

VALUES OF ISLAMIC EDUCATION IN FILM BILAL: A NEW BREED OF HERO BY AYMAN JAMAL

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Abstrack

The study aims to find out how Islamic educational values are contained in the film Bilal: A New Breed of Hero. This type of research is a library of research with a semiotic approach. The semiotic approach is used to describe the content expressed or implied in the film. The method of data collection that researchers use is a method of documentation through the search of movie documents, newspapers, magazines, and books. Researchers use content analysis as a data analysis technique. The results of the study show the values of Islamic education contained in the film Bilal: A New Breed of Hero includes three things, the *aqidah*, worship and *akhlaq*. Starting from the value of *aqidah* that Bilal show through faith in Allah SWT and faith to Rasulullah SAW. The value of worship with charity and become Mu'adzin of Islam. While the *akhlaq* value among them is a moral to Allah SWT includes Taqwa. The personal morality includes help, patience, and forgiving. The moral...

Keywords: *Value, Islamic education, Film Bilal: A New Breed of Hero.*

I. INTRODUCTION

Education other than as a process of acquiring knowledge and the establishment of noble morality is a means of spreading the values of religious teachings that are intermediaries for the transformation of value and science that serves as the founder of cultural patterns and human civilization. Education is also directed as a development effort and the construction of all potential human beings from a number of potential existing, so that humans are able to face the challenges of the Times.

Islamic education, according to Omar Muhammad Al-Touny al-Syaebani in Arifin's book (2003:15), interpreted as "an attempt to change individual behavior in his personal life or society life and life in the surrounding nature through the educational process, the change was based on Islamic values.

Islamic education is all the effort or process of education to guide human behavior, both individuals, and socially to direct the potential, either the fundamental potential (Fithrah), or the teaching that corresponds to the concept through an intellectual and spiritual process based on Islamic values to achieve the happiness of life in the world and the hereafter. With Islamic education, it is intended for a person to be able to have noble morality to balance the life of the world and the hereafter.

Islamic education emphasizes the balance and harmony of human life development for the sake of life in the world and the hereafter (Djamarah, 2004:74). But in reality that happens not always according to what it should be. It is not balanced when compared to an educational pattern that has not been able to cope with the negative impact arising from globalization itself. As an example of deviations even by the person of an educator, they are able to commit sexual acts to violent acts of learners. It is a manifestation of the lack of success of education in Indonesia in terms of moral cultivation.

Juvenile delinquency has often occurred in the community, including the media. Discourse spoken by various notices is primarily juvenile delinquency, fights, free association, use of illicit drugs, and drunkenness. Faced with such problems, parents and teachers become worried. Sexual problems can arise from the progress of the era, especially during the current globalization period is very easy to influence for the young generation who are relatively easy to carry the current globalization, let alone the current era of Internet media is very easy to use. Of these problems, it is necessary to plant the values of Islamic education in a more interesting way in order to touch the hearts of our students and they can actualize their knowledge into everyday life.

The process of planting the values of Islamic education is not only through formal, informal and non-formal education. But along with the development of science and technology, the planting of educational values can be carried out through other educational media, whether through mass media, print or electronic such as magazines, television, radio, internet, songs and movies.

The film's presence as part of human life began since the second half of the 19th century. This phenomenon causes the world community to compete utilizing the film as a new means to present cultural artwork, also Entertainment (Shofiyah, Jurnal Pendidikan Agama Islam-*Ta'lim*, 2017:99). A good movie has the meaning and moral message conveyed in a way that is good, simple, and creative. That way, it is hoped that the audience can make the film they watched and take a moral message to be used as an example and motivation for their lives.

Early 2018 came the entertaining and enlightening film, *Bilal: A New Breed of Hero*. The Film comes with an attractive theme offer. The main focus of this film is on the ideals of a child to be a warrior and a firmness of faith in his struggle to spread the preaching of Islam despite the many obstacles that confront, even life as stakes.

