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SOCIOLOGY OF LITERATURE ANALYSIS IN MOVIE SCRIPT ABOUT INTERFAITH TOLERANCE ENTITLED “MY NAME IS KHAN”

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HIGHLIGHT

- *Sociology of literature, Movie Script*
- *Interfaith Tolerance*
- *My Name is Khan*

ABSTRACT

Literary works cannot be separated from social phenomena that occur in society. Because literary works are nothing but direct experience from the author or what he gets from the community in his environment. Sociology of literature functions in finding relationships between social conditions in the surrounding environment that affect the behavior of characters in a literary work. This study aims to analyze the sociology of literature in the film My Name is Khan. The method used in this study is a qualitative descriptive of the My Name is Khan film script. Based on the results of the study, it was found that the social aspects that can be found in the film My Name is Khan are divided into four groups,

namely social aspects in terms of religious tolerance, motherhood, moral and religious values and understanding of people with Asperger's syndrome.

KEYWORD

Sociology of literature, Movie Script, Interfaith Tolerance, My Name is Khan

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A. INTRODUCTION

Literature is a beautiful and valuable written work. Literature is an art and the result of the creation of a social institution where it displays the real conditions of social life that occur in society in the form of literary works. Thus, it becomes a reflection of society in a certain era. By reading it we can imagine the situation of society at that time. In Wellek & Warren (1956), it is explained that a literary work even though it has been imbued with the author's imagination and subjective in it, it can still be a representation of social reality in society. The social reality is the author's experience or from the experiences of other people he knows.

Literary works can be in the form of prose fiction, poetry, or drama. The prose fiction can be in the form of short stories or novels. Novel is a literary work that aims to describe life in the world and affix some values in it. Thus, we can study the life in it. The novel has a structure consisting of two main components. One of them is the intrinsic aspect which is divided into plot/plot, setting, character, etc. Novels and films have some elements in common, but films have more artistic elements.

Plot is the way the writer arranges the events in the story (Kenney, 1966). Setting gives us a picture of the place and time of an event, including the setting of the physical world, time, social environment and atmosphere (Griffith, 2006). The character is an important element in the novel which consists of the main character who is involved in most of the storyline (Reaske, 1976). Character can be seen from various angles, whether it's its function and role, character, etc. Understanding the character requires an understanding of the physiological, psychological, and sociological aspects of the character.

Sociology of literature makes literature as a tool in conveying messages to the public regarding the reality around it. This is in line with (Sari & Gaho, 2020), that the language in literature cannot be separated from the community so that literary works can also become material for studying the social life of the community. The function of literary works is how it is involved in the midst of people's lives and thus social life has a close relationship with literary works.

Sociologists have many ways of analyzing human interactions. This study studies social behavior and certain community groups. This study mainly focuses on the influence of social relations on human behavior and how society is formed

and changed (Schaefer, 1986). Humans are social creatures who are not able to live alone so they need social interaction with the community and cooperate with each other.

One of the problems in people's lives is about tolerance. My Name is Khan is a film that raises tolerance as its main topic. This film raises the issue of Islamophobia that occurred in the US after the terrorist attacks of September 11, 2001. This study aims to analyze the sociology of literature in the script of the film My Name is Khan.

B. METHOD

The data for this research is the My Name is Khan film script which is downloaded via the www.scripts.com page. The method used in data collection is the method of literature review and observation. The study is divided into several stages. First, the film script is read intensively and carefully to understand the content of the story. Furthermore, the observation method is used for further understanding by watching the film My Name is Khan several times. Finally, the data that has been collected is continued by finding and underlining specific statements related to the four social aspects in the film, namely tolerance, moral and religious values, motherhood, and Asperger's syndrome.

