



Film: Da'wah Method Opportunities

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Abstract

Film is an audio-visual presentation that is used in various purposes. Film is not only used as a medium for entertainment, but can be used as a medium for preaching. Film in society is a unifier in life, a medium for communicating in society. In this study, the researcher hopes to be able to give birth to an analysis of films that can become opportunities as a method of da'wah. In this study, researchers used descriptive qualitative research, emphasizing data search using the library research method and using content analysis in carrying out data analysis techniques. The results in this study indicate that films are presented to the audience by means of collaboration between drama and music, by providing entertainment and information from existing behavioral and emotional guidelines. As a da'wah media, a film must contain three elements that must be present in the da'wah message/material, namely faith, morality and sharia. The requirements for a film to be submitted as a da'wah film are, that is, in accordance with sharia and must be logical. Film as a medium of da'wah has the advantage that through showing films it makes the audience pay close attention, making the audience discuss with each other after the screening is over to find the meaning of the message expressed. Through films, the message delivery will be more communicative. The message presented will make people remember what was conveyed more. As a propaganda medium, film is used to proclaim truth.

Abstrak

Kata Kunci:
Komunikasi,
Dakwah, Film,
Syariah

Film merupakan presentasi audio visual yang digunakan dalam berbagai tujuan. Film tidak hanya digunakan sebagai media hiburan saja, namun dapat dijadikan sebagai media dakwah. Film dalam masyarakat merupakan pemersatu



dalam kehidupan, media berkomunikasi dalam masyarakat. Dalam penelitian ini peneliti berharap mampu melahirkan analisis terhadap film yang dapat menjadi peluang sebagai metode dakwah. Dalam penelitian ini peneliti menggunakan penelitian deskriptif kualitatif, menekankan pencarian data dengan metode penelitian kepustakaan dan menggunakan analisis isi dalam melakukan teknik analisis data. Hasil penelitian ini menunjukkan bahwa film disajikan kepada penonton melalui kolaborasi antara drama dan musik, dengan memberikan hiburan dan informasi dari pedoman perilaku dan emosional yang ada. Sebagai media dakwah, sebuah film harus mengandung tiga unsur yang harus ada dalam pesan/materi dakwahnya, yaitu keimanan, akhlak, dan syariah. Syarat suatu film untuk diajukan sebagai film dakwah adalah sesuai syariah dan harus logis. Film sebagai media dakwah mempunyai keunggulan yaitu melalui penayangan film membuat penontonnya memperhatikan dengan baik, membuat penonton saling berdiskusi setelah pemutaran selesai untuk mencari makna pesan yang diungkapkan. Melalui film, penyampaian pesan akan lebih komunikatif. Pesan yang disampaikan akan membuat orang lebih mengingat apa yang disampaikan. Sebagai media propaganda, film digunakan untuk memberitakan kebenaran.

INTRODUCTION

In theory as much as in practice, Islam is a religion that aims to spread its teachings. Da'wah is the term for spreading disinformation about religion, life, and faith in order to challenge preconceived notions. Da'wah bi al-Kalam (lectures), bi al-Kitabah (writing), and da'wah bi al-Hal (da'wah in the form of actual fieldwork) are the three categories of da'wah. Da'wah currently faces a number of issues, many of which are perceived to be more complicated due to current developments since they are inextricably linked to society's more rapid advancement. These days, a lot of media are attempting to locate big targets quickly. Islamic teaching attempts to thwart evil in light of contemporary technical advancements in order to draw the creation closer to itself. Preachers must therefore react swiftly to technological advancements in order to make the most of both new and existing media.

Technological advancements aim to transcend space and time to facilitate our access to knowledge and enable us to do a multitude of tasks with ease. Preaching can be done through movies, both fiction and nonfiction. Videos regarding Islamic teachings can serve as a source of inspiration and motivation for living an Islamic life. Film must take into account Islamic ethical precepts and provide content that aligns with religious ideals in order to be used as a preaching medium. A film is an audio-visual production that is contained within a video for a variety of



uses. Many of us believe that movies are solely meant to be watched for amusement purposes, however it turns out that movies may also be utilized as a platform for preaching. Films depict a wide range of real-life occurrences as they appear on screen. The result of human labor expressed in art forms will be a visual that can be viewed from various angles and will be a point of reference for filmmakers. Any film in the general public is considered a significant aspect of daily life. Film has become a popular medium for mass communication because it can convey messages through audiovisual means and reveal hidden truths. Film, according to Sobur, is a useful tool for enhancing social, educational, informational, and persuasive skills (Sobur, 2016). Movies are thought to have the ability to appeal to a wide range of social groups and draw viewers. This implies that movies have an impact on society's social life.

