

**DA'WAH MESSAGE IN THE WEB SERIES FILM USTADZ MILLENNIAL
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Abstract

Film is one form of audio-visual media that is commonly known. films contain interesting, informative and educational features. In short, Islam is a religion that does good to people, admonishes, calls for, and eradicates evil. The research objective is to contribute ideas in the study of Ferdinand de Saussure's semiotic analysis, Islamic Communication and Broadcasting study program. The method used by the researcher is descriptive qualitative method, where the results can be described and matched with the results of film observations and relevant previous studies, and literature studies for analysis. Although the level of analysis of my research is descriptive. Utilization of era 4.0 technology using media is quite effective. Da'wah media in spreading religious messages to the ummah is packaged by using light stories, containing Islamic values, relating to contemporary life, entertaining. What is the message of da'wah in the Millennial Ustadz web series? includes messages of faith, sharia, and morals.

Keyword: *Film, Message of da'wah, Semiotics, Islam*

Abstrak

Film merupakan salah satu bentuk media audio visual yang sudah umum dikenal. Film berisi tayangan-tayangan yang menarik, informatif, dan edukatif. Singkatnya, Islam adalah agama yang berbuat baik kepada manusia, menasehati, menyeru, dan memberantas kemungkaran. Tujuan penelitian ini adalah untuk memberikan sumbangan pemikiran dalam kajian analisis semiotika Ferdinand de Saussure, program studi Komunikasi dan Penyiaran Islam. Metode yang digunakan oleh peneliti adalah metode kualitatif deskriptif, yang mana hasilnya dapat dideskripsikan dan dicocokkan dengan hasil pengamatan film dan penelitian terdahulu yang relevan, serta studi literatur untuk dianalisis. Meskipun tingkat analisis dari penelitian saya adalah deskriptif. Pemanfaatan teknologi era 4.0 dengan menggunakan media cukup efektif. Media dakwah dalam menyebarkan pesan-pesan agama kepada umat dikemas dengan menggunakan cerita-cerita ringan, mengandung nilai-nilai keislaman, berkaitan dengan kehidupan kekinian, menghibur. Apa saja pesan dakwah dalam web series Ustadz Milenial? meliputi pesan akidah, syariah, dan akhlak.

Kata Kunci : *Film; Pesan Dakwah, Semiotika, Islam*

INTRODUCTION

In social science, the application of communication and information technology in life has changed the behavior of people's interactions, including in the world of da'wah. The transformation carried out by the internet can be seen through a number of new cultural phenomena or habits that emerge and offer new creativity and possibilities. It is not only related to the area of material culture, but more importantly it has penetrated into the area of immaterial culture. Start shifting life choices such as tastes, styles, and other lifestyles in the community. This shift has been through a process of adaptation or adoption of other cultures obtained through symbolic interactions in the media.

If modern media is technology-based media, it can be in the form of visual, audio, and audio visual media. Communication media has become very familiar to contemporary humans like us millennials, both in urban and rural areas. Film is one form of audio-visual media that is commonly known. Films contain interesting, informative, and educational features. The message contained in the film is widely communicated to the people who watch the film.

Now it seems that films have been able to attract public attention, especially after the rapid era of mass communication technology that is able to contribute (contribute) to the progress of the film world. While there are many other forms of mass media, film does have an exclusive effect on its audience. To see how religious messages can be conveyed and absorbed through the dialogues and movements presented in the film, it is necessary to examine the da'wah messages contained in the film.

Islam is a religion of da'wah. In short, Islam is a religion that does good to people, admonishes, exhorts, and eradicates evil. Therefore, in this world and Muslims in the world are safe and happy, not only in this world, but also in the hereafter. So, da'wah is calling to God's way for the happiness of the world and the future. The words of the situation surrounding this da'wah include everything related to the state of *mad'u*, both philosophically and psychologically. Media is used to convey messages from da'i to *mad'u*. As I said, film is one of the audio-visual media that can be seen and heard. Film is not the only medium of choice for preaching, but by using film as a medium of *da'wah*, *mad'u* is expected to take on a positive character. *Mad'u* is influenced by the characters in the film. It's an attempt at touching through visuals and audio.

Problem identification includes: Appreciating technological advances causing progress in broadcasting Islamic religious teachings (*da'wah*), delivering da'wah messages not only through recitations, *tabligh akbar*, but can use other media, this

Millennial Ustadz WEB Series Film can be an alternative to convey da'wah, and The WEB Series Ustadz Millennial films episodes 1 – 5 have relevant da'wah messages.

The formulation of the problem, among others, is as follows: What is the meaning of markers (signs) and signifiers in the Web Series Film Ustadz Millennial episodes 1 – 5? And what are the da'wah messages conveyed in the Millennial Ustadz Web Series Film episodes 1 – 5?