The first 3D animated Film originated in the Middle East was produced by Barajoun Entertainment and directed by Khurram H. Alavi and Ayman Jamal. With a story directed by Jamal, the screenplay was written by Alavi, Alex Kronemer, Michael Wolfe, and Yassin Kamel. *Bilal: A New Breed of Hero* in the making involves 250 professional animators and takes eight years to complete. Usually, an animated film only took about three years but because of the many things that were finally done for a long time. The Film is also portrayed by famous actors and actresses such as Adewale Akinnouye-Agbaje, Jacob Latimore, Ian McShan, China McClain as the voice of the his characters (Ashifana, Skripsi, 2019).

The process of education in this film is beautifully packed with the firmness of her faith, Bilal managed to get the road that has been sought. The condition of injustices and inequality he has made Bilal increasingly persistent to seek the way of freedom and truth.

As the title suggests, the film is based on the true story of Islamic history that we know as the Muadzin, Bilal bin Rabah, but in this movie, many Islamic shades are disguised, the goal is to embrace a wider audience. The Film tells the story of a seven-year-old boy who aspires to become a knight. Only, Bilal and his sisters were kidnapped from his hometown and sold as a slave. From here Bilal was then struck into a world full of violence and injustice. Despite experiencing various difficulties, Bilal continued to find power in him to open the way of life and free himself from the chain of bondage.

In the episode Bilal gets a nightmare from the events of the brutal attack when Bilal is still a small hidden value of his unbelief education on the deity. Bilal's sister told him to give sacrifices to please the gods so Bilal was not a nightmare yet, Bilal refused and did not believe it all. They both loved each other, evidenced by the protection that Bilal had given when his sister was almost hurt by his master son Safwan and several other episodes that showed an educational message in the film.

Based on the exposure of the researchers attracted by an Islamic cartoon film titled *Bilal*, researchers tried to focus on reviewing Bilal's films on Islamic educational values, so in this research researchers took the title "Islamic Education values in the Film *Bilal: A New Breed of Hero* by Ayman Jamal".

II. LITERATURE REVIEW

A. Islamic Education Value Concept

1. Definition of Value

In the dictionary great English the value is the price; Money price; Numeral, potency, seeds; Many content, content, quality; of character (matters) that are important or useful to humanity; Something that perfects mankind in accordance with its nature (Pusat Bahasa Departemen Pendidikan Nasional, 2005:783). Value is a set of beliefs or feelings believed to be an identity that gives a distinctive pattern to the mindset of thought, feeling, attachment and behavior (Ahmadi and Salimi, 2004:202).

Value is a measure to punish or select specific actions and objectives. The source of the value is not bob (mind) but Heart (feeling). Science is involved in the facts, while the value with the Mind (Rosyadi, 2004:114). Value or value includes a field of philosophy study. The term value in the field of philosophy is used to show abstract noun meaning "preciousness" or kindness, and a verb meaning a certain psychiatric action in assessing or conducting judgment (Nugroho and Mustaidah, Jurnal Penelitian, 2017:74-75).

2. Islamic Education

a. Definition of Islamic Education

There are three terms that are considered to have a close and precise meaning with the meaning of education. In the third Arabic the term is *Tarbiyah*, *Ta'lim*, and *Ta'dib*, each of which has characteristic meaning besides having conformity in educational sense.

Islamic education, according to Omar Muhammad Al-Touny al-Syaebani (1979), interpreted as "an effort to change individual behavior in his personal life or society life and life in the nature of the environment through the educational process, the change is based on Islamic values".

The result of Indonesian Islamic education Seminar in 1960, Islamic education is as a guide to spiritual and physical growth according to Islamic teachings with wisdom directing, teaching, training, nurturing, and supervising the validity of all Islamic teachings. The results of the World War II Congress on Islamic Education, through a seminar on conception and the Islamic Education curriculum, in 1980 is an Islamic education aimed at achieving the balance of human personal growth thoroughly through psychiatric exercises, mindfulness, intelligence, feeling, and Pancasila (Arifin, 2003:15-16).