Movies have a lot of viewers in Indonesia. According to the page, 54.07 million Indonesians will see films in 2022, which would still be the highest amount (Medi, 2023). People can learn the wisdom and ideals contained in films by attending screenings. There is a lot of public attention, indicating that the movie has a good chance of making an impact on viewers. where the film's message is said to have the power to mold and transform viewers' personalities (Sobur, 2016). Through their messages, movies impact and mold society without the other way around. Film is thought to have the ability to capture society's reality and then project it onto a screen (Sobur, 2016).

One media that works well for influencing others or having an impact on the broader audience is film. Art propaganda is an extremely successful tool for promoting Islamic ideology because it is seen as having universally relatable entertainment value. Many moviegoers have a tendency to take in the message or plot of the movie they are seeing. Thus, this is a chance for pastors to create movies that feature sermons.

Muslims are obligated to improve the situation because da'wah is essential to the advancement of Islam. Da'wah is the responsibility of all Muslims and is not just the responsibility of a select few. Da'wah is not about force; it's an invitation. Islam is not a coercive faith. One medium that attempts to depict an existent world is film. A movie's plot may follow a true story or a made-up one. Since films are an audiovisual medium, information is delivered in depth through them. Movies are regarded as a form of recreational activity. Film becomes into an audio-visual medium that transcends sociocultural divides. Film has an impact on society based on its message. Films capture and project onto a screen the truth of people's life experiences as they evolve and progress (Sobur, 2016).

Three approaches are used in da'wah: mau'izhah, mujjadi, and preaching wisdom. Since da'wah is essentially a communication activity, the process of giving a da'wah and communicating with the mad'u (audience) cannot be separated. The da'I assumes the role of a



communicator in this process. with media platforms for communication(EfaRubawati, 2018). Effective communication skills are essential for communicators to have with their audience. A successful da'wah-based communication begins with the formulation of a message that is then successfully carried out and communicated to the target audience.

A film is a creatively made piece of art that aims to achieve a flawless aesthetic by realizing a person's idea(ElvinaroArdianto, 2019). A film is a work of art meant to amuse viewers. A film is an audiovisual presentation with a plot that is tastefully packaged and shown to the public. Preaching through movies becomes a fascinating dialectic to talk about. How, therefore, does this relate to the horror in the film industry that is non-Muslim actors performing on a set and touching? Then another query comes up: what would happen if the lead actress, a woman, chose not to cover her private areas? Can a movie be considered "worthy" even if it serves as a platform for sermonizing?

The essay "Film as a medium for broadcasting and da'wah in building a positive image of Islam" by Khaerudin discusses the use of film as a tool for da'wah. A particularly suitable medium for influencing the general audience is film. Movies may be a fun way to communicate, and if they are done right, they can even serve as a guide by subtly inserting inspirational lessons into the show. The goal of the film must be established before a story for it can be written. Film-based da'wah is, in fact, more effective than other forms of media. Movies are seen as a powerful tool for positive social change, influencing viewers' behavior in ways that align with the themes they portray. Movies are seen to be an efficient means of communicating good ideals to the public so that they can affect audience transformations through the messages they portray. Thus, it is seen legitimate to employ movies as a preaching medium.

METHOD

It is hoped that this research would result in an analysis of movies, which could present a chance to apply da'wah as movies are perceived as relatable by individuals of different ages and socioeconomic backgrounds. Many studies have been conducted in the community to highlight different film stories that have preaching values presented in their broadcasts. However, there is no set standard for which films can be approved as suitable for preaching when it comes to the formation of films as a medium for preaching. Researchers used qualitative research methodologies in this study. Research techniques used in a natural environment or setting are known as qualitative research techniques. Due to the more qualitative character of the data and analysis gathered, qualitative research methodologies are used. The qualitative research approach examines the condition of natural things and is grounded in postpositivist philosophical thought, which views social reality as dynamic and complex (Sugiyono, 2022).