The methods and techniques used in data analysis are descriptive qualitative by describing and explaining the existing data and concepts. The data is then analyzed based on the theoretical concept. Each data is related to the social reality that occurs in society in real life. Validation is needed by triangulation of investigator method (Bhandari, 2022). This study was conducted by three investigators from different field of expertise. Each of them analyze the movie script and compare it to the existing concept of sociology that happened in reality related to tolerance, moral and religious values, motherhood, and Asperger's syndrome.

C. RESULT AND DISCUSSION

1. Asperger Syndrome.

The film tells us a lot about how a person with Asperger's syndrome lives his life. As when it was explained that it was easier for Rizvan to express his feelings and thoughts in writing than to say them verbally. This is explained in Anurogo and Ikrar (2015), that people with this syndrome tend to express their feelings more easily through writing than through speech, so they are often said to have limitations in social skills.

"The book 'Different Minds' says... that people like us can't express their emotions in words. But we can write them easily. I can fill thousands of pages, millions of times with ... 'I love you, Mandira.' But not once could I say it to you. Perhaps that's why you are angry with me. I had promised you that I would meet the President... so, my attempts are on. Meanwhile whenever I have time, I will write all... that I couldn't say to you. And then, you will love me again."

The film also shows how Rizvan doesn't like noise, doesn't like being hugged, is afraid of new people and places, and doesn't like yellow things. In Anurogo and Pledge (2015), it is explained that people with this syndrome do not like change so they are afraid of new people and places. They are also sensitive to touch, to certain sounds, and to certain colors, which the average person may not really mind.

"She was the first to find out...that I had Asperger's Syndrome. My fear of new places. New people. My hatred for the colour yellow and sharp sounds."

A person with Asperger's syndrome also has a sense of empathy and concern for their environment. It's just shown that he can't display it with expressions like people in general, for example he doesn't like to be hugged and can't cry even though he feels sad. However, in several scenes it is shown that Rizvan still hugs the person he loves even though he doesn't really like being hugged. In Anurogo and Ikrar (2015), it is explained that people with this syndrome have limitations in facial expressions including crying when they are sad.

The moment when Razia asked to be hugged by Rizvan:

Razia: Please, Rizu. Two minutes? Only two minutes.

Rizvan: Only two minutes? 1001, 1002.

Rizvan admits that he is not as lucky as his brother who can cry:

"Zakir was fortunate. He could cry."

Rizvan feels sad for his brother's departure to America

"As soon as he completed 18 years, Zakir left for America. He got a scholarship at Michigan University. I felt very bad when he left. But I never told him. And in just a few days I got accustomed to his absence."

Rizvan as a person with Asperger's syndrome always conveys something as it is, including his heart without considering whether the person who hears it might be offended. As explained in Hermanto (2005), sufferers of this syndrome are very straightforward and honest even for people who do not understand their condition they seem too honest and this is why in the film some people even think of their honesty as something funny rather than something offensive.

The moment where Rizvan was visiting and having dinner at his neighbor's house: *"Rizvan, how is the chicken? Do you like it?"*

- "No, not at all. Did I... did I say a joke?"

Yes you did, Rizvan. And a very good one indeed."

The moment where Rizvan responds to the words of a friend of Mandira's salon with a very honest answer that has the potential to offend the woman.

"I am Rita Singh. Ex Miss India."

"You look old. You must have been Miss India before I was born."

The moment where Rizvan promoted his selling products using his own way and said what he was about the products he was selling.

So tell me. Which product will make me beautiful?

- No. No product can make you beautiful.

That's rude.

- *No, no. Beauty products can only enhance the skin. They cannot make you beautiful.*

- *Wow. A salesman, and yet you speak the truth?*

- *Always. Always.*

How many products do you have?

- *22. 22.*

Give six of each.

- *Oh no, no, no. No. All our products expire in three months. It dies. You need only four. The rest will get spoilt.*

The moment where Rizvan told Mandira about his current status. He found out the facts from Mandira's friend after he found out that Mandira already had a child, even though at that time he had fallen in love with Mandira.

