



**HUMANISTIC RESPECTS AS A REFLECTION OF
SULTAN SALADIN'S LEADERSHIP *IN KINGDOM OF
HEAVEN***

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In English

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Demikian, harap pernyataan ini dapat digunakan seperlunya.

Semarang, 9 Januari 2009
Yang membuat pernyataan,

Hasyim
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**ALLAH WILL EXALT THOSE WHO BELIEVE AMONG YOU, AND THOSE
WHO HAVE KNOWLEDGE, TO HIGH RANK**

(Al- Mujadilah: 11)



This final project is dedicated to:

My Father

My Mother

My Brother

My Friends

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ABSTRACT

Hasyim.2009. Humanistic Respects as a Reflection of Sultan Saladin's Leadership in Kindom of Heaven. A Final. Project. English Department. Faculty of languages and Arts. Semarang State. University. Advisor I: Dra. Indrawati, M. Hum, Advisor II: Henrikus Joko Yulianto, S.S, M, Hum

Key Words: Leadership, Humanism

Leadership is depicted as the process by which the leader seeks the voluntary participation of follower in an effort to reach organizational objective.. Good leaders are made not born. Leadership is the ability to persuade others to seek defined objectives enthusiastically. The object of this study is a movie entitled *Kindom of Heaven...* The purposes of this study are to describe the leadership qualities of Sultan Saladin and to analyze the impacts of the characteristics on the other characters.

In this final project the writer used a descriptive qualitative research method in which the data were in the form of written words and they were analyzed descriptively. There were several steps in analyzing the significant of Sultan Saladin's leadership in this movie. Firstly, He watched the movie several times to understand the whole story. Secondly, He listed the data form the movie s well as the script based on their meaning which are related to the topic and then categorized them according to the objectives of the study. The next step was interpreting the data according to the theory related to the topic in order to clarify and analyze the meaning. Finally, He presents the conclusion and suggestion.

The results of the study is the writer discovers the characteristics of Sultan Saladin's Leadership, they are loyal, down-to-earth, tolerant, excellent, analytical, optimistic, confident, visionary, patient, firm and fair and also there are the impacts of Sultan Saladin's leadership on the Moslem and Christian character. The impacts on the Moslem characters are being virtuous and respecting each other, having similar vision and doing what they must do, willing to tell the truth even to their leader, being brave in everything. The impacts on the Christian characters are giving peace to the Christians, making the Christian be respected, treating Christian fairly. The writer also finds humanistic respects that Sultan Saladin have they are respecting peace among Christian and Moslem, sending his physician to the King and respecting the enemy, and saving his enemy after conquering them

Finally, this study is expected to give additional knowledge to the readers about leadership that may be useful as an additional reference. Moreover, this study is also expected to improve leaders' knowledge on how a leader should act toward his or her followers.

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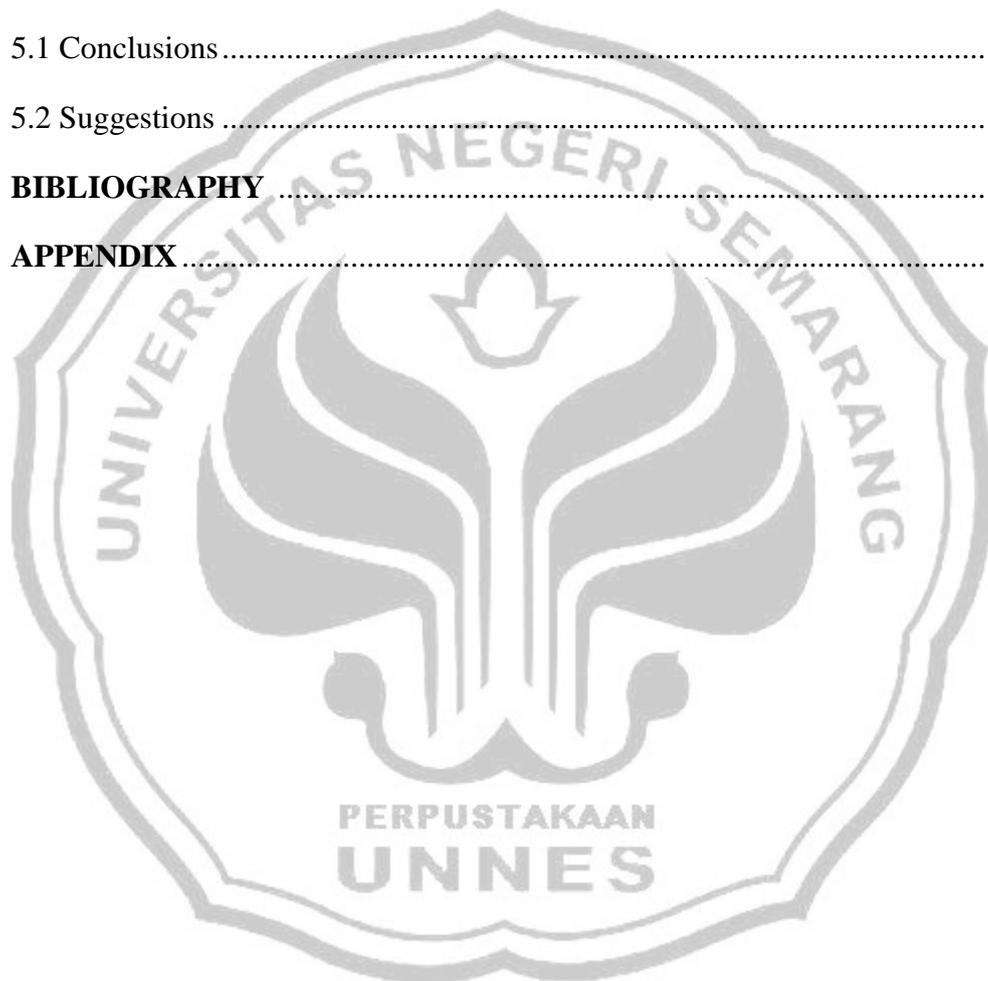
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CHAPTER I

INTRODUCTION

1.1. Background of the Study

People use language for various purposes in their daily communications. When one expresses and communicates his thought about a variety of issues such as family, politics, environment, women, etc, in a kind of fictional or narrative writing, this work may be called literature. Rees defines literature as a work that expresses and communicates a writer's feeling, thought, and attitude toward life (1973:3) By reading literature, the readers can get knowledge, problem and attempts of solution, and even entertain or make people happy and relaxed.

There are three basic form of literature; they are prose, drama, and poetry. Most works we read as literatures are imaginative (fictional), but some non – imaginative (non – fictional) works are read as literature as well. Literature has an important role in English Department in any university since its book give big effect on the students' thinking especially on their imagination. In modern era, literature has been grown very widely since we can not avoid from the technology that influences our mind and imagination. There are several kinds of literature, but in this research, the writer only focuses on drama as film or play. Drama consists of many characters that character's action, words and feeling, students as

the readers or viewers develop insight into their own characters and values.

The writer thinks that film is interesting because this kind of literature is one of a great work among the other literary work. The story could be taken from the true story or history in our life. In this final project the writer uses film entitled “Kingdom of Heaven” in conducting literary research. He chooses “Kingdom of Heaven as a film to be analyzed because he wants to show the characteristics of Sultan Saladin’s leadership that are revealed clearly in the film. If we watch it in detail, we will get many fact and knowledge in the movie. All those matter are very interesting to be analyzed. In addition, this film is based on true History.

King Baldwin IV of Jerusalem, who reigned from 1174 to 1185, was a leper, and his sister Sibylla did marry Guy of Lusignan. Also, Baldwin IV had a falling out with Guy before his death, and so Guy did not succeed Baldwin IV immediately. Baldwin crowned Sibylla's son from her previous marriage to William of Montferrat, five-year-old Baldwin V co-king in his own lifetime, in 1183. The little boy reigned as sole king for one year, dying in 1186 at nine years of age. After her son's death, Sibylla and Guy (to whom she was devoted) garrisoned the city, and she claimed the throne. The coronation scene in the movie was, in real life, more of a shock: Sibylla had been forced to promise to divorce Guy before becoming queen, with the assurance that she would be permitted to pick her own consort. After being crowned by Patriarch Heraclius of Jerusalem (who is

unnamed in the movie), she chose to crown Guy as her consort. Raymond III of Tripoli, the film's Tiberias, was not present, but was in Nablus attempting a coup, with Balian of Ibelin, to raise her half-sister (Balian's stepdaughter), princess Isabella of Jerusalem, to the throne; however, Isabella's husband, Humphrey IV of Toron, betrayed them by swearing allegiance to Guy In this case, the focus is on the Sultan Saladin's leadership.

God created us not without purpose, but with a purpose. As human beings we should know our purpose of living in this world. People have a particular purpose, but people want to be successful in life. Leadership is one of the keys of success. Someone who has a good model of leadership will be successful in his/her life. Everyone has an ability to be a leader. It is just whether or not a person wants to develop it. There are a lot of characteristics of good leadership. The characteristics of president's leadership are different from the one of head master. The characteristics of head master leadership are different from the head of the family and so on. So we must realize the kinds of leadership.

