

## REPRESENTATION OF PLURALISM IN AYAT – AYAT CINTA MOVIE

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### Abstract

*This study aims to analyze the representation of pluralism in the film Ayat- Ayat Cinta using Budhy Munawar Rachman's theory of pluralism. The pluralism referred to here is not limited to the acknowledgment of diversity, but also includes the acceptance and appreciation of differences in religion, culture, and worldview within social life. The research method employed is a qualitative approach. Data were obtained through observation of scenes, dialogues, and narratives in the film that are relevant to the pillars of pluralism according to Budhy Munawar Rachman, namely inclusivity, tolerance, equality and brotherhood, wisdom, and kindness. The findings show that Ayat-Ayat Cinta represents pluralism through the interactions of its characters, who come from different religious and cultural backgrounds, with an emphasis on tolerance, mutual respect, and interfaith cooperation. These findings reinforce the view that film can serve as an effective medium for conveying moral messages and the values of pluralism to society.*

**Keywords:** *Movie, Ayat-Ayat Cinta, Representation, Pluralism*

## 1. INTRODUCTION

Pluralism is a worldview, social philosophy, and ethical principle that recognizes, respects, and values the existence of diversity within a society, culture, or field of knowledge. At its core, pluralism acknowledges that reality can be understood from multiple perspectives, and no single viewpoint holds absolute authority over truth or correctness.

Pluralism differs from mere diversity. Diversity simply refers to the presence of differences—such as differences in culture, religion, language, beliefs, values, or

social backgrounds. Pluralism, on the other hand, requires active engagement with those differences. It emphasizes interaction, dialogue, mutual respect, and cooperation among diverse groups so that they can coexist peacefully and productively.

As a first step in this research, it is important to review previous studies that are relevant to the topic. The review of previous research not only provides an overview of the development of studies in this field, but also helps to identify research gaps that can serve as a foundation for the contribution of this research. The following are some of the studies that have been referenced and are relevant to the theme raised. (Videska et al., 2022) in their journal REPRESENTASI NILAI -NILAI PLURALISME DALAM MOVIE “LIMA” ,

(Rika Widianita, 2023) in her thesis PLURALISME DALAM BERAGAMA PADA SERIAL MOVIE MS.MARVEL, (Taufik Rizqi Pristiawan & Yusmawat, 2024) in their journal REPRESENTASI TOLERANSI ANTAR UMAT BERAGAMA DAN PLURALISME DALAM FILM KOS-KOSAN.

Of the three previous studies, all of which contain representations of pluralism in movies, no one has examined the representation of pluralism in Ayat-Ayat Cinta movies. therefore researchers want to conduct research on the representation of pluralism in Ayat- Ayat Cinta movie.

Hidayat in (Videska et al., 2022) states that pluralism, if traced back to its origin, comes from the Latin *plures* which means “several,” referring to differences. In English, *pluralism* comes from the word *plural*, which means diversity or plurality, and the suffix *-ism* from Latin, which means an ideology or understanding. Hidayat also stated in (Setiawan, 2013) that pluralism is an understanding in which a community consists of various different aspects and then lives and interacts to form mutual harmony. The harmony in question refers to how harmony among people is formed through the existence of tolerance.

Abuddin Nata in (Rika Widianita, 2023) also explained that pluralism is often interpreted as an ideology of diversity aimed at the view that other religions in the world contain truth and can provide benefits and salvation to their adherents.

Susanto in (Kevinia et al., 2024) stated that a movie is a combination of efforts to convey messages through moving images, the use of camera technology, color, and sound. These elements are based on a story that contains a message the director intends to deliver to the audience. Movies are also one of the most popular forms of mass communication in delivering messages. A simple definition of mass communication is a type of communication that uses mass media with modern technology, which is able to deliver messages on a large scale and can be accessed by a wide, anonymous, and

heterogeneous audience (Ido Prijana Hadi, 2021). Communication messages in movies are conveyed through the stories and missions they carry, which are summarized in various genres such as drama, action, comedy, and horror. Each genre is presented by the director in their own style, either for the purpose of entertaining, providing insight, or even combining the two (RUHANA, 2018).

