

DYSTOPIA FILM REPRESENTATION AND END TIME PROJECTION AQIDAH AS'ARIYAH PERSPECTIVE

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Abstract: *This study aims to analyze the representation of dystopian films and their projections towards the end of time based on the perspective of Yusuf Aqidah As'ariyah. The method used in this study is a qualitative method by using reference searches by analyzing research texts related to dystopian films and understanding of the aqidah as'ariyah about the projection of the end of time. The results of the search were analyzed based on the perspective of As'ariyah's aqidah regarding the main ideas specifically about the future and the end of time. The results of this study indicate that the representation of dystopian films often shows humans struggling to survive in a world full of chaos, but from the perspective of As'ariyah belief, humans must prepare themselves spiritually and do good deeds in order to get a good place in the afterlife.*

Keywords : *Dystopia film, the end of time, As'ariyah faith*

A. Introduction

Aqidah As'ariyah is one of the theological schools of Sunni Islam following the thoughts of Abu al-Hasan al-As'ari (873-935 AD). This flow has a distinctive view of belief in Islam, including about the end of time. In the perspective of As'ariyah aqidah, belief about the



end of time is based on knowledge given by Allah SWT through His revelation ¹.

Dystopian film, on the other hand, is a film genre that depicts a world filled with injustice, chaos, or authoritarian rule. Dystopian films often depict a future that is not ideal, where people live under pressure, environmental destruction, or repressive forms of life. In this context, the projection of the end times in a dystopian film depicts a view of a future full of suffering and destruction ².

Dystopian films often appear as a reflection of social, political and environmental problems faced by society today. Concerns about the influence of technology and scientific advances on humans, such as loss of privacy and independence, as well as the impact of climate change and environmental damage which results in scarcity of resources are also often the main themes in dystopia films ³.

On the other hand, dystopian films also reflect people's distrust of the existing government and political system, especially those that appear to be corrupt and authoritarian ⁴. People often feel alienated and have no control over their lives, so dystopian films become a means of expressing dissatisfaction and questioning the status quo.

Through dystopia films, the audience can see how important values such as freedom, equality and justice are in maintaining the balance of human life and the universe ⁵. Therefore, dystopian films are often a powerful medium in raising social awareness and encouraging positive social change.

Dystopian films can have some detrimental effects on audiences, especially on children and adolescents who are still in the stage of cognitive and emotional development ⁶. One of the bad effects of dystopian films is increasing fear about the future ⁷. Dystopian films often present

¹ Muhammad Khairan Arif, 'Islam Rahmatan Lil Alamin From Social and Cultural Perspective', *Al-Risalah*, 12.2 (2021), 169–86 <<https://doi.org/10.34005/alrisalah.v12i2.1376>>.

² Hasan Gürkan and İlkin Ergene, 'The Free Individual in a Tale of Democracy: Hegemony and Dystopia in Visual Narratives', *Kome*, 10.2 (2022), 25–36 <<https://doi.org/10.17646/KOME.75672.90>>.

³ Charlie W. Starr, 'Mark J. Boone and Kevin C. Neece, Eds., Science Fiction and The Abolition of Man: Finding C. S. Lewis in Sci-Fi Film and Television', *Christianity & Literature*, 68.2 (2019), 327–30 <<https://doi.org/10.1177/0148333117727379>>.

⁴ Stine Krøijer, 'Civilization as the Undesired World Radical Environmentalism and the Uses of Dystopia in Times of Climate Crisis', *Social Analysis*, 64.3 (2020), 48–67 <<https://doi.org/10.3167/sa.2020.640304>>.

⁵ Raquel Sánchez Ruiz, 'Deterring Rebels: Political Persuasion and Manipulation in the "Divergent" Trilogy Films', *Círculo de Lingüística Aplicada a La Comunicación*, 80 (2019), 51–70 <<https://doi.org/10.5209/clac.66600>>.

⁶ Huda H. Khalil, 'The Construction of Time, Place and Society in 21st Century American Dystopia Fiction: A Corpus Linguistics Analysis of Deixis', *3L: Language, Linguistics, Literature*, 26.2 (2020), 139–57 <<https://doi.org/10.17576/3L-2020-2602-11>>.

⁷ Karen Crawley, 'Reproducing Whiteness: Feminist Genres, Legal Subjectivity and the Post-Racial Dystopia of The Handmaid's Tale (2017-)', *Law and Critique*, 29.3 (2018), 333–58 <<https://doi.org/10.1007/s10978-018-9229-8>>.

gloomy and frightening images of the future, which can increase apprehension and dread in the audience.

