

## **COMMODIFICATION OF ISLAMIC VALUES IN THE FILM 99 CAHAYA DI LANGIT EROPA**

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**ABSTRACT**-Education is the function of the movie for the audience, so here the Indonesian film industry launched a movie with a religious theme to increase knowledge for the audience. The Muslim community is a minority population in Europe, so the existing situation makes the European population think that Islam is a religion that is not tolerant, not peace-loving and a complicated religion with all the rules that exist. Here the author raises the title of commodification of Islamic values in the film 99 Cahaya di Langit Eropa, with the aim of knowing the commodification that occurs in this film, this research uses a discourse analysis approach using social action theory. This research was conducted by watching the movie 99 Cahaya di Langit Eropa or called observation and documentation.

The result of this research is that there are Islamic values commodified in the film 99 Cahaya di Langit Eropa, namely the value of faith, moral values and sharia values. The value of Islam is implemented so that European society changes its perspective on Islam. In this study, the most prominent commodity is the content commodity because in each scene there are messages that add insight into the development of Islam and the history of Islam in Europe and teach how to be a good Muslim. Living with tolerance allows Muslims to survive and maintain Islamic values.

**Keywords:** value, commodification

### **1. INTRODUCTION**

Nowadays, people really need support in the need for rest activities to the mass media. The rotation of the globalization period in information and technology that is growing rapidly makes people more practical and effective in getting information wherever the community is. According to science, mass media has the aim of providing information practically, easily and has certain truths for the wider community. (Sobur, 2004).

Mass media is a tool used as an object of receiving or providing information en masse and can be reached by all people when and where they are. In general, the

types of mass media known are: radio, television, electronic mass media, magazines, tabloids, newspapers and so on. Types of electronic mass media usually often bring up the content of broadcasts in the form of Islamic values, starting from advertising shows on television and shows in theaters.

An important role in mass media communication is film. The movie itself is audio-visual in the form of conveying information to a group of people in a certain place in the communication media. (Efendy, 1986). The lessons that can be taken from a movie in its function as a communication medium are certainly different depending on the content contained in the movie. Usually the lessons contained in the movie contain information, entertainment, and education. The form of lessons included in a movie usually uses a mechanism of symbols or signs.

The film 99 Cahaya di Langit Eropa is a movie that is lifted and adapted to the storyline of the novel by Hanum Salsabiela Rais and Rangga Almahendra which describes life for three years in a Muslim minority country, Europe. This movie depicts the life of a Muslim in Europe, which is an Islamic minority country. The film, directed by Guntur Soeharjanto, shows the beauty of European cities with Islamic historical heritage that can be used as a source of learning.

The discourse analysis that will be carried out focuses on the film 99 Cahaya di Langit Eropa by Guntur Soeharjanto which was aired in 2013, precisely on November 29th day. The film entitled religious drama will focus on the value contained in the story of Hanum and Fatma's journey, and takes place in France, Austria and Indonesia.

The film 99 Cahaya di Langit Eropa is a religious-themed movie in which many values of brotherhood, mutual respect and history are put together in a good story presentation. This statement makes researchers will examine how the commodification of the film 99 Cahaya di langit eropa in conveying the message of Islamic values in order to be accepted by the surrounding community in Europe.

Then the researcher also finds out about the characters of Hanum, Fatma, and Marion, which show that they are tough Muslim women who strongly adhere to the

teachings of Islam, even though they are in a country where the people are non-Muslim.

The outline of the film 99 Cahaya di Langit Eropa is about information and education about Islam in the eyes of the world, especially in Europe. The conversations held in the movie and the content of the story made researchers feel challenged to examine in depth. From the above statement, the researcher is interested in researching about “COMMODIFICATION OF ISLAMIC VALUE IN THE FILM 99 CAHAYA DI LANGIT EROPA”.

## **II. A BASIS OF CONCEPTUAL**

### **A. Definition of Commodification**

The concept of commodification is written by Vincent Mosco in his book entitled “the political economy of communication”, commodification is utilizing media content that is taken as a commodity that can be sold on the market. Commodification can be described as a stage of change that occurs in services and goods, especially in the value of uses that have the potential exchange value in the market as a commodity. Because exchange value is related to consumers and the market, the commodification stage is basically a change in the product to suit the needs and desires of the audience. Vincent Mosco states several forms of commodification in political economy as follows:

#### **1. Commoditization of Media Content.**

Commodification in communication will include information from data sources to the structure of the mind and make products that can be sold in the market. It can be exemplified by product packages, articles, and advertisements created by writers through a writing process that is put together to be sold. Media content is influenced by the creation of surplus value and profit according to the modified capital point of view. The content produced will have the potential to generate profits for people who have capital.

