

The Struggle Between Romance and Faith: Study of the Da'wah Message in the Film "Ajari Aku Islam"

Arni Ernawati

Program Studi Broadcasting Universitas Dian Nuswantoro

Jl. Imam Bonjol No.207 Pedrikan Kidul, Kec. Semarang Tengah, Semarang Jawa Tengah

e-mail: ernawatiarni@gmail.com

ARTICLE INFO

Article history:

Received 24 September
2021 Revised 30 October
2021 Accepted 25
November 2021
Available online xxx

Keywords :

Message of Da'wah,
Romance, Faith,
Film Ajari Aku Islam

ABSTRACT

The form of Islamic da'wah is currently very rapidly advancing, as is the use of its da'wah media. Da'wah symbols are made more interesting for everyone. In the past, da'wah was delivered through events such as recitation or other formal educational events. One form of media used for da'wah is through film work. In 2019 the national film industry was enlivened by films with islamic themes. A film called "Ajari Aku Islam" carrying the theme of love wrapped in islamic background. In addition to being a means of entertainment, this film also contains messages of da'wah. By packaging da'wah in films, it is hoped that it can be a solution to improve the religious community. Combining pop themes or those currently favored by the community is also very useful for making films containing da'wah that can attract the attention of the audience. Attractive da'wah packaging is very much needed by today's people who really prioritize taste. The researcher uses a descriptive qualitative approach to reveal the message in the film that has been reviewed with semiotic theory. This paper found that maintaining faith is very important for Muslims and places faith above all else. The film combines Islamic da'wah wrapped in a romance story of teenagers of different religions. There was a very important da'wah message,



one of them is as Muslims we must always maintain our faith until we die. Maintaining faith and Islam is very important for Muslims to do in any condition.



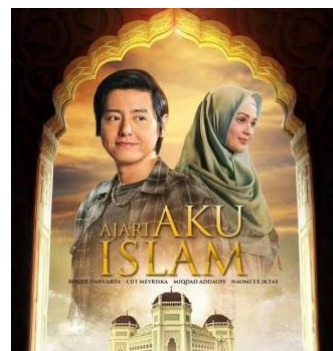
INTRODUCTION

Da'wah is something that is commanded in the teachings of the Islamic religion for its people. Da'wah itself can be interpreted as an invitation or an appeal. Da'wah can be done in various ways, and the progression of the world also affects the way and the media in preaching. Da'wah now does not have to be delivered in lectures, sermons, or assemblies, but can be in several ways. The world of art is also a powerful means to convey the contents of the message of da'wah. Moreover, with the rapid development of technology, the da'wah delivered through art is increasingly powerful and striking. Most people have understood how big the role of television media is in social, cultural, political, and economic life.

However, the social reality that is filmed is always adjusted according to the imagination of the maker. Films made artistically can usually be trusted in recording the social reality of their era. This social reality is very diverse, such as locations or buildings that have existed, the way the characters are designed according to the fashion of the era, their daily life, and the way of thinking. Therefore, it is reasonable if professions from other disciplines such as sociology, anthropology, psychology, journalism, and politics use film as a means of study. With the rapid development of the times, the preaching of da'wah should also have more ways of conveying Islam to the people. One of them is films, films are entertainment that is loved by the public. Story writers want to convey something to the audience or viewers in films. It is not surprising that in films there are messages to be shared, especially in the Film *Ajari Aku Islam*, which has a message of da'wah for its viewers.

Educational television shows can be part of the 'learning environment' that parents could build at home. Watching television is a standard activity in most homes, hence television can easily devour most of the people's free time. The world of fine arts in Indonesia itself has also begun to be used as a tool to convey the content of da'wah. Apart from using the media of music, such as the presence of singers who sings the sholawat which has the breath of Islam, such as Sabyan, Ai Khodijah, Veve Zulfikar, Gus Azmi, etc. There are also films that begin to present stories that contain da'wah messages. To mention a few; *Ayat-ayat Cinta*, *Dalam Mihrab Cinta*, *Cinta Suci Zahrana*, and currently the latest is the film *Ajari Aku Islam (Teach Me Islam)*.

Picture 1. *Ajari Aku Islam* Film Poster



Source: idntimes

Da'wah is a form of communication where this matter is related to human behavior and the satisfaction of fulfilling needs with other human interactions. Everyone needs social relationships with other people and this need can be met by exchanging messages that serve as a bridge to unite people who are isolated and without communication. Abraham and Lasswell said that communication is "who says what to whom in this channel with what effect". The effect here is the attitude and behavior of the results of the communication.