The bad effects of dystopian films have been discussed by ⁸those who write about Technology, Knowledge, and Society. This article discusses how the world is dystopia caused by the global power of capitalism. Furthermore, ⁹who writes about "From Utopia to Dystopia: The Demise of the Revolutionary Dream in Futuristic Cuban Cinema" discusses how dystopian fiction often creates fear about the future and how this can affect views of the world. Then ¹⁰in her writing on Spatial and Psychophysical Domination of Women in Dystopia: Swastika Night, Woman on the Edge of Time and The Handmaid's Tale discusses how dystopian fiction can be seen as a postmodern genre, because it combines elements from various genres and creates an inconsistent world. with reality.

This condition is certainly relevant to the effects obtained from dystopian films. In Islam, people are encouraged to pray and strive for a better future, but on the other hand they are also reminded of the possibility of trials and disasters in the future.

In Islam, the future is seen as something that is uncertain and only Allah knows ¹¹. Therefore, Muslims are encouraged to always try and pray for a better future, and always prepare themselves to face whatever happens in the future.

However, Islam also teaches that excessive fear and anxiety about the future is not a good attitude, because it can disrupt the balance of emotions and thoughts and interfere with one's ability to think clearly and act rationally. Therefore, Muslims are reminded to have a wise and proportional attitude in responding to future uncertainties, namely by always trying and praying, and surrendering to Allah SWT ¹².

⁸ Techandsoc Com, 'Technology, Knowledge, and Society', 18.1 (2021).

⁹ Santiago Juan-Navarro, 'From Utopia to Dystopia: The Demise of the Revolutionary Dream in Futuristic Cuban Cinema', *Humanities*, 11.1 (2021), 1 <<https://doi.org/10.3390/h11010001>>.

¹⁰ Elisabetta Di Minico, 'Spatial and Psychophysical Domination of Women in Dystopia: Swastika Night, Woman on the Edge of Time and The Handmaid's Tale', *Humanities (Switzerland)*, 8.1 (2019) <<https://doi.org/10.3390/h8010038>>.

¹¹ Rohmansyah Rohmansyah, 'Hadith Hermeneutics of Ṣalāḥuddīn Bin Aḥmad Al-Idlibī about Āisyah's Criticism for Abu Hurairah's Narration', *IJISH (International Journal of Islamic Studies and Humanities)*, 4.2 (2013), 33–49; Husni Jalil and Teuku Ahmad Yani, 'PUBLIC PARTICIPATION MODEL IN THE PREPARATION OF SHARIA -BASED ACEH QANUN: SPECIAL FOCUS ON THE ROLE OF THE ULAMA MODEL PENGLIBATAN AWAM DALAM PENYEDIAAN KANUN ACEH BERDASARKAN SYARIAH: FOKUS KHUSUS', 30.2 (2022), 280–308; Khadijah M. Sayuti and Hanudin Amin, 'Integrating the Effects of Price Fairness and Islamic Altruism with the TPB Model: The Case of Islamic Mortgage Adoption', *International Journal of Housing Markets and Analysis*, 13.5 (2020), 791–807 <<https://doi.org/10.1108/IJHMA-07-2019-0077>>.

¹² Ahmad Zohaib, 'Aspects of Maryam Jameelah's Post-Conversion Understanding of Islam', *Islamic Studies*, 58.1 (2019), 33 <https://www.proquest.com/scholarly-journals/aspects-maryam-jameelahs-post-conversion/docview/2339200679/se-2?accountid=12372%0Ahttps://unimelb.hosted.exlibrisgroup.com/sfxlc141/?url_ver=Z39.88-

In Islam, the tendency to violence and despair is also discouraged, because this is contrary to Islamic teachings which emphasize the values of peace, justice and compassion¹³. Therefore, Muslims are reminded to choose positive and educational entertainment, and pay attention to its impact on their emotions and behavior.

This condition is certainly interesting when Dystopian films such as *The Hunger Games*, *Blade Runner*, *The Matrix*, 1984, and *The Handmaid's Tale* give a gloomy picture of the future and the end of an era that is completely uncertain and spreads fear, Islam also gives warnings regarding future conditions. through the end times.