Leadership is one of some specific aspects that we have to know. And to know what characteristics of leadership that people exercise, we have to analyze all of the aspects related to one's behaviour, psychology, education background, family background etc. Prophet Mohammad Said "when three on a journey they should appoint one of them as a leader", select a leader to lead the prayer, choose a leader for other group of

activity. That is the way Islam teaches people. In this final project the writer will analyze the characteristics of Sultan Saladin's leadership revealed in the film. This film reveals the characteristic of good leadership which is very important to be known

1.2. Reasons for choosing the topic

The reasons for choosing the topic are as follow

- 1) Learning English through literature is interesting, by studying literature especially movie, the writer can broaden his insight about literature. Having a deep understanding about literature is a pride to the writer and becomes his source in facing the real world.
- 2) Everyone has an ability to be a leader, but not all people have knowledge about leadership. So, human beings have to learn about the characteristics of good leadership to be a good leader.

1.3. Statements of the Problem

This study presents the following problems

- 1) What are the characteristics of Sultan Saladin's Leadership as revealed in the film?
- 2) What are the impacts of Sultan Saladin's Leadership on the other characters?
- 3) What humanistic respects does Sultan Saladin have in his relation with others?

1.4. Objectives of the study

Concerning statements of the problem the topic mentioned previously, the objectives of the study can therefore be stated as follow:

- 1) to identify the characteristics of Sultan Saladin's Leadership as revealed in the film.
- 2) to analyze the impacts of Sultan Saladin's Leadership on the other characters.
- 3) to analyze humanistic respects that Sultan Saladin has in his relation with others?

1.5. Significance of the study

The study is fully expected:

- 1) To show the characteristics of Sultan Saladin's Leadership that is revealed in the film. Hopefully these characteristics could be an example for us to be a good leader.
- 2) To show humanistic respects that Sultan Saladin has in his relation with others. Hopefully these act can guide us to be good person.
- 3) That the result of the study can give us some benefits for the development of literature for all English Department students of Semarang State University and it will make the students of English Department, especially literature program. To be more interested in learning literary works because it could improve their creativity and imagination; and

- 4) That the result of the study will be a significant reference for other researchers, especially those who conduct literary research on the same topic.

1.6. Outline of the study

This study is presented into five chapters.

Chapter I is introduction which consists of general background of the study, reasons for choosing the topic, statements of the problem, objectives of the study, significance of the study, and outline of the study.

Chapter II is review of related literature which provides theoretical background, previous studies, and framework of the study.

Chapter III is method of investigation which contains object of the study, sources of the data, type of the data procedures of collecting the data, procedures of analyzing the data, and techniques of reporting the data analysis. Chapter IV is the analysis of the study. In this chapter the writer will describe the Characteristics of Sultan Saladin's Leadership and the impacts of the characteristics of Sultan Saladin's Leadership on the other characters or it can be said that this chapter answers the problem. At the end of the final project or chapter V, the writer presents the conclusions and suggestions

CHAPTER II

REVIEW OF RELATED LITERATURE

The second chapter presents the theories underlying the topic of the study. This chapter provide those theories, including the theories of film, leadership, and humanism.

2.1. Film

The first subchapter of the second chapter focuses on the definition of film. Film is a form of communication which uses moving pictures and sounds to tell or help people to learn about new ideas (www.simple.wikipedia.org/wiki/movie). . People in every part of the world watch films that tell stories as a form of entertainment. Most films are made so that they can be presented a big screen at cinemas or movie.

Based on Oxford Dictionary film is a roll of material which is sensitive to light and which is used in camera for taking photograph or moving pictures for the cinema: movie, a story, play, recorded on the film to be shown in the cinema, on television, etc. (1995:434)

The nature of the film determines the size and type of crew required during film making. A film crew is a group of people hired by a film company, employed during the "production" for the purpose of producing a film or motion picture. *Crew* is distinguished from *cast*, the actors who appear in front of each other of the camera or provide voices for characters in the film.

The *crew* interacts with but is also distinct from the *production staff*, consisting of producers, managers. Communication between *production* and *crew* generally passes through the director and his/her staff of assistants. Medium-to-large crews are generally divided into departments with well defined hierarchies and standards for interaction and cooperation between the departments. Other than acting, the crew handles everything in the photography phase: props and costumes, shooting, sound, lights, sets, and production special effects. Many Hollywood adventure films need computer generated imagery (CGI), created by dozens of 3D modelers, animators, and compositors. Filmmaking takes place all over the world using different technologies, styles of acting and genre.

They are many genres of film. For instance; drama as a story acted out. It shows people going through some eventful periods in their lives, seriously or humorously; comedy is a kind of funny movie about people who act as funny men or a person being silly that can make the audience laugh; thriller is a movie about mystery that needs to be solved; science fiction is a kind of movie that often uses special effects to create images of something related to the science; action movie is a movie about people fighting or battling, either with their fists or guns: and horror movie is a kind of movie that makes the audience scared, shock and disgust (Kharolina 2007:6)

2.2 Leadership

To make it easier to understand the topic, the second sub chapter of the second chapter focuses on the description of leadership.

2.2.1 Definition of Leadership

As human beings we should know our purpose of living in this world. People have a particular purpose, and want to be successful in life. Leadership is one of the keys of success. The holy Quran states that Allah made them leaders guiding (man) by His command and He sent them inspiration to do good deeds, to establish regular prayer, and to practice regular charity; and they constantly served Him (and Him only) (Qur'an, Anbiyaa, 21: 73)

Prophet Muhammad said "when three on a journey they should appoint one of them as a leader", select a leader to lead the prayer, choose a leader for other groups of activity. For example, husband is the leader of his family. That is Islam teaches us the importance of choosing a leader.

Leadership is the process of influencing team members to work hard towards, and be committed to, team goals.

(<http://www.angelfire.com/il/adventureclub/index.html>)

Leaders can either be task-oriented or person-oriented. Task-oriented leaders are most interested in training, instructing behaviour, performance and winning. Person-oriented leaders are more interested in the interpersonal relationships on the team. Great leaders in sports are both task- and people-oriented, but lean more towards being task-oriented.

Leaders must possess the qualities they are trying to incorporate into their team. For example, if you want members to be confident, have self-control, be disciplined, etc., then you must first possess all these traits. One of the most powerful things you can do is lead by example. You serve as an influential role model for your players and everything you do will be watched. Vince Lombardi says, "Leaders are made, they are not born; and they are made just like anything else has been made in this country - by hard work" (in <http://www.angelfire.com/il/adventureclub/index.html>).

Charles Schwab states that he consider his ability to arouse enthusiasm among the men the greatest asset he possess, and the way to develop the best that is in a man is by appreciation and encouragement" (in <http://www.angelfire.com/il/adventureclub/index.html>). Strogdill as quoted by Dr. Rafik Issa Bekun and Dr. Jamal Badawi state that there are two definition of leadership. First, leadership is depicted as the process by which the leader seeks the voluntary participation of follower in an effort to reach organizational objective. Second, Leadership is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor which binds a group together and motivates it toward goals. Management activities such as planning, organizing, and decision making are dormant cocoons until the leader triggers the power of motivation in people and guides them toward their goals. (in <http://www.nwlink.com/~Donclark/leader/leader.html>)

The first definition suggests that leadership is essentially a social exchange process. There can be no leader without followers, and no followers without a leader. The leader, as the organization's visionary, must communicate the vision with clarity and conviction. He must articulate it in terms that they can understand and relate to. The followers must share the vision and be willing to climb aboard. During this whole process, a leader will be a catalyst and a coach, a mentor and a role model. At all times, however, a leader must remember that he cannot force others to change. They must want to change.

The second definition of leadership stresses that a leader is more than just a manager. Leading and managing is not the same thing. Warren Bennis, a leadership expert, summarizes the distinction between leadership and management as follows:

“The difference between managers and leaders is fundamental. The manager administers, the leader innovates. The manager maintains the leader develops. The manager relies on systems, the leader relies on people. The manager counts on control, the leader counts on trust. The manager does things right, the leader does the right thing. An organization with good management, but poor leadership will preserve the status quo, but may not be able to advance to a higher level of performance. An organization that has an excellent leader, but nobody with good management skills may aspire to great heights, but crash precipitously because there is no one to follow through. In modern Islamic organizations, both leaders and managers are needed. Leaders can reframe experience to open new possibilities; managers can provide a sense of perspective and order so that the new possibilities become reality”
(<http://www.nwlink.com/~Donclark/leader/leader.html>)

Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. The leaders carry out this process by

applying their leadership attributes, such as beliefs, values, ethics, character, knowledge, and skills. Although your position is a manager or supervisor, this position gives you the authority to accomplish certain tasks and an objective in the organization, this power does not make you a leader...it simply makes you the boss. Leadership differs in that the leader makes the followers want to achieve high goals, rather than simply bossing people around. (<http://www.nwlink.com/~Donclark/leader/leader.html>)

Bass theory of leadership states that there are three basic ways to explain how people become leaders. The first two explain the leadership development for a small number of people. These theories are:

1. Some personality traits may lead people naturally into leadership roles. This is the Trait Theory.
2. A crisis or important event may cause a person to rise to the occasion, which brings out extraordinary leadership qualities in an ordinary person. This is the Great Events Theory.
3. People can choose to become leaders. People can learn leadership skills. This is the Transformational Leadership Theory. It is the most widely accepted theory today and the premise on which this guide is based. (in <http://www.nwlink.com/~Donclark/leader/leader.html>)

