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Analysis of Da'wah Messages in the Film Ranah 3 Warna by Ahmad Fuadi

Analisis Pesan Dakwah Pada Film Ranah 3 Warna Karya Ahmad Fuadi

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Abstract

Keywords: Morals, Methods, Da'wah Message, Semiotics

This study aims to test the profiles, da'wah messages, and da'wah methods of characters in conveying advice in the film Ranah 3 Warna. This research is a qualitative descriptive research with the research subject in the form of a film Ranah 3 Warna and the object of the research is scenes that contain da'wah messages. In this study, the researcher uses a da'wah message analysis method using the Roland Barthes semiotic analysis model. This technique is carried out in three stages: denotation, connotation, and myth. The research was conducted on the YouTube Social Media platform for two months starting from March to April 2024. The results of the study show that da'wah messages are divided into three categories: ethics in the family, ethics among friends, and ethics in society. The researcher interpreted the film Ranah 3 Warna based on moral values that include behavior as a social being. The da'wah method used by the figures is by using the Bil hikmah, Mauizah hasanah, Billati hiya ahsan, and Bil hal.

Abstract

Kata Kunci: Akhlak, Metode, Pesan Dakwah, Semiotika

Penelitian ini bertujuan untuk menguji profil, pesan-pesan dakwah, dan metode berdakwah tokoh-tokoh dalam menyampaikan nasihat dalam film Ranah 3 Warna. Penelitian ini merupakan penelitian deskriptif kualitatif dengan subjek penelitian berupa film Ranah 3 Warna dan objek penelitiannya adalah adegan-adegan yang mengandung pesan dakwah. Dalam penelitian ini, peneliti menggunakan metode analisis pesan dakwah dengan menggunakan model analisis semiotika Roland Barthes. Teknik ini dilakukan dalam tiga tahap: denotasi, konotasi, dan mitos. Penelitian dilakukan di platform Media Sosial YouTube selama dua bulan mulai dari Maret hingga April 2024. Hasil penelitian menunjukkan pesan-pesan dakwah yang

terbagi menjadi tiga kategori: etika dalam keluarga, etika di antara teman, dan etika dalam masyarakat. Peneliti menginterpretasikan film *Ranah 3 Warna* berdasarkan nilai-nilai moral yang mencakup perilaku sebagai makhluk sosial. Adapun metode berdakwah yang digunakan oleh para tokoh adalah dengan menggunakan metode Bil hikmah, Mauizah hasanah, Billati hiya ahsan, dan Bil hal.

INTRODUCTION

Da'wah is a movement that calls or invites others to practice the teachings of Islam.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ
الْمُقْلِحُونَ

Translation:

"And among you be the people who call for goodness, call on the ma'ruf and prevent from the wicked, they are the fortunate." (QS: Ali-Imran: 104)

Film as an audio-visual medium, which is able to stimulate two senses, the sense of sight and the sense of hearing, film has a very great influence on the audience. According to the theory of psychiatry, what is seen and heard at the same time will be more memorable and lasting in memory. That is why film is a very powerful medium of communication, not only as a means of entertainment, but also as a tool of education, lighting, and even a tool for preaching. Therefore, film is one of the means to convey da'wah.

With the advancement of technology in this era, movies can also be watched via the internet using cellphones or laptops as a means of

doing so. So that people can access anywhere and anytime. This is what is used by some people or groups to convey da'wah through films. As we know, da'wah is an invitation for anyone to do or carry out all the commands of Allah SWT. and the Prophet (saw).

In this era, religious films began to be broadcast both on television and through the internet. Some of the films that were shown were long-duration and some were short-lived. Even so, these films have a very useful message for anyone who watches them.

In this case, the author wants to research one of Ahmad Fuadi's film works, namely the 3-color Realm Film, where this film is a film produced specifically to be shown in cinemas. The film *Ranah 3 Warna* is a film released on June 30, 2022 directed by Guntur Soeharjanto and starring Arbani Yaziz, Amanda Rawles and Teuku Rassya. This film is based on a novel by Ahmad Fuadi. In addition to being very easy to access, this movie can be watched anywhere and anytime and can even be played repeatedly. This film is very educational for everyone who watches it. From this background, researchers are interested in analyzing the message of da'wah contained in the film by Ahmad Fuadi, so that a study entitled "Analysis

of Da'wah Messages in the Film of the 3-Color Realm by Ahmad Fuadi."