#### **2. Audience Commodity.**



Dallas Smythe (1997) argues that he states that society is the main commodity object for mass media. According to him, programs that appear through the mass media are used to construct audiences or attract audiences, which he terms “free lunch”. From the basis of this view, the audience is the main product of the mass media.

### 3. Commodity Labor.

The distinctive feature of making media is emphasized on the dimension of individual creativity. This characteristic makes the media industry different from other industrial sectors. A high conceptual mindset is needed in the media industry, therefore the characteristics of workers in the media industry are very different from other industries where the concept of workers is differentiated into manual labor and experts. This difference is what makes the commodification stage show the end result of producing a managerial class that is part of the capital owner or represents her interests (Sari, 2015).

#### **B. Definition of Value**

Value according to some experts is defined as follows: Hendropuspito states that values are all that are valued by society because they are functional for the development of social life. Zakiyah Darajat defines value as a unity of feelings and beliefs that are owned as an identity that creates a special pattern of thought and feelings, relationships and behavior. (Darajat, 1984).

In another sense, values are all forms of feelings and beliefs that are owned in the form of an identity that creates a distinctive pattern of thought patterns, behavioral relationships, and feelings. Therefore, the value structure can take the form of a general standard that is believed, which is consumed from objective conditions or taken from beliefs, sentiments (general feelings) or identities given or conveyed by Allah Swt (Ahmadi, 1996).

Islam is a teaching that has been recognized as a religion that stores great regulation of values that can interact globally and provide teaching and lessons as one of its

duties, namely as “rahmatan lil'alamin”. While the values of Islamic education will be presented as follows:

1. Faith value
2. Sharia value
3. Moral values

### **C. Definition of Film**

Works that have artistic and cultural inventiveness are films. Mass communication media that has things to be seen and heard created based on cinematographic principles carried out by recording a scene on seluoid tape, video tape, video disc, and other technological production materials in all shapes, types, and sizes through chemical processes, electronic processes, or other processes, with or without sound, which can be shown and / or shown with mechanical, electronic, and / or other projection systems.”

Film makers when making a movie will certainly make certain goals, be it to entertain the audience, aim to provide education or just provide messages or information. (Basri, 2018)

The effectiveness of communication media in a movie is very useful, the reason is because movies use verbal or non verbal language. The use of language and movements that require gesture, posture, facial expression are all used in movies. (effendy, 1993).

#### **1. Movies in the view of Islam**

Entertainment activities in society are usually carried out by watching a movie. In Islam, a good movie is a movie that does not violate religious rules and teachings. Movies are also entertainment in Islam, it's just that the movies that are shown or watched must be movies that contain religious teachings and rules according to the Koran and Hadith so as not to make the audience sin when watching them.

Stewart Hoover and Knut Lundby expressed the view that media, culture and religion are closely related to each other. Contributions in cultural & religious systems are needed in films because in constructing reality, cultural and religious

systems act as mirrors of reality, which interpret, convey, negotiate and compare the values of society.

## 2. Movie function and movie influence

Throughout history, movies have had many influences and changes. Marselli Sumarno stated that educational value is one of the values that must exist in a movie. The learning value in the movie will not be the same as what is taught in school or on campus. Movies that are delivered in the form of educational values have the meaning of information - good moral information and in the making are finely designed. The design of good and soft moral information will make the audience or movie viewers take good lessons without having to feel they are being taught.

## 3. Movies in communication

Mass communication occurs if the communication stage uses communication media which is none other than mass media such as electronic media (TV and Radio), print media (Newspapers, magazines and tabloids), with this media the information provided and conveyed to many people will be anonymous and heterogeneous. In mass communication, information will be conveyed through mechanical media such as, TV, radio, newspapers, magazines and movies. By using this mechanical media, the mass media of society can be obtained in the form of messages and information contained in the mass media (Halik, 2013).