2.2.2 Characteristics of good leadership

The previous subchapter presents the definitions of leadership. Strogdill as quoted by Dr. Rafik Issa Bekun and Dr. Jamal Badawi states that there are two definition of leadership. First, leadership is depicted as the process by which the leader seeks the voluntary participation of follower in an effort to reach organizational objective. Second, Leadership is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor which binds a group together and motivates it toward goals. Management activities such as planning, organizing, and decision making are dormant cocoons until the leader triggers the power of motivation in people and guides them toward their goals. The basis of good leadership is an honorable character and selfless service to one's organization. (in <http://www.nwlink.com/~Donclark/leader/leader.html>)

During the process of being a leader, there are several factors which influence them. There are four factors in leadership as described below

a) follower

Different people require different style of leadership. A leader must know his or her people. A fundamental starting point is having a good understanding of human nature such as needs, emotion and motivation.

b) leader

Leader must have an honest understanding of who he is, what he knows, and what he can do. Also, note that it is the followers, not the leader who determines if a leader is successful. If they do not trust or lack trust in their leader, they will be uninspired. To be successful he has to convince his followers, not himself or his superiority, that he is worthy of being followed.

c) communication

A good communication toward the employees is a step to understand them. Most of our communication to them is nonverbal such as acts and attitude.

d) situation

What leader does in one situation will not always work in another. He must use your judgment to decide the best course of action and the leadership style needed for each situation. For example, he may need to confront an employee for inappropriate behavior, but if the confrontation is too late or too early, too harsh or too weak, then the results may prove ineffective.

The leader must have good characteristics in order to have a good leadership. If someone wants to become a great leader, he has to have a good communication skill and an enthusiastic passion of your job. First, to be a great leader needs to communicate actively with organization members because of all organization consist of many members and teams.

Also a wonderful leader has had to get a strong passion of his or her job and organization because the passion about job and organization is one of the best essential elements to achieve organizational key goal. Although to be a great leader is not easy, you can do it if you have a good communication skill and passion of your job. (<http://muwoong-superman.blogspot.com/2007/05/2-key-characteristics-of-good-leader.html>)

Whether in fact a person is born a leader or develops skills and abilities to become a leader is open for debate. There are seven clear characteristics that are found in good leaders. These qualities can be developed or may be naturally part of their personality. Let us explore them further.

1. A good leader has an exemplary character. It is of utmost importance that a leader is trustworthy to lead others. A leader needs to be trusted and be known to live their life with honesty and integrity. A good leader "walks the talk" and in doing so earns the right to have responsibility for others. True authority is born from respect for the good character and trustworthiness of the person who leads.
2. A good leader is enthusiastic about their work or cause and also about their role as leader. People will respond more openly to a person of passion and dedication. Leaders need to be able to be a source of inspiration, and be a motivator towards the required action or cause. Although the responsibilities and roles of a leader

may be different, the leader needs to be seen to be part of the team working towards the goal. This kind of leader will not be afraid to roll up their sleeves and get dirty.

3. A good leader is confident. In order to lead and set direction a leader needs to appear confident as a person and in the leadership role. Such a person inspires confidence in others and draws out the trust and best efforts of the team to complete the task well. A leader who conveys confidence towards the proposed objective inspires the best effort from team members.
4. A leader also needs to function in an orderly and purposeful manner in situations of uncertainty. People look to the leader during times of uncertainty and unfamiliarity and find reassurance and security when the leader portrays confidence and a positive demeanor.
5. Good leaders are tolerant of ambiguity and remain calm, composed and steadfast to the main purpose. Storms, emotions, and crises come and go and a good leader takes these as part of the journey and keeps a cool head.
6. A good leader as well as keeping the main goal in focus is able to think analytically. Not only does a good leader view a situation as a whole, but is able to break it down into sub parts for closer inspection. Not only is the goal in view but a good leader can break it down into manageable steps and make progress towards it.

7. A good leader is committed to excellence. Second best does not lead to success. The good leader not only maintains high standards, but also is proactive in raising the bar in order to achieve excellence in all areas.

These seven personal characteristics are foundational to good leadership. Some characteristics may be more naturally present in the personality of a leader. However, each of these characteristics can also be developed and strengthened. A good leader whether they naturally possess these qualities or not, will be diligent to consistently develop and strengthen them in their leadership role.

There are many factors that contribute to good leadership. Anyone can become a good leader. One of those factors of good leadership is communication. Communication is one of the most key elements of leadership. Good communication skills need to be learned to effectively become a good leader. When communication occurs, as a leader, one will be able to accurately convey your ideas and thoughts to those that work for him. Motivation is another variable that plays into good leadership. Employees tend to stagnate when motivation decreases, without proper motivation. Many leaders try to motivate the old-fashioned way through fear. Instead, try adding challenges for employees. A fresh challenge always adds excitement and spawns creativity. Challenge your employees with tasks that may be slightly out of their range and let them at it! This increases motivation. Teamwork is always something to consider when

striving becoming a good leader. This means not only teaching your employees to work together but to become part of the team yourself. (www.bussinestrainingmedia.com)

Sheila Garcia states that there are some characteristics of good leadership, they are:

1. Sets a good example

A good leader must serve as a role model to the people. he must do the right things so that the people will be inspired by his doings.

2. Optimistic

A good leader must always look at the bright side of life. he should think on ways on how he can solve a problem and always hope for a positive outcome.

3. Responsible

A good leader must be responsive enough in thinking of a solution when a problem arises. he, as a leader, should not fail in doing his duties and responsibilities as a leader.

4. fair- minded

A leader should always have a fair treatment among his people to avoid greediness in his people.

5. Trustworthy

A good leader must be trustworthy so that the people will put their trust on him and will continue to believe him and with this, there could have a strong unity within the leader and the people.

6. Courageous

A leader should be courageous to overcome the trials and challenges that he'll face in the future. He must show confidence so that he can solve the problem without being stressed.

7. Patient

A leader must be patient to avoid temper with his people to avoid trouble.

8. Intelligent

A leader must be intelligent so that he can possibly think of improvements of his organization to make it a better one.

9. Down to earth

A leader must be a down to earth person so that the people will find him approachable and not air-headed, by this, there could have cooperation and coordination within the leader and the people.

10. Confident

A leader should appear confident to his people so that the people will continue to put their trust on him and will believe that he as a leader can responsibly fulfill his duties as a leader.

(in <http://bpspolitics.wordpress.com/2007/05/22/qualities-of-a-good-leader-2/>)

Great leadership encompasses confidence, assertiveness and mutual respect. Great leaders take calculated risks and are innovative and confident in their decisions to do so. They realize that being timid will not

get them where they want to go. This confidence and assertiveness will usually trickle down to the team members. The quality and effectiveness of a great leader will often show itself by way of the team's effort as a whole.

(<http://www.angelfire.com/il/adventureclub/index.html>)

The great leader is a master in the art of communication. He or she is aware of the strong need for actions to match words. Leaders need to possess a willingness to listen to input with an open mind. Two-way communication, being approachable and having an "open door" policy makes for very good team relations. This is crucial in building a trusting and open environment. The way one communicates with and leads a team may play a big part in their motivation to work hard.

Murray & Mann stated that a proficient leader "has a vision, an intense focus on outcome and results, a realistic strategy to carry out the vision and the ability to communicate the vision and rally support of others"

(in <http://www.angelfire.com/il/adventureclub/index.html>)

Zimmerman Lehman there are some Characteristics of good leadership, they are:

- 1) Vision - being able to articulate the future in clear simple language: An emphasis on what will be rather than what is. This is a quality almost all management gurus agree is necessary for a good leader
- 2) Leader must understand what Motivates people. Dolores Huerta and Caesar Chavez have inspired farm workers with their vision of a better life and working conditions.

- 3) One new trait, a current buzz phrase that was just coming on the scene ten years ago, is Emotional Intelligence (EI). Some call this a "gut instinct or an innate sense about what others is feeling." It used to be called empathy or intuition.
- 4) Leader must be able to empower others. Jesse Jackson states that his Citizenship Education Fund "seeks to empower citizens through the effective use of public policy advocacy, issue orientation, and connections between the greater community and the disenfranchised."
- 5) Leader must be trustworthy. Jimmy Carter's greatest asset is that his behavior is consistent with his beliefs. Even those who disagree with him respect him enormously. No one will follow a dishonest or unfair leader with enthusiasm. Actions do speak much louder than words!
- 6) Leaders must be willing to take risks. This sounds like a cliché but if he does things the way they've always been done - he will always get what he had before! Co-founders of Google, Larry Page and Sergey Brin, regularly take risks and today are reaping the benefits. Leaders should also reward risk-taking in others.
- 7) A leader should be able to focus & follow through. This involves setting priorities and doing what you say you will. Woody Allen, role model or not, once said, "Eighty percent of success in life is just showing up." This is absolutely true. Knowing what to do and then doing it (or delegating it to some one who will make it happen) is a critical leadership trait.