RESEARCH METHODS

This study uses a qualitative approach with a descriptive research design. The type of data used is qualitative data obtained from the film *Ranah 3 Warna*. The main source of data is the scenes that contain the message of da'wah in the film. The data collection technique is carried out through in-depth observation of each relevant scene. Data analysis was carried out using the Roland Barthes semiotic analysis method, which consisted of three stages, namely denotation, connotation, and myth. The variables in this study include da'wah messages contained in the film *Ranah 3 Warna*, while the measurement of variables is carried out by identifying and interpreting these messages. The research flow used follows the steps of data analysis systematically, starting from data collection, data analysis, to interpretation of results.

RESULTS AND DISCUSSION

Message

A message is something that a source communicates to the recipient of the message. A message is a symbol that represents the feelings, values, ideas, or intentions of the source.

Messages are essentially the result of human management of data, facts, and events that occur by human will itself which is conveyed to others with

the aim of informing, conveying information or educating, with the principle that others can change their attitudes, opinions, and behaviors according to the will of the sender of the message.

Messages can be delivered face-to-face or through communication media such as mobile phones. Letters, newspapers and so on. The content of the message can be in the form of entertainment, science, information, and advice.

Da'wah

Etymologically, the word da'wah comes from Arabic, namely da'a, yad'u, da'watan meaning invitation, exclamation, calling, prayer and so on. We often encounter this kind of meaning in the Qur'an, for example in Surah Jonah: 25.

وَاللَّهُ يَدْعُوْا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ

Translation:

"Allah calls (people) to Darussalam (paradise), and points those He wants to the straight path (Islam)."

This verse contains a good meaning, namely good according to Islam. The meaning of da'wah can also be understood in QS A-Nahl: 125 which has a very broad and deep meaning.

تَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

"Call (people) to the way of your Lord with good wisdom and lessons and refute them in a good way. Indeed, your Lord knows better about those who have strayed from His ways, and he knows better than those who are guided."

The verse explains the cry (O people) and those who follow you to the religion of your god and His straight way in the wise way that Allah has revealed to you in the Qur'an and As-Sunnah. And speak to people in a kind way that will encourage them to love the good and keep them away from the bad. And debate them in the best possible way, gently and gently. For there is no obligation on you other than to convey, and indeed you have conveyed, as for guidance for them is up to Allah alone. He knows better who has gone astray from His way and He knows better those who will get guidance.

Da'wah is a communication process with the aim of developing Islamic religious teachings by inviting people to adhere to the true teachings of Islam. The word "invite" has another meaning, namely influencing others to change attitudes, opinions and behaviors according to what the inviter wants.

Movie

In article 1 paragraph (1) of Law Number 8 of 1992 concerning cinema, it is stated that film is a work of art and culture which is a medium of visual and auditory communication made based on cinematography that can be performed or aired in electronic media. In general,

film is a communication medium that is able to influence the perspective between individuals that can shape the character of a nation.

Film is a cinematographic work in the form of visuals or audio visuals that has a function to convey a message to several groups of people who gather in a certain place.

Various other definitions of film according to some experts:

According to Wibowo, film is a tool that conveys various messages to the public through the media of stories. Film is a medium of artistic expression as a tool for artists and film people by expressing ideas and story ideas. Fundamentally and substantially, films have power or power that will have implications for society.

According to the great dictionary of Indonesia, movies have two meanings. First, the film is a thin membrane made of celluloid for the place of the negative image (which will be made of portraits) or the place of the positive image (which is played in the cinema). The second is a film, which is a story of a living image.

Films are categorized into two types, namely story or fiction films and non-story or non-fiction films. Feature films are films that are made based on fictional stories or true stories. Fictional films are divided into two, namely short story films and long story films. The difference between the two is in the duration. Short feature films are under 1 hour or 60 minutes long, while feature films are 90 to 100 minutes or more.

Non-fiction or non-story films, for example, are documentaries that show the documentation of an event, whether natural, animal or human.

