

DA'WAH MESSAGES IN THE LOVE HEAVEN FILM

Edi Saputra¹, Dewi Sarmita²

Postgraduate Lecturer at the Faculty of Tarbiyah and Teacher Training at
UIN North Sumatera Medan¹

Master of Islamic Education Studi Program, Faculty of Tarbiyah and
Teacher Training, UIN North Sumatera Medan²

Email : shohibulmumtaz@gmail.com¹

Email : sarmita.dewi96@gmail.com²

Abstract

The main problem of this research is how the messages of preaching in Film Syurga Cinta, so the main problem, namely: 1) How the messages preaching in the film Heavenly Love in terms of semiotics (Roland Barthes) ?, 2) How is the influence of the da'wah messages in the Love Heaven Film on an audience? This type of research is classified as mass communication with film concentration. The research approach used is a qualitative descriptive approach. The sources of this research are video files, reference searches via online, journals, books, and thesis. Then, data processing and analysis techniques are carried out with several stages, namely: video analysis, data reduction, data presentation, and concluding. The results of this study indicate that the formulation of the first problem is many contained da'wah messages in its name from the aspects of aqidah, sharia, and morals. But of the three aspects, the most dominant was found by the researcher is the moral aspect. Both in terms of morals to Allah SWT, morals to family and community. Then the second is from the aspect of aqidah, where is the scene what many researchers found includes the pillars of faith and the third Islamic aspects.

Keyword: Da'wah messages in the Love Heaven Film.

I. INTRODUCTION

Conveying da'wah messages in this day and age is not something that is considered difficult. Because of technological advances in this day and age, we can use the media mass to convey the message of da'wah, one of which is the film. In Law No.30 of 2009 concerning film formulation "Film is a work of art and culture which is a social and media institution mass communication based on cinematographic rules¹ with or without sound

and demonstrable. " Thus the film is not just a work cultural arts but film is a mass communication media that can influence a very large audience.¹

Films have informative and educative and even persuasive functions film communication media can also be propaganda media through an art approach culture, which is based on cinematographic rules. Preaching message can be expressed in the form of stories.²

Islamic da'wah is absolutely done so that Islam becomes a mercy of conditioning human life. If human life is good, then all natural life others become good. Da'wah is addressed to anyone, to improve religious capacity of the community. Because Islamic preaching does not discriminate human beings in any way, from the color of skin, ethnicity, race and so forth.

Da'wah which means to invite, call, call, encouraging, bringing and praying, Making a film that has a function as a powerful mass communication media to absorb audiences, it can used as media propaganda. Of course, the film produced must contain Islamic religious values so that everyone who watches feels that film they witnessed having a religious message, and they were able to receive messages and influence them to better understand the religion of Islam.

The researcher decides to make the film as an object of research. In this case, researchers want to examine the film "Heavenly Love". This film is peeling about the lives of two Muslim Malay people with aqidah or a distant life grip different. One glorifies the western lifestyle and the other holds firmly upholding Islamic values as a true Muslim and maintaining eastern values. Meeting these two lifestyles is what will be expressing values that will touch and tickle the hearts of the audience. Although this Love Heaven film tells about a love story. But this film still has its own strengths and privileges because worked through Islamic approach.

II. THEORETICAL STUDY

Understanding the context of this research, will be explained regarding the theory used is the theory of communication science. There are several definitions of communication science according to experts. According to Fisher, communication is all-encompassing eclectic. The effective nature of communication science is described by Wilbur Schramm as busy intersection, all disciplines crossed

¹ Ilham Zoebazary, *Kamus Istilah Televisi dan Film* (Jakarta: PT Gramedia Pustaka Utama, 2010), h. 53.

² Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2009), h. 425.

it. Schramm comparing the science of communication with the ancient city of Babylon-Dehre. In the city of the para the traveler passes by, stops by, and continues his journey. Former para stopover the wanderer shows the vastness of communication science.³

In communication science includes everything that will be discussed by researchers,
that is preaching messages.

a. Order Da'wah

Message is every notification, word, or communication, both verbal and written, sent from one person to another. Message becomes the core of every the communication process that exists

Da'wah itself comes from the word Da'aa (دعا), Yad'uu, (يدعو) Da'watan. (دعوة). The language / etymology comes from the word Al-nida which means calling or calling (from Muhammad Fuad 'Abd al-Baqy). According to the term /Da'wah terminology is interpreted by inviting humans to the good and Allah's guidance, calls them to good and forbidding habits they are of bad habits in order to get good luck in the world and the afterlife. According to Ali Mahfudz, he interpreted proselytizing more than just lectures and speeches, more than that preaching also includes writing (bi al-qalam) and acts as well as exemplary (bi al-hal wa al-qudwah).⁴

Da'wah also gets interpreted as an activity to motivate people with Basirah, that is encourage people with deep knowledge with the aim of being motivated this is right on target, in order to take the path of Allah and elevate his religion. From the description above it can be concluded that the message of da'wah is what delivered in the process of propaganda activities. Messages that are valuable propaganda, i.e. a message that invites the listeners to always draw closer to The Creator. The message of preaching can also be said to be good if it contains several categories namely:⁵

1. Preaching messages containing the content of the faith
2. Preaching messages containing sharia content
3. Preaching messages containing moral content

³ Wiryanto, *Pengantar Ilmu Komunikasi*, (Jakarta:PT. Grasindo, 2004), h. 3.