Movies that are shown have important information. This information will be given to the recipient, namely the movie viewer. The delivery of information using movies is very influential on the experience and reference of the moviegoer when interpreting a meaning contained in the content of the movie shown. Uniqueness when conveying information is also an advantage in movies. Message delivery will be made according to the concept of delivering each movie. Therefore, all film producers have the responsibility to create a film concept that is feasible and suitable for the public to enjoy.

The functions of information, education, cultural development, economy, and entertainment must be owned by every movie before it is shown to the public. If connected in a technology, all technology will affect the readiness of the audience

in taking the information conveyed. McLuhan's concept states that a person's skills can be expanded through technology. (McLuhan, 1964).

#### **A. Synopsis of the film 99 Cahaya di Langit Eropa**

99 Cahaya di Langit Eropa is one of the 2013 religious genre films from Indonesia. This film tells the story of a journalist from Indonesia who accompanied her husband when he was studying for a doctorate in Vienna, Austria, besides telling how they adapted to the state of the European continent, had various kinds of friends on each trip to show them the heritage of Islam in European countries brought by the Turks in the era of Merzifonlu Kara Mustafa Pasha from the Ottoman Sultanate.

#### **B. Theoretical Framework**

##### **1. Interview analysis**

Discourse analysis is a way of interpreting a scientific study in written or spoken form.

##### **2. Mass communication**

The easiest definition to explain mass communication is presented by Bittner, namely mass communication is information that needs to be discussed to several people (mass communication is a message communicated through a mass medium to a large number of people).

##### **3. Social action theory**

The definition of social action is behavior that can be categorized as social action is a form of social interaction. In addition, social action is the stage where the actor participates in the determination of individual decisions about the means and methods used to achieve these goals, this treatment concerns the type of attitude of a person aimed at the attitude of others who have suddenly passed, which is happening and which is desired in the future. social treatment (social action) is treatment that has a subjective meaning (a subjective meaning) for the actor.

### **III. RESEARCH METHODS**

#### **A. Type of Research**



This study uses researchers with a descriptive type of qualitative research. Qualitative research is used to find out the description and explanation of research in more detail. In qualitative research, the data obtained is not in the form of numbers but in the form of words (detailed descriptions), and makes this research not use the calculation process. (Moleong, 2005)

#### **B. Location and time of research**

Medan is a research location that will be carried out by researchers. This research was conducted in the time since after the author conducted the proposal seminar. There is no physical location in this research because the object of this research is a movie.

#### **C. Research Approach**

The approach method used in this research is an approach that examines a scientific context in oral form.

#### **D. Research Focus**

The focus of the research will focus on the discussion of the research or the context to be studied, meaning clarity about what scope is suitable to be used as a point of attention and what will be discussed in depth and thoroughly, to seek clarity contained in the film in the form of a description of a form of religious value.

#### **E. Source of Research Data**

##### **1. Primary Data**

The acquisition of data by watching the movie 99 Cahaya di Langit Eropa part 1 and part 2 is the primary data in this qualitative research made by Maxima Pictures production house with director Guntur Soeharjanto.

##### **2. Secondary data**

Reference studies obtained from literature, documents, books and those that have relevance to research are secondary data in this qualitative research.

#### **F. Data Collection Method**

The method used by researchers in obtaining data. In this study, researchers used the following methods to collect data:

1. Observation (observation)
2. Documentation



### **G. Data Analysis Technique**

The analysis used in this qualitative research is as follows:

1. Data reduction stage. This stage is carried out by grouping scenes or scenes in the film that are included in the object to be analyzed. This grouping is done so that the researcher is easy when observing the indicators to be studied. After that, the observed scenes were re-selected in the classification according to the roles of the players in the movie 99 Cahaya di Langit Eropa .
2. Interpretation stage. This stage is carried out by presenting the events contained in the movie 99 lights in the sky of Europe, thus allowing the author to be able to find the core or information on cultural and religious diversity shown using discourse analysis of the scenes in the movie 99 lights in the sky of Europe, which describes religious and cultural values.
3. The conclusions contained in this process will be made in the form of a summary and the main ideas contained in the stages that have been undertaken to find how commodification is depicted by a media, which in this case is the movie 99 Cahaya di Langit Eropa.