*Ayat-Ayat Cinta* is an Indonesian religious romantic drama directed by Hanung Bramantyo and released in 2008, adapted from Habiburrahman El Shirazy's novel. The two-hour film follows Fahri bin Abdullah Shiddiq, an Indonesian student at Al-Azhar University in Cairo, who is intelligent, devout, and principled. His life becomes entangled with four women: Aisha, a devoted German-Turkish wife. Maria, a kind-hearted Coptic Christian secretly in love with him. Nurul, an Indonesian admirer; and Noura, an abused Egyptian neighbour. Fahri faces love dilemmas, false accusations, and tests of faith, while the story highlights values of interfaith tolerance, sincerity, and patience. Reflecting Indonesia's diverse society, the movie emphasizes the importance of pluralism in maintaining harmony, which motivates the researcher to explore its pluralism values further. Based on the description presented in the background of the problem, it can be concluded that the formulation of the problem in the study about what pluralism framework presenting in the movie are.

## **2. LITERATURE REVIEW**

### **2.1. Budhy Munawar Rachman`s theory of Pluralism**

The researcher uses this theory because it has relevance to the present study. (Rachman, 2001) in this book Budhy said that pluralism is not just a recognition of diversity, but also an active engagement in appreciating and celebrating differences. He states: "Pluralism does not merely refer to the reality of plurality. But what pluralism means is active engagement with the reality of plurality."

The framework of Pluralism According to Budhy Munawar Rachman:

#### **a. Inclusive**

In terminology, inclusive means understanding the world from others' perspectives. An inclusive society is open to all without distinction of ethnicity, ideology, race, or religion. Inclusiveness acknowledges that truth is not exclusive to one group, but is shared by all, including different religions, each according to its own teachings and principles.

#### **b. Tolerance**

Tolerance is defined as an attitude or trait of tolerance, namely appreciating, allowing, or permitting views, opinions, beliefs, habits, or behaviors that are different or contrary to personal beliefs. Thus, tolerance aims to create harmonious relationships, get along well, full of brotherhood, and maintain unity.

c. Equality and Brotherhood

The concept of *Bhinneka Tunggal Ika* is a form of crystallization of the understanding of plurality in Indonesia, which includes ethnic, linguistic, and cultural diversity that stretches from Sabang to Merauke.

d. Wise

Etymologically, wisdom refers to the right attitude in dealing with every situation and event, giving birth to justice, humility, and inner clarity. In general, a wise attitude leads to wisdom in thinking and acting. A wise person tends to prefer to understand rather than to be understood, to be democratic, and to accept criticism with an open mind and a spacious heart.

e. Be Kind

the context of pluralism means showing an attitude of mutual respect, helpfulness, and regard for differences, whether in religion, ethnicity, or culture.

## 2.1 Previous Studies

Previous studies about pluralism” refers to research that has already been conducted by earlier scholars on the topic of pluralism. In academic writing, this phrase is commonly used in the literature review section to show what other researchers have discovered before the current study is written.

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### 3. METHODS

This study employs a qualitative approach to explore the representation of pluralism in the movie *Ayat-Ayat Cinta*. In this method, the writer try to use the reference from other references. Sugiyono in (Dewanto, 2015) It states that the qualitative research method is called a naturalistic research method because the research is conducted in a natural setting. It is also referred to as the ethnographic method because it is used in the field of cultural anthropology. Using Budhy Munawar Rachman’s theory of pluralism as the main framework, the research analyzes how pluralism is constructed through language, dialogue, and visual elements (2001). The data consist of dialogue transcripts and key scenes collected through documentation techniques. Content analysis is applied to examine elements that reflect the values of inclusiveness, tolerance, equality and brotherhood, wisdom, and kindness within the film’s narrative.

### 4. RESULTS

#### Data

##### a. Inclusive



Maria :”*kamu tidak percaya? Aku sungguh suka Al-Qur’an. Aku hafal surah Mariam.*”

At minute 1:26:51, this scene represents the inclusive pillar in Budhy Munawar Rachman’s pluralism framework. In this case, Maria, as a Christian, is able to appreciate the spiritual values in the Qur’an, without abandoning or changing her own religion.