In order to provide a methodical, factual, and precise explanation of the facts, the research employs a qualitative descriptive method. The author presents a cogent study of cinema



theories while summarizing the evidence. Subsequently, the notion of da'wah is expounded upon, providing the foundation for an examination of films as a means of promoting da'wah in society.

It is intended that this description will enable the author to provide an analysis in the form of cinema standards that may be turned into a preaching movie or a movie that the public can watch to hear sermons that are in line with professional opinions.

Researchers look for accurate data, organize it, and then evaluate it to create units that can be managed and intensified. They also look for patterns, determine what is significant and learnt, and determine what can be shared with others. This process is known as qualitative data analysis (Bogdan dan Biklen, 2018). Qualitative Research Methodology, (Lexy J. Moleong, 2018). The focus of this study is on finding data through the library research method, which involves managing research data and gathering library data by reading and making notes. Library Research Methods, (Mestika Zed, 2004). The main source of information for this study is information about the evolution of movies that satisfy da'wah requirements. This information is connected to theories that help clarify the idea of a movie serving as a da'wah medium. Subsequently, the research's secondary data consists of the characters' opinions about movies that serve as platforms for sermonizing.

Afterwards, the gathered theories will be examined and reconciled until at last an analytical idea regarding the idea of a movie that can serve as a medium or means of da'wah for society is provided. A movie that is going to serve as a medium for da'wah needs to fulfill certain requirements based on the elements and conditions that have been established. based on the opinions of specialists as reported in the literature research. In order to perform data analysis techniques, the author will employ content analysis. Specifically, data will be gathered, classified in accordance with the author's discussion theme, and content analysis will then gather the content of the ideas examined (Hadari Nawawi, 2019). A test of data validity is performed on the data used in the analysis in order to confirm that the final data is appropriate. After undergoing a data validity test, the data will be presented in a paragraph description and incorporated into the research's discussion and findings sections.

RESULTS AND DISCUSSION

A. Films in Theory Study

Film is an audio-visual medium for media communication that combines music and drama to provide the audience with amusement as well as knowledge gleaned from



established emotional and behavioral guidelines. Drama is a combination of conduct and emotion, while film is a combination of sound, music, and drama (Widjaja, 2000). There are four categories for films: documentaries, animated features, news films, and feature films. On the other hand, there are lengthy and short films when it comes to duration. Films can be classified as action, drama, comedy, or propaganda based on their content (Owie, 2022).

Studying the notion of da'wah on film entails seeing and evaluating movies from an Islamic da'wah standpoint. The primary focus is on comprehending the idea of Islamic da'wah and moral or religious themes presented in the context of movies. The message of da'wah, character representation, visual ethics, compliance with Shari'a, music and sound that are in accordance with Shari'a, conformity to norms, use of language diction that does not violate, and the ensuing social and moral impacts are some of the elements that can be reviewed when studying the theory of da'wah on films. has to be affirmative. A framework for assessing the significance and caliber of movies in light of Islamic principles can be found in the study of da'wah theory on motion pictures. This can make it easier for viewers and filmmakers to appreciate the potential of preaching as a vehicle for communication.

a. The Players in the Film Industry are Profile of the Indonesian Film Industry, (Said Salim, 1982)

1. The person in charge of managing the movie is the producer. The producer will be in charge of managing the film's production; in addition, they will be tasked with selecting the crew and deciding on the story and money needed to make the movie.
2. The director is in charge of supervising the entire filming process; their responsibilities begin with character selection and conclude with assigning each crew to work on the movie in accordance with the developed scenario.
3. A screenwriter is a person who puts narrative concepts into words, which a director uses as a guide to create a film.
4. A cameraman, sometimes known as a cameraman, is a person skilled in using a film camera and a photo stylist or cinematographer. The director oversees the cameraman during the filming process.
5. The task of compiling previously shot photos into a narrative series in accordance with the specified scenario falls to the editor. In a movie, sound (music) or effects are also employed to enhance the personality of a scene or image.