Currently there are not many studies that specifically examine the relationship between dystopian films and Islamic views on the end of time. However, there are several studies related to the Islamic view of the future and which can provide a better understanding of this topic. Following are some of them:

1. Islamic Law for the Colonists: Muftis in Nineteenth-Century British India , " by¹⁴. This research examines the Islamic view of life in this world and in the hereafter, and its implications for sustainable development.
2. "a New Dimension of Islamic Corporate Ethics in the Light of Al-Quran and Assunnah, " by¹⁵. This research examines the concept of the meaning of life in an Islamic perspective, and how this can help humans achieve happiness and success in life.
3. " Issues of Muslim Minorities in Non-Muslim Societies: An Appraisal of Classical and Modern Islamic Legal Discourses with Reference to Fiqh al-Aqalliyat, " by¹⁶. This

2004&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&genre=article&si>; Brian Wright, 'Islamic Law for the Colonists: Muftis in Nineteenth-Century British India', *Islamic Studies*, 58.3 (2019), 377 <https://www.proquest.com/scholarly-journals/islamic-law-colonists-muftis-nineteenth-century/docview/2353571099/se-2?accountid=12372%0Ahttps://unimelb.hosted.exlibrisgroup.com/sfxlc141/?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&genre=art>; MUNAZZA AKRAM, 'Issues of Muslim Minorities in Non-Muslim Societies: An Appraisal of Classical and Modern Islamic Legal Discourses with Reference to Fiqh Al-Aqalliyat', *Islamic Studies*, 58.1 (2019), 107; Abd Hakim Abd Razak, 'Multiple Sharia' Board Directorship: A Maslahah (Public Interest) Perspective', *Journal of Islamic Marketing*, 11.3 (2020), 745–64 <<https://doi.org/10.1108/JIMA-10-2018-0185>>.

¹³ Abd Razak; Ahmed Nafiu Arikewuyo, 'A Comparative Analysis of the Theological Polemics of Muslim Brotherhood and Salafiyah', *International Journal of Islamic Thought*, 15 (2019), 17–26 <<https://doi.org/10.24035/ijit.15.2019.002>>; Anwar Ahmad Fauzi and others, 'Infographics as an Alternative Da'wah Medium during Covid-19 Crisis', *Islamiyyat*, 44.1 (2022), 101–13 <<https://doi.org/10.17576/islamiyyat-2022-4401-9>>; M N M Hussain, M S A Razimi, and ..., 'A New Dimension of Islamic Corporate Ethics in the Light of Al-Quran and Assunnah', *International Journal of ...*, 27.5 (2021), 1–9 <<https://search.proquest.com/openview/a250db70fb8b01881d3f5b5636622ff2/1?pq-origsite=gscholar&cbl=29727>>; Jakub Koláček, 'The Qur'ān as a Source for Contemporary Islamic Environmental Ethics*', *Archiv Orientalni*, 88.2 (2020), 221–48 <<https://doi.org/10.47979/aror.j.88.2.221-248>>.

¹⁴ Wright.

¹⁵ Hussain, Razimi, and ...

¹⁶ AKRAM.

study describes discussing Islamic views about the future and the role of religion in driving positive changes in society.

Although there are not many studies that specifically examine the relationship between dystopian films and Islamic views on the end times, these studies can provide a better understanding of Islamic views on the future, and how these views can help overcome the negative effects of dystopian films on audience perceptions and attitudes.

Based on the studies above, it can be seen that space for the representation of dystopian films and Islamic views has not been studied much. For this reason, in this introduction, an introduction to the As'ariyah creed and dystopian films and end-time projections will be discussed. Through the perspective of As'ariyah's aqidah, we will explore how dystopian film representations and projections of the end times can be seen in the light of Islamic beliefs. In looking at this phenomenon, it is important to understand that the As'ariyah creed recognizes that only Allah SWT has full knowledge about the future and the end of time, and dystopian films are just works of art and human imagination. However, these films can provide an opportunity for audiences to reflect on moral and ethical values that may be overlooked in everyday life. Therefore, an understanding of As'ariyah belief and dystopian film thinking can provide a rich and reflective perspective in understanding end-time projections.

B. Method

The method that researchers use in this study is the method of writing references¹⁷. This method was taken to describe more specifically the views of experts and research both on dystopian films and Islamic views regarding the end of time. The sources that researchers use are sources related to themes obtained from journals, books, both national and international that have been published in the last 10 years¹⁸. After collecting reference sources, the researcher carries out an elaboration in the form of a qualitative analysis of existing sources and draws an analysis that the researcher uses to see the concept of dystopian films and Islamic views regarding the end of time in the perspective of As'ariyah belief.

¹⁷ Syaharuddin and others, 'Penelusuran Referensi Berbasis Digital Sebagai Peningkatan', 3 (2020), 151–55.

¹⁸ Heriyanto Heriyanto, 'Memahami Bagaimana Mahasiswa Melakukan Penelusuran Informasi Melalui Academic Databases', *Anuva*, 2.4 (2018), 369 <<https://doi.org/10.14710/anuva.2.4.369-376>>.