⁴ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta:Amzah, 2009), h.1

⁵ Ilyas Ismail dan Prio Hotman, *Filsafat dakwah*, (Jakarta: Kencana, 2009), h. 27-28.

III. RESEARCH METHODOLOGY

The research method discusses a review of the methods used in the research stages. The methods used include:

a. Research Type

In this study, researchers used a type of qualitative research. Method Qualitative research according to Bogdan and Taylor is as a research procedure which produces descriptive data in the form of written or oral words from people and observable behavior. In contrast to quantitative research because it does not base evidence empirical on mathematical logic, number principles, or techniques statistical analysis, but is more based on things that are discursive such as document transcripts, field notes, interview results, documents written, and non-discursive data (such as temples, statues, dioramas, monuments, architecture buildings, photos, music, videos, movements in dance, fashion, and cuisine food served in a food festival) which is usually served narrative form that is descriptive before being analyzed, interpreted, and then be concluded.⁶

IV. RESEARCH DISCUSSION AND RESULTS

a. Film Profile Heaven of Love

1. A Glimpse of the Heavenly Love Film

This paradise of love explores the life of two people with Islamic Malay two different creeds or handles. One style life the west and the other hold fast to eastern values. The meeting of these two lifestyles will reveal the values that will be touch and tickle the hearts of the audience. Although this Heavenly Love Film tell about a love story, but this film still has strength and special privilege because it is considered through an Islamic approach.

The cast of this love heaven movie is famous artists in Malaysia, such as Awal Ashaari, Mustapha Kamal, Dian P. Ramlee, Hisham Ahmad Tajuddin, Fizz Fairuz, Shaheizy Sam and wazata Zain. Heavenly Love this too introduce Heliza AF5 and well-known children's performers through the design Tom Tom Bak is an 8-year-old Hadziq in film portrayals. The choice of role is determined based on the suitability of character

2. The Vision and Mission of the Love Heaven Film

Before talking about the vision and mission of the film Syurga Cinta, writer want to tell at a glance about the director of this film, Ahmad Idham

⁶ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, cet ke-11, 2000), h. 3.

bin Ahmad Nadzzri. He was born in Alor Setar, Kedah on January 1, 1974. Ahmad Idham received his early education at St. High School John Kuala Lumpur and so on continue their studies in the field of literature at MARA University of Technology (formerly the MARA Institute of Technology) in Arau, Perlis.² He is a performer, director, and script negotiator famous in Malaysia. Ahmad Idham began to enter the world of cinema as additional actors in the KLU film in 1994. It began in the field briefing in 1998 by leading a telefilm "Tarantula" up then was named the 2004 Skrin Award Best Director. Until now this has been a lot of successful films in his hand one of which is the movie Heaven This love is the 10th film directed by him.

The film *Syurga Cinta* was released on May 21, 2009 in Malaysia by Metrowealth Movies Production (MIG). This Love Heaven film is a film the 29th produced by MIG. This Love Heaven movie features elements religion in a story of today's youth. At the beginning of its publication, Metrowealth produced the first film titled *Gratitude 21* which also is a religious film. The Love Heaven film was conceptualized by David Teo which was then directed by Ahmad Idham.

It is the responsibility of filmmakers to explain something which can be exemplary, because film as an educational medium is influenced by Public. For this reason, MIG was moved to make this Love Heaven film. MIG assume by producing films like Heaven Love will be able to counterbalance today's teen films that are a lot of damaging creed and thought teenagers in this globalization era. The change in social phenomena is one thing the most important thing for a country to be dealt with immediately. That's why MIG is trying to play its role in the effort to succeed the business.

B. The Findings of Da'wah Messages in the Love Heaven Film were reviewed by using (Semiotics Analysis)

Film is a work of art and culture which is a social and media institution mass communication is made based on cinematographic rules with or without sound can be performed. Film which is one of the communication media Da'wah, then in this case the researcher wants to focus on the Da'wah message contained in the film Heavenly Love.

The message itself is what the source communicates to the recipient which is a set of verbal or non-verbal symbols that represent feelings, values, ideas, the purpose of the source. In ordinary preaching communication symbols used is language, images, visuals, etc. contained in rhetoric, newspapers, film and television.²⁷ Then John H. Power in his book *On the Intellectual Structure of the Human Communication Discipline*,

Communication Education says that the message has a very important position in communication. According to him the message has three elements, namely 1) sign and symbol, 2) language, 3) discourse.