The films that are circulating at this time have several types, namely:

- a. Realism, which is a film that contains attachments in everyday life.
- b. Historical films, which are films that describe the lives of famous or well-known figures in their time and events.
- c. War films, which are films that depict war.
- d. Futuristic films, which are films that depict the future with imagination or wishful thinking.
- e. Children's films, which are films that tell about children's lives.
- f. Cartoon film, which is a film or story that moves with animation techniques or single stroke operation.
- g. Adventure films, which are fighting movies and classified as classic films.
- h. Crime story films, which are films that contain heroic properties.
- i. Mystery or horror films, which are films that tell the occurrence of supernatural phenomena or events beyond human reason that cause wonder, shock, amazement and fear.

Film as a Da'wah Media

The more information technology develops in the times, the more changes are created in many things, so that from various circles scrambling to use technology to be used as a mass communication medium as a means of preaching. Islamic da'wah with

technological sophistication in this era by utilizing film media will be more appropriate than cultural da'wah which must adjust to cultural conditions in each region.

Film as a da'wah medium has its own advantages compared to other media. With these advantages, films become an effective da'wah medium, the messages can be conveyed to the audience gently and deeply touching. This is in line with the teachings of Allah SWT, that to convey a message, it should be done with qaulan syadidan, which is a message that is conveyed correctly, touches, and imprints in the depths of the heart.

Film profile of 3 Colors Realm

The 3-color film *Ranah* which lasts 2 hours and 8 minutes tells the struggle of Alif Fikri to maintain his patience in the midst of various tests he has experienced and how he faces every worst situation in his life.

Alif comes from Minang and has friends from various clans, such as Javanese, Sundanese, and Ambon. This is what illustrates the diversity and solidarity that exists in this film.

At the beginning of the film, the audience will be presented with a nightmare of alif who is underestimated because he fantasizes about going to America. He had to listen to the chatter of his best friend named Randai who had become an Engineering Student at the Bandung Institute of Technology. All efforts made by Alif to be able to pursue higher education and migrate to

Java. He was also accepted as a student at Padjajaran University.

Many things made Alif and Randai experience problems. Like Alif is captivated by Raisa, Randai is better at winning Raisa's heart. That's when Alif was tested to maintain his friendship with Randai.

After entering Padjajaran University, Alif's life became more enthusiastic in living his life. Alif became a news writer on his campus. However, after a while Alif received a letter from his mother that Alif's father was seriously ill. After arriving at his village, Alif saw the figure of his father lying limp on the bed and shortly afterwards his father breathed his last.

The departure of a father made Alif despair and wanted to return to Bandung to continue his studies. However, his intention to quit college was not approved by his mother and asked Alif to return to Bandung and continue his studies. With a heavy heart, Alif returned to Bandung.

To meet his needs overseas and his family in the village, Alif works after returning from college. Alif works as a cloth seller and waiter at a restaurant. Alif offers his cloth merchandise to tourists who come to Bandung. This makes Alif seem busy and there is no longer an opportunity to play with his friends. On the way home after selling his merchandise, Alif in Begal ran out of all his goods and money. Not only in begal, Alif was also tortured for keeping the goods in his hands. His body and face were punched all the way by several thugs and pushed Alif out of the car he was riding in, there was nothing Alif could save anymore.

After being begal, Alif continued to look at the paper in his hand that read *Man shabara zhafira* and *Man jadda wa jada*. Soon the paper was thrown away by Alif because he felt that he was serious but there were still many tests that came to him. Raisa advised Alif that not everything was lost from the incident, Alif's life was still there and Alif could still work as a news writer on campus.

Not only Raisa, but Mr. Anto also advised Alif as a shoe sewing subscriber with his dialogue "Shoes are the most patient human friend, trampled on remain loyal. It's just a pity, the more advanced the world is, the more people are impatient. Patience is not passive, waiting with a tormented heart but actively looking for solutions, actively never giving up. God promises to walk with the patient, accompanying to the end of the destination".