C. Results and Discussion

1. Dystopia Movie Description

Movies can be used as ideological propaganda, which aims to influence the opinions and views of the audience towards a particular ideology or idea¹⁹. Ideological propaganda films are usually carefully designed to present a strong and easy-to-understand message, and to influence the emotions and beliefs of the audience.

Ideological propaganda films can be found in various genres and themes, such as war films, political films, and religious films²⁰. In a political context, ideological propaganda films can be used to promote certain political parties or leaders, or to build public opinion on certain issues, such as human rights or environmental issues.

An ideological propaganda film can try to build support for an ideology or an idea, or try to strengthen existing beliefs in society. For example, in an authoritarian state, the government may use ideological propaganda films to promote a believed ideology and build a strong sense of nationalism and national identity.

Ideological propaganda films can be very effective in influencing the opinions and views of the audience on a particular issue or ideology²¹. However, the success of ideological propaganda in film can also be a source of debate, especially when the information conveyed is inaccurate or not based on facts. Therefore, it is important for the audience to always be critical and question the information they receive from ideological propaganda films.

Ideological propaganda films and dystopian films, have strong relevance in today's social and political context. Ideological propaganda films and dystopian films are both used to influence the opinions and views of the audience on a particular issue or idea.

Ideological propaganda films can be used to promote certain ideologies or ideas, and build public opinion on certain issues. However, ideological propaganda can become controversial when the information conveyed is inaccurate or not based on facts. Conversely, dystopian films can be used to show the negative impact of a particular ideology or system. Dystopian films depict worlds that are not ideal and are often frightening, aiming to trigger reflections in the audience about the life and world we live in now, and how we can build a better future.

In the current social and political context, ideological propaganda films and dystopian films can be used to highlight relevant social and political issues, such as climate change, human

¹⁹ Sánchez Ruiz.

²⁰ Krøijer.

²¹ Juan-Navarro.

rights, social injustice and political conflict. Ideological propaganda films can be used to build public opinion and promote a particular ideology, while dystopian films can be used to show the consequences of an ideology or system that is not good for society and the environment.

In either case, it's important for the audience to remain critical and question the information they receive from the film. Viewers also need to consider different sources of information and form their own opinions, regardless of the message conveyed in the film.

Dystopian film itself is a film genre that describes a future world that is not ideal, full of violence, poverty, or an authoritarian and corrupt government ²². Usually, dystopian films depict a world that has been devastated by war, natural disasters, or climate change. Conflicts in this film often arise between individuals or small groups who want to change the existing system and the ruling government or corporations who want to maintain the status quo.

A hallmark of dystopian films is their dark, gripping, and often frightening atmosphere ²³. Dystopian films often depict a bleak and hopeless world, where everything is lost and people live in difficult and unjust conditions. Some of the famous dystopian films include *The Hunger Games*, *Blade Runner*, *The Matrix*, and *Mad Max: Fury Road*.

In Mill's view, the ideal society is a society consisting of individuals who are free and independent, but also have a sense of responsibility and empathy for others ²⁴. In such a society, individuals can live freely and fight for their own interests, but they are also able to work together to achieve common goals and fight for common interests.

The concept of dystopia, which depicts a world that is not ideal and is often frightening, can be seen as a counter to Mill's philosophical view of an ideal society. In a dystopian world, individual freedoms may be diminished or restricted, and society may be controlled by authoritarian governments or powerful corporations. In such a world, individuals may not be able to live freely and independently, and societal progress and well-being may be hindered.

Therefore, even though Mill did not directly develop the concept of dystopia, his views on freedom and ideal society can serve as a guide for viewing and analyzing a dystopian world. The concept of dystopia can be used to show the negative impact of a system or ideology that is not good for society, and to trigger reflections in the audience about how we can build a better and more just society.

Dystopian films often contain strong social messages or criticism, such as discriminatory government policies, social injustice, and environmental degradation. Through

²² Crawley.

²³ Minico.

²⁴ Com.

depictions of worlds that are not ideal and are often horrific, dystopian films aim to trigger reflections in audiences about the life and world we live in now, and how we can build a better future.

2. Dystopia Film Representation in Presenting Fear in the End Times

Dystopian films often present frightening images of the end of time and an unstable future. This representation is based on human fears about the possibility of major disasters or radical changes in society that could threaten human survival.

Some examples of dystopian films that present fear at the end of time are *The Road* (2009), *Mad Max: Fury Road* (2015), and *The Day After Tomorrow* (2004). These three films present a picture of a post-disaster or post-change world that is very unstable and threatens human survival.

