



Short Film Representation of CAP CIP TOP as a Da'wah Media (Ferdinand de Saussure's Semiotic Analysis)

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Abstract :

Film is a very powerful da'wah media to convey one of the da'wah messages to the audience and is very possible in conveying Islamic symbols to the wider community. Among them are short films that can be used as a forum for the delivery of Islamic symbols. For this reason, the author conducted a more in-depth study of the short film CAP CIP TOP. This study uses a qualitative method approach, using Ferdinand de Saussure's semiotic analysis. The results of this study indicate that there are messages of aqidah da'wah, among others: Believing in the sustenance that Allah has ordained, Prohibition of associating partners with Allah (Shirk). The message of Islamic da'wah, among others: not to bring other traders together. And da'wah messages related to morals, among others: friendly to buyers, helping others, etiquette for asking for help, greeting others, prohibition of vilifying others, prohibition of being suuzon (prejudiced), prohibition of gossip, prohibition of being arrogant, prohibition of inciting, not obeying the orders of parents who associate partners with Allah, prohibiting lying, being sincere in giving alms, not interfering in other people's affairs, and not committing slander.

Keywords : Message of Da'wah, Short Film CAP CIP TOP, Media

INTRODUCTION

With the current pandemic condition, the shift that occurs in the world of da'wah is the lack of interaction between da'i and mad'u directly or face to face. Thus the creativity of the preachers is required to continue to broadcast Islamic teachings that should not be interrupted. There are many media that can be used to keep preaching, one of them is through film. Nowadays, more and more da'wah films appear along with the massive developments in the film industry. Besides that, there is also a new trend of short films outside the genre of religious films that insert many moral messages and da'wah messages.

Movie is defined as the short story served in the form of photos and sounds designed in such a way appearance using camera techniques, editing methods, and scenarios that have been made. Film move with lightning and take turns so share the visual which continuous. Movie skills describe Vivid photos as well as sound give it a certain appeal. This media is basically used for entertainment purposes, documentation, and learning. Film can serve data, decipher process, explain concepts which complex, directing skills, shorten or extend time, and influence behavior.[1]

And movies which can represent potential it is CAP CIP TOP movie. The film, made by Ravacana Films with Sambel ABC, presents a short film that tells the story of the adventures of Ibu Tri (Putri Manjo) who wants to prove what really made her shop quiet after the opening of the food stall of Bu Karman (Yanti Lamoe) two

weeks ago. Mrs. Tri who insisted that Mrs. Karman used pesugihan finally understood that it had nothing to do with thing the. As of April 9, 2021, Ravacana Films' Youtube channel has *subscribers* 443 thousand, and this CAP CIP TOP film has been watched 2,026,829 times, 68k likes and 988 dislikes with a film duration of 21 minutes. The dynamics between Mrs. Tri, Mrs. Karman, and Mrs. Tejo as the central figure is what then gave rise to various things that are full of da'wah values. Furthermore, in the end, this film is not only entertaining but also a medium of propaganda by showing the role of actors without being patronizing. On the basis of this then became the reason for the author to examine in more depth about da'wah through this short film CAP CIP TOP.

RESEARCH METHOD

Research This research is a qualitative research, which aims to explore the message of da'wah in the film CAP CIP TOP. This type of research is a qualitative research with a descriptive approach, namely a problem formulation that guides researchers to explore or photograph social situations that will be studied thoroughly, broadly, and deeply. The approach used by the author to identify the message of da'wah related to the film CAP CIP TOP is a critical approach using a qualitative methodology with semiotic analysis of Ferdinand de Saussure's model. Semiotic analysis is a method or procedure for giving meanings to symbols or symbols in a message or reading. The specification in this research is descriptive research, which is used to collect information in the form of words to describe the da'wah message in the CAP CIP TOP film. In analyzing this research, the method used in this research is semiotic theory using Ferdinand de Saussure's model. In this model semiotics, a sign consisting of two, namely markers (*signifire*) and signified (signified).

FINDINGS AND DISCUSSION

In terms of language, "*Da'wah*" means: a call, an appeal or an invitation. Which in Arabic is called *mashdar*. While the form of the verb (*fi'il*) is: to call, to call or to invite (*Da'a, Yad'u, Da'watan*). People who preach are usually called *Da'i* and people who receive da'wah are called *Mad'u*.^[2] Da'wah in the process involves elements of *da'i* (subject), *maaddah* (material), *thoriqoh* (method), *washilah* (media), *mad'u* (object), in order to achieve *maqashid* (objective) da'wah that is attached to the goal of Islam, namely achieving happiness in the world. the world and the hereafter. And make the behavior of Muslims in carrying out Islam as a religion that is *rahmatan lil alamin*.

In the *Big Indonesian Dictionary* (KBBI) message is an order, advice, request, mandate that is conveyed through other people. In English the word message is a *message* which has the meaning of a message, message, and holy command. Then the message is interpreted as a sacred command that has good values.