The message we convey to the recipient of the message can be either symbol or sign. Symbols or signs mean to be an operator in communicating, symbols these can be in the form of body movements, animal slaughter, gift giving, cooking processes, ways to eat and drink, dance, play, all of that can function as symbols.²⁸ Symbols themselves have the meaning of goods or patterns whatever the reason, working on humans, and influencing humans, goes beyond a mere acknowledgment of what is presented literally in its form given it. Symbols become connotative parts, because if humans communicating through given symbols, humans will interpret and interpret meanings that differ from one another. Because at in essence the symbol has its own meaning which is created from a sense of emotion and also creative sharpening in humans.⁷

Likewise, the film which is not far from photography researchers looked at that in the film a lot of symbols must be given meaning in order to film we watch can convey the message in full and no one hidden, not only moral messages, messages of love, messages of peace but also message of Islamic da'wah, which we indirectly see but we don't able to interpret the meaning behind the symbol.

In the film Love Heaven there are several symbols or signs in each scene and also the dialogue, but what if we analyze the symbol or sign using semiotic analysis with the theory of Roland Barthes who interpret the sign with two stages of meaning; denotative stage as the first stage and stage connotative as the second stage.

Scenes or scenes are part of a sequence or a round that becomes depiction of the atmosphere of a drama. Whereas the act is a part of a drama consisting of two or three or more, maybe we often hear with terms beginning, climax and ending.

Dialogue is a conversation between two or more people in a group filmmaking or drama. In the drama the characters usually utter dialogue which corresponds to what was written on the script, but in a film cast or the character can say a sentence that is not the same as what is in scenario, this is done so that the dialogue they are saying is in accordance with their sentiments but not beyond the limit or commonly referred to as improvisation.

⁷ F.W. Dillistone, *The Power Of Symbols*, (Yogyakarta: Penerbit Kanisius, 2002), h.22.

Scenes and dialogue become very important things in a film, because through scenes played by actors and actresses messages in the film and the spoken dialogue can be conveyed to the audience. As *Love Heaven* films, various scenes are able to liven up the atmosphere of drama in the film this, is able to drain the emotions of the audience, to make the audience amazed and conduct dialogue with full sentiments, so that they are indirectly able to make the audience laugh, moved and even cried with film directives Ahmad Idham, because it's not just a love story and westernized style which is displayed but also has an extraordinary Islamic message. Some scenes and dialogues containing the message of Islamic da'wah as following.

1. Aqeedah aspects

- a. Faith in Allah SWT is by saying zikrullah.

Zikr means to remember, that is to remember Allah SWT with the intention draw closer to Him. As Muslims we should always be remember Allah, because Allah is the creator of the entire universe and its contents. Pray also interpreted as an attempt by humans to remember greatness and the majesty of Allah SWT.

Meanwhile, according to Ali Usman, et al, what is meant by zikr is glorify Him, sanctify Him, say "Allah, Allah", utter prayer beads and do praise to Him in all kinds of forms and ways.⁸ The Prophet Muhammad (PBUH) invited his people to frequently recite zikr, so that Muslims do not forget His creator, remember Him wherever and in any condition and can avoid being arrogant and arrogant and also makes the heart calm.

The interpretation of the above verse is according to Sayyid Qutb, what is a psychiatric relationship in understanding the creation of heaven and earth and the alternation of night and day, with an awareness that launches this fearful prayer to hell? Understand the truth of the universality of the universe and its phenomena, it means according to *usul-albab-abduh* that there is a statute there and rules, wisdom and purpose, and the truth and justice behind life humans on this planet. If so, there will definitely be a reckoning (calculation) and revenge in accordance with the practices carried out by humans. There must be a different country from this world, where the truth will be realized there and justice in retaliation.⁹

So, this is a chain of logical nature and very clear, that is its rotation brings their feelings to this instantaneous action. By therefore, their

⁸ Ali Usman, dkk, *Hadits Qudsi: Pola Pembinaan Akhlak Muslim*, (Bandung: CV. Diponegoro, 2004), h. 83.

⁹ Sayyid Qutthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: GEMA INSANI, 2004), h. 243.

illustrations jump to their images. Thus, prayer they are to God so that he protects them from that hell. There are two ways of remembrance: first, remembrance by heart and the second, remembrance by word of mouth. Each of them is divided into two, the first is the dhikr in the sense of remembering what was forgotten and the second dhikr in the eternal sense of his memory.

b. Faith in Allah SWT is by mentioning the name of Allah SWT.