Alif, Rusdy, and Raisa passed the student exchange test. However, the departure to Canada was stopped due to bad weather and forced them to stop in Jordan. In Jordan, Alif has gained a lot of life experience, where Alif found many refugees due to massacres by terrorists in Syria, brought them medicine, saw firsthand the shooting case by the Zionists to one of the guards from Jordan and one of the refugee women asked Alif and Raisa for help to find her son who had been separated from him for a long time. It is said that his child was brought to Canada by someone. Alif and Raisa managed to get the child in Canada after some time they interned there.

After a while together at the internship, Alif wanted to express his feelings to Raisa. However, before he

had time to speak, Randai came and said that he and Raisa were engaged. This made Alif desperate and felt that all this time Alif had been running all his life patiently but not the luck he got. Rusdy and his friends also advised Alif that winning or losing is not the goal of *man shabara zafira*. Raisa is indeed Alif's soul mate and this test of patience is what God gave her, patience to get a better woman.

The 3-color realm film ends with Alif's words with his dialogue "After being swept by fate, after being an *underdog* then becoming a winner and then losing again I finally realized, as good as a living vehicle is patient and constantly looking for and waiting for a way out of God that is worship. Only a patient person can get to the ultimate goal, which is to overcome all problems and be good at regret". Alif walked on a pile of snow and soon a woman came holding Alif's hand. She is Alif's wife.

Da'wah Messages in the 3 Color Realm Film

Each film has a message contained in it to convey to the audience of the film, a film that the author researches, namely "Ranah 3 Warna".

Through this research, the author will analyze the content of the da'wah message contained in the 3-color Ranah film which includes the message of da'wah of Akhlak in the family, akhlak in making friends, and akhlak in society using the Roland

Bathes semiotic analysis method before drawing conclusions in the research.

Below the researcher will explain the da'wah messages found in the 3-color realm film by using the meaning of Denotation, which is a word that has a true meaning, Connotation, which is a figurative word, and Myth, which is a message that must be believed to exist but cannot be proven as follows:

a. Morals in the family



Figure 2 Screenshot of Morals in the Family

Source: Screenshot of the 3-color Ranah Film

1) Marker: Alif has arrived at the college graduation test site

Sign: Alif has arrived at the college graduation test site escorted by his father. Before entering the test room, Dad encouraged alif.

2) Marker: Alif said goodbye to his father to enter the college test room

Sign: when Alif was about to enter the college test room, Alif's father reminded Alif not to forget to read Bismillah.

3) Marker: Alif said goodbye to his family to leave for Bandung.

Omen: after finding out that he graduated from the Bandung Institute of Technology, Alif said goodbye to his family to leave for Bandung. When saying goodbye, his mother gave advice to Alif to be good in the region.

Screenshot 1: This scene is at minute 00:04:15, showing Alif saying goodbye to his father to enter the college test exam room. It was shown by the father's hand gestures that encouraged Alif.

Screenshot 2: This scene is at minute 00:04:11, showing Alif and his father just arriving in front of the college test room. The father gave a message to Alif. It is shown by the dialogue of the father who says "Alif, don't forget to read Bismillah".

Screenshot 3: This scene is at 00:12:10, showing Alif saying goodbye to his family to migrate to Bandung after finding out that he passed the entrance test to Bandung University of Technology. When saying goodbye, his

mother gave advice to Alif. It is shown by the mother's dialogue that says "Listen to Alif, where the earth is stepped on, the sky is upheld, good village, people don't make mistakes"

1) Denotation

Based on the conceptual that took place, the researcher obtained a reduction result, namely the efforts of parents in providing full support for their children.

Based on the semiotic perspective of a simplification result obtained by the author, in the scene it can be objectively interpreted that the film *Ranah 3 Warna* depicts the important role of parents as educators and encouragement of a child.

2) Connotation

Based on information knowledge, parents are the main supporters in the process of a child. The importance of parental support cannot be underestimated because support from parents will make a child confident and build a positive personality.

It can be concluded that giving more support to a child is a good method to influence a child's life to be much more courageous and confident.