Other opinions said that communication is the process of exchanging messages from communicators and communicants that produce effects. Here, we can conclude that most experts define communication from its elements. The elements of communication are: communicator, communicant, message, media, and effects (Syarifah 2016).

Communication is very important for humans. The forms of communication are diverse and growing, as well as da'wah. The progression of the media pushes da'wah to also experience developments, especially in its delivery, one of which is through films. Films are also considered powerful to convey the message to be carried and delivered. Therefore, it is not surprising if the film industry is used as a means to convey da'wah. Film narratives have become an important subject because films can function as a reflection of the social and cultural environment. Films can become a medium to see and discuss how society places values or issues around it and how discourse about those issues occurs (Fa and Syam 2021).

METHODOLOGY

This study uses descriptive qualitative research methods, where the author takes the result of the research from the behavior, speech, gestures, faces, and expressions of the characters in the film. Qualitative research is defined as research that provides a description and/or understanding of how and why a phenomenon or reality of communication occurs. The description is intended to provide understanding (*verstehen*) about the symptoms that occur (Ernawati, 2020).

The right approach to this study is Saussure's semiotic theory. Semiotics is a study that examines signs and the

meanings contained in them. Developments in scientific research do not only examine the symbols contained in every society but also touch on the aspects of development and the cultural mindset behind it (Prasetya, 2012). A sign signifies something other than itself, and meaning is the relationship between an object or idea and a sign (Adipoetra, 2016). Saussure as quoted by Berger said that language is a sign system that expresses thoughts or ideas, and therefore can be compared with the writing system, the alphabet system for deaf-mute people, symbolic rituals, politeness formulas, military signals, and others. (Sukyadi, 2013).

Semiotic analysis seeks to find the meaning of signs, including things hidden behind a sign (text, advertisements, news). Because the sign system is very contextual and depends on the user of the sign. The way sign users think is the result of the influence of various social constructions in which the environment the sign user is located (Dewi, 2013).

The researcher used this method and approach because the researcher believes that it is the appropriate way to express the message conveyed in the film as the object of the research. Research on characters by exploring their expressions and nature is of utmost importance to get the message that is conveyed. Before conducting the analysis, the researcher first made observations by looking at the entire plot of the film by watching the video of the film "Ajari Aku Islam". The researcher recorded every important note that will be the material for the researcher's analysis. The researcher also conducted a poll on the experience of the viewers who had watched the film "Ajari Aku Islam".

Accumulation of the literature on semiotic theory is the next step before



analyzing the film "Ajari Aku Islam" with the semiotic theory. Conducting analysis using semiotic theory is the next step and the main step to get the da'wah message contained in the film. The researcher analyzed the gestures, scenes, or conversations of the characters in the film. Doing a recap or compiling the results of the analysis is the last step before processing it into a research paper.

RESULTS AND DISCUSSIONS

Da'wah in Islam

In terms of language, the word da'wah comes from the Arabic word which is a form of masdar from the word da'a, yad'u, which means an appeal, invitation, or call. This call or da'wah can be made through voice, words, or deeds. Da'wah can also mean prayer, hope, or a request to Allah SWT. as stated by Him in the Holy Qur'an QS. Al-Baqarah [2]: 186:

وَإِذَا سَأَلَكَ عِبْدِي عَنِّي فَإِنِّسِي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا
بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you about Me, (then answer) that I am near. I grant the supplication of those who pray when they pray to Me, then let them fulfill My commands and let them believe in Me, so that they will always be in a state of truth. (Departemen Agama RI, 1990: 51) (Zulkarnaini 2015).

The concept of da'wah is a reflection of the elements of da'wah, therefore the idea and implementation of da'wah cannot be separated from the unity of these elements that they must run simultaneously to get maximum results. Da'wah which means to invite can also be

found in various terms such as propaganda, information, broadcasting, education, and teaching (Alimuddin 2007).

Da'wah has two basic meanings, namely: First, it has a literal meaning (lughawi) which is only limited to calls and invitations to the good (khair) in general form through lectures/speeches (bi al-lisan) and can also be through writings (bi al-kitabah). Second, it has a broad meaning (term) which is not limited to suggestions and invitations through words, but also through real actions (da'wah bi al-hal) which can be in the form of education, economics, social, and politics, and others.