6. Stylists, stylists, and makeup artists are the different categories of artistic artists. The person in charge of setting the mood or designing the environment in accordance with the intended scenario is known as the background designer. A stylist assists the director in giving the performers instructions. Additionally, a make-up artist's responsibility is to assist performers with hair and makeup arrangements and with getting ready for on-set attire.
7. People who portray protagonists and villains in a movie while communicating the plot to the viewer are known as actors or film actors. There are lead actors and supporting actors in the cast.

B. Film Score Components

Generally speaking, a film's narrative and cinematic components can be separated into two categories: elements that interact and are mutually continuous. While cinematic components are the technical aspects of film production that comprise the film's editing, sound design, staging, and cinematography, narrative elements are processed content. Understanding Film (Pratista Himawan, 2008).

The fundamental components of movies that let viewers grasp every aspect of Pratista Himawan's life are the narrative aspects. Story and plot, story relationship with place and time, key story elements (plot players), story information boundaries, and structure model comprise the six elements that make up the framework of narrative elements. In order for a movie to be packaged into a media fit for wide distribution, it needs to have some essential components, such as:

- a) A scenario is a script that outlines the essential elements of a movie, such as the actors' roles, the shooting schedule, and the dialogue. Additionally, it condenses all audio and visual data and prepares it for use in filmmaking.
- b) Synopsis, which gives a brief overview of the plot of the movie.
- c) Plot, also known as tale, which establishes the course of the event.
- d) Characters, comprising actors, can be categorized as supporting, antagonistic, and protagonist.
- e) Scene, which is a movie scene's tiniest action. This sequence of space-time pictures provides a glimpse into the plot of the movie.
- f) A shot is a picture of the subject being photographed that is captured by the camera.
- g) A broad summary of the characters in the movie is found in the film's qualities..



The intricacy of film is viewed as a tool for social mass communication from both social and mass communication perspectives. In addition to viewing films as the artist's artistic expression, the social perspective takes into account the intricate and dynamic interactions between various components that facilitate the processes of creation, distribution, and display.

Filmmaking's technical parts are referred to as cinematic elements. The physical structure of the movie serves as the cinematic element. The story becomes a film when this cinematic component is included. Cinematic components in movies include (PratistaHimawan, 2008).

- a) Mise en scene, or everything in front of the camera that will be captured on camera during the filmmaking process. The French phrase "mise en scene" translates to "putting in the scene." The mise-en-scene components include almost all of the pictures we see in movies. The four primary components of mise-en-scene are the lighting, the performers and their motions, the clothes and makeup (which includes faces and special effects), and the backdrop or background.
- b) Cinematography: The components of cinematography can be broadly categorized into three areas: camera and film, framing, and image duration. There are techniques in this film that can be used with the camera and its film material. The angle at which the camera approaches the subject of the picture is called framing. The amount of time an object is photographed by the camera is included in the image duration.
- c) Editing: Contains two definitions: post-production editing refers to the methods used to connect each shot, and production editing is the process of choosing images and tying them together.
- d) Sound: All audio from the picture (movie), including music, sound effects, and conversation.

C. Da'wah in theoretical studies

The process of encouraging individuals to do good deeds in order to obey Allah and His Messenger's directives and abstain from the prescribed prohibitions is known as da'wah. The goal of da'wah is to use a route that has been approved by Allah to bring about wealth and happiness in this life as well as the next (Owie, 2022).

Theories and notions related to da'wah can be examined from a variety of angles and perspectives. This study looks at pertinent frameworks with particular preaching situations



and purposes. Preachers are believed to be able to increase the caliber and impact of their sermons by using this idea.

According to Mubasyaroh in Sarwan, da'wah is an encouragement to adhere to Islamic teachings, whereas Islamic teachings are obligatory in all spheres of human existence. Da'wah therefore encompasses all virtuous spheres of human existence, not just matters of faith and worship. (Sarwan, Fatimah Azzahra, 2022).