3) Myth

The fact that parents support their children will add more value to a good character and personality for a child. Researchers believe that a child's positive attitude is formed from parents

who provide full positive support for their child and will have a good impact, especially relationships with friends and other communities.

b. Morals in society



Figure 3 Screenshot Morals in Society

(Source: Results Screenshot 3-Color Realm Film)

- 1) Marker: The car Alif was riding in was shot by the Zionists until the Jordanian soldiers were shot.
Omen: while on the way home from a Jordan refugee camp, the car in which Alif and his friends were riding was shot by the Zionists, resulting in a male passenger from Jordan being shot in the head. All passengers felt anxious, Alif immediately helped the man.

- 2) Marker: Alif herds cattle belonging to Mister where he interns in Canada

Omen: While Mister is being interviewed by Alif's friends, Mister is worried about his cow outside the house that has not eaten and Alif takes over Mister's job of herding the cow while Mister is still being interviewed.

- 3) Marker: Alif, Ustad and friends bring aid to a refugee camp in Jordan.

Warning: When he arrived in Jordan, Alif and his friends brought medical aid to refugees in Jordan.

Screenshot 1: This scene is at 00:51:19, showing a Jordan soldier who is shot by a Zionist weapon so that it hits the soldier's head and Alif immediately helps the bloodied soldier.

Screenshot 2: This scene is at minute 00:30:37, showing Alif herding a Mister where he is an intern, because Mister is being interviewed by Alif's friends and at that time Mister is worried about his cattle and Alif who helps take care of his cattle.

Screenshot 3: This scene is at 1:13:22 minutes, showing Alif, Ustad, and their friends having just arrived at a

Jordan refugee camp
and providing medical
aid to Jordan refugees.

1) Denotation

Based on the results of scene reduction from three *Screenshot* What the researcher showed, has been found that the sign in the semiotic view of the analyzed sign element is a scene that conveys a very clear message about attitude that shows that humans are social creatures who need others, must live together and help each other.

Therefore, there is a meaningful relationship between markers and signs in the human background as a society that helps each other between individuals.

2) Connotation

In ethics, the act of providing help to others will be considered good if it is based on a sincere intention, which expects pleasure from Allah SWT., without involving the motive of wanting to be praised or other things.

Therefore, what needs to be avoided is selfish behavior that does not think about others, feels that he can be alone and does not want to help others.

The researcher explained that in helping fellow humans, human attitudes must come from sincere feelings and not expect anything in return from anyone.

3). Myth

By achieving good results, we must work together as a team without any selfishness in our hearts. Researchers argue that if a person has more friends, all work will be easier to do. This reflects that humans are social creatures who need each other.

c. Morals in making friends



Figure 4 Screenshot of Morals in Making Friends

(Source: Screenshot of *the 3-color realm film*)

1) Marker : At the closing

ceremony of exchange students

in Canada, Raisa and Francois

Pepin were the best students

during the internship.

Signs: Pepin and Raisa were the best students during the student exchange in Canada, but Pepin said that he was not entitled to the medal and the best student because there was someone who deserved it more than a friend who always helped him in any matter, he was Alif Fikri.

2) Marker: Alif and his friends

embraced each other and

forgave each other because

there was a small conflict.

Omen: after the graduation took place, Alif wanted to express his feelings to Raisa but did not have time because he saw the ring used on Raisa's ring finger and it turned out that after graduation Raisa and Randai would get married. This is what makes Alif desperate and lose hope. His friends also advised Alif.

- 3). Marker: Alif met Randai in the room to talk after Alif moved to the boarding house.

Omen: Alif meets Randai after moving to a new boarding house by thanking Randai for his help so far.

Screenshot 1: This scene is at 2:01:16 minutes, showing Alif and his friends embracing and forgiving each other, as well as advising Alif. This is shown by the dialogue of his friends who said, "Winning or losing is not the goal of *man shabara zhafira*, which you taught us. Alif, indeed your soul mate is not Raisa and maybe this patience is what is asked of you, patience to get the best girl".

Screenshot 2: This scene is in the 1:01:55 minute, showing Alif meeting Randai in the room to say goodbye to the rented house because he has found a new place to live and thank him for all this time Randai has

helped Alif a lot both in lending Alif a computer to write a news journal, helping Alif in everything, and accepting Alif in the boarding house.

1) Denotation

From the results of the reduction of scene 2 *screenshots* that the researcher showed, signs in semiotics have been found. A sign that shows that in friendship a high attitude of solidarity is needed.