8) And finally, but certainly not last - it helps to have a sense of humor. The ability to laugh at one self demonstrates a degree of self-knowledge and is the easiest way to bring others along with you. If you've read Amy Tan's books or listened to her speak you know she uses humor to tell a story or make a point. Humor is also a great tension breaker but inappropriate if used to belittle someone. (in <http://www.zimmerman-lehman.com/index8.htm>)

The writer also finds some characteristics of good leader in another source, they are:

1. It is of utmost importance that a leader is trustworthy to lead others
2. A good leader is enthusiastic about their work or cause and also about their role as leader
3. A good leader is confident
4. A leader also needs to function in an orderly and purposeful manner in situations of uncertainty. People look to the leader during times of uncertainty and unfamiliarity and find reassurance and security when the leader portrays confidence and a positive demeanor.
5. Good leaders are tolerant of ambiguity and remain calm, composed and steadfast to the main purpose.
6. A good leader is committed to excellence
7. A good leader, as well as keeping the main goal in focus, is able to think analytically.(in [http://EzineArticle.com/?expert=Barbara White](http://EzineArticle.com/?expert=Barbara%20White))

A leader from the Islamic view is essentially a teacher and a coach. He leads by teaching leadership such that the followers in turn become good leaders. Good leadership is providing a model to be followed. The Prophet Muhammad was a model of conduct for the ummat (uswat hasanat). Leadership is not a professional calling or a preserve of a few selected people. The Islamic view is that every Moslem is a leader in his or her own way. Everybody has leadership responsibility (kullukum raa'i) and everybody is accountable on how well they discharged that responsibility (mas'ul 'an ra'yatihi). The society can not exist or function well without leaders. When any three Moslems are on a journey they are required to select one of them as a leader. Lack of leadership is anarchy. Leadership should aim at excellence in all endeavours. Excellence (ihsan) is a pillar of religion (usul al ddiin) and must manifest in whatever a Moslem does. The Prophet (PBUH) taught us to perfect whatever we undertake to do (itqaan al 'amal).

Leadership is both science and art. It is experience and knowledge. Leadership attributes skills are not inborn but are acquired and anybody can learn to be a good leader. There are personal qualities that distinguish one leader from another. Abubakr al Siddiq had a personality that marked him among men as a leader. The Prophet recognized strength in Omar Ibn al Khattab and always prayed to Allah to strengthen Islam with him. These qualities whenever found should be nurtured and given an opportunity to manifest. A leader is great (abqariyat al qiyadat) because of the followers.

Nobody can be a great leader without great followers.

(<http://www.islamicmedicines.com/forum/>)

2.3 Humanism

2.3.1 Definition of Humanism

The third subchapter of the second chapter focuses on the description of humanism. To make it easier the writer gives a definition about humanism.

“ Humanism is a broad category of ethical philosophies that affirm the dignity and worth of all people, based on the ability to determine right and wrong by appealing to universal human qualities, particularly rationality. It is a component of a variety of more specific philosophical systems and is incorporated into several religious schools of thought”.
(<http://en.wikipedia.org/wiki/Humanistic>).

Humanism can be considered the process by which truth and morality is sought through human investigation. In focusing on the capacity for self-determination, humanism rejects the validity of transcendental justifications, such as a dependence on belief without reason, the supernatural, or texts of allegedly divine origin. Humanists endorse universal morality based on the commonality of the human condition, suggesting that solutions to human social and cultural problems cannot be parochial.

2.3.2 Aspects of Humanism

For further explanation, the writer will discuss the aspects of humanism. There are some aspects of humanism, they are:

1) Religion

Humanism clearly rejects deference to supernatural beliefs in resolving human affairs but not necessarily the beliefs themselves; indeed some strains of Humanism are compatible with some religions. It is generally compatible with atheism and agnosticism but doesn't require either of these.

2) Knowledge

According to Humanism, it is up to humans to find the truth, as opposed to seeking it through revelation, mysticism, tradition, or anything else that is incompatible with the application of logic to the observable evidence. In demanding that humans avoid blindly accepting unsupported beliefs, it supports scientific skepticism and the scientific method, rejecting authoritarianism and extreme skepticism, and rendering faith an unacceptable basis for action. Likewise, Humanism asserts that knowledge of right and wrong is based on the best understanding of one's individual and joint interests, rather than stemming from a transcendental truth or an arbitrarily local source.

3) Speciesism

Some have interpreted Humanism to be a form of speciesism, regarding humans as being more important than other species. The philosopher Peter Singer, himself a Humanist, stated that "despite many individual

exceptions, Humanists have, on the whole, been unable to free themselves from one of the most central... Christian dogmas: the prejudice of speciesism"

4) Optimism

Humanism features an optimistic attitude about the capacity of people, but it does not involve believing that human nature is purely good or that all people can live up to the Humanist ideals without help. If anything, there is the recognition that living up to one's potential is hard work and requires the assistance of others. The ultimate goal is human flourishing; making life better for all humans, and as the most conscious species, also promoting concern for the welfare of other sentient beings. The focus is on doing good and living well in the here and now, and leaving the world better for those who come after.

(http://en.wikipedia.org/wiki/Humanistic_aspect)

Humanism refers to the affirmation of the worth and dignity of every person, a commitment to human betterment, and the necessity for human beings to take responsibility for themselves and the world.

(<http://www.uuworld.org/ideas/articles/6558.shtml>)

2.3.3 Kinds of Humanism

There are many kinds of humanism and that some are theistic, whereas religious humanism and its cousin, secular humanism, are non theistic.

Secular humanism is the branch of humanism that rejects theistic religious belief and adherence to belief in the existence of a supernatural world. Religious humanism is the branch of humanism that considers itself religious (based on a functional definition of religion), or embraces some form of theism or deism, without necessarily being allied with organized religion. (<http://en.wikipedia.org/wiki/Humanistic>)

Religious humanism is a life stance that exults in being alive in this unimaginably vast and breathtakingly beautiful universe and that finds joy and satisfaction in contributing to human betterment. Without a creed but with an emphasis on reason, compassion, community, nature, and social responsibility, it is a way of living that answers the religious and spiritual needs of people today. (<http://www.uuworld.org/ideas/articles/6558.shtml>)

There is another form of humanism. It is called Educational humanism or Humanistic educational. Humanistic education is an educational approach. Most educators who advocate humanistic education typically intend this approach to mean one or more of three things:

1. Humanistic education teaches a wide variety of skills which are needed to function in today's world--basic skills such as reading, writing and computation, as well as skills in communicating, thinking, decision-making, problem-solving and knowing oneself

2. Humanistic education is a humane approach to education--one that helps students believe in themselves and their potential, that encourages compassion and understanding that fosters self-respect and respect for others.

3. Humanistic education deals with basic human concerns--with the issues throughout history and today that are of concern to human beings trying to improve the quality of life--to pursue knowledge, to grow, to love, to find meaning for one's existence.

The last, the writer gives description of humanistic professionals. Humanistic Professionals direct their life and work by the values of humanistic psychology. It makes a positive difference in the world when people who stand for humanistic values declare themselves, together. These values are: they try to approach each individual person with respect and fundamental equality. Even if their roles make them temporarily unequal in one context (as in teacher and student), they try to remember that we are both learning and growing. They try to avoid putting people into categories and pigeonholes. If they must, they try to remember that the individual is always more than a category. They try to operate with mutual honesty and mutual vulnerability. They are not a professional mask. Their humanness are transparent. They try to respect the differences between him and others. When there are differences, they try to begin by listening. They try to give their self the same respect and honor that they want to give to

another person. They try to respect one need for personal time and personal space, and he lovingly stand up for him when they needs to. Humanistic Professionals have to be proud of the values they hold, live them boldly, and know every time they treat a human being humanely, that behavior spreads by ripples through the whole society.
(<http://www.ahpweb.org/pub/directory/humpro.html>)

For further explanation, the writer will discuss about the method that is used in this analysis completely in chapter III. It is hoped that it will give a view for the readers in understanding this analysis.



CHAPTER III

METHOD OF INVESTIGATION

3.1. Object of the study

The object of the study is a film entitled “Kingdom of Heaven”. The film was directed by Ridley Scott and starred by Orlando Bloom, Liam Neeson, Eva Green, Jeremy Iron, Ghasan Masoud, and many more. It is an action, adventure, drama, history, war film.

3.2. Sources of the data

The writer took some sources to write this final project. He used Video Compact Disc of the movie to identify the characteristics of Sultan Saladin’s Leadership revealed in the film and tried to find the impacts of Sultan Saladin’s leadership on the other character. Then, he tried some data from other sources like internet, encyclopaedias and some relevant book.

3.3. Types of Data

There are two types of data source in this study. This first source was called primary source. It was source from which the main data were taken. The object of the study was film entitled “Kingdom of Heaven”. The second source is called secondary source. It was the source from which the supporting data were taken. They involved theory of leadership, and theory of humanism. Those data were taken from books, dictionary, and websites.

3.4. Procedure of Collecting the Data

The procedure of collecting the data in this study was divided into several steps:

1. Watching

The first step was watching. The movie watched several times carefully in order to understand the content and the movie to find out the hidden meanings of the story especially related essence to the topic.

2. Identifying

Once the writer found a datum, he wrote the datum. The purpose of this activity was enable the researcher to review the datum for the inventorying process.

3. Inventorying

This step referred to listing the identified data by using table. The table consisted of columns of data number, scene, location (minute and CD) and the setting of dialogue.

Data No.	Found in		Setting
	Minutes	CD	

4. Selecting

The technique used in this step is relevancy technique. It means only relevant data are selected to answer the problem. If the overall data is relevant to answer the problems, this step is not required. The following table is used to reduce the overall data.