## **IV. RESEARCH RESULTS**

### **1. General Description of the Film 99 Cahaya Di Langit Eropa**

The film 99 Cahaya di Langit Eropa is one type of da'wah film released in 2013, this film contains the content of Islamic culture in Europe and how the rules and attitudes that exist in the activities undertaken must be based on Islamic teachings. The film with this religious theme shows the other side of Islam. Rangga stated that the content in this film tells that Muslims are peace-loving and modern.

This film also tells the story of the search for the light of Islam in Europe, which is still in a dark state and triggers divisions because there is no trust and disagreement between religious communities. For the first time in 26 years, Hanum Salsabiela Rais experienced living in a country with the fewest followers of Islam. This incident made her strengthen and learn about Islam with a different perspective. This film tells the story of a life that made Hanum discover many other things that are far more unique than just the Eiffel Tower, Berlin Wall, Mozart Concert, San

Siro Football Stadium, Rome Collosseum, or gondolas in Venice. His journey has led him to a new European pilgrimage that he had never seen before.

The record of life in the film 99 Cahaya di Langit Eropa is taken from the true story of Hanum Salsabiela Rais and Rangga Almahendra's journey in social interaction and carries the real historical reality. And not separated from the story that explains how they adjust to environmental conditions that are not supportive, find friends who will lead them to the relics of Islam on the European continent brought by the Turks in the era of Merzifonlu Kara Mustafa Pasha from the Ottoman sultanate.

In this story, Hanum Salsabiela Rais' eyes were opened because she found evidence that Islam was once a source of light when Europe was hit by a storm of darkness. In the most advanced civilization in the world, Islam was once a reference, when dakwah could unite knowledge and peace, not with terror, bombs or violence.

Hanum's story began when she accompanied her husband, Rangga, who had a doctorate scholarship in Vienna, Austria. At that time, Hanum was looking for something to keep her busy by starting to learn German through a course to relieve her feelings of boredom. When she started her activities she met Fatma, from there Fatma and her son Ayse took Hanum to historical locations and described the history of Islam which at one time was victorious in Europe.

The journey of Islamic history begins at Kahlenberg Hill. Kahlenberg Hill is evidence of the defeat of the Turks who tried to expand in Europe. The next location visited was the Vienna Museum, where Fatma showed a painting of her ancestor Mustafa Kara Pasha on display. Furthermore, they were eating at a cafe, there were tourists who were discussing the Turkish state and then analogized it with croisant bread, until when they ate the bread it was the same as they were destroying the Turkish state.

While talking about croisant bread makes Hanum angry and wants to hit but not with Fatma, Fatma is more patient by holding back emotions, she can respond to how she should act in such conditions. Fatma paid for all the tourists' food and drinks and left a note to the waiter, the contents of the note explained that she was a Muslim and invited them to enjoy the food they ordered. However, Hanum was

disappointed by Fatma's relenting attitude and was even willing to be humiliated by the tourist.

When Hanum was cooking salted fish and watching television, her neighbors complained because they were disturbed by the smell of salted fish and the sound of the television. But after that Hanum made fried bakmie with salted fish and Hanum gave it to the neighbor who reprimanded her earlier, since when Hanum's neighbor began to be harmonious, to be friendly. The attitude towards new people will usually be unfavorable and requires a way to change it, and this is where Hanum starts looking for ideas to change it. Fatma also introduces Hanum to her friends Latief and Ezra, who are studying Islam because they are new converts to Islam and together to become a good Muslim agent and not a terrorist.

Hanum's husband, Rangga, has a Muslim friend from Pakistan named Khan who is a fanatical Muslim and even Khan is willing to skip his exams in order to participate in Friday prayers and Steffan is Rangga's agnostic/atheist friend who keeps arguing with Rangga with logical questions about Islam and the existence of God. In addition to Khan and Steffan, Rangga also has a female friend, a European girl who is in love with Rangga named Maarja and she does not care that Rangga has a wife. At the end of college, Rangga was faced with a problem where the situation when he had to choose between Friday prayers that had to be carried out by men while the exam was in line with the time of Friday prayers. Rangga had asked permission from Prof. Reinhard to change his schedule but Prof. Reinhard refused to do so, saying that if he did not take the exam, he would not appreciate it. Finally, Rangga chose to take the exam because if he did not then he would get a sanction not to pass and have to retake the lesson in the year.