The following components of Islamic da'wah communication will demonstrate the process of Islamic da'wah:

- The background information for the da'wah message is provided via communication sources.
- Communicator (Dai): A person who disseminates a da'wah message is called a communicator. Da'i has to know a little bit about Islam.
- Islamic principles are conveyed through communication communications.
- One means of providing mad'u with da'wah content is through communication medium.
- The individual who receives the message is the communicant, or Mad'u.
- This goal is to promote modifications to Islamic beliefs, attitudes, and actions.
- After getting the da'wah content, the communicant or mad'u provide input. The success of the da'wah is determined by whether the input aligns with its objectives.

a. PartsoftheDa'wah

As stated in the Al-Qur'an and Hadith, Da'wah also constantly aims to bring the people at large closer to Allah by disseminating numerous teachings. The three components of a preaching message or material are sharia, morals, and faith.

b. Partsofthe Aqidah

Aqidah derives its etymology from the word "aqada-ya" qidu - "Without a doubt, aqd signifies knot, binding, agreement, and constancy. Ilyas Yunahar, "Islamic Aqidah" (Institute for Islamic Studies and Experience, Yogyakarta, 1995). The cornerstone of Islamic faith is Aqidah. The foundation of monotheism—the belief in a single, all-powerful god—is the Islamic faith known as Tawhid. The aqidah i'tiqad in Islam is known as bataniyyah, and it covers matters that are directly connected to the tenets of the faith. Rebuilding Islamic Da'wah Thought, (Amin, 2008).

Aqidah serves as a base, or a foundation. It is analogous to the building's foundation—that is, the process of building a structure. The foundation needs to be



stronger the higher the building must be built. A shoddy foundation will cause the building to collapse very soon. Islam is like any structure; it cannot be constructed without a basis. Islamic teachings cannot be separated at all because they are connected. Ilyas, whether they are categorized as Aqidah, Worship, Morality, and Muamalat, or Aqidah, Sharia, and Morality, or Islamic Faith and Ihsan.

c. Moral Components

Since the word "khuluqun" literally means "habits, behavior, temperament, or character," it is the etymological source of the word "morals." According to terminology, morality is the conscious desire to carry out good and noble deeds as the basis for an individual's behavior (akhlakul karimah). Morality is also frequently understood as karma, or habits. The main areas of study in moral science include goodness, virtue, and happiness—all of which are considered wise and beneficial for individuals. The concept of the soul, its power, and its impact on human morality highlights the need for discipline, knowledge of moral principles, and forming relationships with others in order to lead a sinless, ideal, and joyful life. Introduction to Moral Studies (Zahrudin AR, 2004).

d. Sharia components

Sharia's etymology translates to "a path through which water can pass." Sharia is the term used to describe the laws or guidelines that Allah gives His slaves in the form of Islamic legislation. Verse 13 of Surah Ash-Shura Al-Qur'an refers to this. Sharia is defined as the regulations that Allah created for His servants and brought through one of His prophets. The "branch laws" that these two rules refer to are habits of behavior (Furu) H.A. (Djazuli, 2005).

Sharia law establishes guidelines for a vertical relationship—also known as worship—with God the Creator (hablun minAllah). Here, the Prophet gave a thorough explanation of the procedure and design. Additionally, broad guidelines for interpersonal relationships and interactions between people and their surroundings—known as hablum minannas—are included in this (Kaelany, 2000).

D. Films in the Da'wah Khasanah

It is impossible to separate religion from art because of the ways in which they have been entwined throughout history. Maybe at the core of the link between religion and art lies human nature. If we focus on the Koran, which is a wonder and a phenomenon. We shall see



the magnificent artwork produced by Allah SWT, which astounds individuals from all tribes and countries, as followers of the wonderful faith of Islam. The intriguing passages in the Koran instruct people about the beauty of creation and the human beauty instinct. The Qur'an introduces people to God and His strength in a positive way.

We attempt to truly address space in the da'wah world as we comprehend the da'wah paradigm. Communicators need to think about the reason of preaching. The field of da'wah is currently expanding at an ever-increasing rate. The da'wah field has undergone typical changes in orientation, which means it has been limited to preaching at all social levels. Presently, teaching in the form of lectures and sermons is not the only trustworthy means of imparting knowledge in the information age. Contextual and multifaceted methods, such as the application of economic, cultural, structural, artistic, political, scientific, and social approaches, are also necessary. conversation that is both human and academic.