Da'wah which stems from the textual meaning (bi al-lisan) is more inclined to expressing and delivering da'wah that are more oriented to religious lectures, which is currently developing into a discipline of rhetoric of its own. Then, da'wah bi al-lisan (rhetoric) developed into da'wah bi al-kitabah, namely da'wah through text such as in books, writings in newspapers, magazines, and others. Furthermore, da'wah bi al-hal, namely da'wah that leads to efforts to influence and invite people, or groups of people (society) by example and charity, its development became popular with the name of progressive da'wah (Zulkarnaini 2015). With the development of the times, the methods and forms of da'wah are also progressing from time to time.

Islamic da'wah has two challenges at once. The first is the challenge of da'wah science, which until now has not seen any encouraging developments. Second, the problem or challenge of da'wah in praxis (Zulkarnaini 2015). Most of the Muslim's activities are decorated with da'wah. After waking up and performing the dawn prayer, Muslims are presented with



various recitations of religious dialogues on television screens. Then there are shows or drama series and religious soap operas that tell about people's lives that end in good or bad. In fact, at certain times, television shows sermons or da'wah activities live directly from where the activity takes place (Basit 2013).

Apart from being in clear and explicit form, da'wah can also be carried out implicitly in films or soap operas. It is hoped that the packaging of the da'wah method using films or soap operas and even other entertainment media will make people enthusiastic and not bored with da'wah so that da'wah can continue to be carried out.

The message of Da'wah in the film *Ajari Aku Islam*

Islam as a religion in which it is built upon three foundations or areas, namely; aqidah, sharia, and morality has various symbols and signs that are used as tools to organize ritualistic ceremonies as well as signs of the identity it builds. In a ritual perspective, symbols and signs are needed to convey religious doctrines that demand religious obedience. On the other hand, symbols and signs are needed by humans to understand the messages of God that they receive. According to Piliang, human awareness about religion cannot be separated from his imagination about the religion itself. Imagination is a psychic process in the human mind in seeing, describing, imagining or visualizing something and the structure of consciousness. Imagination is a mental structure concerning how humans conceptualize, represent the world with certain points of view, feelings, logic, and beliefs (Ishaq 2013).

Islamic da'wah has already been using a modern approach. The modern da'wah approach has used the latest

information media. Da'wah has been packaged with the medium of television, radio, newspapers, and so on. Da'wah has graced the pages of the newspapers and television shows. However, da'wah which is centered on improving the people's economy has not become the mainstream for our society (Zulkarnaini 2015). In this modern era, teaching Islam is no longer the authority of a scholar. Anywhere, anytime and in various ways, people can learn the religion of Islam. Today's society does not only rely on the ulama as the only source for obtaining religious knowledge. People can use television, radio, newspapers, cell phones, videos, CDs, books, magazines, and bulletins. In fact, the internet is now a very easy and practical medium to find out about various religious issues, from minor issues related to worship to even complicated issues, all of which are very easy to find and obtain. "Mbah Google" is often used as the main source and reference for obtaining religious knowledge (Basit 2013). It is the progression of the times that makes communication in da'wah to also develop.

Communication means the process of delivering a statement by one person to another. From that understanding, it is clear that communication involves a number of people, where one person states something to another. So, what is visible in communication is the humans. Therefore, the communication referred to here is human communication, which is also often called social communication. Human communication is social communication because it is only found in humans who are in a society where communication occurs (Rajab Muhammad 2014). Mass communication or social communication requires mass media.



The role of mass media in social life, especially in modern society, according to McQuail in his book, *Mass Communication Theories* (2000); there are six perspectives in terms of seeing the role of the media.

1. Mass media as '*the window on events and experience*'. Media is seen as a window that allows the audience to see what is happening out there. Or media is a means of learning to know various events.

2. Media is also often regarded as '*a mirror of events in the society of the world, implying a faithful reflection*'. This mirror reflects various events that exist in society and the world, which reflect what it is as it is. Therefore, media managers often feel they are not 'guilty' if the contents of the media are full of violence, conflict, pornography, and various other evils because according to them, the facts are like that, the media is only a reflection of facts, regardless of likes or dislikes. In fact, the angle, direction, and framing of the content that is considered a mirror of reality are decided by media professionals, and the audience are not completely free to know what they want.

3. Viewing the mass media as a filter or a gatekeeper that selects various things to pay attention to or not. The media always chooses issues, information, or other forms of content based on the standards of their managers. Here the audience is "chosen" by the media about what is worth knowing and getting attention.

4. The mass media are often seen as guides, or interpreters, who translate and show directions for various uncertainties, or various alternatives.

5. Viewing the mass media as a forum for presenting various information and ideas to the public, thus allowing for responses and feedback.