When Rangga presented his research in Paris, Rangga invited Hanum to accompany him, while Rangga was doing his activities in Paris, Hanum traveled around the city of Paris with Marion Latimer, Fatma's friend. They visited the famous Luvre museum in Paris. Marion explains the context of the museum such as the painting of the Virgin Mary which has the fact that on the side of the veil there is an inscription of the pronunciation of Allah written in Arabic calligraphy art, she explains that the maker is an artist inspired by Arabic culture without knowing the



meaning of the writing. On the way Marion explains again about the building which is a symbol of victory in Paris, namely the arc de triomphe made by Napoleon Bonaparte which makes an imaginary straight line in the direction of the Qibla of Mecca.

On the way to finding the light of Islamic perfection that once shone on the European continent, he was met by people who were appointed as human guides or called rahmatan lil alamin. A historical journey that finds Muslim agents who can embrace themselves with the light of Islam in the end this movie is not just about the Eiffel tower, it is more than that. At the end of the story, Hanum loses the figure of Fatma who suddenly disappears without news, Hanum is sad because Fatma is a figure who changes her view of the local residents.

## **2. Film Actors and Crew of 99 Cahaya di Langit Eropa**

A person who portrays a certain character in a stage scene, television show, or movie, whether male or female, is called an actor. Usually, actors are people who have special education or training in playing a role or pretending to be someone, so they can become that someone.

Crew or film production team is a collection of workers owned by the company to create a moving picture or can be called a movie. Crews are divided into role players and filmmakers, filmmakers are people who have rights in the thinking equipment of a film and have part of a film company. Crew in a movie is divided by several parts, each part has its own role in the production. Crew positions have evolved over the years, fueled by changes in technology.

Table 1.1

Actors and characters of the movie 99 lights in the sky of Europe

No	Actor	Character
1	Acha Septriasa act as Hanum Salasabiela Rais	A journalist who has a husband named Rangga who is studying at the directorate. For three years, Hanum was introduced to several Islamic heritages and their influence on Europeans during the Ottoman Empire, starting from



		Vienna, Paris to Istanbul.
2	Abimana Aryasastya act as Rangga Almahendra	<p>A journalist who has a husband named Rangga who is studying at the directorate. For three years, Hanum was introduced to several Islamic heritages and their influence on Europeans during the Ottoman Empire, starting from Vienna, Paris to Istanbul.</p> <p>He plays Hanum's husband who is studying for his doctorate at a university in Vienna, Austria. The character named Rangga will be developed based on the novel. The role of the husband in this movie is the ideal type of husband for all women, namely the type of man who is intelligent, loving, patient, humorous, as well as having firm faith. In addition to his role at the university, Rangga will also act as Hanum's companion in exploring prehistoric Islamic life in Europe. Europe..</p>
3	Raline Shah act as Fatma Pasha	A wise mother who is a devout woman of Turkish origin, and became Hanum's acquaintance while in Austria.
4	Nino Fernandez Act as Stefan	A friend of Rangga and Hanum, he is an atheis.
5	Dewi Sandra act as Marion Latimer	Fatma's friend who is a scientist at the Arab World Institute Paris and a recent convert to Islam.
6	Marissa Nasution act as Maarja	Rangga's best friend who is a woman from Germany. In the movie 99 Cahaya di Langit Eropa, Marja is a friend who is involved in conflict with Rangga due to differences in point of view. Although the two are very close because of

		this difference they are in conflict.
7	Alex Abbad act as khan	Khan is a friend from Turkey and a follower of radical Islam. Khan is a person who has experienced terrorist bombings in Pakistan, and this incident has made him more aggressive, especially towards his views on Islam in Europe. Khan has no tolerance in relation to his obligations as a Muslim. Despite being in a minority Muslim country, Khan remains strong and resolute in the face of temptations and proud of his Islam temptations and proud of his Islam.
8	Gecchae act as Aisye	Daughter of Fatma. Jovial and determined firm.
9	Dian Pelangi act as Latife	Fatma's neighbor in Vienna, Austria. The seller of halal meat in Vienna.
10	Hanum Salsabiela Rais act as Ezra	Fatma's neighbor in Vienna, Austria. Seller of Halal meat seller in Vienna.
11	Fatin Shidqia as her ownself singer	The singer who is making a video clip for her latest religious song

A movie that gets its own place in the hearts of its audience so that it is said to be successful cannot be separated from the efforts of the crew who participate in the work of making a movie after going through phases from pre-production, production to post-production.