Islamic education is an effort to guide and develop the potential of learners optimally so that they can sustain the safety and welfare of living in the world in accordance with the command Syari " at Islam. Life consistent with the

“ates is expected to have the same impact on life in the hereafter, namely salvation and welfare (Jalaludin, 2001:99).

b. Islamic Education Function

According to Kurshid Ahmad, who quoted Ramayulis in Mujib's book, the function of Islamic education is as follows:

- 1) Tools to nurture, expand and connect cultural levels, traditions and social values, as well as community and nation ideas.
- 2) A tool to make changes, innovations and developments that are broadly outline through newly discovered knowledge and skills, and train productive manpower to find the balancing of social and economic Change (Mujib, 2010:69).

c. Objective of Islamic Education

Objectives are the standards of business that can be determined, and direct the effort to be passed and is the point of regard to achieve other objectives. In addition, the goal can limit the space of movement, so that activities can be focused on what is Dicitacitakan, and most importantly it can give judgment or evaluation on education efforts (Mujib, 2010:71). Moreover, in Islamic education The purpose is necessary to understand the success of the education for one's life.

Some Islamic educational objectives according to the following experts:

- 1) Naquib al-Attas stated that the most important educational objectives should be taken from the philosophy of life. If the view of life is Islam then the lid is forming a perfect human (*insan kamil*) according to Islam. The definition assumes that all educational processes must go to the value of human perfection.
- 2) Abd ar-Rahman Saleh Abdullah reveals that the basic purpose of Islamic education includes physical objectives, spiritual goals, and mental goals. Saleh Abdullah has classified educational objectives into three areas: physical-materile, Ruhani-Spiritual, and mental-emotional. All three must be directed toward perfection.
- 3) Muhammad Athiyah al-Abrasyi formulated the purpose of Islamic education in more detail. He stated that the purpose of Islamic education was to form a noble character, preparation for world life-hereafter, preparation to seek rizki, cultivate scientific spirit, and prepare the professionalism of students subject. Out of the five details of the education objective, everything must go to the point of perfection, which one indicator is the presence of quantitative and qualitative added value (Roqib, 2009:27-29).

From some of the formulation of the above objectives, it can be concluded that the objective of Islamic education is: "The formation of *insan kamil* in it has an insight *khaffah* to be able to perform the tasks of the pregnancy, the hereditary, and the heir of the Prophet".

d. Islamic Education Values

1) *Aqidah* Value

Etymologically (*lughatan*), *Aqidah* rooted from the word, *Aqadaya'*, *qidu-*, *Aqdan*, *Aqidatan*. *Aqdan* means knot, Bond, covenant and Sturdy. Once formed to *Aqidah* means belief. The relevance between the meaning of the word *Aqdan* and *Aqidah* is that belief is bound firmly in the heart, binding and covenants. Whereas in the terminologically, there are several definitions (*ta'rif*), among others, according to Hasan al-Banna: *Aqa'id* (plural of *aqidah*) are some of the things that the heart must believe in, to bring about the tranquility of the soul, to be a belief that does not mix with doubts (Ilyas, 2005:1).

2) Value of Worship

Language worship means obedient, submissive, self-demeaning and self-appetated. As for the term it means a self-bondage its fullest to reach God's willingness and hope for his reward in the hereafter. In this case Ibn Taymiyah formulated that worship according to the *Syara'* is "submissive and love," meaning the absolute submission to God who accompanied his complete love to him (Tono, 1998:2-3).

3) *Akhlaq* Value

The word *Akhlaq* (Arabic) etymologically (*Lughatan*) is the plural form of *khuluq* which means character, temperance, behavior, or behaviour. Or in other words, a person's behavior toward others and the new environment contains the essential moral value while the act or behavior is based on the will of *Khaliq* (God). While terminologically (*Ishtilahan*) is a trait that is embedded in the human psyche, so that he will appear spontaneously when necessary, without requiring first thought or consideration, and not requiring encouragement from outside (Ilyas, 2007:1-2).