Therefore, there is a bonded relationship, namely the attitude of reminding each other if something is wrong, thanking each other for the kindness of friends, and having high solidarity. This is the benchmark for producing a good friendship environment.

2) Connotation

Choosing friends is not a trivial thing, in Islam it is highly recommended to choose good friends because a person's religion depends on who their friends are. The Prophet PBUH said: "A person depends on the religion of his companion, so let one of you see who he is friends with." This hadith explains that a person will follow the lifestyle, morals and religion of his friends. Therefore, it is very important to choose a friend who has a good attitude. A good friend is someone who has a strong bond with others. Good attitude, helpful, advising each other, thanking each other. This shows a good quality friendship.

3) Myth

Regarding friendship, it will always be tied to personal attitudes in it, which is an attitude that is very important for friendship because if someone has a bad attitude, it is likely that other friends will be affected by their bad attitude. So let us choose who will be our friend.

1. Da'wah methods of the figures involved in delivering advice

Qur'an Surah An-Nahl 125

طَاغُوا إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجِدْهُمْ يَأْتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

"Call (people) to the way of your Lord with good wisdom and lessons and refute them in a good way. Indeed, your Lord knows better about those who have strayed from His ways, and he knows better than those who are guided."

The verse explains the cry (O people) and those who follow you to the religion of your god and His straight way in the wise way that Allah has revealed to you in the Qur'an and As-Sunnah. And speak to people in a kind way that will encourage them to love the good and keep them away from the bad. And debate them in the best possible way, gently and gently. For there is no obligation on you other than to convey, and indeed you have conveyed, as for guidance for them is up to Allah alone. He knows better who has gone astray from His way and He knows better those who will get guidance.

Tafsir Al-Mukhtashar Markaz Tafsir Riyadh about surah An-Nahl 125 is:

Invite O Messenger to Islam, you and the believers who follow you in a way that suits the state of the object of da'wah, its understanding and submission, through advice that contains motivation and warnings, debate them in a better way in terms of words and thoughts. You are not in charge of giving people guidance, but your job is only to convey it to them. Indeed, your Lord knows better who has strayed from Islam and He knows better who has been guided, so do not waste yourself with deep sorrow over them.

Tafsir Shaykh Abu Bakr Jabir Al-Jazairi, *Mudarris* tafsir at the Prophet's Mosque: *ilaa sabiili rabbik* : that is, to His obedience, because obedience to Allah will lead to His pleasure and His favor, that is the way of Allah.

Bil of wisdom : with the Qur'an and good and true words, based on evidence that explains the truth.

Wal mau'izhatil hasanah : i.e. the lessons of the Qur'an, and the words of gentleness and kindness.

Wa jaadilhum billatii hiya ahsan : with a good debate.

Verse Meaning:

Allah SWT dialogues with His Messenger as a glorification and commandment "Call people to the way of your Lord", that is, to His religion, and you should invite them with wisdom, namely with the Qur'an and good lessons, namely the Qur'anic lessons, stories, parables, motivations, and warnings, and debate them in a good way, without reproaching, ridiculing, and wanting evil. Because this makes it easier for a person to accept the truth and invitation to him. Indeed, your Lord, He knows better who has gone astray from His way than man and He knows better who has been guided. He will repay those who receive

guidance because of their guidance and those who go astray because of their error, and you have no role in it. Even your Lord is the one who gives guidance to what He wills and deceives what He wills, your task is only to convey it in the way that has been explained to you, with wisdom, good lessons, and with refutation in a good way.

The lesson from surah An-Nahl verse 125 is that we must invite people to the path of Allah without violence, do it gently and wisely, and do it with good debate.

As for Surah Ali-Imran verse 104 explains about Allah commanding humans to call for kindness to humans.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translation:

"And among you be the people who call for goodness, call on the ma'ruf and prevent from the wicked, they are the fortunate." (QS: Ali-Imran: 104)

Quraish Sahihab in his commentary that this verse contains Allah's command to Muslims to take a different path than what the scribes did in the previous verses. That is, Allah SWT commands the servants who believe in him to walk the straight path and invite others to do good and prevent them from doing evil. Where when people call for goodness, Allah SWT promises them good luck.