Table 1.2

Production team of the movie 99 Cahaya di Langit Eropa

No	Nama	Tim produksi / crew
1	Guntur soeharjanto	Film Director

2	Yoen K	Executive producer
3	Ody mulya hidayat	producer
4	Sudiadi chang	Line producer
5	Hanum salsabila rais Rangga alhmahendra	Associate producer
6	Yoen k Guntur soeharjanto Alim sudio	Desain produksi
7	Hanum salsabila rais Rangga alhmahendra Alim sudio	Penulis naskah
8	Ryan purwoko	editor
9	Enggar budiono	Diretor of photography
10	Adityawan susanto	Sound recordist & design
11	Joseh s. djafar	Music
12	Retno ratih damayanti	Custom & make up
13	Bhutet erlina	Casting
14	Hasanudin	Promotion
15	Askan larepand	Post production manager
16	Oktariz chodijjah Karl martin pold Priska utasha hiswara	Unit manager in viena
17	Selim caglayan Yasin topcu Abdul kodir	Unit manager in istanbul
18	Reni mutia subandono Muhammad abduh	Unit manager in paris

19	Rizka handayani	Unit manager in cardoba
20	Aryo piningit	Assistant camera
21	Syamsul ma'rif	Asisstant director
22	Pritagita arianegara	Script contuniuity
23	Azizzah imam	Asisstant Script contuniuity
24	Lutfi ginanjar	Boomer
25	Irwansyah babox	Lighting
26	Abraham soekaro poespa Abe Darto	Asisstant costume & make up
27	Lutfi ginanjar	Asisstant sound desingner
28	Era aditya	Mixing studio manager
29	Gilang putra pamungkas Aditya koeswardhana	Junior sound engineer
30	Hendra adhi	Asisstant editor
31	Arswendy nasution	Acting coach
32	Augusty palupi	German language coach

### 3. Visualization and form of Commodification of Islamic values in the film 99 Cahaya di Langit Eropa

The religious content reflected in the scene of the movie 99 Light in the European sky is a media product in the form of a commodity and becomes a communication, namely the screening media aimed at movie viewers. The context of mass culture production makes religion a tool used to establish mass interaction while



maintaining commodities for entertainment purposes. Marketing ideology is still used as an introduction even though the film artifact has a function as a mass communication medium. Capital gains remain the most important thing, even so in films there are also meanings and moral information containing educational, cultural, social, and life values.

#### **4. Forms of Commodification of the Film 99 Cahaya di Langit Eropa**

Based on the observations made in the movie “99 Light in the European Sky” connected through the scenes that occur in the movie, it can be said that this movie has been commodified. Referring to Mosco's concept, the kinds of commodification carried out include content commodities, audience commodities and labor commodities.

##### **a. Commodification of content**

The commodification of content occurs when the film 99 lights in the sky of Europe is carefully summarized and neatly arranged in order to get the attention of a very large audience. In accordance with Mosco's concept, content commodification is carried out through the stage of changing information and a group of information that is included in the meaning system in order to produce a product that is feasible and in accordance with market needs. (Mufid, 2007: 88).

In this research, the relevance of content commodification occurs when a series of scene contents and religious conceptions will be connected to the flow of story events contained in the dialog text or visual text. This means that religion and Islamic history become content commodities or content, from here the audience becomes aware of how the struggle and journey of Hanum and Rangga in finding out the value of Islam that occurs during their stay in Europe and adapting to an environment where Islam is a minority religion so as to make Hanum learn a lot from the environment in order to become a good Muslim agent.



In the scene above there is learning that can be taken by Hanum, when they were drinking coffee there were two people who told the typical Turkish bread, they said if we eat this croissant bread it is the same as we eat the country of Turkey, hearing their story made Hanum angry and wanted to come to them to show her anger but Fatma prevented and immediately paid for her drink and paid at once had two Europeans earlier and left a little message on the paper left to the cafe waiter. The message contained Hanum's email address and stated that their drinks had been paid for by a Muslim. And this part made Hanum wonder why they had to pay for theirs too.

On the way home Fatma told and explained to Hanum about being a good Muslim agent.