6. 'Mass media as an interlocutor', which is not only a place for information to pass but also a communication partner that allows interactive communication to occur.

In short, all of the above intends to show the role of media in social life as not just a means of diversion, tension release, or entertainment, but the content and information presented have a significant role in social processes.

The content of mass media is a consumption for the brain of the audience, so what is in the mass media will affect the subjective reality of the social interaction actors. It is the picturization of the reality that is shaped by the content of the mass media which will later underlie the public's response and attitude towards various social and cultural objects. Wrong information from the mass media will also give rise to a wrong picturization of the object. Therefore, the mass media are required to convey information accurately and with quality. The quality of this information is the ethical and moral demands of mass media presentation (Santosa 2016). Today's forms of communication are increasingly diverse, Therefore business actors use various forms of communication to promote what they want to give to the wider community. Currently, the form of communication, as well as entertainment media favored by all circles, is film.

A film is a form of electronic mass communication in the form of audio-visual media capable of displaying words, sounds, images, and their combinations. Films are also one of the second modern forms of communication to appear in the world. Films act as a new tool used to spread entertainment that has become a habit in the past, such as presenting stories, events, music, drama, comedy, and other technical offerings to



the general public. According to Prof. Effendy, films are a very powerful medium of mass communication, not only for entertainment but also for information and education. Films have a certain impact on the audience, these impacts can be of various kinds, such as psychological impacts, and social impacts (Handi Oktavianus 2015). One of the genres of film is drama, which is a genre that is widely produced because the range of stories shown is very wide. Drama films generally have a connection with settings, story themes, characters, and atmosphere that frames the reality of life. Conflict can be formed by the environment, oneself, or nature. The stories are often emotional, dramatic, and able to make the audience shed tears.

According to Stuart Hall, films are a system of representation in which meaningful practices are carried out. Graeme Turner in his book reveals that film is a marking practice, therefore films are a collection of signs and symbols that are constructed in such a way as to convey a meaning. Film text, in this context, works like a language that contains codes or signs that function to produce meanings. Therefore, films that are seen can be seen as a representational system that is not made in a vacuum, but films as ideological texts in relational and contextual terms. However, understanding film as the text will certainly be different from understanding a plain text. Robert Kolker revealed that film as a text consists of a collection of images, words, and sounds that are interconnected in a context, which can form a story or narrative. However, understanding the film as a film's language text will be different from other texts. There is a need to know the film's system of language. According to Villarejo, through mise-en-scene, we can see the manifestation of language clearly

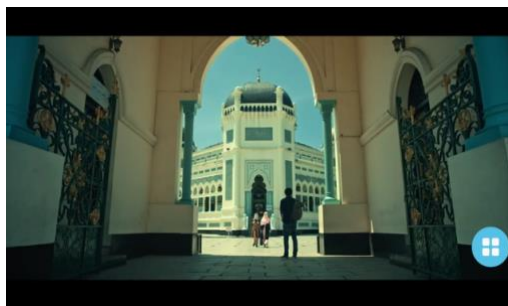
in the film. Villarejo then explained that there are six components in the mise-en-scene, namely setting, lighting, costumes, hair, make-up, and player behavior (Jihad, 2020).

McQuail also states that the message contained in the film arises from the desire to reflect the conditions of society and may even come from the desire to manipulate. The importance of the use of film in education is partly based on the consideration that films have the ability to attract people's attention and partly based on the reason that films have the ability to convey messages in a unique way. Hence, the film is a tool to convey a message to the viewers and also a tool for the director to convey a message to the public. Films generally raise a theme or phenomenon that occurs in society (Handi Oktavianus 2015). Due to the effectiveness of the film as a messenger, it is not uncommon for films to be used as propaganda media. Da'wah through films is considered effective to be more accepted by the general public. Its entertaining form makes people interested in watching movies. One of the films containing the values of da'wah is a film entitled 'Ajari Aku Islam' (Teach Me Islam) which was released in 2019.

The film Ajari Aku Islam is an Indonesian religious-themed film produced in 2019 based on the true story of Jaymes Rianto, who is also the producer, with Fransen Susanto and Raffi Ahmad. The film is set in Medan City by taking several shooting locations, such as the Al Mashun Grand Mosque, Maimoon Palace, Majestik Roundabout, and Kesawan Old Town.