5. Reporting

The data, which had been selected, were reported into appendixes and later can help the readers to find out the overall data analysis easily

3.5. Procedures of Analyzing the Data

In analyzing the data, the writer used the descriptive method. He only gave the analysis and interpretation in a qualitative way. The analysis used the steps are; exposition, explanation, interpretation, elaboration, summary, conclusion and report.

There were three techniques to analyze the data that were related to the concept of motivation. First, was explaining the data. Second was trying to explain the impact of the characters leadership based on the film, so it could clearly show the truly characteristic of the leadership's character. Third was using humanistic approach in explaining the subject matter.

3.6. Technique of Reporting the Data Analysis

The writer used descriptive method in reporting the data analysis. It involved the description, analysis, and interpretation of the data supported by the theories. This method was applicable in this study and suitable to the object of the study which described about humanistic respect of Sultan Saladin's leadership revealed in the film.



CHAPTER IV

RESULT OF THE STUDY

This chapter focuses on the analysis of the data. the writer describes the characteristic of Sultan Saladin's Leadership, then discusses the impact on the other character, and identifies the humanistic respect as revealed in the film

4.1. Synopsis of the film

In a remote village in France, Balian, a blacksmith, is haunted by his wife's recent suicide, following the stillbirth of their child. A group of Crusaders arrive at the small village and one of them approaches Balian, introducing himself as his out-of-wedlock father, Baron Godfrey of Ibelin. Godfrey, having learned of Balian's recent losses, attempts to persuade Balian to join him as they travel to Jerusalem, in the hope he will eventually take his place as Godfrey's heir. Balian quickly refuses, and, after resupplying and resting, the Crusaders ride on. Shortly afterwards, the corrupt town priest (Balian's half-brother) reveals that his wife's body was beheaded before burial (a customary practice in those times for people who committed suicide, to ensure

suicide, to ensure the soul cannot enter heaven) and he has taken the crucifix she wore. Enraged at these insults, Balian slays the priest with the sword he is working on. Balian quickly decides to follow his father after all, in the hope of gaining redemption and forgiveness for both his wife and himself. Shortly after he catches up to his father, soldiers from the village arrive to arrest Balian. Godfrey refuses to hand him over and, though they win the ensuing fight, most of Godfrey's bands are killed. Godfrey himself is wounded by an arrow and, though he is not killed outright, it becomes clear as their journey continues that he will soon die.

In Messina, Godfrey, on the brink of death, knights Balian and orders him to serve the King of Jerusalem and protect the helpless. He ultimately shares with him his vision of "a kingdom of conscience, morality, and righteousness in the Holy Land", where Moslems and Christians can peacefully coexist, before finally succumbing to his injuries. On Balian's subsequent journey to Jerusalem, his ship is hit by a storm, leaving Balian as the sole survivor of the wreck, though a horse also survives but runs away as Balian tries to mount it. Tracking the horse into the desert, Balian soon finds himself confronting a Moslem cavalier, and his servant, over possession of the horse. Balian slays the horseman in single combat, but spares the servant, asking him to guide him to Jerusalem. Upon their arrival in Jerusalem, Balian releases his prisoner who then tells him the name of his slain master, and Balian says that he will pray for his soul. As his prisoner departs, he says that, "Your qualities

will be known among your enemies before ever you meet them". After being accepted as the new Lord of Ibelin, Balian soon becomes acquainted with the main players in Jerusalem's political arena: King Baldwin IV, stricken by leprosy yet nevertheless a wise and most sensible ruler, Princess Sibylla, King Baldwin IV's sister, and Guy de Lusignan, Sibylla's scheming, bloodthirsty, and intolerant husband. Despite the respect Baldwin engenders from the combined Christian and Moslem population of Jerusalem, Guy, who is determined to rule after Baldwin's inevitable early death, seeks to precipitate a war that will allow him to dispose of the Moslems and claim the Kingdom for Christians alone.

Guy and his co-conspirator Raynald of Châtillon massacre a Moslem trade caravan. Saladin, leader of the Moslem forces seeking to retake Jerusalem, attacks Kerak, Raynald's castle, to bring him to account for his crime. Balian decides to defend Kerak castle from Saladin's cavalry, in order to protect the innocent villagers surrounding the castle. Though outnumbered, he and his knights charge Saladin's cavalry, allowing the villagers time to flee to the castle; the quick battle ends as a stalemate with Balian's capture. In captivity, Balian encounters the 'servant' he freed, Imad ad-Din, learning he is actually one of Saladin's Generals, who then returns the favor, freeing Balian to Kerak. King Baldwin IV then arrives with his main army, successfully negotiates a Moslem retreat with Saladin and averts a potential bloodbath. At Saladin's camp, several of his Generals are angry that he made a truce, but Saladin

dismisses these complaints as a foolhardy rush to war; he will only launch an attack against Jerusalem after ample preparation, when he feels he is strategically strong enough. Baldwin beats Raynald and orders his arrest, but the stress of the events causes him to collapse, and his physicians discover he will die shortly. Baldwin attempts to pair Balian to Sibylla, knowing that the pair have affection for each other, but Balian does not accept as he refuses to be associated with the necessary murder of Guy; such political intrigue being counter to Balian's morality. After Baldwin finally dies, Sibylla succeeds her brother and therefore names Guy as her King Consort of Jerusalem. Guy, now free to do as he pleases, releases Raynald, unsuccessfully tries to have Balian killed by several of the Knights Templar and has Raynald provoke Saladin to war 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 killing the emissary, nearly causing a fight between the Christian and Moslem bodyguards. As the emissary's body is towed away, Guy whispers arrogantly "I am Jerusalem." Subsequently, in their arrogance, they march to the desert without adequate food and water to fight Saladin, leaving Jerusalem unguarded except for Balian, his personal knights and the townspeople. Saladin's army ambushes Guy and Raynald (the Battle of Hattin) and the Crusader army is annihilated. Guy and Raynald themselves are captured; Saladin has Raynald executed, and then marches on Jerusalem. Balian prepares the defences. Balian insists

that their goal is to defend Jerusalem's population, not the city itself. Knowing full well they cannot defeat the Saracens, the defenders' only hope is to delay their enemies long enough for them to negotiate.

Saladin's siege of Jerusalem is three days of battle wherein. Having proven their resolve, Saladin offers terms: Balian surrenders Jerusalem to Saladin when Saladin offers the inhabitants' safe passage to Christian lands. Balian points out that when the Crusaders conquered Jerusalem a hundred years previously, they massacred the Moslem inhabitants, but Saladin assures him that he is a man of honor, and, keeping his word, allows Balian and his people to leave. In the marching column of citizens, he finds Sibylla, and convinces her to come with him.

4.2. The Characteristics of Sultan Saladin's Leadership

4.2.1 Loyal, Down-to-Earth, and Tolerant

The analysis focuses on the characteristics of Sultan Saladin's leadership revealed in the film. Let begin the analysis with the data below

- Saladin** : "I pray you pull back your cavalry and leave this matter to me".
- King Baldwin** : "I pray you retire unharmed to Damascus. Reynald de Chatillon will be punished. I swear it. Withdraw or we will all die here. Do we have term?"
- Saladin** : "We have term. I will send you my physicians."
- King Baldwin** : "Assalamu alaikum"
- Saladin** : Wa alaikum salaam
(1:08:05 cd1)

[Setting: It happens in some miles in front of Ibelin before Kerak. the place between Ibelin and kerak. In this place King Baldin and his army

meet Sultan Saladin. Both are still respect the pledge of peace. In this act Sultan Saladin says that he will send his physicians to King Baldwin]

That is the wonderful Dialogue between two great leaders that the writer ever heard. From this dialogue the writer can know that Sultan Saladin is loyal and down to earth. A leader must be a down to earth person so that the people will find him approachable and not air-headed, by this, there could have cooperation and coordination within the leader and the people. (see chapter II page: 19)

Firstly we know that Sultan Saladin is loyal. From the data above, loyal here means Sultan Saladin is loyal to the pledge of peace. There is pledge of peace between Christian and Moslem. King Baldwin and his army go to Kerak, because Reynald attacks Saracen. So, The King worries, if Sultan Saladin goes to war. But, we know that Sultan Saladin still loyal to the pledge of peace, because of this Sultan Saladin does not attack Jerusalem. For the further analysis the writer provides the following data

Tiberias : “What know you of Saladin?”
Balian : “That is the king of Saracen and that he Surround this Kingdom”.
Tiberias : “He has 200.000 men in Damaskus alone. He cold win a war if he goes to war
 (41:24 cd1)

[**Setting:** It happens in the office of the Marshall of Jerussalem. in Tiberias office. It was the first time Balian came to Jerussalem. Tiberias explain the detail about Sultan Saladin and his army because Balian just know a little about Sultan Saladin]

From the dialogue above people can know if Saladin goes to war, he will win the war. But once again he still respects the pledge of peace. This data

explain us that Sultan Saladin is very loyal to the pledge of peace. To make it clearer, the writer provides the following data:

- Tiberias** : “Reynald with the templars have broken the pledge of peace. Saladin will come into this kingdom”.
- Guy de lusignan** : “tiberias knows more than a Christian should about Saladin’s intention”.
- Tiberias** : “That I would rather live with men than kill them is certainly why you are alive”.
(57:09 cd1)

[**Setting:** this takes place in the meeting room in the King’s palace. Reynald with the templar have attacked the Saracen. it means that He broke the pledge of the peace. The king still protect the city by assembling the army to face Saladin]

There were a pledge of peace among Christian and Moslem. Reynald had broken it. But Sultan Saladin still maintains it. Sultan Saladin is loyal.