Hanum: Why didn't you defend yourself when your country was insulted by them? We have to be able to fight Fatma, don't want to be trampled on like that, we have to show that we are strong, we have to show that we are ...

Fatma: that we are terrorists? Like that? I used to be like you cold, after a while you will feel warm, you just need to adjust. You can think more clearly in dealing with situations like that.

Hanum: I'm not an angel Fatma, I'm a human being.

Fatma: But I must, with my hijab I must be a good Muslim agent. To be a sincere blessing and bring peace to everyone including those who are not Muslim.

Hanum: And let us always give in?

Fatma: Sometimes that's what makes us win, it's better to fight in the field of work instead of swords. Let's face it with our hearts,

The content commodity also occurs when Rangga asks Professor Reynhard for permission to postpone his exam because it coincides with Friday prayer time. But professor Reynhard did not give him permission if Rangga did not take the exam on that day then Rangga would postpone his trial next year. This made Rangga confused about having to choose between the exam and his worship.



After thinking between the two then Rangga chose to take the exam on Friday and after conducting the exam, Rangga performed the zuhur prayer. After the zuhur prayer, Rangga met with Imam Hasyim and told him about his worries so that he got advice from Imam Hasyim.

Hasyim: Rangga, I understand your problem, but it's actually not that bad because you know, here in Europe we live in real peace we have to learn something that is called tolerance. They respect us Muslims who live here and we have to respect them in situations like yours. You have to let Allah decide because he is the judge who agrees and not us humans. After Rangga listened to the advice from Imam Hashim and Rangga felt relieved because he did not make the wrong decision.

#### b. Commodity audience

The audience commodity is the person who follows the content of this movie so that it affects the commodity. In the movie 99 lights in the sky of Europe, the audience commodity towards Islamic values is found in the following scene:



In this scene shows Hanum, Fatma and her friends are reciting the Quran using jilbab with various models. Muslim women, especially in Indonesia who use the hijab, follow the styles and trends on television with the latest fashions in Muslim clothing shown in this film so that people who watch unconsciously use the hijab with the models in the movie 99 light in the sky of Europe.

Not only about fashion, audience commodities are also found in Islamic historical places in Europe, namely religious tourist attractions that are the place of filming 99 lights in the sky of Europe such as Vienna's Kahlenberg hill, Islamic art relics in the French Louvre museum and the time of adhan in the Eiffel tower. The filming location is certainly expected to be a force to attract the audience for the movie 99 lights in the sky of Europe. Something that attracts this audience is a reference in using the commodification function, because the assessment of the rating of the event, or the distribution of the film is done at the will of the audience itself after following this film.

c. Commoditization of labor

The existence of worker commodities is found in the use of technology by workers in expanding the stages in fulfilling the commodity results of services and goods. Workers here are also part of the actors and crew, in this case they carry out these tasks because there are elements that are needed by them. They need wages to fulfill their needs and the institution where they get work and wages for their work is the market. This condition makes the activities in commodification very clear, namely as a motive in the interests and needs in the economy.

In the context of the production of broadcast programs in the media world, it is then translated with the determination of share and rating as the only justification for the success of a program.

Of the three forms of commodification contained in this study, according to the researchers, the most prominent is the form of content commodification, Mosco stated that the type of commodification that is most important for mass communication is content commodification. This situation makes media and communication centered on commodified content. When information or communication content is needed as a commodity, political economy prefers to



focus on the discussion of media content and does not have the mass media and workers associated with the production of a medium.

This movie presents messages about Islamic values, namely moral values, sharia values, aqidah values in every scene so that the Europeans around them know Islam well through their actions. As Muslims are a minority in Europe, they try to be good Muslim agents so that anyone who sees them does not think badly about Islam. When they have to adapt to the environment, non-Muslim friends are faced with questions about Islam and must answer as well as possible in order to change their point of view on Islam.