It is explained in the Tafsir Wajiz of the Ministry of Religion, in this verse Allah SWT commands Muslims to invite humans to goodness, do makruf and prevent what is wrong. Those who carry out these three things

will have the highest position in the sight of Allah SWT.

Researchers identified 10 *scene* which is related to the da'wah method of the figures involved in delivering advice in the Color Realm Film.

a. Bil Hikmah Method



Figure 5 Screenshot scene of the campus page

In *this scene*, it shows Alif's friend Rusdi breaking up a fight between seniors and juniors on campus with the dialogue "stop all, we are all brothers". This shows that Rusdi carried out the *Bil hikmah* method through Rusdi's wise attitude that broke up the fight.

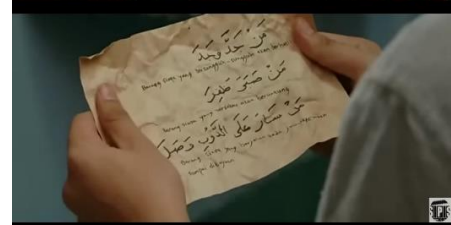


Figure 6 Screenshot scene in Alif's room

The da'wah method carried out by Alif in *this scene* is the method of da'wah *bil hikmah*, through Alif's gentle

attitude and never giving up again after seeing the paper that reads "*Man jadda wa jadda*" which means whoever is serious will succeed, and "*Man shabara zhafira*" which means that whoever is patient then he is lucky.



Figure 7 Screenshot scene Alif in Canada

The da'wah method carried out by Alif is shown through a dialogue at the end of the film "After being waved by fate, after being *underdrog* Then I became a winner and then lost again finally I realized, as good as the vehicle of life is patience and constantly looking for and waiting for a way out of God, that is worship. Only a patient person can get to the ultimate goal, which is to overcome all problems and be good at regret". This shows that the da'wah method *Bill of Wisdom* which Alif did by being gentle and open-minded.

b. Mauizah hasanah *da'wah method*



Figure 8 Screenshot of Alif scene at work

In *this scene*, it shows Alif working in two places. After the death of his father, Alif decided to study while working to meet his needs in Bandung and meet the needs of his mother and younger siblings in the village. Alif is not ashamed of what he is doing to meet his needs and the needs of his mother and younger siblings in the village. This shows that Alif carries out the method of da'wah *mauizah hasanah* through his patient attitude and makes people captivated and touched by his heart because of his patience in *this scene*.



Figure 9 Screenshot scene at the shoe sewing place

The da'wah method carried out by Mr. Anto in advising Alif is shown through his dialogue "Shoes are the most patient human companions, trampled on remain loyal. It's just a pity, the more advanced the world is, the more people are impatient. Patience is not passive, waiting with a tormented heart but actively looking for solutions, actively never giving up. God promises to walk with the patient, accompanying to the end of the destination". This shows that the da'wah method carried out by Mr.

Anto is the *mauizah hasanah* method, namely by advising gently, patiently and touching the heart.



Figure 10

Screenshot scene in Jordan

The da'wah method carried out by Ustad Salman in his dialogue "*Man jadda wa jada, man shabara zhafira*". ini shows that the da'wah method carried out by Ustad Salman is the *Mauizah hasanah* method by gently advising.

c. Da'wah method Bil p.



Figure 11 Screenshot of the Jordan refugee camp scene

This scene shows Alif and his friends bringing medical aid to refugees in Jordan. The da'wah method shown in this scene is the *bil-thing da'wah*

method, namely da'wah which is known as *action* or real deeds.



Figure 12 Screenshot of the scene in front of the campus

This picture shows Alif treating his friends as a form of gratitude for the publication of the first book that Alif wrote. The da'wah method carried out by Alif is *bil hal* or da'wah carried out by deeds.

d. Billati hiya ahsan da'wah method



Figure 13 Screenshot of Alif's rented scene

The da'wah method shown in scene This is a da'wah method *Billati Hiya Ahsan* that is, to argue well. In this scene, Raissa and Alif argue about the condition of Alif who has just been begal. