collapse weakened beyond recovery. In private, Saladin assures his generals, who question his decision to retreat, that he will reclaim Jerusalem for the Saracens when he is completely sure of victory.

Baldwin asks Balian to marry Sibylla, knowing that the pair have affection for each other, but Balian refuses because in order for the marriage to take place Guy would have to be killed. After Baldwin dies, Sibylla's six year old son Baldwin V becomes King of Jerusalem. It quickly becomes apparent that he is also infected with leprosy. Grief stricken and unwilling to condemn her son to a life behind a mask, Sibylla poisons her son. Sibylla succeeds her son and names Guy King of Jerusalem. Guy releases Raynald, asking him to give him a war, which Raynald does by murdering Saladin's sister. When Saladin sends an emissary to demand the return of his sister's body, the heads of those responsible, and the surrender of Jerusalem, Guy answers by decapitating the emissary and sending his head back to Damascus.

In council, war is agreed upon "because God wills it" and against sound advice they march into the desert away from adequate water supplies to fight Saladin, leaving Jerusalem unguarded except for Balian, Tiberias, their knights, a few remaining Crusader soldiers, and the townspeople. Saladin's army attacks the Crusader army and in the ensuing battle, the Crusader army is annihilated. Guy and Raynald are captured; Saladin executes Raynald, and then marches on Jerusalem, sparing Guy as king out of tradition but stating that he is not worthy of this.

The director of *Kingdom of Heaven*, Ridley Scott was born on November 30th, 1937 in South Shields, Tyne and Wear, England, the son of Elizabeth and Colonel Francis Percy Scott. He was raised in an Army family, meaning that for most of his early life, his father was an officer in the Royal Engineers. Ridley's older brother, Frank, joined the Merchant Navy when he was still young and the pair had little contact. During this time the family moved around, living in Cumbria, Wales and Germany. He has a younger brother, Tony, also a film director. The writer uses a Marxist theory as the approach to analyze the movie because the story of the movie is about social, history, and the other aspects of social life.

This movie is interesting to study about the phenomenon of society life, there are four aspects to study. The first aspect is Ridley Scott conveys the name of *Kingdom of Heaven* through the story itself. In *The Kingdom of Heaven*, he describes how the major characters need for the world peace. Film *Kingdom of Heaven* is reflected about Balian of Ibelin travels to Jerusalem during the crusades of the 12th century, and there he finds himself as the defender of the city and its people.

The second aspect, as a reflection in after being accepted as the new Lord of Ibelin by Godfrey's retainers, Balian soon becomes acquainted with the main players in Jerusalem's political arena: the leper King Baldwin IV, Tiberias, Marshall of Jerusalem, Princess Sibylla, King Baldwin IV's sister, and Guy de Lusignan, Sibylla's husband, who supports the anti-Muslim activities. Guy is

determined to rule after Baldwin's death and seeks to provoke a war that will allow him to dispose of the Muslims and claim the Kingdom for the Christians.

Knowing they cannot defeat the Saracens, they hope, they hold their enemies off long enough for the Saracens to offer terms; after three days and having proven their resolve, Saladin offers terms: Balian surrenders Jerusalem when Saladin offers all the inhabitants safe passage to Christian lands.

The third aspect is structural elements including: the character & characterization, theme, plot, setting, and style. The theme of the movie: In council war is agreed upon "because God wills it" and against sound advice they march into the desert away from adequate water supplies to fight Saladin, leaving Jerusalem unguarded except for Balian, his knights, and the townspeople. Saladin's army attacks the Crusader army near to the city of Hattin, and at the Battle of Hattin, the Crusader army is annihilated.

And the last, the movie tells about social, history, and the other, like against religious slavery and oppression that become the main issue of movie are reflected well in this film and it's symbolized by the main character.

From the illustration above, *Kingdom of Heaven* movie is very interesting. In order to know against religious and oppression in Ridley Scott *Kingdom of Heaven* use a Marxist approach, in his study the researcher encourages himself to give a title: **"Against Religious Slavery and Oppression in Ridley Scott's *Kingdom of Heaven* (2005): a Marxist approach"**

B. Literature Review

Kingdom of Heaven is the best film in 2005. So, there are two researchers who have analyzed it. The first study is conducted by Sixstringking (2008). His study is entitled “Knight over night in *Kingdom of Heaven*”. He uses humanistic perspective to analyze the data. The result of the research is about the people beliefs that at the same time are sacred and it likely would not compare their beliefs to other. The research starts to give the effect that Balian is a humanistic and not religious person. This also starts to give a little insight to the movie arguments and religion.

The second is conducted by Fitri Yuni Astuti (2010), the student of Muhammadiyah University of Surakarta. Her study is entitled “The Need for the World Peace in Ridley Scott’s *Kingdom of Heaven* Movie (2005): A Sociological Approach”. She focuses on the need for the world peace, she uses a sociological approach in analyzing.

Different from two previous researchers this study focuses on against religious slavery and oppression, one of the major problems in this movie by Marxist approach. In this study the researcher gives the title “Against Religious Slavery and Oppression in Ridley Scott’s *Kingdom of Heaven* (2005): a Marxist approach”.

C. Problem Statement

The major problem of the study is: “How is against religious slavery and oppression reflected in Ridley Scott *“Kingdom of Heaven?”*”

D. Limitation of the Study

In this research, the researcher will focus on against religious slavery and oppression in Ridley Scott "*Kingdom of Heaven*".

E. Objective of the Study

The objectives of the study are as follows:

1. To analyze the film based on structural element.
2. To analyze the film based on the Marxist approach.

F. Benefit of the Study

The benefits expected from this study are as follows:

1. Theoretical Benefit

The study is expected to develop our knowledge about the moral message on the movie. Especially, in Ridley Scott's *Kingdom of Heaven* movie.

2. Practical Benefit

The study is expected to give an additional contribution on understanding the study is against religious slavery and oppression in *Kingdom of Heaven* movie's by Ridley Scott using Marxist approach.

G. Research Method

1. Objective of the Study

The object of the study is Ridley Scott *Kingdom of Heaven* movie

2. Type of the Data and the Data Source

The type of data is text, while the data source are divided in two kinds

a. Primary data source

The Primary Data source is every data of Kingdom of Heaven movie directed by Ridley Scott.

b. Secondary data source

The Secondary Data sources are the book about Marxist and also the other materials related to the analysis.

3. Technique of the Data Collection

The technique of data collection in this study is library research. It consists of some steps, as follows:

- a. Watching and learning the movie repeatedly and tries to imagine to understand the movie
- b. Describing the story of film.
- c. Looking for and selecting the correlation of the data and theory using Marxist analysis.
- d. Making notes of information in both primary and secondary data source.
- e. Classifying the data into some categories.

4. Technique of Data Analysis

In this study the technique that is used to analyze the data is the structural or plot of the *Kingdom of Heaven* movie by Ridley Scott and finally, Marxist analysis of literary work.

H. Research Paper Organization

The writer divides this research into six chapters as follows:

Chapter I consists of the background of the study, literature review, problem statement, limitation, and objective of the study, benefit of the study, research method, and paper organization. **Chapter II** presents the underlying theory consist of Marxist theory, especially the nature of Marxist and the principle of Marxist. **Chapter III** is the social historical background of Ridley Scott's *Kingdom of Heaven* movie. **Chapter IV** is the structural analysis of the movie by describing character and characterization, setting, a point of view, plot and theme of the movie and a brief discussion. **Chapter V** is Marxist Analysis deals with the problems in the movie. Finally is **Chapter VI** consists of conclusion of the analysis and some suggestion.