The aim of the research is to contribute ideas in the study of Ferdinand de Saussure's semiotic analysis, Islamic Communication and Broadcasting study program. The usefulness of this research, there are three uses as follows: The results of what the author examines are expected to be used as a reference material (library), and studies that enrich studies in the field of Communication and Da'wah research can add to academic treasures, especially knowledge about Web Series Films. Millennial Ustadz and research results are intended to be a reference for researchers. Especially from the Department of Islamic Communication and Broadcasting (KPI). Therefore, if this written work (thesis) is developed, either in formulations, theories, or new perspectives in the world of Islamic da'wah film.

METHOD

The method used by the researcher is a qualitative descriptive method, where the results can be described and matched with the results of film observations and relevant previous studies, and library research for analysis. Although the level of analysis of my research is descriptive.

The purpose of this study is to describe a more thorough, accurate explanation, answer the problem formulation using Ferdinand de Saussure's semiotic analysis study. This study uses a semiotic qualitative research approach, the nature of the research is meaning, the intention is as a way to describe events and situations only, not looking for or explaining relationships, but descriptive research occurs because of an event that interests me as a researcher.

RESULTS AND DISCUSSION

1. Da'wah

Da'wah is an effort to awaken and mediate individuals and all mankind in relation to Islamic thought about the views and goals of human life in this world. Da'wah is coaching and development. The concept of development da'wah is an effort to invite people who do not believe in Allah SWT to follow Islamic law, but in the future they

can be happy and prosperous in the world and in the future. Da'wah messages are ideas, ideas, information, and opinions expressed by a communicator to the communicant, which aims to influence the communicant towards the attitude desired by the communicator. Warson Munawwir, said that da'wah means calling and inviting. So, what is meant by da'wah message is something that is conveyed by the da'i to mad'u orally, in writing, behavior and so on which is done consciously and planned without any coercion and comes from the Qur'an and As-Sunnah.

2. Film as a Da'wah Media

As a medium of mass communication, film can act as an interesting channel to convey certain messages from and for humans, including religious messages commonly called da'wah. Any film is more of a film that is explicitly intended for Islamic da'wah efforts. In terms of the peculiarities of the media used, films, like other electronic mass media, have their own communication strategies. As a da'wah religion, Islam must be presented in a friendly manner by its adherents. The development of information communication technology in the last decade has brought mankind into a new world of life, the color of life shaped by messages spread by the mass media. When the nine guardians spread da'wah in the archipelago through an art and cultural approach that was developing at this time, actually, directly or indirectly they were adapting Islam to what was strongly embraced by the people at that time.

3. Semiotics Ferdinand de Saussure based on the semiotics perspective, if all social practices can be considered as linguistic phenomena, then all of them can also be seen as signs. This is possible because of the broad understanding of the sign itself. Semiotics is the study of signs, the function of signs, and the production of meaning. A sign is something that to someone means something else. Something that can be observed is called a sign. Therefore, signs are not limited to objects and language. Etymologically, the term semiotics comes from the Greek word semeion which means "sign". The sign itself is defined as something which, based on pre-established social conventions, can be considered to represent something else. Terminologically, semiotics can be defined as a science that studies various objects, events, and all cultures as signs, interpreting semiotics as "the science of signs and everything related to them, how they function, their relationships with other people." Saussure is famous and much talked about for his theory of signs. According to Saussure, a

sign consists of a sound and an image, which is called a signifier or signifier, and a signified or signified. Saussure, assumes that as long as human actions and behavior carry meaning and function as signs, then behind it there is a system of differences and conventions that make this meaning possible. Saussure's view of the science that studies signs in society is that they learn from where and from what signs or rules govern them. The uniqueness of his theory lies in the fact that it considers (language as a sign system). He stated that the theory of signs, linguistics needed to find its place in a more general theory, and for that Saussure proposed the name semiology, linguistics is only part of the general science. Some of Saussure's concepts consist of a positional pair, the sign is said to have two sides, as a dichotomy, namely the signifier and the signified.

4. Synopsis of the Millennial Ustadz Film WEB Series Ustadz Millennial film, this film is in the genre of religion, drama, and friendship. This is an Indonesian film directed by Hestu Saputra, scriptwriter Eko Kristianto, production house IM-A-GIN-E, TV channel WeTV and iflix, a total of 20 episodes, airing on 12 April 2021 - 10 June 2021, scheduled Monday and Friday. Thursday at 16.00 WIB. With a Yogyakarta background that is thick with Javanese language, this young man who had just graduated from the pesantren chose to go home because his father was sick.