Second, Sultan Saladin is down-to-earth. It means that when Sultan Saladin and his army meet King Baldwin and his army in Kerak, he builds good communication with King Baldwin. In this conversation he still respects King Baldwin even King Baldwin is his true enemy. In the true reality that happens in the world, every king must be charismatic and powerful. But, in this conversation, Sultan Saladin is down-to earth.

Third, Sultan Saladin is tolerant. The writer can know this because even King Baldwin is his enemy he will send his physicians to King Baldwin who is leper. Sultan Saladin does not look at King Baldwin as his enemy, but he looks at him as an ordinary human who needs help from the others. This is very difficult to help our enemy. If we have enemy then we will destroy and terminate them, but, it is different from Sultan Saladin. He helps his enemy.

4.2.2 Excellent, Analytical, Optimistic, Confident and Visionary

Next the characteristics of Sultan Saladin's Leadership can be seen through the Following data.

- Mullah** : "Why did you retire? Why?
God did not favor him God alone determines the result of battles.
- Saladin** : "The results of the battles are determined by God, but also by preparation, numbers, the absence of disease and the availability of water. One can not maintain a siege with the enemy behind. How many battles did God win for the Moslem before I came? That is because god determined that I should come".
- Mullah** : "Few enough. That because we are sinful"
- Saladin** : "It is because you are unprepared".
- Mullah** : "If you think that way you shall not be king for long".
- Saladin** : "When I'm not king, I quake for Islam. Thank you for your visit. Thank you for your visit.
- Mullah** : "You promised. You promised to return Jerusalem. Don't Forget".
(05:48 cd 2)

[**Setting:** it happens in the Saracen camp after meeting with King Baldwin. Mullah visits Sultan Saladin about his opinion. And Sultan Saladin explained clearly about his opinion]

The writer notices that Sultan Saladin Always builds good communication to his people during war. The writer can know that Sultan Saladin is excellent. The good leader not only maintains high standards, but also is proactive in raising the bar in order to achieve excellence in all areas. (see chapter II page 17). The writer knows that Sultan Saladin is excellent because he said that the results of the battles are determined by God. He also said that there are many battles that God win for the Moslem before he came. This is Sultan Saladin's Excellency that the writer finds from the data. We know that in reality, almost all of the leader state that success is

depend on him/her, but it is different from Sultan Saladin. He said that success is because of the God.

Next, Sultan Saladin is analytical. It is proved when Sultan Saladin said that the results of the battles are determined by God, but also by preparation, numbers, the absence of disease and the availability of water. One can not maintain a siege with the enemy behind. It means that Sultan Saladin has analyzed the situation of the war. His analysis is true that the results of the battles are determined by God, but also by preparation, numbers, and the absence of disease and the availability of water.

Then Sultan Saladin is optimistic. The writer know this because he said that there are many battles that God win for the Moslem before he came, That is because God determined that he should come. Before he becomes a King of Damascus, the Moslems always win the war. Then he is optimist that Moslems will win the war again from the time being.

The next data proof that Sultan Saladin is confident. In order to lead and set direction a leader needs to appear confident as a person and in the leadership role. Such a person inspires confidence in others and draws out the trust and best efforts of the team to complete the task well. A leader who conveys confidence towards the proposed objective inspires the best effort from team members.(see chapter II page 16). Sultan Saladin is confident because in the previous battle, the Moslems always win the war, then he has 200.000 army for the time being, and the last he has God that always help him.

Next, the writers find that Sultan Saladin also visionary. Every leader always has a vision for example, the vision of our president Susilo Bambang Yudhoyono is to distinguish the corruptor. Then Sultan Saladin also has a vision. His vision is to return Jerusalem.

4.2.3 Patient and Firm

For further analysis, the writer focuses on the following data:

Guy de Lusignan : “Assalamu alaikum”.
Saladin’s messenger : “Wa alaikum salaam”
Guy de Lusignan : “Speak!”
Saladin’s messenger : “The Sultan demands the return of his sister body the head of those responsible and the surrender of Jerusalem”.
Guy de Lusignan : “Does he?”
Saladin’s messenger : “What answer do you return to Saladin”.
Guy de Lusignan : “This”
 (He killed the Saladin’s messenger)
 (18:58 cd2)

[Setting: this takes place in the meeting room in the King’s palace. Reynald de Chatillon has killed the Sultan Saladin’s sister. Sultan Saladin sends his messenger to ask his sister’s body and to surrender Jerusalem, but Guy de Lusignan kills the messenger]

From the data above the writer knows even though his sister killed by Reynald, Sultan Saladin Still asks his sister body and warn Guy de Lusignan patiently. Everyone who has brother or sister must always love and care to his brother or sister and also will not let him/her to be hurt by other. In this situation Sultan Saladin’s sister is not only being hurt by Reynald but also killed by him. Common people will revenge for this if it is happened to him/her. But it is different from Sultan Saladin, even his sister killed by his enemy he still sends his messenger to ask his sister’s body patiently without reverence. Then the writer finds that Sultan Saladin is firm. He cuts Reynald

throat because he attacks Saracen, but he does not kill King Guy because a king does not kill a king. If Sultan Saladin is not firm then he will kill all of them because they are his enemy. This can be seen from the following data:

Saladin : (Give a cup of ice to Guy)
Guy de Lusignan : (Give the cup to Reynald)
Reynald de Chatillon : “I drink water for what it is”
Saladin : “I did not give the cup to you”.
Reynald de Chatillon : “No, my lord”.
Saladin : (Cut Reynald’s throat with his knife, after that Reynald brought to the front of the Camp to be executed)
 “A king does not kill a king”
 (26:25 cd2)

[**Setting**: This happened in the Moslem camp in Damascus. The Christian have attacked the Saracen, but Christian had been defeated. Sultan saladin captured Reynald de Chatillon and Guy de Lusignan. He killed Reynald.]

4.2.4 Fair

Next, the writer finds that Sultan Saladin is fair. A leader should always have a fair treatment among his people to avoid greed in his people (see chapter II page 18). After conquering Jerusalem, Sultan Saladin does not kill his entire enemy. We know that in a war the people who win the war are allowed to kill their entire enemy. It is different with Sultan Saladin who is fair. He gives every soul safe conduct to Christian land; The women, the children, the old and all the knight, soldiers, and the Queen. No one will be harmed. It is his promise. He also protects Christian even though they butchered every Moslem within the wall when they took the city. To make it clearer, the writer provides the following data:

Saladin : “Your city is full of women and children. If my army will die, so will your city

Balian : “Do you offer term? I ask none”
Saladin : “I will give every soul safe conduct to Christian land.
 “Every soul”
 The women, the children, the old and all your knight, and soldiers, and your Queen. No one will be harmed. I swear to god”.

Balian : “The Christian butchered every Moslem within the walls when they took this city”.

Saladin : “I am not those man. I am Saladin. Saladin.
Balian : “Then under these term, I surrender Jerusalem
Saladin : “Assalamu alaikum”.
Balian :”And peace be with you. What is Jerusalem worth?
Saladin : “Nothing.”
 “Everything”.
 53:22 cd2)

[**Setting**: It happens in the battlefield in Jerusalem. Sultan Saladin and his army have conquered Jerusalem. Sultan gives term to Christian that he will protect the Christian even though the have butchered Moslem.]

4.3. The Impacts of Sultan Saladin’s leadership on the other Character

In this subchapter the writer will analyze the impacts of Sultan Saladin’s Leadership on the others characters those are Islamic Characters and Christian Characters.

4.3.1 The impacts on the Moslem characters

First, the writer will analyze from the Moslem Characters. There are some impacts on the Moslem characters.

4.3.1.1 Being Virtuous and Respecting Each Other

The first impact that the writer find in his analysis is that the Moslem character being virtuous and respecting each other. The fact could be shown in the following data.

Imad : “Your quality will be known among your enemies before ever you meet them my friend”.

Balian : “You are not that man’s servant”.

Imad : “No he was my servant”.

Balian : “What becomes of us?”

Imad : “As you deserve, you reap what you sow. You have heard of this”.

Balian : “No.”

Imad : “Get up, you may go into kerak but you will die there. My master is here”.

(1:05:39 cd1)

[**Setting:** some miles before Kerak. Imad does not kill Balian, he forgives him. Eventhough Balian strikes Saracen because Balian also does not kill Imad in the previous meeting. Balian set Imad free and gives him a horse.]

From the data above, the writer finds the beautiful moment that happened in a war. In order to protect Jerusalem, Balian and his few armies go to Kerak and fight against Saracens. After this, Balian and his few armies has been defeated by Saracens. Balian meets a Moslem whose name is Imad. Imad does not kill Balian eventhough Balian strikes Saracen. If Imad wants to kill Balian, Balian will die because he was collapsed, but Imad did not want to because Imad used to be Balian’s servant. Balian did not kill Imad in the previous meeting when he fight Imad’s servant. Imad is one of Sultan Saladin’s pupils and one of his subordinate. Sultan Saladin teaches him carefully. Imad does all of this because his leader is Sultan Saladin. So, this is one of the impacts of Sultan Saladin’s leadership on the Moslem characters.