"You are divorced. Divorced. Rita told me you are divorced. You were 19 when you had an arranged marriage. You came to America with your husband. He harassed you a lot for three years... and then left for Australia with another woman. It must take a long time to run till Australia, right? He divorced you from there and didn't even pay you alimony. Such a beast! Slimy! Idiot! He hasn't called you even once in the last four years. Hasn't even spoken to Sam. Now, where is he going to come back..."

The film also shows Rizvan who is still a child imitating someone's words and then repeating them even though he does not understand the words. In Anrogo and Ikrar (2015), it is explained that people with this syndrome have a habit of repeating what their interlocutors say (echolalia).

- *"Rogues. All of them. Each one of them should be shot dead mercilessly. Rogues. All of them.*

"What did you say?"

- *"Rogues. All of them."*

"Where did you hear that?"

- *"Each one of them should be shot dead."*

"Shut up!"

- *"Rogues. All of them."*

"Shut up, Rizu."

The film also shows that a person with Asperger's syndrome is so literal that he doesn't understand the meaning of figurative language like 'killing time'. In Anurogo and Pledge (2015), it is said that people with this syndrome are very literal and understand speech based on its literal meaning.

Rizvan doesn't understand the word killing time. He took the word literally so that he was confused about how he could 'kill' the time.

"Abdul Workshop asked me to go home and 'kill time.' How do I do that?"

Rizvan misunderstood the word "dying" uttered by Mandira and interpreted it literally.

"Yeah. And I am dying to cut your hair.

- *No, no, no, no. Don't die."*

When speaking, Rizvan was seen avoiding eye contact with limited facial expressions which is also included in Asperger's syndrome (Hermanto, 2005).

A person with this syndrome is also shown to be able to feel in love and have a desire to have sexual activities like people in general as described in Amy (2010).

Rizvan confessed his love for Mandira even though Mandira still couldn't accept it at that time.

"If you don't love him, marry me."

"Marriage is not a joke. You know. You don't even know me. "

I know you well. You give fruit to Roger the homeless. You cut hair. You do good deeds. You are good. You're okay. "

"Knowing just that is not good enough."

"Yes. Yes. It's enough for me. Marry me."

Rizvan expressed his desire to have sex with his wife Mandira.

"Mandira. Mandira, can we have sex please."

"Now?"

- *"Now, now is good."*

The film also shows how the person with this syndrome is a genius, especially when he has the opportunity to study well, such as when Rizvan was able to repair damaged items, overcome puddles, as well as detailed explanations of the information and facts he had learned. , also very easy to play puzzle game. People with Asperger's syndrome are different from autism even though they are both on the autism spectrum. The difference lies in their intelligence and verbal IQ. People with Asperger's syndrome have average intelligence or more and are able to absorb a lot of vocabulary and even more easily memorize things (Hermanto, 2005).

2. Interfaith Tolerance

In this film, many things related to tolerance and intolerance in religion are shown. It even extends to the religious labeling of certain races. At the beginning of the film, it is shown how Razia teaches her son, Rizvan, about tolerance. He said that in this world there are only two kinds of people, the good and the bad. Good people do good and bad people do evil, the rest there is no difference.

"Come with me. Come. Look at this. This is you. Rizvan. Who?"

- *"Rizvan."*

"Yes. And this is the person who has a stick in his hand. And he is beating you."

- *"It's bad... beating is bad."*

"Yes. It's bad. Now, this is you again, Rizvan. And this is the person who has a lollipop. And he gives it to you."

- *"Lollipop is sweet. It's a good thing. Good boy."*

"Good boy. Now, tell me which one of these is a Hindu and which one, a Muslim?"

- *"Both look alike."*

"Good. Remember one thing, son. There are only two kinds of people in this world. Good people who do good deeds. And bad people who do bad. That's the only

difference in human beings. There's no other difference. Understood? What did you understand? Tell me. Tell me."