In *The Road*, humans live in very difficult conditions where natural resources are very limited and food scarcity is a real threat to human survival. *The Road* is a post-apocalyptic drama film released in 2009, adapted from the novel of the same name by Cormac McCarthy. The film was directed by John Hillcoat and stars Viggo Mortensen and Kodi Smit-McPhee.



Figure 1

One of the Schene in the movie *The Road*

(source;TribunewsWiki.com)

This film tells the story of a father (played by Viggo Mortensen) and his son (played by Kodi Smit-McPhee) who live in a post-disaster world where natural resources are very limited and food scarcity is a real threat to human survival. The two of them ventured into the southern United States in hopes of finding a safer and better place.

On their journey, father and son encounter various threats, including dangerous marauders and groups of people desperate to survive. They also have to fight against hunger, exhaustion, and very bad environmental conditions.

The Road presents a very bleak picture of the post-disaster world, and shows how

difficult it is to survive in very difficult conditions. The film also explores the relationship between a father and his son, who is very close and loving, and how they both struggle to survive in very uncertain conditions.

The Road is acclaimed as one of the best dystopian films ever made, with particular praise for the superb acting by Viggo Mortensen and Kodi Smit-McPhee, as well as the stunning cinematography that manages to capture the grim and gripping atmosphere of a post-disaster world.

Next, Mad Max: Fury Road is a dystopian film that shows a bleak picture of a post-apocalyptic world full of chaos and uncertainty. This film presents a world where natural resources are very limited and humans are fighting to survive in very difficult conditions.



Figure 2. One of the Scenes in the movie Mad Max: Fury Road
(Source: CNN Indonesia)

In this film, groups of people split into factions that battle each other for control of available resources, and the leaders of these factions use their power to force others to do their will.

Mad Max: Fury Road also explores themes such as loyalty, trust and courage in the face of chaos and uncertainty. The main characters, Max and Furiosa, are two characters who are faced with a very difficult situation, but they manage to survive and even fight to liberate the colonized people.

In this film, the visuals shown are also very dystopian, with costumes and set designs that show how bleak the post-apocalypse world is. This film also features a very spectacular and stunning car chase scene, which shows how brutal and merciless the world is depicted in this film.

Then The Day After Tomorrow is a science fiction disaster film that depicts a world

immersed in natural disasters due to drastic climate change. The film was directed by Roland Emmerich and stars Dennis Quaid and Jake Gyllenhaal.



Figure 3 One of the Scenes of The Day After Tomorrow Film
(Source: Suara.com)

In this film, a study on climate change conducted by a scientist named Jack Hall (played by Dennis Quaid) shows that a very drastic climate change will occur, which will result in a major disaster that threatens human survival.

This proved true when in a short period of time, the entire world was affected by a huge ice wave and a violent blizzard, causing great devastation and causing many people to die. Amidst this chaos, Jack Hall struggles to save his son who is trapped in New York City which is now a frozen city of the dead.

The Day After Tomorrow can be considered a dystopian film because it depicts a world that is destroyed and threatened by a formidable and uncontrollable force of nature. This film also shows how fragile human life is and how important the role of humans is in preserving nature and the environment.

The visuals in this film are also very dystopian, with views of the frozen and abandoned city of New York, as well as images of enormous and deadly disasters. This film shows how important human awareness of climate change is and the dire consequences if humans do not act to remedy the situation.

Taken together, these three films present a bleak, dystopian picture of a broken and hopeless world. They show how fragile human survival is and how important it is to preserve nature and the environment so that humans can survive. These films provide a very frightening picture of the end times, and warn humans to act now to prevent the worst from happening.

The fear of the end times that is presented in dystopian films can trigger reflections and thoughts on the audience about how humans can survive in an uncertain future. Dystopian films can also warn people about the consequences of actions that damage the environment or destabilize society, and trigger actions to avoid things that can threaten human survival.

3. The Islamic View of the End Times According to Aqidah As'ariyah

In Islam, the end of time or doomsday is a major event that will occur at the end of the world ²⁵. The general view of Islam regarding the end times is found in the Al-Quran and Hadith, and is interpreted by scholars and commentators.

In general, Islam teaches that the end of the world will occur after the fulfillment of several major signs, such as the appearance of the Antichrist (the great liar), the descent of the Prophet Isa, and the emergence of Gog and Magog (barbarians from the north) ²⁶. In addition, there are also small signs such as the number of disobedience and crimes on earth, the rise in the status of women in society, the spread of knowledge, and many more.

وَأَن كَانَ طَائِفَةٌ مِّنكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ
وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ
الْحَاكِمِينَ

"And they ask you about the Day of Resurrection, when will it occur? Say: "Surely the knowledge of the Day of Resurrection is only with my Lord; no one can explain the time of his arrival, except Him. Who knows that time is heavy, not light, in the heavens and on earth. No one will announce the Day of Resurrection except Allah" (QS. Al-A'raf: 187).