4.3.1.2 Having Similar Vision and Doing What They Must Do

Another impact is the Moslem character having similar vision. Sultan Saladin’s vision is to return Jerusalem. Because of this, he gives explanation to his entire army to have a same vision too. Their vision is to

return Jerusalem. So, the Moslem will always follow his order because they have the same vision. The writer also finds that the Moslem always doing what they must do. We can know this from the following data

“The Saracens pray together in the battlefield in a war situation”

(38:3 cd2)

[**Setting:** this happened in the battlefield in front of Jerusalem. Even though in a war situation, Saracens still do what they must to do. Praying is a must for Moslem in every condition even in a war situation.]

The Saracens still pray even in a war situation. This can not be happened if they do not have the same vision. This also can not be happened if they do not have the great leader. Sultan Saladin has given the Saracens the same vision to be hold boldly. That is another impact of Sultan Saladin’s leadership on the Moslem characters.

4.3.1.3 Willing to Tell the Truth Even to Their Leader.

Next the writer finds that the other impact is the Moslems are willing to tell the truth even to their leader. This is seen through the following data:

Saladin : “Who defends?”
Imad : “Balian, the son of Godfrey”.
Saladin : “Godfrey nearly killed me in Lebanon. Truly I did not know he had a son”.
Imad : “It was his son at Kerak.”
Saladin : “The one that you let life?”
Imad : “Yes”.
Saladin : “Perhaps you should not have”.
Imad : “Perhaps I should have had different teacher”.
 (42:32 cd2)

[**Setting:** This happens in the Saracens camp in the night. Sultan Saladin asks Imad who defends Jerusalem. He is angry. Imad answers that the man is Balian, son of Godfrey]

Sultan Saladin asked Imad who defends Jerusalem from his attack. He was angry. In that situation, he blamed Imad who was let Balian life. Calmly Imad answered that he should have had different teacher. It means that because Sultan Saladin in a high temper, he forget what he has thought to his pupils. Then it was the student's job to tell the truth that what Sultan Saladin does is wrong. His anger is without reason. Finally Sultan Saladin receives Imad's suggestion.

4.3.1.4 Being Brave in Everything

Next the writer finds that the other impact is the Moslems are being brave in everything. Sultan Saladin is brave. He leads the Saracens by himself and will win the war. So, his entire armies become brave in everything.

This can be seen through the following data:

Mullah : *“Brother! Brother
God has sent you this day
You will take no prisoners
As they did, so shall it be done:”*
“*Allahu Akbar*”
Saracens : *“Allahu Akbar!”*
(48:32 cd2)

[**Setting:** this happens in the battlefield in front of Jerusalem. Before attacking Jerusalem Mullah gives the spirit to the Saracens bravely and the Saracens answered it bravely]

From the data above the writer finds that before attacking Jerusalem, Mullah gives spirit bravely to Saracens in order to win the war. It could be said that Sultan Saladin has made his pupils and his army being brave. When one gives spirit to the other, he/she will get more spirit and being brave in everything. Moreover, the one who give him/her spirit is his/her

leader. In this situation, Sultan Saladin asks Mullah to give spirit to the Saracens. At last, the Saracens being brave in everything

4.3.2 The Impacts on the Christian Characters

Then, the writer will focus the impacts of Sultan Saladin's leadership on the Christian characters.

4.3.2.1 Giving Peace to the Christian

The first impact is Sultan Saladin gives peace to the Christians. Everyone wants to live in peace. No one will choose a war. Everyone will choose to live in peace. In the following data we will know that Sultan Saladin gives peace to the Christian:

- Tiberias** : "What know you of Saladin?"
Balian : "That is the king of Saracen and that he Surround this Kingdom".
Tiberias : "He has 200.000 men in Damascus alone. He could win a war if he goes to war. And he's daily given cause for war by fanatic newly from Europe by templar bastard like Reynald de Chatillon. Here from this room, I keep the peace as far as it's can be kept. But Saladin and the King between them would make abetter world.
 (41:24 cd1)

[**Setting:** It happens in the office of the Marshall of Jerussalem. In Tiberias office. It was the first time Balian came to Jerussalem. Tiberias explain the detail about Sultan Saladin and his army because Balian just know a little about Sultan Saladin]

From the data above, Sultan Saladin could win a war if he goes to war; he has 200.000 men in Damascus. But, he prefers making a peace among Christian and Moslem to going to war. We know that Sultan Saladin let the Christian to live in Jerusalem peacefully without a war. He just surrounds Jerusalem by his army to stop a war. Sultan Saladin never

attacks Jerusalem. Even, after raynald attacks Saracen, Sultan Saladin still respects the pledge of peace and does not attacks Jerusalem. Let we imagine, if we have 200.000 army and we know we will win a war. It goes without saying; all of us will attack our enemy. However, it is different from Sultan Saladin, He prefers giving peace to his enemy. It can be known that the first impact of Sultan Saladin's leadership is to give peace for the Christians.

4.3.2.2 Making the Christian be Respected

Everyone likes to be respected by others. In his analysis, the writer also finds that Sultan Saladin is making the Christian be respected. This can be proved from the following data

Saladin	: "I pray you pull back your cavalry and leave this matter to me".
King Baldwin	: "I pray you retire unharmed to Damascus. Reynald de Chatillon will be punished. I swear it. Withdraw or we will all die here. Do we have term?"
Saladin	: "We have term. I will send you my physicians."
King Baldwin	: "Assalamu alaikum"
Saladin	: Wa alaikum salaam (1:08:05 cd1)

[Setting: It happens in some miles in front of Ibelin before Kerak. the place between Ibelin and kerak. In this place King Baldin and his army meet Sultan Saladin. Both are still respect the pledge of peace. In this act Sultan Saladin said that he will send his physicians to King Baldwin]

Sultan Saladin pulls back his army because he still respect to the King and to the pledge of peace. From the previous data, as mentioned that Sultan Saladin could win a war if he goes to war, but he does not want to. In addition he would send his physician to King Baldwin. It means that he

still respect to the king, all of the king's army, and the pledge of peace. If we were Sultan Saladin, after Rayland attacks Saracens, it is obvious that we will attacks Jerusalem. But Sultan Saladin does not do that. So, it can be known that the second impact is to make the Christian to be respected.

4.2.3 Treating Christian Fairly

Everyone likes to be treated fairly by others. Next, the writer finds that Sultan Saladin always treating Christian fairly. It can be seen through the following data:

- Saladin** : "Your city is full of women and children. If my army will die, so will your city"
- Balian** : "Do you offer term? I ask none"
- Saladin** : "I will give every soul safe conduct to Christian land. "Every soul"
- "The women, the children, the old and all your knight, and soldiers, and your Queen. No one will be harmed. I swear to god".
- Balian** : "The Christian butchered every Moslem within the walls when they took this city".
- Saladin** : "I am not those man. I am Saladin. Saladin.
- Balian** : "Then under these term, I surrender Jerusalem
- Saladin** : "Assalamu alaikum".
- Balian** : "And peace be with you. What is Jerusalem worth?"
- Saladin** : "Nothing."
"Everything".
- (53:22 cd2)

[**Setting:** It happens in the battlefield in Jerusalem. Sultan Saladin and his army have conquered Jerusalem. Sultan givs term to Christian that he will protect the Christian even though the have buthchered Moslem]

After conquered Jerusalem, sultan Saladin gives term to Christian that he will conduct every soul safe conduct to Christian land. No one will be harmed. In addition he will not butchered Christian even though they butchered Moslem within the wall even they took the city. It means that

Sultan treats fairly to Christian. If Sultan Saladin does not fair, he will kill his entire enemy, but he let his enemy live freely. So, the writer concludes that the impacts of Sultan Saladin's leadership on the other characters are giving the Christian peace, make the Christian to be respected and make them to be treated fairly.

4.4. Humanistic respect of Sultan Saladin

The writer focuses on the humanistic respect as revealed in the film. Humanism refers to the affirmation of the worth and dignity of every person, a commitment to human betterment, and the necessity for human beings to take responsibility for themselves and the world. (see chapter II page 27)

Humanism features an optimistic attitude about the capacity of people, but it does not involve believing that human nature is purely good or that all people can live up to the Humanist ideals without help. (see chapter II page 26)

The writer could see that Sultan Saladin is a humanist to because he always respect another and care about the betterment of human. There are many kinds of humanism and that some are theistic, whereas religious humanism and its cousin, secular humanism, are non theistic. Secular humanism is the branch of humanism that rejects theistic religious belief and adherence to belief in the existence of a supernatural world. Religious humanism is the branch of humanism that considers itself religious (based on a functional definition of religion), or embraces some form of theism or

deism, without necessarily being allied with organized religion. (see chapter II page 27)

Sultan Saladin's humanism is not secular humanism. Then Sultan Saladin humanism is Religious humanism because he implements his religion value toward his life. The proofs that Sultan Saladin conducts the humanistic respect can be seen on the following examples:

4.4.1 Respecting peace among Christian and Moslems

Everyone likes to be respected by the others. Everyone likes to live in peace. No one like a war. The first proof that Sultan Saladin Conducts the humanistic respects can be seen on the following data:

Tiberias : "What know you of Saladin?"
Balian : "That is the king of Saracen and that he Surround this Kingdom".
Tiberias : "He has 200.000 men in Damascus alone. He could win a war if he goes to war. And he's daily given cause for war by fanatic newly from Europe by templar bastard like Reynald de Chatillon. Here from this room, I keep the peace as far as it's can be kept. But Saladin and the King between them would make abetter world.
 (41:24 cd1)

[**Setting:** It happened in the office of the Marshall of Jerussalem. in Tiberias office. It was the first time Balian came to Jerussalem. Tiberias explain the detail about Sultan Saladin and his army because Balian just know a little about Sultan Saladin]

Sultan Saladin respects peace among Christian and Moslem because they are humans whose freedom of life in the world must be respected. Everyone has a right to life peacefully in this world. The Christians have

the same right too. If sultan Saladin is bad person, Sultan Saladin will kill the entire Christians because he has 200.000 armies. It is very clear that he can defeat Jerusalem. But Sultan Saladin is a good leader, so he will not go to war and respects peace among Christian and Moslem. Moreover, Islam loves peace. We know that Sultan Saladin is true Moslem.