- "Good people. Bad people. No other difference."

Rizvan understands this concept so that as an adult he is shown to reflect a lot of tolerance behavior, especially regarding tolerance between religious communities. He married Mandira, who is a Hindu, without the two of them intervening in their respective worship.

There is also a scene where Rizvan wants to meet the US president at a charity event for African children who have been hit by a disaster. It turned out that the charity event was only for Christians. At that time Rizvan chose to continue donating his funds and said that he intended to donate to be given to non-Christian African children. This is because it was said earlier that the donated funds were only for African Christian children and the activity was only for Christians.

"What church are you from?"

- "Church? Church?"

"This is a Christian's only event."

- "But... but it says, it's a fund raiser for the draught in Africa."

"For Christians, honey."

- "Honey, Honey keep it. For those are not Christian in Africa."

In another scene, it is shown how Rizvan helps Jenni's mother, who is a Christian. He also helps Christians in the small town where Mama Jenni was when she was hit by a natural disaster because Rizvan remembered the kindness of Mama Jenni who had helped him by sharing food, clothes, and a house for him to rest. Several scenes also show how Rizvan enters the church without any problems and does not hesitate to display his Islam in front of many non-Muslims even though the events of March 11, 2001 have occurred in the US.

Besides Rizvan, Mandira and Hasina also show how they respect each other as the wives of the two brothers Rizvan and Zakir even though Mandira is a Hindu and Hasina is a Muslim. Hasina attends her sister-in-law's wedding even though her husband, Zakir, disapproves of her sister Rizvan's marriage to Hindu Mandira.

"You cannot marry her. It's blasphemy! And if you do, I will sever all ties with you. You will have no place in my house. She is a Hindu. There's a lot of difference between them and us, understood?"

When Hasina experienced injustice at work due to the impact of Islamophobia after the events of September 11, 2001, Mandira and Rizvan visited her and showed empathy for her. In the scene, it is shown that Rizvan is reluctant to enter Zakir's house because Zakir, who used to strongly disagree with Mandira's marriage with his brother. The two finally meet each other again since Rizvan and Mandira's marriage, and the two get along again.

Mandira: "I'm Mandira. I heard about Hasina, so..."

Zakir: "She is upstairs, bhabhi (sister-in-law)."

Mandira: "He (Rizvan) won't come in."

Zakir: "Bhai, please come in. Please."

Rizvan: "You are my good son, aren't you? You are my good son, aren't you?"

This film also shows how Islamophobia has colored the condition of the US after the terrorist attack. It is even shown in the film that Islamophobia is taught in schools by non-Muslim teachers. As a result of Islamophobia, there is a lot of religious intolerance that is shown and even extends to the labeling of religion on race in India. Cases such as Muslim employees being shot dead by their bosses, how Muslim businesses or shops (even Indians who are actually non-Muslims) immediately went bankrupt or were simply damaged and it was difficult for them to find work, as well as the various acts of bullying they received from the affected communities of Islamophobia.

The words of the motel owner who is an Indian Hindu who received unfair treatment from white citizens due to Islamophobia issues.

"Six years ago, they blew up the World Trade Centre...and today, we bear the brunt of it. They call for jihad (holy war) and we have to suffer the consequences. And these white folk? All blind donkeys! Can't you make out the difference between a Gandhian Indian...and a violent Muslim? Should I show you?! I'm going to put a board out here: No Muslims Allowed!"

Narrative delivered by Rizvan related to the condition of Islamophobia after the terrorist attacks of September 11, 2001.

A Sikh employee in Michigan was shot dead by his employer...because he was mistaken for an Afghani. In the wake of 9/11, a lot of American Muslims are changing...their names to escape racial profiling. Questions are being raised about America's biased views...towards the Islamic community. Even as Muslim women wearing hijabs (veils) are being targeted.

A teacher from Sameer school conveys teachings related to the issue of Islamophobia.