As a Muslim, he should always mention his asthma at every opportunity. Because only God is our place to depend on. In addition, by always mentioning his asthma shows faith and our identity as Muslims. A believer will tremble when called the name of Allah,

b. Faith in the books of Allah SWT. One example in this film is by learning to read the Holy Qur'an

The Holy Scriptures The Qur'an which is the book of Muslims throughout the world revealed to Prophet Muhammad SAW. Al-Qur'an itself is the foundation or source of law Islam is first and foremost. Everything we do on this earth is good past, present and future life has been discussed in the book Al-Qur'an which comes from Allah SWT

Al-Qur'an recitation there are two types of recitation law and recitation lafdziyah. Tilawah hukmiyah is by justifying the news that is in Him and carry out his laws (work out commands and stay away from prohibitions on inside). The recitation of lafdziyah is by reading it.

c. Faith in the last day, one example of the scene is belief the afterlife and imagine how hot the fires of hell are.

Definition of faith in the last day (doomsday) in general is to believe and believe that all the universe and everything in it will one day experience destruction and acknowledge that after this life there will be eternal life which is the hereafter.

d. believe in the destiny of Allah SWT. In this film shown in dialogue that talks about soul We must be bound by the rules of Allah SWT. We are also equipped with reason understand his rules. When we decide to obey or break the rules- His is our own choice. How do we get a mate is our choice. With the way he blessed or not. But the end result is God SWT determines.

V. CLOSING

Based on the previous chapters, the data that has been presented, and processed using the Roland Barthes semiotic analysis in two stages, up

to the results of the study, it can be concluded that the answers to the researcher's problem formulation are:

In the film "Heavenly Love" contained many messages of da'wah in it that is from the aspects of aqidah, sharia and morals. But of the three aspects the most dominant found by researchers is the moral aspect. Both in terms of morals to Allah SWT, morals to the family and community. Then the second is from the aspect of aqidah, where the scenes found by many researchers cover the pillars of faith and the third aspect of sharia. Although the researchers only focus on the messages of da'wah, but many other things that are obtained from the film that is, we are shown how the lives of westerners actually out there, and the film *Syurga Cinta* is also a Malaysian film and this is also one of knowledge because the film teaches us to use Malay. The influence of the da'wah messages in the film *Heavenly Love* that researchers get in the field with the effort made is an interview system for audiences who have watched the film that is more dominant against.

affective influence, because most viewers feel compelled and want to improve themselves in a direction that is better than before. This happens because the emotional awareness factor, where the audience drifted in every scene played by the actor. Many of them revealed that they wanted to change after watching the film and realized that what he had done so far was a mistake.

The film under study is mere fiction. However, despite this research can be used as data bront because there are many things that can be learned in it and it is very useful, especially in daily life because it discusses the messages of da'wah and many scenes often occur in daily life.

1. Research Implications

After conducting the above research, as for the suggestions that can be submitted, that is:

- a. For other researchers, especially those who want to research films in order to fully understand the theory they want to use before conducting research.

Especially for the Journalism Department, so that in the future it can teach subjects, especially semiotics, because researchers see for themselves many students from the Journalism Department who are interested in researching film and many are constrained when using semiotic theory that had never been obtained in college.

- b. For film filmmakers, so that in the future they can make films that are not merely entertainment but are accompanied by messages that

can become lessons in daily life. And for further researchers, if you want to examine this film, you should use different theories and also see from different objects.

I hope that with this thesis bring a new change, especially the reader he is even more motivated to learn Islam in the truth. And also take a lesson behind the writing of this thesis that in mere fictional stories acted like that, what if we apply it in everyday life. In addition to being a thesis, this can also be an inspiration book for a special audience about love among young people today. How do they apply the love that comes from Allah SWT.

VI. REFERENCES

- Ali Usman, dkk (2004), *Hadits Qudsi: Pola Pembinaan Akhlak Muslim*, Bandung: Diponegoro
- Denis McQuail (2011), *Teori Komunikasi Massa McQuail (McQuail's Mass Communication Theory)*, Jakarta: Salemba Humanika
- F.W. Dillistone (2002), *The Power Of Symbols*, Yogyakarta: Penerbit Kanisius
- Ilham Zuebazary (2010), *Kamus Istilah Televisi dan Film*, Jakarta: Gramedia Pustaka Utama
- Ilyas Ismail dan Prio Hotman (2009), *Filsafat dakwah*, Jakarta: Kencana
- Journals (2019), *Islamic Communication and Broadcasing*, Volume 8 No.2
- Laura Bowater (2012), *Science Communication*, United States : John Wiley.
- Lexy J. Moleong (2000), *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, cet ke-11
- Moh. Ali Aziz (2009), *Ilmu Dakwah*, Jakarta: Kencana
- Shaikh Akhlaque E-Rasul, *Science Of Dakwah*, Guardian Publication.
- Wiryanto (2004), *Pengantar Ilmu Komunikasi*, Jakarta: Grasindo