Da'wah work ought to be done consistently, everywhere, at any time. News concerning Islamic teachings must be scheduled at all times and not only be disseminated during Friday sermons, Eid al-Fitr and Eid al-Adha sermons, Isra' Mi'raj Commemoration Day, birthday celebrations for the Prophet Muhammad SAW, Nuzul Al-Quran commemorations, and Hijriyah New Year festivities. The selection of techniques and strategies changes according on the situation. Da'wah needs to be oriented at the absorption, socialization, and updating of Islamic teachings using a methodology that can draw attention to components of cognitive and affective reason.

In the era of information, da'wah stems from love for fellow humans since, at bottom, we are all brothers. because to the kinship that exists. Everybody needs to know everyone else, regardless of skin tone, nationality, cultural background, or social standing. Da'wah is seen as an activity with several forms. The true meaning of Islamic da'wah is the dissemination of religious teachings in a non-obtrusive and constructive way, going back to the original purpose of the da'wah, which was to promote mercy for all living things.

Films, as defined by the provisions of Film Law No. 8 of 1992, are cultural and artistic creations that serve as mass communication and viewing mediums. They are recorded on celluloid tape, video tape, and video discs in various sizes, shapes, and types through a process that may or may not include sound, and they can be carried and/or displayed by mechanical, electronic, or other projections. Nowadays, a play, tale with live pictures, or anything associated with it is usually accepted to be referred to as a film. What serves as a guide for additional debate is the final definition of the film.



One of the figures who produced ideas about film as a medium for da'wah was ChaerulUmamam. ChaerulUmmam said that da'wah is closely related to art. Art forms potential as a medium for da'wah. In the world of cinema, what is within us is potential, for example our body, our eyes, our nose and so on. Everything becomes a da'wah tool that can be adapted to Islamic sharia. Then what are the basic reasons why a film can be conveyed as a preaching film:

1. Adherent to Sharia

Indonesia is a multicultural nation. There are numerous distinct cultures, religions, and customs throughout Indonesia (Kusmidi, 2022). With 229.62 million Muslims, or around 87.2% of Indonesia's 269.6 million overall population, Muslims currently make up the majority in the country. Because of its significant market share, this may make the Indonesian religious cinema market a very promising sector. Preachers have an opportunity to spread the Islamic faith because there are a lot of Muslims in Indonesia.

The fundamental need for the picture to be utilized as the first missionary film is that it must adhere to Sharia law. One aspect of the movie that complies with Islamic law is that neither the Muslim nor the non-Muslim actors' private areas are depicted. Even though the actors who play the roles read the script by reading the Koran, Asmaul Husna, and reciting dhikr, the film's mystical presentation with its presence of magical practices and shamanism clearly violates the teachings of the Islamic religion because it is not in accordance with sharia.

What about a movie that depicts occult acts and then clarifies throughout the narrative that these practices are forbidden and do not follow sharia? similar to Qorin, the movie. The narrative of Islamic boarding school life is presented in the movie Qorin. The figure UztadJailani ordered all female students to acquire the science of summoning the Qorin, with the intention of building a fortress or fence against supernatural creatures that would bother them. This was perceived as being in conflict with sharia. But then, an unexpected thing happened: the Qorin genie, who looked like them, began to stalk the female students. (HS, 2020).

This movie, which narrates the tale of occult rituals, attempts to portray a religiously forbidden act as a symbol of good actions. Amar marufnahimungkar is an appeal to do good deeds and strive to avert evil in conformity with the guidelines found in Islamic teachings in order to win Allah's blessing. Abdul Karim Syeikh, 'Rekonstruksi



Makna Dan Metode Penerapan Amar Ma'rufnahi Munkar Berdasarkan Al-Qur'an, Al-Idarah, Vol. 2, No (2018).

If the da'wah utilized in this instance through the usage of a film is an illustration of the da'wah bilhal. The people who get the da'wah are greatly influenced by this particular model. Therefore, adhering to the Shari'a taught by the Islamic faith is a prerequisite for producing a da'wah film. It is believed that resources capable of directing film ideas that adhere to sharia are necessary for producing da'wah films or Islamic genre films. It is also considered vital in practice to apply religious sharia, which includes making and writing scripts.