A young man named Ahmad who aspires to be an ustadz since childhood. Even Mr. Ahmad was very supportive. In fact, he came home with the good news that he had received an educational scholarship to Cairo, Egypt. Kia and Boim are the children of Pak Lukman who is now paralyzed, their family is very close to Ahmad's family. One night while eating together, Pak Muhammad died. Unstoppable sadness. He doesn't know what happened to his family. At that time Kia gave a notebook to Ahmad who was about to go to Cairo. Boim takes Ahmad on his journey, he slips when Boim thinks Ahmad has finished all his affairs, including a huge debt. Instantly Ahmad was surprised because he did not know at all. Boim and Ahmad go home. He postponed his departure to Cairo because he had to take care of this matter first. Since then, Ahmad has worked hard, assisted by Boim and Kia to manage the workshop with every effort. In contrast to the old method, Ahmad wanted to use the correct method according to Islamic law. Timbo's presence to live in their area and join their Workshop business makes the story even more interesting.

5. Cast and Character in Ustadz Millennial Film

Arbani Yasiz as *Ahmad*

Prilly Latuconsina as *Khadijah (Kia)*

Yoriko Angeline as *Susan*

Umay Shahab as *Timbo*

Endy Arfian as *Ibrahim (Boim)*

Hanggini as *Aisyah*

Cut Mini as *Maemunah (Mom of Ahmad and Aisyah)*

Donny Alamsyah as *Lukman (Dad of Kia and Boim)*

Bambang Paningron as *Muhammad (Dad of Ahmad and Aisyah)*

Whani Hari Dharmawan as *Tagor (Dad of Timbo)*

6. Message of Da'wah in the WEB Series Film Ustadz Millennial Episode 1 – 5

There are so many ways to preach, one of them is through films. Utilization of eta 4.0 technology using media is quite effective. In Indonesia, the world of cinema is currently developing. Da'wah media in spreading religious messages for the ummah is packaged by using light stories, containing Islamic values, relating to contemporary life, entertaining. Film is a form of cultural development in the style of modern society. After the researchers collected data and analyzed using Ferdinand De Saussure's semiotics which focused on markers and signifiers, the researchers obtained the results that the Millennial Ustadz web series contains a message of da'wah; 1) Faith, 2) Sharia, 3) Morals.

a) Faith

Akidah (aqidah) are things that are believed by the soul that bring peace of mind and become a solid belief that is not mixed in the slightest with doubt. Or if it is interpreted as something that is generally accepted by humans based on revelation, reason, and the nature of the truth in the heart and its validity and truth (definitely) and rejects everything that is contrary to the truth. The message of preaching the faith contained in the web series film Ustadz Millennial is that every life will die, the explanation is as follows:

1) Every living thing will die

Meaning: *“Every living being will taste death. And only on the Day of Resurrection will you be fully appreciated. Whoever is kept from hell and put into heaven, indeed he has won. The life of this world is but a deceptive pleasure.”*

(Surat Ali Imran: 185)

Brief interpretation: The last verse describes the attitude of hypocrites who think that they can escape death. And only on the Day of Resurrection will you be fully

rewarded for the good and bad deeds you did while in this world. All that will be lost.

b) Sharia

Sharia in terms of shar'i are the laws that Allah has set for His servants, both the law in the Qur'an, the Sunnah of the Prophet SAW from words and deeds. Sharia is a religious law that is better known as fiqh, both fiqh worship, and muamalah. Sharia is a predetermined line, starting from the law and its experience, to involving struggles in life, economy, social and politics. The message of Islamic da'wah contained in the Millennial Ustadz web series is debt, usury, and child marriage, the explanation is as follows:

1. Usury

Meaning: *"O you who believe! Do not eat usury doubled and fear Allah so that you will be lucky."* (Surat Ali Imran: 130)

Brief interpretation: The disbelievers financed wars, including the Battle of Uhud, with the wealth they acquired through usury. Therefore Allah reminded, "O you who believe! Not consuming usury is taking the added value of the debtor by doubling it as happened in the ignorant society, as well as increasing the basic assets even though it is not doubled, and fearing Allah, among others, by leaving usury, so that you will be lucky in this world and in the hereafter.