QS. Al-A'raf: 187 talks about human questions about the time of the Day of Judgment. This verse teaches that only Allah SWT knows the exact time when the Day of Judgment will come. None of His creatures, including the angels, prophets and messengers, can know the exact time when the Day of Judgment will come. This verse also shows that knowledge about the Day of Resurrection is only possessed by Allah SWT as the All-Knowing and All-Wise Lord.

In the context of general understanding, this verse emphasizes that humans should not be too obsessed with or focused on the certainty of when the Day of Judgment will come. Instead, humans must keep trying to worship and do good throughout their lives, without ever

²⁵ Firman and Mohammad Yahya, 'Perbandingan Aliran Muktazilah, Murjiah Dan Asy'Ariyah Tentang Posisi Akal Dan Wahyu', *Ajie: Al-Gazali Journal Of Islamic Education*, 1.1 (2022), 1–28
<<https://doi.org/10.21092/a.ajie.v1i1.xxxx>>.

²⁶ Muhammad Hasbi, *Ilmu Kalam* (Yogyakarta: Trust Media Publishing, 2015).

getting tired or giving up, because every moment can be a critical and important moment in human life. Therefore, humans must always be in readiness and piety, ready to face the end of time and to face Allah SWT with all the good deeds he has done.

In the view of Islam, doomsday is a very scary day and is the day of reckoning (day of reckoning) for all humans. On that day, humans will be held accountable for all the actions and mistakes that have been committed during their lifetime. After reckoning, humans will be judged and divided into two groups, namely heaven or hell, according to the deeds that have been done.

Islam also teaches the importance of preparing for the end of the world, such as by multiplying acts of worship, doing good to others, and protecting oneself from all forms of immorality and evil ²⁷. In addition, Islam also teaches the importance of preserving nature and the environment, because the earth and everything in it is a mandate from Allah SWT which must be protected and preserved. In Islamic view, the end of time is not something to be feared, but it is a reminder and motivation for humans to do good deeds and prepare themselves for the day of reckoning.

As for the perspective of As'ariyah's aqidah in seeing the Day of Resurrection, it cannot be separated from the main points of his teachings. The main points of this teaching consist of the nature of God, God's justice, reason and revelation, the concept of faith, seeing God on the Day of Resurrection, the theory of Kasb, the perpetrator of major sins, and the Qur'an ²⁸. As for the context of this research, it is seen based on the main teachings of seeing God on the Day of Judgment.

According to the Aqidah As'ariyah, seeing Allah Subhanahu wa Ta'ala is not included in human ability, including on the Day of Judgment. As'ariyah believes that Allah Subhanahu wa Ta'ala does not have a physical form or likeness, so humans cannot see Him with their eyes ²⁹.

As'ariyah understands the verses of the Koran which mention seeing Allah as majazi or allegory verses, not as the actual reality. Instead, As'ariyah believes that humans will feel God's presence in heaven, which is the most important and unimaginable pleasure ³⁰.

In addition, in the As'ariyah creed, Allah Subhanahu wa Ta'ala is also not bound by space and time, so that it is impossible for humans to see Him with their physical eyes. This

²⁷ Muhammad Arifin, *Teologi Rasional Perspektif Pemikiran Harun Nasution, Angewandte Chemie International Edition*, 6(11), 951–952., 2021, XIII.

²⁸ Al- A S Y Ariyah and others, 'Al- Asy'ariyah (Timbul, Sejarah Abu Hasan Al Asy'ari)', 2003, 1–13.

²⁹ Muhd Rusydi, 'Konstruksi Pemikiran Kalam Al-Asy'ariyah.', *Al-Manba*, 2014.

³⁰ Supriadin, 'Al-Asy'ariyah', *Sulesana*, 9.2 (2014), 61–80.

concept is in accordance with the As'ariyah principle of monotheism which recognizes the oneness of Allah in all its aspects, both His nature and substance.

Instead, As'ariyah focuses on human efforts to worship Allah and try to achieve His pleasure, with the hope of getting a place in heaven and experiencing eternal pleasure in the presence of Allah Subhanahu wa Ta'ala. Aqidah As'ariyah has a strong belief about the certainty of the Day of Judgment as the end of world life. This belief is based on the Al-Quran and the hadith of the Prophet Muhammad SAW which are the sources of Islamic religious teachings. According to As'ariyah, the Day of Judgment is an event that has been arranged by Allah and will occur at a time that has been determined by Him ³¹.