Picture 2. One of the scene that shows the Al-Mashun Grand Mosque



Source : screen capture by the author

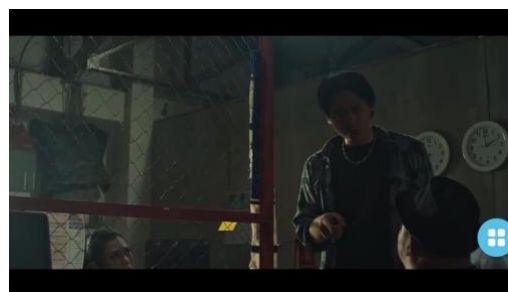
This film is played by the male lead, Roger Danuarta as Kenny, a man of Chinese-Indonesian blood and Confucian religion who is interested in Islam. Then the female lead was played by Cut Meyriska as Fidya, a Malay Muslim woman whom Kenny loves. Cut Meyriska herself is Roger's partner in real life. Then there is Shinta Naomi as Chelsea (Kenny's fiancé), Salma (Fidya's friend) played by Rebbeca Regina, Miqdad Addausy as Fahri, Asrul Dahlan as Zulham (Fidya's father), Elkie Kwee as Koh Liang (Kenny's father), August Melasz as Koh Billy (Chelsea's father).

Sternberg states in his theory of the love triangle (The Triangular Theory of Love) that love consists of three main components, namely intimacy, passion, and commitment. He argued that a romantic relationship would be said to be ideal if it had all three components of love. The first component of love is intimacy. Intimacy is an emotional element, which includes feelings that indicate closeness, attachment, and emotional attachment to a partner. Intimacy also includes feelings that could create warmth in a romantic relationship. The second component of love is passion, which is a motivational element filled with desire that refers to romance, physical and sexual attraction in a love relationship. Hatfield and Walster stated that in passion there is a longing to be

united with other things. The third component of love is commitment. Commitment is a cognitive element of love which in the short term refers to a person's decision to love his partner and in the long term refers to a person's commitment to maintain and preserve his love. Commitment plays an important role in determining whether a husband and wife relationship lasts long or not (Indriastuti 2014).

This film is about a love story between Fidya and Kenny (Roger Danuarta) who are separated by differences in religion. Fidya is a devout Malay Muslim woman. Meanwhile, Kenny is a non-Muslim Chinese youth. Kenny always pursues Fidya's love in various ways even though his love is opposed by his family. Kenny is from a devout Chinese family too. Kenny has been living by being a soccer bookie so he is often arrested by thugs and the police.

Picture 3. The place for online soccer gambling bookies owned by Kenny and his friends



Source : screen capture by the author

Chelsea's father used this opportunity to help Kenny escape threats from thugs and the police by paying money to kill the thugs and free Kenny from prison. However, Chelsea's father helps Kenny with the intention of getting Kenny to marry Chelsea. Chelsea was Kenny's former lover, but they were separated when Chelsea went to Paris for three years. Therefore, Kenny doubts



Chelsea's current love which he considered different. Before finally, Kenny met Fidya at an intersection when Fidya did fundraising by selling bracelets. This is where the story of his journey and an introduction to Fidya, who led him to get to know Islam better.

Picture 4. The beginning of Kenny's encounter with Fidya



Source: screen capture by the author

His encounter with Fidya makes him fall in love with Fidya, so he continues to chase Fidya until he gets to know her. But Fidya, who is a devout Muslim, does not want to meet Kenny, who is a non-Muslim. So Kenny wants to know more about Islam in addition to completing his curiosity about Islam since childhood, as well as an effort to get Fidya's love. Since then Kenny began to explore Islam by reading books given by Fidya.

Picture 5. Kenny while reading one of the Islamic-themed books given by Fidya

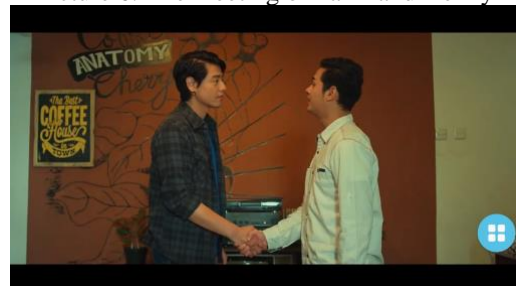


Source: screen capture by the author

The more Islamic knowledge Kenny gets, the more Kenny's love for Fidya grows. But their relationship had to

go through tough twists and turns when the two families, both Kenny's family and Fidya's family, had already prepared a partner for them who was more suitable according to them. Kenny, who previously had an affair with Chelsea, was forced to marry Chelsea by his family. However, because Kenny felt Chelsea's love was different from before, and because he had fallen in love with Fidya, Kenny rejected it. Chelsea's father, who insists on Kenny marrying his daughter, does various ways to get Kenny to marry Chelsea even though he has to proceed with extreme measures. One of them is by helping to kill the thugs who threaten Kenny and free Kenny from prison when Kenny was caught with his soccer bookie friends. Meanwhile, Fidya's father prefers Fahri, who already has better education and religion like Fidya. Knowing Fidya prefers Kenny, Fahri accepts and even becomes a friend and a spiritual teacher who guides Kenny to get to know Islam better.