The message is the whole that is conveyed by the communicator to the communicant. Messages can also be delivered orally, face-to-face or in writing. Message is information sent to the communicant in the form of verbal and nonverbal messages. Mahmud Shaltut explained in his book *Islam Aqidah Wa Al-Syariah* that there are two core teachings of Islam, namely aqidah and sharia.

Semiotics comes from the Greek word: semion, which means sign. According to Berger, semiotics has two figures, namely Ferdinand de Saussure (1857-1913) and Charles Sander Peirce (1839-1914). Semiotics as a model

understands the world as a system of relationships that has a basic unit called a "sign". Thus semiotics studies the nature of the existence of a sign [8]. The development of human thought patterns is a form of development that underlies the formation of an understanding that refers to the formation of a meaning. If observed, this life cannot be separated from the meaning, perception, or understanding of anything. Semiotics is one of the studies that has even become a tradition in communication theory. A set of theories about how signs represent objects, ideas, circumstances, feelings, and conditions outside the signs themselves.

Saussure became one of the figures involved in the study of semiotics. The figure who is famous for his semiotic model *signifier* and *signified* has made a major contribution to scientific studies. Saussure's semiotic model is the basis for the formation of several other analytical models, such as Roland Barthes' analytical model. In Saussure's analysis model, it is divided into two parts, namely the *signifier* and the *signified*. Markers are seen as physical forms/forms that can be recognized through the form of architectural works, while signs are seen as meanings that are revealed through concepts, functions and/or values contained in architectural works. Saussure's semiotic existence is the relation between signifier and signified based on convention, commonly called signification. Signification is a system based on certain rules or conventions.[9]

After the researchers collected data and analyzed the data using Ferdinand de Saussure's semiotics which focused on *signifiers* and *signifieds*, the researchers got the results that the CAP CIP TOP film contains messages of da'wah 1) Akidah, 2) Sharia, and 3) Morals.


Message of Da'wah Akidah

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 doubts. Or if it is interpreted as a matter that can be generally accepted by humans based on revelation, reason, and the nature of the truth in the heart and its validity and truth (definitely) and rejecting anything that is contrary to the truth.[12]

1. *Believing in the Sustenance that Allah has Ordained*

In Figure 3.11 (Table 3.2) it is explained that it was Mrs. Tri who told Mrs. Tejo about her shop which was deserted after the opening of Mrs. Karman's food stall two weeks ago.

Table 3.2 Documentation of the film Cap Cip Cup minute 4:31


Dialogue/voice/text	Marker of the	sign
<p>Mrs. Tri: I am a bit like that, with whom is Yudha's Bulik</p> <p>Mrs. Tejo : Why really?</p> <p>Mrs. Tri: Just look at it, since the shop opened, how come every afternoon, morning, evening, people come in and out and stop by all of them. All my customers go there. On eating there all.</p>	<p>Figure 3.11</p> 	<p>Mrs. Tri who feels competitive with the opening of Mrs. Karman's food stall.</p>

Based on the explanation of the contents (Table 3.2) above, namely Mrs. Tri who feels competitive with the opening of Mrs. Karman's food shop two weeks ago, which resulted in the shop being deserted and all of her customers moving to Mrs. Karman's shop, this is shown by Mrs. Tri's dialogue which states " Just look at it, since the shop opened, how come every afternoon, morning, evening, people are crowded in and out of all of them. All my customers go there. On eating there all.". Mrs. Tri's attitude shows that she does not believe in the sustenance that God has set. The message of da'wah that can be concluded from the contents (Table 3.2) above is to believe in the sustenance that Allah has ordained, because Allah created humans and their sustenance.

2. Prohibition of associating partners with Allah (Syrik)

In Figure 3.12 (Table 3.3) describes the conversation between Mrs. Tejo and Mrs. Tri about the existence of pesugihan carried out by Mrs. Karman's stalls.

Table 3.3 Documentation of CAP CIP TOP Films minute 4:51

Dialogue/voice/text	Marker	Mark
Bu Tejo: In my opinion..... Mrs. Tri: How? Mrs. Tejo: In my opinion, it's like that using a ruler.	 Figure 3.12	Mrs. Tejo who believes in the existence of pesugihan performed at Mrs. Karman's food stall.

Based on the explanation of the contents (Table 3.3) above, it is Bu Tejo who believes in the existence of pesugihan carried out by Bu Karman's stalls. By believing in the existence of pesugihan, it is proven by Bu Tejo's dialogue which states "Eh, now you think, how come the shop just opened so crowded? Do you think he has such good marketing that he can make his shop as busy as that? It's impossible if not for the X factor! The seller. Otherwise, it won't be crowded. It's true.", then this is an act of shirk (associating partners with Allah). The message of da'wah that can be concluded in (Table 3.3) is to stay away from shirk/prohibition of associating partners with Allah because Allah will not forgive sins who commit shirk, and that is a major sin.