Aqidah As'ariyah also emphasizes the importance of early preparation for the Day of Judgment. This can be seen from their belief in the existence of God's judgment on all human actions while living in the world, and that humans will receive a reward according to their deeds ³².

In addition, As'ariyah also understands that the Day of Judgment is the beginning of eternal life in the hereafter. Therefore, this belief becomes a motivation for Muslims to do good deeds and carry out Allah's commands in order to get a proper place in heaven.

However, As'ariyah's creed believes that humans will not be able to physically see Allah on the Day of Resurrection. This is understood because Allah Subhanahu wa Ta'ala does not have a physical form or appearance, and is not bound by space and time. This belief shows that As'ariyah has a strong understanding of the concept of monotheism and the oneness of Allah.

Referring to the Book of Al-Ibanah, the Day of Judgment is the time when the world and everything in it will be destroyed by Allah Subhanahu wa Ta'ala. This is in line with the general belief in Islamic aqeedah about the end of time and the Day of Judgment as a major event that will cover everything.

On the Day of Judgment, every human being will be resurrected from death and examined for all his deeds while living in the world. In the As'ariyah creed, the truth of Allah's judgment cannot be doubted, and humans will receive a reward according to their deeds in the world.

In addition, the Al-Ibanah Book also explains the major signs that will appear before the Day of Judgment, such as the appearance of the Dajjal, the coming of Prophet Isa AS, and the appearance of Gog and Magog. All these signs indicate that the world is getting closer to

³¹ Teddy Priatna Hasan Basri, Murif Yahya, *Ilmu Kalam (Sejarah Dan Pokok Pikiran Aliran-Aliran)*, A Psicanalise Dos Contos de Fadas. Tradução Arlene Caetano, 2013.

³² Firman and Yahya.

doomsday³³.

In the Book of Al-Ibanah it is also explained about the conditions of the afterlife, namely heaven and hell. Heaven is a place of eternal happiness for those who believe and do good deeds, while hell is a place of torment for those who disobey and deny the commands of Allah Subhanahu wa Ta'ala³⁴.

Overall, As'ariyah's aqidah has a strong and consistent belief about the Day of Resurrection, which is based on Islamic religious sources. This belief becomes the basis for Muslims to prepare themselves well and seek the pleasure of Allah in order to obtain eternal happiness in the hereafter.

4. Dystopia Film Representations and Projections of the End of Time Aqidah As'ariyah Perspective

Dystopian film representations have become popular in modern popular culture and often depict a future world filled with destruction, injustice, and chaos. End-time projections from the perspective of As'ariyah aqidah can provide an interesting perspective in understanding this representation.

In the As'ariyah creed, the end of time is the time when destruction and chaos will occur in the world before the doomsday occurs. This is in line with the representation of dystopian films which often depict a post-destructive world, such as the result of a nuclear war or natural disaster.

However, from the perspective of As'ariyah belief, the end of time is not only about physical destruction, but also about death and the afterlife. This is different from the representation of dystopian films which focus more on the conditions of the physical world.

In addition, in the As'ariyah creed, there is a strong belief in the justice and judgment of Allah Subhanahu wa Ta'ala for all human actions. Dystopian film representations often show a world full of human injustice and cruelty, but from the perspective of the As'ariyah creed, all of this will be judged in the afterlife and humans will receive a reward according to their deeds.

In the projection of the end of the As'ariyah aqidah era, there are beliefs about the emergence of the Dajjal, the coming of the Prophet Isa AS, and the appearance of Gog and Magog before the Day of Judgment. The representation of dystopian films often depicts the emergence of authoritarian figures who want to rule the world, but from the perspective of As'ariyah's aqidah, all of this will end in destruction and God's judgment.

³³ Hasan Basri, Murif Yahya.

³⁴ Muhd Rusydi.

From the point of view of the As'ariyah creed, the projection of the end times also emphasizes the importance of early preparation to face the end times. Dystopian film representations often show humans struggling to survive in a world full of chaos, but from the perspective of the As'ariyah faith, humans must prepare themselves spiritually and do good deeds in order to get a good place in the afterlife.

Overall, the projection of the end times from the perspective of As'ariyah aqidah can provide an interesting perspective in understanding the representation of dystopian films. In As'ariyah's creed, the end of time is not only about physical destruction, but also about the judgment of the hereafter and the justice of Allah Subhanahu wa Ta'ala for all human actions. This can be a motivation for Muslims to prepare themselves well in order to get a good place in the afterlife.