Picture 6. The meeting of Fahri and Kenny



Source: screen capture by the author

Kenny's family, who insisted on marrying Kenny to Chelsea, persuaded Kenny which made Kenny hesitate and asked Fidya's feelings for him. Kenny, who was not satisfied with Fidya's answer that she pretended not to love Kenny, finally left and was forced to marry Chelsea. Meanwhile, Fidya, who was lying, burst into tears after learning that Kenny had been betrothed to another woman. The wedding day arrived,

Chelsea was wearing a beautiful wedding dress and all of the family members were ready for the wedding. However, Kenny refused when his father invited him, so his father scolded Kenny and said that he was no longer his son. Meanwhile, Chelsea, knowing that her marriage failed, burst into tears, which made her father have a grudge against Fidya who had snatched Kenny from Chelsea.

Chelsea's father then ordered his men to confront Fidya and his father when they came home from Fidya's father's shop. With more than three men, Koh Billy (Chelsea's father) tries to catch Fidya and his father. But that plan was thwarted when Kenny came and fought with Koh Billy's men. Unconsciously when Kenny, Fidya, and Zulham (Fidya's father) were caught off guard, Koh Billy's messenger stabbed Kenny in the chest with a knife.

Everyone has their own basic personality. A person's personality has been formed since the first breath is breathed into the womb. A person's personality can indeed develop but will not cross their core or basic traits. Personality is the core thoughts and feelings inside a person that tells how he represents himself. Personality is a list of responses based on strongly held values and beliefs. Personality will direct a person's emotional reactions in addition to being rational towards every life experience. In other words, personality is an active process in every person's heart and mind that determines how he feels, thinks, and behaves.

Personality is indeed unique, no one person is exactly the same as another person, even though twins are born from one egg. Indeed, there are millions of variations of personality, but according to Hartman, each person's personality can be classified according to basic motives, needs, and desires that tend to be stable

throughout their life. From the point of view of differences in basic motives, needs and desires, everyone can be classified into red, blue, white and yellow personality types. This classification based on color is to make it easier to remember (Setiawan 2014).

Picture 7. Kenny, who was stabbed by a knife, was hugged by Zulham (Fidya's father) and Fidya, shocked and panicked, was also beside Kenny.



Source: screen capture

Because Kenny was seriously injured in the chest, Kenny finally died. His departure leaves pain for Fidya and Kenny's family. They then prayed for Kenny who had left them.

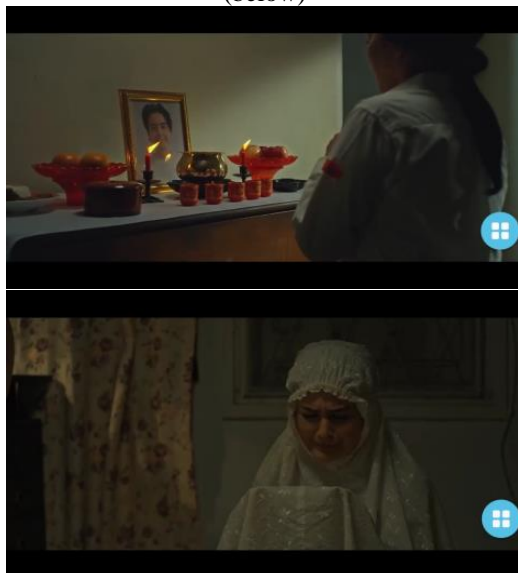
Ibn Qayyim revealed that there are several groupings that define love. Love like a lion or a sword is expressed by a group of people who glorify love; love like disaster is expressed by a group of people who are devoted to love; love like intoxicating wine is expressed by a group of people who are passionate about love. These three meanings are united in the same sense of love (ḥubb).

Ibnu Qayyim said, in the book *Madārijus Sālikīn*, that love is life, so those who do not have it are like dead people. Love is light, whoever does not have it is like being in the middle of a pitch-black ocean. Love is a healing drug, whoever does not have it, then his heart is afflicted with various diseases. Love is a delicacy, whoever does not have it, his whole life is filled with anxiety and



suffering. Love is also the spirit of faith and charity, position and condition, which if love is not present, then it is like a body that has no soul (Loka 2019).