2. Debt

Meaning: *"O you who believe! If you pay debts for a certain time, you must write them down. And let a writer among you write it well. Let the writer not refuse to write it as Allah has taught him, so let him write. And let the debtor dictate, and let him fear Allah, his Lord, and let him not take anything away from him. If the debtor is a person who lacks reason or is weak (his condition), or is unable to dictate himself, then his guardian must dictate it properly. And testify with two male witnesses among you. If there are no (witnesses) two men, then (permissible) a man and two women from among those whom you like from the witnesses (who are), so that if one forgets, the other reminds him. And do not let the witness refuse when called. And don't get tired of writing it down, for the time limit, whether it's small or big. That is fairer with Allah, a stronger testimony and closer to doubt, unless it is a cash trade between you then there is no sin for you if you do not write it down. And bring witnesses in buying and selling, and do not make it difficult for the writer and the witness. If you do (that is), then indeed, it is an injustice against you. And fear Allah, Allah teaches you, and Allah is Knowing of all things."* (Surat al-Baqarah: 282)

Brief interpretation: O you who believe! If you are in debt for a specific payment term, you must write it down to protect each other's rights and to avoid disputes. And let someone who is assigned as a writer among you write it down correctly, honestly and fairly, according to the provisions of Allah and the laws and regulations that apply in society. And let the debtor dictate what has been agreed to be recorded, and let him fear Allah, the Lord of His Custody, and let him not reduce anything from his debt, whether it concerns the amount of debt, time, method of payment, and others covered in the agreement. If there are not two male witnesses, or if the witnesses are not two men, then it is permissible for a man and two women, including those whom you like from the witnesses, that is, according to the agreement in the contract.

Witnesses may not refuse to give testimony when called to testify, because their refusal can harm others. And it is recommended for you to present witnesses when you are buying and selling to avoid disputes, and not to make it difficult for the writer and also the witnesses by the parties to provide information and information if needed, and vice versa the registrar and witnesses must not harm the parties. If you, the scribes and witnesses and parties, do so, then indeed, it is an abominable act against you.

3) Child marriage

The term child marriage is a definition adopted from UNICEF and agreed upon by women's rights and child protection activists to describe cases of marriage that occur in children or those under the age of 18. Child marriage is considered a violation of human rights, at the expense of child development. Women and often end up in early pregnancy and social isolation, because they marry without adequate knowledge and training which ultimately leads to poverty. This definition is used to emphasize the phenomenon of "early marriage" cases, which actually happened when the bride and groom were still children. The GirlsNotBride website states that every year 15 million girls are married before they turn 18. That is, there are 28 girls who are married before the age of 18 every minute, or 1 girl under the age of 18 who is married every 2 minutes. More than 700 million women living today were married as children, one in three of whom were married before the age of 15. Based on the explanation from the Director of Rumah KitaB, Lies Marcoes Natsir, the biggest factor in the practice of child marriage is structural poverty. Many parents have to migrate and children

become socially orphaned with signs of dropping out of school and without protection. This condition, among others, causes the child to have no other choice but to be forced by circumstances to marry. In addition, the practice of child marriage also occurs because it is forced for the benefit of the surrounding adults, such as in the name of good faith, kinship ties, for fear of getting pregnant or already pregnant. In Indonesia, the prevalence of child marriage has more than doubled in the last three decades, but is still one of the highest in the East Asia and Pacific region. A report by UNICEF and the Central Statistics Agency (BPS) based on the National Socio-Economic Survey (Susenas) conducted by the Central Statistics Agency (BPS) in 2012, shows that among ever-married women aged 20 - 24 years, 25% were married before the age of 18.

c) Morals

Morals is a discussion of inner reflection and self-character to cleanse the spirit which can lead to enlightenment of the mind as a fortress of behavior. So morality can be referred to as a form of real action. The message of moral da'wah contained in the Millennial Ustadz web series is friendship (*hablum minannas*), the explanation is as follows:

1) Friendship

Meaning: *“O people! Fear your Lord who created you from one self (Adam), and (Allah) created his partner (Eve) from (himself); and from them God gave birth to many men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily Allah is always watching over you and taking care of you.”* (Surat an-Nissa: 1)

Brief interpretation: After in the previous surah Allah explained that the holy book is a guide to the path to happiness and that the core of all activities is monotheism, in this surah Allah explains that to achieve this goal humans need to establish unity and unity, and instill love among others. Therefore fear Allah in whose name you ask for help, by helping each other, and also maintain family relations by not breaking the ties of brotherhood. Verily, Allah is always watching over you and protecting you, because every deed and your behavior is not covered in the slightest by Allah. Fostering unity and maintaining family ties is the basis of piety that can lead humans to the level of perfection.

CONCLUSION

Based on the results of the research described previously, it was found that there were messages of da'wah, signifier, and signified which were elaborated in the Millennial

Ustadz film related to the message of aqidah da'wah, among others: Everything that lives will die and a mate is God's destiny. Islamic da'wah messages include: debt, usury, and child marriage. Messages of moral da'wah include: Silaturahmi

Film is a very powerful propaganda medium to convey one of the da'wah messages to the audience and is very possible in conveying Islamic symbols to the wider community. However, the author's view is that there is still a lack of care in displaying the character's clothing that does not reflect a religious film, namely dressing modestly and covering aurat.

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