4.4.2 Sending His Physician to the King and Respecting His Enemy

Help the enemy is difficult thing to do. Everyone will do everything to defeat his enemy and to destroy the enemy. But, it is different for Sultan Saladin. He always respects his enemy, even he help his enemy. This can be seen through the following data:

Saladin : “I pray you pull back your cavalry and leave this matter to me”.

King Baldwin : “I pray you retire unharmed to Damascus. Reynald de Chatillon will be punished. I swear it. Withdraw or we will all die here. Do we have term?”

Saladin : “We have term. I will send you my physicians.”

King Baldwin : “Assalamu alaikum”

Saladin : Wa alaikum salaam
(1:08:05 cd1)

[**Setting:** It happens in some miles in front of Ibelin before Kerak. the place between Ibelin and kerak. In this place King Baldwin and his army meet Sultan Saladin. Both still respect the pledge of peace. In this act Sultan Saladin said that he will send his physicians to King Baldwin]

Sultan Saladin pulls back his army because he still respects the king. In addition he would send his physicians to the King. It is very difficult thing to do for the common people to help his enemy. But Sultan Saladin is a humanist. He look at his enemy as ordinary human who need help from the

other It is a humanistic respect that Sultan Saladin has done to his entire enemy. Another humanistic respect can be proof from the following data:

Guy de Lusignan : “Assalamu alaikum”.
Saladin’s messenger : “Wa alaikum salaam”
Guy de Lusignan : “Speak!”
Saladin’s messenger : “The Sultan demands the return of his sister body the head of those responsible and the surrender of Jerusalem”.
Guy de Lusignan : “Does he?”
Saladin’s messenger : “What answer do you return to Saladin”.
Guy de Lusignan : “This”
 (He killed the Saladin’s messenger)
 (18:58 cd2)

[**Setting:** this takes place in the meeting room in the King’s palace. Reynald de Chatillon has killed the Sultan Saladin’s sister. Sultan Saladin sends his messenger to ask his sister’s body and to surrender Jerusalem, but Guy de Lusignan killed the messenger]

Sultan Saladin still sends his messenger to Guy the Lusignan and asked his sister’s body politely even though his sister was killed by Reynald de Chatillon. It is a humanistic respect from Sultan Saladin. He still polite to His enemy even thought they rough to him.

4.4.3 Saving His Enemy after Conquering Them

When we win a war, as a common people, it can happened that we will kill our entire enemy because we are the champion. But, Sultan always save his enemy after conquering them. It can be seen through the following data:

Saladin : “Your city is full of women and children. If my army will die, so will your city
Balian : “Do you offer term? I ask none”
Saladin : “I will give every soul safe conduct to Christian land.
 “Every soul”
 “The women, the children, the old and all your knight, and soldiers, and your Queen. No one will be harmed. I swear to god”.

Balian : “The Christian butchered every Moslem within the walls when they took this city”.

Saladin : “I am not those man. I am Saladin. Saladin.

Balian : “Then under these term, I surrender Jerusalem

Saladin : “Assalamu alaikum”.

Balian :”And peace be with you. What is Jerusalem worth?

Saladin : “Nothing.”

“Everything”.

(53:22 cd2)

[Setting: It happens in the battlefield in Jerusalem. Sultan Saladin and his army have conquered Jerusalem. Sultan gives term to Christian that he will protect the Christian even though the have butchered Moslem.]

After conquered Jerusalem Sultan Saladin does not kill the Christians, but he gives every soul safe conduct to Christian land and no one will be harmed. In a war it is allowed to kill the entire enemy but sultan prefer safe them than kill them. That is humanistic respect that Islam Teaches to Moslem. Sultan Saladin is a true Moslem. Human life is more important than everything in the word. Let the enemy life after conquering them is a good policy. We can be a hero because of this policy. As a human being who still need other. We have to respect other people. And we have to conduct humanistic respects.

CHAPTER V

CONCLUTIONS AND SUGESTION

5.1. Conclusions

1. After conducting the analysis, the writer finds the characteristics of Sultan Saladin's leadership; they are loyal, down-to-earth, and tolerant. We also find that Sultan Saladin is excellent, analytical, and optimistic. Next, he is also confident, visionary, and patient. The last, he is firm and fair. We must have good characteristics of leadership if we want to manage people, and implement them in our daily life, or society, and family.
2. The impacts of Sultan Saladin's leadership on the other characters are as follows:
 - a. The impacts of Sultan Saladin's leadership on the Moslem characters are that all of the Moslem characters being virtuous and respecting each other, having similar vision, and doing what they must do. They are also willing to tell the truth even to their leader, and being brave in everything.
 - b. The impacts of Sultan Saladin's leadership on the Christian characters are giving the Christian peace, making the Christian be respected, and make them be treated fairly
3. Humanism refers to the affirmation of the worth and dignity of every person, a commitment to human betterment, and the necessity for human beings to take responsibility for themselves and the world. Sultan Saladin is a humanist and he conducts humanistic respect toward other. He

respects peace among Christian and Moslem, sends his physician to the king and respects his enemy, and also save his enemy after conquering them.

5.2. Suggestions

There are several suggestions that the writer wants to give to the readers. First leadership is an interesting topic to be analyzed. By analyzing the film the writer finds the good characteristics of good leadership, the Middle East culture, and the relation between Moslem and Christianity. So, in order to be successful in any field one joins in, everyone must have good leadership.

Second, humanistic respect is important in our life. So, as human being we have to have humanistic respect to others because we are not living alone in this world, we need other people to help us. We must respect them and help them. We should also respect other religions because we need to help one another. Sultan Saladin is an example of good humanist. His policy makes his enemy respect him. We can follow his virtues and implement his policy in our daily life, so we can create wonderful life among Christian and Moslem, and all religion in our country.

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Appendix

Setting

Data No	Found in		Setting
	Minutes	CD	
1	1:08:05	1	It happens in some miles in front of Ibelin before Kerak. the place between Ibelin and kerak. In this place King Baldin and his army meet Sultan Saladin. Both are still respect the pledge of peace. In this act Sultan Saladin says that he will send his physicians to King Baldwin
2	41:42	1	It happens in the office of the Marshall of Jerussalem. in Tiberias office. It was the first time Balian came to Jerussalem. Tiberias explain the detail about Sultan Saladin and his army because Balian just know a little about Sultan Saladin
3	57:09	1	this takes place in the meeting room in the King's palace. Reynald with the templar have attacked the Saracen.it means that He broke the pledge of the peace. The king still protect the city by assembling the army to face Saladin
4	05:48	2	it happens in the Saracen camp after meeting with King Baldwin. Mullah visits Sultan Saladin about his opinion. And Sultan Saladin explained clearly about his opinion
5	18:58	2	this takes place in the meeting room in the King's palace. Reynald de Chatillon has killed the Sultan Saladin's sister. Sultan Saladin sends his messenger to ask his sister's body and to surrender Jerusalem, but Guy de Lusignan kills the messenger.
6	26:25	2	This happened in the Moslem camp in Damascus. The Christian have attacked the Saracen, but Christian had been defeated. Sultan saladin captured Reynald de Chatillon and Guy de Lusignan. He killed Reynald
7	53:22	2	It happens in the battlefield in Jerusalem. Sultan Saladin and his army have conquered Jerusalem. Sultan gives term to Christian that he will protect the Christian even though the have butchered Moslem
8	1:05:39	1	some miles before Kerak. Imad does not kill Balian, he forgives him. Eventhough Balian strikes Saracen because Balian also does not kill Imad in the previous meeting. Balian set Imad free and gives him a horse

9	42:32	2	This happens in the Saracens camp in the night. Sultan Saladin asks Imad who defends Jerusalem. He is angry. Imad answers that the man is Balian, son of Godfrey
10	48:32	2	this happens in the battlefield in front of Jerusalem. Before attacking Jerusalem Mullah gives the spirit to the Saracens bravely and the Saracens answered it bravely
11	38:3	2	this happened in the battlefield in front of Jerusalem. Even though in a war situation, Saracens still do what they must to do. Praying is a must for Moslem in every condition even in a war situation.