Picture 8. Kenny's mother prays in the Confucian way (above), and Fidya prays in the Islamic way (below)



Source: screen capture

That is the end of Kenny and Fidya's love story which led Kenny to know Islam and die in the state of Islam and still brought love to Fidya and to Allah SWT. Because of Fidya, Kenny finally deepened his religion, which as a child was familiar with the sound of the call to prayer and became his first acquaintance with the religion Islam.

The message of Da'wah

A message is something that is conveyed by one person to another. The form of the message can be conveyed through language. There are seven functions of language, namely: emotive function, directive function, phatic function, poetic function, referential function, metalinguistic function, and contextual function. Brown and Yule divide language functions into two,

namely transactional and interactional functions.

The transactional function emphasizes the messaging aspect that uses language as a medium to convey factual and proportional information, while the interactional function emphasizes the strengthening and maintenance of social relations between human beings. Seeing the relationship between the interactional function and the function of language as a medium of communication, Brown and Yule then asserted that everyday human interactions are mostly characterized by the use of interpersonal language, namely the use of language to establish and maintain social relationships and not transactional. Interactional functions in everyday human life, which are then seen in an activity called conversation (Pratiwi, 2013).

One of the messages that are conveyed in this film which contains da'wah is that every Muslim is obliged to help and prioritize if there is someone who wants to know more about the religion of Allah SWT. This is as Fahri said when answering Fidya's question *"Don't let my love for His creatures exceed my love for His creator,"* said Fahri. In addition, Fahri also reflects the attitude of a true Muslim who has a patient and *qanaah* heart.

The love for His creatures as how we love the opposite sex, who are obedient to their religion, can make us love Allah SWT and make us a better Muslim. In the film, Kenny once said *"Why don't you try to make me fall in love with Islam, just like how you made me fall in love with you."*



Picture 9. Kenny when he asked Fidya to teach him Islam



Source: screen capture

Despite the obstacles, Allah will make things easier for His servants who have good intentions. Therefore we need to make an effort to get something that we want.

Gambar 10. Kenny when chasing Fidya to get acquainted



Sumber : screen capture

Dying in a state of being a Muslim is a dream for all Muslims in particular. So it is necessary for us to continue to maintain our faith so that we become part of the group of Muslims that are recognized as the people of the Prophet Muhammad SAW.

Picture 11. Kenny said two sentences of *syahadah* before he died



Source: screen capture

The heart is something very important, It is from the heart that all human behavior becomes good or bad. To make our hearts always produce good deeds, we should also have good faith because faith can control our hearts to always do good. Zulham once advised Fidya with the advice *"You have faith, something higher than the heart. You use your faith to control your heart."*

CONCLUSION

From the discussion above, this article concluded that Da'wah is something that commanded by the teachings of Islam for its people. Da'wah can be interpreted as an invitation or an appeal. Da'wah can be done in various ways, and the development of the world also affects the way and the media in preaching. Da'wah now doesn't have to be delivered in recitations or lectures, but it can be done in several ways. The world of art is also a powerful means of conveying the contents of the message of da'wah. Moreover, supported by the rapid development of technology, the da'wah delivered through the art world is increasingly powerful and striking. The one that has a place in the hearts of the people is da'wah through film. Apart from being a means of entertainment, films can also be a powerful medium of communication for the community.

Hence, most films contain a message for the audience. This is an opportunity to make a film as a propaganda medium. One of the films that contain Islamic da'wah is a film entitled *Ajari Aku Islam* by Jaymes Rianto. This film combines Islamic da'wah wrapped in a romance story of teenagers of different religions. This is a challenge in itself to create a story that is very related to the relationship of different religions. This film has a very



important da'wah message for Muslims. One of them is that we as Muslims must always maintain our faith until we die. Faith is the most important thing in a human being and a Muslim in particular.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Arni Ernawati: Writing-Conceptual Draft, Methodology, Data curation, Arni Ernawati: Writing, Data curation, Draft Compilation, Investigation, Methodology, Arni Ernawati: Data curation, Supervisions, Reviewing and Editing.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no financial interests or personal relationships that could affect the quality of this study.

ACKNOWLEDGMENTS

The authors would like to thank all the FGD participants who were involved in the research. Many thanks are also addressed to the reviewers and editor of the journal, "*Profetik: Jurnal Komunikasi*".