The message of Sharia Da'wah

Interms *syar'i* is the laws of Allah prescribed to His servants, both the laws in the Qur'an, the Sunnah of the Prophet SAW from words and deeds[13]. Sharia is a religious law which is better known as fiqh, both fiqh of worship, mu'amalah, and jinayah. Sharia is a predetermined line, starting from the law and its experience, to the struggle in life, economy, social and politics[14].

In Figure 3.13 (Table 3.4) describes the conversation between Mrs. Tri and a group of buyers who were tasting food.

Table 3.4 Film Documentation CAP CIP TOP minute 18:06

Dialogue/voice/text	Marker	Sign
<p>Mrs. Rum : Well, you are restless and nervous there, what are you looking for?</p> <p>Mrs. Tri: Bu Karman's stall uses a seller.</p>	 <p>Figure 3.13</p>	<p>Mrs. Tri convincing other buyers about Mrs. Karman's food stall that uses pesugihan.</p>



Based on the explanation of the contents (Table 3.4) above about Mrs. Tri trying to convince other visitors about the pesugihan made by Mrs. Karman's food stall, it is proven by Mrs. Tri's dialogue which states "Oh, I don't believe it, this shop uses pesugihan". The attitude of Mrs. Tri who is looking for evidence to vilify Mrs. Karman's food stall in front of buyers and this is included in the category of unhealthy trade. Because one trader knocks another trader down. The message of da'wah that can be concluded is never to justify any means to bring down other traders

The message of Da'wah Akhlak

Akhlak is a discussion of inner reflection and self-character to cleanse spiritually which can lead to enlightenment of the mind as a fortress of behavior. So morality can be called as a form in real action.

Figures 3.14 and 3.5 (Table 3.7) explain about Bu Karman and Yudha smiling when serving buyers.

Table 3.5 Documentation Film CIP CAP TOP 0:24 and 1:41 minutes


Dialog / voice / text	marker	Pertanada
<p>Yudha: On behalf Munaroh.</p>	 <p>Figure 3.14 The</p>	<p>smile that is shown by Yudha when serving food.</p>
<p>Mrs. Karman : Oh, yes. Fifteen thousand, yes. Wait a minute, please.</p> <p>Buyer: Yes ma'am.</p>	 <p>Figure 3.15</p>	<p>Mrs. Karman who is serving buyers by showing a smiling expression</p>

Based on the explanation of the contents (Table 3.5) above regarding friendliness to buyers by Bu Karman and Yudha, the message of da'wah that can be

taken in (Table 3.5) is that as a trader, you must behave friendly to buyers, therefore the buyer is king. This is evidenced by the smiles of Bu Karman and Yudha when serving buyers. So what Bu Karman and Yudha did was good behavior.

Figure 3.29 (Table 3.15) describes the conversation between Panji and Ajis who was playing a game.

Table 3.15 Film Documentation CAP CIP TOP minute 10:14

Dialogue/voice/text	Marker of the	sign
<p>Panji: I need to pee.</p> <p>Ajis : Yes, there. People pee just pee. Go to the toilet over there. That's just how I'm afraid of my mother.</p>	 <p>Picture 3.29</p>	<p>Panji who will take a picture of Mrs. Karman's kitchen, with the excuse of urinating.</p>

Based on the explanation of the contents (Table 3.15) above, it is explained that Panji asked Ajis about Bu Karman's whereabouts, and had the excuse of urinating but Panji took pictures of Bu Karman's stall and kitchen. This is evidenced by the Panji dialogue which states "I need to pee". Panji's attitude was to lie to get a photo to report to his mother. The message of da'wah that can be concluded is the prohibition of lying.

CONCLUSION

Based on the results of the research that has been described previously, it was found that there were messages of da'wah related to the da'wah of aqidah, among others: Belief in the sustenance that Allah has determined, Prohibition of associating partners with Allah (Syrik). The message of Islamic da'wah, among others: not to bring other traders together. And da'wah messages related to morals, among others: friendly to buyers, helping others, etiquette for asking for help, greeting others, prohibition of vilifying others, prohibition of being suuzon (prejudiced), prohibition of gossip, prohibition of being arrogant, prohibition of inciting, not obeying the orders of parents who associate partners with Allah, prohibiting lying, being sincere in giving alms, not interfering in other people's affairs, and not committing slander.

Film is a very powerful da'wah medium to convey one of the da'wah messages to the audience and is very possible in conveying Islamic symbols to the wider community. Among them are short films that can be used as a forum for the delivery of Islamic symbols. However, nowadays, there are still few media showing short films, and it is hoped that many media will be able to show short films so that they can be accessed by the audience as a whole.

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