5. The importance of referring to authentic sources of Islamic teachings in understanding the end times

The importance of referring to authentic sources of Islamic teachings in understanding the end times is the key to obtaining a true and accurate understanding of the future ³⁵. In Islamic teachings, only Allah SWT has complete and perfect knowledge about the end of time. Therefore, referring to His revelation contained in the Al-Qur'an and Hadith is very important.

By referring to authentic sources of Islamic teachings, we can obtain certainty that the knowledge obtained is true and valid. It provides a sense of security and confidence that we are following proper Divine directions. In addition, referring to authentic sources helps us maintain harmony with religious teachings. An understanding of the end times based on Islamic teachings ensures that we follow the principles and values that have been prescribed by Allah SWT ³⁶.

In dealing with dystopian films or various predictions about the end times, referring to authentic sources of Islamic teachings helps prevent misunderstandings and wrong interpretations. By understanding authentic Islamic teachings, we can look critically and filter information according to true beliefs. This helps us to avoid distorted views or those that stem from human imagination.

³⁵ Abdul Hadi and Badrah Uyuni, 'The Critical Concept of Normal Personality in Islam', *Al-Risalah*, 12.1 (2021), 1–19 <<https://doi.org/10.34005/alrisalah.v12i1.1192>>.

³⁶ Abdul Hadi, 'Happy Life Style (Hayatan Tayyibah) From the Qur'anic Perspective', *Al-Risalah*, 12.2 (2021), 152–68 <<https://doi.org/10.34005/alrisalah.v11i1.1239>>.

Understanding the end times through authentic sources of Islamic teachings also provides useful life guidance ³⁷. Islamic teachings emphasize the importance of spiritual preparation, good morals, and doing good in all aspects of life ³⁸. By understanding this teaching, we can live life with peace, hope, and commitment to contribute to building a better society.

In addition, the importance of referring to authentic sources of Islamic teachings also helps maintain the unity of the Muslim community. In the face of various speculations and diverse views about the end times, referring to authentic sources of Islamic teachings helps strengthen unity in religious beliefs and practices. This is important in maintaining unity and brotherhood within the Muslim Ummah.

Overall, referring to authentic sources of Islamic teachings is an important step in understanding the end times correctly. This provides certainty, life guidance, protection from misunderstandings, and maintains unity and harmony with religious teachings.

D. Conclusion

The representation of dystopian films and the projection of the end times from the perspective of As'ariyah's aqeedah have differences and conveniences in depicting the world in the future. The representation of dystopian films is more focused on the condition of the physical world which is full of destruction and human injustice, while the projection of the end of the Aqeedah As'ariyah depicts physical destruction as well as death and destruction in the hereafter.

In addition, from the perspective of As'ariyah aqidah, there is a strong belief in justice and God's judgment on all human actions. The representation of dystopian films often shows a world full of human injustice and cruelty, but from the perspective of the As'ariyah faith, all of this will be judged in the afterlife.

In the projection of the end of the As'ariyah aqidah era, there are beliefs about the emergence of the Dajjal, the coming of the Prophet Isa AS, and the appearance of Gog and Magog before the Day of Judgment. The representation of dystopian films often depicts the emergence of authoritarian figures who want to rule the world, but from the perspective of the As'ariyah faith, all of this will end in destruction and God's judgment.

³⁷ Dahrin Sajadi, 'Problematika Dakwah Kontemporer Tinjauan Faktor Internal Dan Eksternal', *Al-Risalah*, 11.2 (2020) <<https://uia.e-journal.id/alrisalah/article/view/821>>.

³⁸ Neneng Munajah, 'The Concept of Integration of Science and Religion', *Al-Risalah*, 13.1 (2022), 108–17 <<https://doi.org/10.34005/alrisalah.v13i1.1728>>.

From the point of view of the As'ariyah creed, the projection of the end times also emphasizes the importance of early preparation to face the end times. Dystopian film representations often show humans struggling to survive in a world full of chaos, but from the perspective of As'ariyah belief, humans must prepare themselves spiritually and do good deeds in order to get a good place in the afterlife.

As a suggestion, it is important for Muslims to understand the As'ariyah creed and the projections of the end times contained therein. This can help Muslims prepare well for the end times. Apart from that, it is also important to filter out dystopian film representations and understand the differences with the projections of the end of the As'ariyah faith so as not to get trapped in a wrong understanding.

In understanding the projection of the end of the As'ariyah faith, it is also important to strengthen faith and do good deeds. This can be done by studying the As'ariyah creed, reading the Koran, and worshiping diligently. By preparing themselves spiritually, Muslims can achieve happiness in the afterlife.

Finally, Muslims can also take advantage of dystopian film representations as material for reflection and self-introspection about the current world condition. This can be a motivation to do better and improve world conditions before the end of time arrives.

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