"Of all the religions in the world...Islam is the most violent and aggressive. It encourages killing or 'Jihad' as they call it, in the name of God."

The moment when Mandira finally got a job after her business went bankrupt as a result of the events of September 11, 2001.

"Alright, Mandira, you'll join us on Monday."

"Thank you so much. I just want to clarify one thing. My last name is Khan, my husband is Muslim."

"We'll see you on Monday."

These things have an impact on those who are Muslims (even Indians who are actually non-Muslims) to change their appearance (hijab or beard) and also the name of the Islamic marker, namely 'khan'. The impact of the name 'khan, who is a Muslim, is the main problem in this film. Sameer Khan was bullied and racially attacked because of the 'Khan' behind his name.

The film also shows how a Muslim who wants to report potential terrorism gets injustice from the authorities who even attack themselves. This film also shows the

provocation that leads to terrorism when Dr. Rehman invites to the wrong jihad on the basis of the oppression of Muslims by non-Muslims who have exceeded the limit.

"Listen, listen, listen brothers. We are digressing. I have said it before. I have no problem with Christians or the Jews. In fact, I have no problems with our Hindu brothers too. I treat a lot of Hindu patients in St. Benedict's hospital. I get angry only when this same grace...is not reciprocated towards us Muslims. My blood boils...when Israeli Jews massacre our Palestinian brothers. Or when Hindus in India...cut our women and children to pieces with their swords. That's when my blood boils. Doesn't your blood boil? Answer me. Doesn't your blood boil"

The condition of intolerance in this film is more or less a reflection of the real conditions that occurred in the US after the events of September 11, 2001 as described in Junaid (2007).

3. Maternity

In the film, two mother figures are shown who display the instincts and love of a mother as we can observe in the social world in general. They are Rizvan's mother, Razia, and Sameer's mother, Mandira.

Razia shows the instincts and love of a mother when she fights for her child's education. Knowing that his son is having difficulty in formal school, he goes to see a scientist who has free time to teach his knowledge to his son Rizvan. Not only that, he told the scientist Rizvan's shortcomings but also displayed the positive things and talents that his son had.

Razia: "I have heard a lot about you. That you are a very learned man. You have a lot of degrees. B.A., M.A. Whatever! But people say you don't do anything. That's a good thing! Rizu. My Rizu is a sharp boy. So, I thought if you agree to teach him here, in your house That way, you can pass your time too, isn't it?"

Wadia: "What nonsense!"

Razia: "Mr. Wadia. Mr. Wadia. Trust me. My Rizu is an intelligent boy. Rizu... Talk to Mr. Wadia in English. Speak in English. Come on. Say something in English."

In another scene, it is shown how Razia educates Rizvan about SARA issues that occur in his country between Hindustani and Pakistanis. He educates Rizvan that in this world there are only two types of people, namely good people who do good and bad people who do evil, the rest there is no difference. Including differences in religion, race, and others.

The film also shows how the figure of a mother who always tells positive things from her child to other mothers. Like Rizvan's skill in repairing things and dealing with puddles.

"He is my pupil. My pupil. You think he can repair all this? You know, Mr. Wadia? My Rizu did nothing short of a miracle near his house. The water had filled till here."

On the other hand, it is also shown that being a mother cannot be perfect in raising her children. In the film, it is shown that Razia failed to pay attention to Zakir, Rizvan's younger brother who at that time looked hungry and wanted to show his achievement trophy. However, the film also shows how Razia as a mother

overcomes this. He seemed to realize his mistake and gave praise to Zakir and gave him understanding that he and Rizvan loved him very much so as not to cause hatred between the two brothers.

Razia: "Zakir. You won a cup, didn't you? I'm really happy about that."

Zakir: "And Rizu?"

Razia: "Even he is happy for you. You should be happy too. He is your brother, isn't he? Good boy. Wipe your tears. Come on. You are my good son, aren't you?"