2. Must be logical

It is impossible to isolate the problems impacting society as a whole from the public's desire to see this Islamic movie. The public's awareness of patriarchy and the problems associated with polygamous marriages is sufficient to spark attention. The Indonesian state permits polygamous marriages in compliance with Islamic sharia, enacting stringent regulations that permit polygamy only in cases where the first wife is unable to bear children and where it is required to provide fairness for both her and the other spouses.(Indonesia, 2021)

For instance, love-themed poetry can be found in a movie that chronicles a polygamous marriage. *Ayat-Ayat Cinta 2* attracted over 2.8 million people when it debuted in theaters, according to MD Pictures. (Putri, 2018)

Ayat-Ayat Cinta 2, which was released on December 21, 2017, features a scene of face transfer surgery; nonetheless, the storyline is deemed inappropriate by reason and the mind. This particular face was taken from the deceased character Hulya and applied to the disabled character Aisha. Hulya is the second wife of Fahri, the main character, who is claimed to have died from a stabbing in the movie, whereas Aisha, the first wife, was disabled as a result of her refusal to be raped. The successful outcome of the operation is revealed in the movie. Hulya's face actually transforms into Aisha's character's face. Medical professionals do, however, assert that while face transplant or facial transfer surgery can be performed, the resulting facial prosthesis will never perfectly resemble the character in the movie(Siddiq, n.d.).

Da'wah is a plan towards progressivity, namely a process towards a better direction. And in this missionary goal there are dynamic ideas which continue to grow



towards a better direction. Da'wah continues to develop following the demands of development. One effective alternative to da'wah is using film media. Films that contain elements of da'wah contain Islamic principles that will motivate the audience towards virtue. Films are used as a means of da'wah through the media. Because one of the elements of da'wah is using the media to preach. However, with the example of the film *Ayat-Ayat Cinta 2* in which there is a face transplant scene, it is felt to be quite unreasonable because the results of the operation reach a 100% similarity level (Siddiq, n.d.) This means that films that don't make sense cannot be categorized as preaching films.

The Efficiency of Da'wah via Film

When used as a preaching tool, movies must contain a message that is very clear. Presentations created using a screenplay for a movie are used to deliver this message, and videos are used as an audio-visual medium. Films are packaged to communicate thoughts, ideas, and the directors' ideas. Film has various advantages when used as a preaching medium. For example, psychologically, the audience is made to doubt the plot of the film, which causes them to pay more attention to details that are discussed in vague and abstract terms. After the movie ends, the viewers will debate among themselves to determine the significance of the message conveyed. This conversation may give rise to ideas that alter one's viewpoint, feelings, way of life, idealism, and ideology. Because of this, it is thought that employing film medium to spread the da'wah message is more effective. Since the message will be delivered more communicatively through films. People will remember more of the message because of the way it was presented. They can also reach demographics like the elderly and young with films.

A lot of audiences are influenced by the medium of film. According to a Princeton University study, when a movie is shown, viewers pay close attention to the scene and their brain regions are interconnected. (Kirana, 2020) Preaching can take a break during this. Films



are employed as a preaching medium to spread the word. The people will be educated through movies without feeling condescending after seeing the movie.

CONCLUSION

Film is an audio-visual medium for media communication that combines music and drama to provide the audience with amusement as well as knowledge gleaned from established emotional and behavioral guidelines. Filmmakers, who are members of the film industry, organize the process of making a film. When creating a movie, in addition to the aspects that are typically inherent in movies, the movie presentation also needs to include cinematic characteristics.

Three components—faith, morals, and sharia—that are integral to the preaching message or material are required for a film to be used as a preaching medium. A movie must adhere to sharia and make sense in order to be touted as a da'wah movie. One benefit of using films as a da'wah medium is that, when a film is screened, viewers are forced to pay close attention and engage in post-film discussion among themselves to determine the significance of the message conveyed. Movies with a message will be more interactive. People will remember more of the message because of the way it was presented. Films are employed as a preaching medium to spread the word.

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