### **C. Analysis of Research Results**

The results of the research conducted by researchers are data obtained by researchers during the research and are considered relevant data. So that this research data can be used to add insight and can also be used as a reference reference for further research. This research is entitled “Commodification of Islamic values in the film 99 Cahaya di Langit Eropa” the purpose of this study is to find out how commodification occurs in the film 99 Cahaya di Langit Eropa which researchers observed while watching this film to find out in every scene contained in the film. This research is a descriptive qualitative research with a discourse analysis approach used to examine the object to be studied. Movies are the result of a creativity in which there is knowledge, information, messages and problems to be presented. Movies have great power to change viewpoints and add insight to the audience, the ability of the creative industry related to film is very large. Creative sources that become the content of films in Indonesia make filmmakers and creative film industry players to produce film products. From natural themes, literature and novels, history, biography, true stories, adventure to culture and even religion.

As a country with a majority Muslim population, Indonesia has many religious-themed films that are a new color in Indonesian cinema, including the film 99 Cahaya di Langit Eropa, in this film contains many elements of Islamic values, this film tells the story of how Hanum and Rangga in running their day and adapting while living in a Muslim minority country.

As a Muslim, it is obligatory to establish good relations between fellow human beings, live in harmony and help in doing good. Being a Muslim minority is certainly always the glance of the people around, but it can be superior by highlighting the attitudes and traits that reflect that Islam is rahmatan lil alamin.

Mass media is currently a supporting tool for the spread of information, mass media in the era of globalization is growing rapidly so that it can give birth to information containers that can be reached by all audiences. Currently, the product of mass media that is very developed is film, films are able to provide education for the audience. With movies not only being a means of entertainment but also information and education that can be enjoyed from any circle and anywhere, both from television and smartphones.

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As a country with a majority Muslim population, Indonesia has many religious-themed films that are a new color in Indonesian cinema, including the film 99 light in the sky of Europe, in this film contains many elements of Islamic values, this film tells the story of how Hanum and Rangga in running their day and adapting while living in a Muslim minority country.

As a Muslim, it is obligatory to establish good relations between fellow human beings, live in harmony and help in doing good. Being a Muslim who is a minority is certainly always the glance of the people around, but it can be superior by highlighting the attitudes and traits that reflect that Islam is rahmatan lil alamin. Being a good Muslim agent can be reflected by commendable actions, fun, not spreading hatred and many more that can make people comfortable to be around. The shade was exemplified by the Prophet Muhammad, visiting sick people regardless of their religion and how the person behaved towards him. In the hands

of the prophet, minorities get their rights as a religion that is not rigid, cool and firm in the right place.

To be a good Muslim with Islamic values, you must have three things, first is faith, faith is the main key in carrying out trials and tests from Allah SWT. Second is piety as a tangible form of faith. Because when a person has reached the level of taqwa, that person will always carry out the duties given by Allah SWT and not carry out all of his prohibitions. The third is that a good Muslim must realize that he is a servant of Allah SWT. Being a good Muslim is not only trying to always carry out the teachings of Islam and not carry out prohibitions.

## **V. CONCLUSION**

Based on the research conducted by researchers on the film 99 Cahaya di Langit Eropa using discourse analysis, the researchers concluded as follows:

1. The film 99 Cahaya di Langit Eropa is a religious film that tells the journey of Hanum and Rangga in the footsteps of Islam contained in sentences, texts and scenes that illustrate Islamic values including the value of faith, which is a value that is not mixed in doubt and is believed wholeheartedly that Allah SWT is the creator and everything. The next Islamic value is the value of sharia which means all the laws and regulations that have been determined by Allah as a guide to life in the world towards the hereafter. The last Islamic value that researchers use is the value of akhlaq, namely behavior, character that is basically inherent in a person, akhlaq to Allah SWT, to parents, siblings, neighbors and the environment.
2. The relevance of the film 99 lights in the sky of Europe with commodification is that this film has commodification in accordance with Mosco's concept of commodification forms, namely content commodification, audience commodification and commodification of workers, it can be concluded that this film has commodification that is more prominent is the commodification of content. In terms of modification occurs through well-known actors in Indonesia, the commodity is carried out by actors so that it helps to fulfill the need to be marketed so as to attract fans to watch it.



## **B. SUGGESTIONS**

Some suggestions are submitted in order to become a new innovation for the progress of cinema in Indonesia:

1. For the audience, make movies as a means of education not only entertaining but can take lessons or messages contained in the film. Therefore, choose films that have a positive impact on the audience that can be realized in everyday life.
2. For the world of cinema in Indonesia, hopefully it can produce more films that contain positive messages and broader education to the audience by not reducing the purpose of the film as entertainment.

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