## b. Tolerance



Stranger :” hai, saya Alicia. Terimakasih atas bantuannya”

Fahri :” sama-sama. Nama saya Fahri. Maaf, dalam islam laki-laki tidak boleh menyentuh Perempuan kecuali dengan muhrimnya”

At minute 15:30, the scene shows a conversation in the market between Fahri and Alicia. Fahri demonstrates tolerance by expressing his religious teaching politely and clearly, while still maintaining good relations with Alicia, who comes from a different cultural and religious background.

## c. Equality and Brotherhood



Fahri :” noora saya janji akan bantu kamu, nurul tolong buat sementara noora

sama kamu” nurul :”mas aku takut”

Fahri :”nurul memebantu sesame muslim itu wajib hukumnya”

In the scene at minute 25:40 Fahri’s actions demonstrate that brotherhood in Islam goes beyond formal relationships and is expressed through concrete acts of assistance to those in need, regardless of their background or the personal risks involved.

## d. Wise



Aisyah : “ saya minta maaf, atas perlakuan orang-orang yang tidak sopan pada anda”

At minute 13:17, Aisyah demonstrates wisdom by choosing a response that defuses the situation and prevents further tension. Her actions reflect an awareness that building harmonious relationships requires not only kindness but also the discernment to read the situation, take moral responsibility, and uphold the dignity of all parties involved.

#### **e. Be kind**



Aisyah : “ jangan duduk di situ. .... silakahkan duduk di tempat saya”

At minute 13:13, This moment illustrates the character’s care and empathy, as she offers her own seat to ensure the comfort of another person. Within Budhy Munawar Rachman’s pluralism framework, this scene can be categorized under the **be kind** pillar. This principle emphasizes the importance of showing kindness to anyone, regardless of differences in background, religion, and culture.

## **5. DISCUSSION**

Pluralism in the novel *Ayat-Ayat Cinta* is evident through the depiction of harmonious relationships between religious and ethnic communities living side by side in an Egyptian environment. The main character, Fahri, is depicted interacting positively with friends, neighbors, and college classmates from different religious backgrounds, such as Maria Girgis, a Coptic Christian, as well as various figures from various nations such as Indonesia, Egypt, America, and Europe. Through these social relationships, the novel emphasizes the importance of mutual respect for beliefs, maintaining morality, and prioritizing human values above differences in belief.

Pluralism is also evident in how the characters support each other in times of hardship, regardless of religion. For example, Maria shows sincerity in helping Fahri despite their differing beliefs, while Fahri displays an inclusive, fair, and empathetic attitude without violating his religious principles. This depiction reinforces the message that religion is not a dividing wall, but rather a foundation for peace, tolerance, and dialogue between people.

Thus, this novel interprets pluralism as the ability to live side by side peacefully, respect differences, and remain steadfast in universal moral values in social life.

The findings show that *Ayat-Ayat Cinta* represents pluralism through Budhy Munawar Rachman's five pillars: inclusiveness, tolerance, brotherhood, wisdom, and kindness. The inclusive value appears when Maria, a Christian, appreciates the Qur'an without leaving her faith, showing mutual respect among religions. Tolerance is reflected in Fahri's polite dialogue with Alicia, emphasizing respect despite differences. Brotherhood is seen through Fahri's willingness to help others regardless of background. Aisyah's calm response demonstrates wisdom in maintaining harmony, while kindness is illustrated when a character offers her seat to others, showing empathy beyond religious and cultural boundaries. Overall, the film conveys that pluralism is expressed through respect, compassion, and humanity.

## 6. CONCLUSION

Based on the findings, *Ayat-Ayat Cinta* portrays Budhy Munawar Rachman's pluralism framework through five pillars: inclusivity, tolerance, equality and brotherhood, wisdom, and kindness. Inclusivity appears in the openness of characters toward different religions and cultures; tolerance through mutual respect without coercion; equality and brotherhood through non-discriminatory relationships; wisdom in prudent decision-making amid differences; and kindness through acts of help and empathy that maintain harmony.

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