B. Film concept

According to UU No. 8 Tahun 1992 about the film in Pasal 1, the film is an art and cultural creation that is a hearing mass communication media made on the basis of cinematography by recorded on celluloid bands, video bands, video discs, and/or other technological invention materials in all forms, types, and sizes through chemical processes, electronic processes, or other processes, with or without sound, that may be demonstrated and/or displayed with the projection systems mechanical, electronic, and/or other (Undang-Undang Pers, 2006:117).

In Kamus Besar Bahasa Indonesia film is a thin membrane created from celluloid to place a negative image (to be made portrait) or to place a positive picture (to be played in theaters) (Pusat Bahasa Departemen Pendidikan Nasional, 2005:316). Movies is an educational medium that has a high appeal, because the movie is a story with motion pictures so it can be seen and have a message that can be picked directly after the impression is over. A good movie has the meaning and moral message conveyed in a way that is good, simple, and creative. This way, it is hoped that the audience can make the film they watched and retrieve the moral messages and educational values contained therein to be used as examples and motivation for their lives.

III. RESEARCH METHODOLOGY

1. Types of Research

This type of research is library research because the data is examined in the form of manuscripts, books, or magazines that are sourced from the literature Library (Nazir, 1995:54). This research includes qualitative research, where in the research process is used based on theories relevant to the problems examined to find the solution in the problem. Qualitative research is a study that intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, and others holistically, and by way of description in words and language, in a special context that is natural and by utilizing a variety of natural methods (Moleong, 2015:6).

The approach in this study uses a semiotic approach. According to Luxemburg (1984), as Santosa (1993:3) quoted in his book Burhan states that semiotics is a science that systematically learns the signs and emblems, systematized, and symbolic processes.

2. Data Source

a. Primary Data Source

Primary data is data obtained directly from the source, observed and recorded for the first time (Marzuki, 2002:55). The primary data source is the primary source used to compose this thesis, the film *Bilal: A New Breed of Hero* by Ayman Jamal.

b. Secondary Data Source

Secondary data is a data that is not self-cultivated by researchers e.g. from Bureau of Statistics, magazines, descriptions or other publications. So secondary data comes from second hand, third, and so on, meaning it passes one or more non-researchers themselves.

Secondary data source is a source of supporting data that is used to strengthen the main sources such as books, magazines, newspapers, internet sources and so the research will be more valid in finding conclusions.

3. Data Collection Techniques

The method of data collection that researchers use is a method of documentation, which is to find data on things or variables in the form of records, transcripts, books, newspapers, magazines, inscriptions, notulent meetings, Ledger, agenda and so on (Arikunto, 2010:274). Documents of writing such as diary, History of Life, Ceritera, biography, regulation, policy.

Documents that form images, such as photos, live images, sketches and others. Documents that form works such as artwork, which can be images, statues, films, and others (Sugiyono, 2015:239). Researchers gathered books that had to do with discussion of thesis writing. Literature writing by analyzing against it and other sources directly or indirectly related to the discussion.

4. Data Analysis Techniques

Data analysis is the process of organizing and sorting the data into patterns, categories, and units of basic descriptions so that the theme can be found and can be formulated the work hypothesis as suggested by the data (Moleong, 2015:280). In this research researchers use content analysis.

Content analysis is a research technique for creating replicable inferences, and when data is taken by observing the context as appropriate. Content analysis relates to communication or content of communication (Bungin, 2011:163). This technique is used to draw conclusions through the efforts to find the characteristics of the message, and is done objectively and systematically.

IV. RESULT OF RESEARCH AND DISCUSSION

There are three values of Islamic education in the film Bilal bin Rabbah A New Breed of Hero by Ayman Jamal, including the following:

A. *Aqidah* Value

Starting with a prologue that gives an illustration of many idols around the Kaaba. There was a fat-headed man using a cover on his head selling idols. The man describes the various kinds of idols he sold in various colors and shapes. As you wish. There are idols sold for fame, strength, fertility even idols for beauty. Then, comes a pregnant woman who wants to buy idols. The seller gives idols as the woman wishes, which is an idol for fertility, because the woman wants to have a son.