REFERENCES

Adipoetra, F. G., (2016). Representasi Patriarki dalam Film Batas. *Jurnal E-Komunikasi*, 4(1), 5. publication. petra.ac.id/index.php/ilmu-komunikasi/article/view/4875
Alimuddin, N. (2007). Konsep Dakwah Dalam Islam. *Jurnal Hunafa*, 4(1), 73–78. <https://www.jurnalhunafa.org/index.php/hunafa/article/view/195>.
Basit, A. (2013). Dakwah Cerdas di Era Modern. *Jurnal Komunikasi Islam* 03(01), 2088–6314.

jki.uinsby.ac.id/index.php/jki/article/view/15.

Dewi, Murti Candra. n.d. "(Analisis Semiotika Charles Sanders Peirce Pada Iklan Kosmetik Wardah Di Tabloid Nova)" 06, no. 2: 63–82.

Ernawati, A. (2020). Studi Kasus Politik Identitas Perempuan dalam Film Ada Apa dengan Cinta. *Nyimak : Journal of communication*, 4(1), 51–70. jurnal.umt.ac.id/index.php/nyimak/article/view/2297.

Fa, S., & Syam, I. (2021). "Reading Indonesian Young Couple Marriage Discourse in Teman tapi Menikah. *Jurnal Media dan Komunikasi* 2. 02, 41–53.

Handi Oktavianus. (2015). Penerimaan Penonton Praktek Eksorsis Di Dalam Film Conjuring. *E-Komunikasi*, 3(2), 3. publication.petra.ac.id/index.php/ilmu-komunikasi/article/view/4942.

Indriastuti, I, Nur Ainy Fardana Nawangsari. (2014). Perbedaan Cinta (Intimacy, Passion, Commitment) Ditinjau dari Lamanya Usia Perkawinan pada Istri yang Bekerja. *Jurnal Psikologi Industri dan Organisasi* 3(3), 151–157.

Ishaq, R. (2013). "Dakwah di Tengah Industrialisasi Media". *Jurnal Komunikasi Islam* 03(01):290.

Jihad, I. F.. (2020). Wacana Identitas Disabilitas dalam Film What They Don ' t Talk When They Talk about Love (2013). *Jurnal Media dan Komunikasi* 01(01), 12–22.

Loka, M. P. (2019). Konsep Cinta (Studi banding pemikiran ibnu qayyim al-jauziyyah dan erich fromm. *syifa al - qulub* 3 (1), 72–84.

Prasetya, A. B. (2012). Penonjolan Tokoh Antagonis dalam Film The Dark Knight (Studi Semiotik Tokoh Joker dalam Film The Dark Knight). *Jurnal Ilmiah Dan Komunikasi*, 2(2), 72–79. jurnal.unissul.ac.id/index.php/makna/article/view/106.

Pratiwi, F. D. (2013). "Media Sosial (



Analisis Isi Pesan Twitter Mahasiswa FISHUM UIN Yogyakarta)". Jurnal Komunikasi Profetik 06(2), 5–16.

Rajab Muhammad. (2014). Dakwah dan Tantangannya dalam Media Teknologi Komunikasi. Jurnal Dakwah Tabligh, 15(1), 69–90. journal.uin-alauddin.ac.id/index.php/tabligh/article/view/339.

Santosa, B. A. (2016). "Jurnalisme Damai dan Peran Media Massa dalam Mengatasi Konflik di Indonesia". Jurnal Komunikasi Islam 06(02), 279–300.

Setiawan, Y. (2014). Kesempurnaan Cinta dan Tipe Kepribadian Kode Warna. Persona Jurnal Psikologi Indonesia 3(01), 90–96.

Setyawan, H. (2013). "Membangun film

animasi cerita rakyat indonesia". Jurnal Komunikasi Profetik 6 (1) : 31–42.

Sukyadi, D. (2013). Dampak Pemikiran Saussure bagi Perkembangan Linguistik dan Disiplin Ilmu lainnya. Parole 3(2), 1–19.

<https://ejournal.undip.ac.id/index.php/parole/article/view/5208>.

Syarifah, M. (2016). Budaya dan Kearifan Dakwah. Al-Balagh: Jurnal Dakwah Dan Komunikasi, 1(1), 23. <https://ejournal.iainsurakarta.ac.id/index.php/al-balagh/article/view/43>

Zulkarnaini. (2015). Dakwah Islam Di Era Modern. Risalah, 26(3), 151–158. ejournal.uin-suska.ac.id/index.php/risalah/article/view/1271/