The film also shows how a mother longs for her child who lives far apart from her. He persuaded Zakir in America to be able to go home for Eid together in India and bring his son-in-law.

Zakir: "Ammi. Hasina teaches at the university. She can't leave mid-term and come."

Razia: "It's her first Eid (festival) In the family after the wedding. We haven't even seen her yet. Come here, please."

As for the instinctive and affectionate mother shown by Mandira as Sameer's mother, for example when she in several scenes shows her love for Sameer such as kissing, hugging, and calling him affectionate even though in public places where boys generally don't like it when her mother did this in front of his friends.

Mandira is worried about her son playing ball. *"Soccer gear?"*

"I think I forgot."

"Mom, stop acting. You forgot deliberately."

"Do you have to play soccer? It's dangerous. What if you get hurt playing?"

"What if I get hurt running this way with you?"

"Nothing will happen to you here. I'm here. Your Mom!"

Mandira displays her love language to her son even though Sameer feels embarrassed when his mother does this in front of his friends. *"Okay. Bye, Mom."*

"Where's my hug? Where's my kiss?"

"Stop it, Mom. I have got reputation."

"Reputation. Bye!"

"Bye!"

"Bye! The apple of my eye. Love me till I die..."

Mandira also repeatedly shows anxiety and worry to Sameer as instinctively a mother who tends to often worry about her child's condition. Mandira is also seen losing Sameer who died as a result of a racial attack and trying to uphold justice for her son. He struggled to find the perpetrator who attacked his son. Even though the authorities have given up on handling her child's case, Mandira continues to fight for justice for her son alone.

Even when he found the culprit he gave Reese leniency on the grounds that he did it because of Reese's mother. He understands Reese's mother's feelings and assures Reese that somehow her mother will forgive him because she is a mother.

Reese: "Thank you for asking for leniency for me."

Mandira: "I didn't do it for you,

I did it for your mom."

Reese: "My mom won't forgive me."

Mandira: "She will. She's a mom."

In Pidarta (1997) it is explained that the mother's role is very large in shaping the child's personality. All forms of love in educating children will greatly affect the child's personality later. A mother becomes an early role model for every child, which is also related to education in the womb. The cultivation of character will be the foundation for thinking and behaving for children when they grow up.

Losing a child is a hard thing for a mother, whether it's because of death or being left temporarily to wander. Mandira is even shown to be even more irrational in hating Rizvan, who she considers the cause of Sameer's death, to expel Rizvan from his life. Only later did he realize his misunderstanding of Rizvan.

4. Moral and Religious Values

In the film, there are many moral and religious values (in this case Islam) that can be learned as lessons learned in real life. Moral values are displayed in the form of kindness in speech and kindness in behavior.

Kindness in speech, among others, is shown in the form of upholding justice and truth, whether it is displayed by Rizvan or from the mass media which covers most of Rizvan's journey. Rizvan always spoke the truth, did not say dirty words, dared to reprimand and correct the misunderstanding that was said by Dr. Rehman who has the potential to trigger acts of terrorism. Rizvan also followed up by reporting the matter to the authorities.

"The story is an example of his immense strongfaith and belief. And that's the reason...why despite being incited by a stranger repeatedly...Saint Ibrahim did not waver from his path of righteousness. No. He didn't listen to the stranger. He was sure Allah would never allow the blood of his progeny to be shed. And he was right. The mighty Allah saved Ismail's life. My Ammi also said, "Rizvan...this story shows that the path of Allah is that of love...not of hatred and war." You are lying. Dr. Faisal Rehman is a liar."

The mass media are also shown to have enormous power in spreading goodness and upholding justice, such as when they covered Rizvan and demanded his freedom, who was being detained without clear evidence of his wrongdoing and when he covered Rizvan's acts of kindness in helping Mama Jenni and the victims of the disaster other realms in Georgia.

Discourse content from news covering Rizvan's acts of kindness.