Believing in idols is a misdeed. Shirk or the great sin that is done because it is God's Lord other than Allah SWT. Believe in things other than God. Shirk is

the only sin that God would not have forgiven later in the day of judgement. In general if one hears the word Mushrik then that quickly crossed the brain is the worshippers of idols, the idolaters and the worshippers of fire. Musyrik is a convincing person or at least suppose there is a power that can benefit or bring mudharat, other than the power of God, although they also acknowledge the power of God, in addition to the object he admits.

The value of *aqidah* in this film is represented when Bilal is confined in a room with hands chained. Umayyad offered Bilal two ponytails and offered Ghufaira with a house in order for Bilal to leave the religion of Islam and to worship idols. Bilal remained firmly established by stating that he was free and independent. Then, the Umayyad was angry and furious. The Umayyad commanded the guards to take Bilal. Bilal was dragged on his feet by the guards and brought to the sun in the hot. Later, Bilal was tortured by piercing a large stone over Bilal's body. Safwan approached Bilal while carrying a small pagan statue placed around Bilal. However, Bilal remained istiqomah in God's way. Bilal recite the word Ahad repeatedly which means only one God, that is Allah SWT.

Bilal's determination of conscience suggests that Bilal retained his *aqidah* even though Bilal was tormented inhumily by the Umayyad. Believing in Allah Almighty as God Almighty is a form of mirroring *aqidah*. Which *aqidah* includes the six Pillars of Faith, among others: faith or Belief in God, faith in his angels, faith in his books, faith in his apostles, faith in the hereafter, faith in qada and qadar.

B. Value of Worship

The value of worship in the film is represented when Bilal calls for the voice of Azan. Idols that existed around the Kaaba were destroyed. Later, the little boy ran by saying he would call for a prayer in Mecca. Then, Bilal came amid crowds of people. Bilal climb up the stairs to reach the Kaaba. Then, Bilal stood on the Kaaba and took Adzan. Fulfilling Azan is the command of Allah in the Quran to pray in congregation.

Idolatry is an act of shirk. Shirk is a great sin in which shirk will not be forgiven by Allah Almighty. To be a curse on other than Allah. Believe, worship and ask for help with other than God. Then, the value of worship was also represented when the prophet asked Bilal to call the people to pray. Bilal was standing staring at the mosque, then Abu Bakar came to convey the message of Rasulullah who asked Bilal to call for Azan, calling people to pray. Prayers are obligatory for a Muslim, who, when left eating, will sin. To worship God, praying is one of Islamic law.

C. *Akhlaq* Value

The *akhlaq* value in the film is represented by a young child who wants to steal. The little boy was begging, the boy wanted food or money. However, there is no one person who passes by wanting to give money to the little child. The little boy held the belly of hunger. Then, this little boy tries to pick up coins that are in the Idol Bowl. Later, Bilal came to save the little boy so as not to steal. Bilal gave a bread to the little boy.

Stealing is an unblemish deed or the *akhlaq* of *mazmumah*. Islam forbids his servants to steal, for it will harm others. Islam prohibits the taking of the rights or property of others not ours.

V. CLOSING

Based on the description discussed above, it can be concluded, the values of Islamic education contained in the film Bilal: A New Breed of Hero includes three things, *aqidah*, worship and *akhlaq*.

Bilal as the main role has all three aspects, ranging from the value of *aqidah* that was shown through faith in Allah SWT and faith to Rasulullah SAW. The value of worship with charity and become mu'adzin Islam. While the *akhlaq* value of them is a moral to Allah SWT includes Taqwa. The personal morality includes help, patience, and forgiving. Family morality includes affection and parental responsibilities toward children. In general, the community includes Ukhuwah Islamiyah.

Each of the values of Islamic education contained in the film Bilal: A New Breed of Hero can be implemented into daily life by parents, teachers, and the community environment by way of teaching, habituation, transparency, and story.

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