Hadith says that the Almighty does not judge by color or creed...but by actions and deeds. If that is the truth...then Rizvan Khan by the sheer force of his actions...has elevated the entire humanity in the eyes of God. Just recently this man was arrested...and tortured for being an enemy combatant of this country. Wonder what the government officials would call this...Muslim enemy combatant today? As he selflessly tries to save the remaining lives in Wilhemina. Just a few days ago this man was called a terrorist...and tortured mercilessly. Today we wait for the response of the government officials... as he tirelessly strives to save innocent lives. If the authorities want to find the true enemy...combatant of this country. Then they would find it in the grief and debris of Wilhemina. It's a long journey to change the world. But the first few steps have been taken by Rizvan Khan in

Wilhemina. Isn't it our duty now to take this journey forward? Raj Burman, Star News.

This is in line with what is described in Khatimah (2018) regarding the role of mass media in people's lives. The film also shows kindness in speaking, namely apologizing if it has hurt someone's feelings like what Mandira and Sameer did to Rizvan.

Mandira apologizes to Rizvan for being angry with her after Rizvan brought up her past with her ex-husband.

"Look. I'm sorry I was angry. Your words reminded me of all that I wanted to forget."

Sameer apologizes to Rizvan after being rude to him.

"I'm sorry. I shouldn't have yelled."

- *"Yes, very loud. Very, very loud. Not nice, not nice."*

The goodness in behavior shown in this film is fulfilling every promise and carrying out the mandate as shown by Rizvan in this film, especially when he doesn't want to go home with Mandira until he actually fulfills his promise to meet the president.

Khan... let's go home. You don't need to do this now.

No, no, no.

Why?

- *No, no, no. I have to meet the President. Ammi had said, "A Khan always keeps his word!"*

Rizvan also displays good behavior, namely repaying the kindness of those who have helped him and showing empathy to those who need help. Persistence, self-confidence, and hard work are also shown in Rizvan's figure when he tries to meet the president and is also shown in Mandira who struggles to raise Sameer alone in America.

You know, Khan.

- *I don't know.*

I was 22 when I divorced. I was only 22 years old.

- *22.*

I had nothing. No money. No parental support. I didn't even have a house.

- *Okay.*

I had only Sam with me. I didn't know what the future had in store. One day, as I was thinking, I started walking. I walked a lot and stopped after reaching here. There was no way ahead. Yeah, only water. So, I turned back. Saw the entire city in front of me. And for a minute, I felt it was waiting for me. I decided then... No, I'm going to make this work. And I'm going to win. We shall overcome.

The film also shows the religious values in Rizvan, who without a doubt shows his Islam both in the form of worship and in his speech in the midst of a society that at that time was being hit by Islamophobia. He said it was because of faith that made him obedient to worship and Islamic law, so the issue of Islamophobia was not a reason for him to leave the teachings of his religion.

Rizvan runs one of the pillars of Islam, namely paying zakat.

"Here. 3500 dollars. It's annual Zakat (religious tax) money. It's a duty in Islam. Duty, duty, duty."

Rizvan's conversation with a Muslim couple on their way to meet the president.

"Where are you off to? It's time for the bus to leave."

"Prayer time."

"Prayer time? Now? Here? You should pray depending upon the place and the people around."

"No. No, no. Prayer should never depend upon the place or the people. It should depend only on your belief."

Narrative from Rizvan when he was imprisoned and unable to perform prayers.

They don't even tell me the time so that I can pray. That's why every time I feel scared... I bow and pray

There is a study about how important deed is. In Sabila (2019), deed is a reflection of the quality of someone's faith. The stronger the faith someone has, the better the deeds they're performed.

D. CONCLUSION

Based on the results of the study, it can be concluded that the social aspects that can be studied in the My Name is Khan film script can be grouped into four parts, namely religious tolerance, motherhood, moral and religious values and understanding of people with Asperger's syndrome.

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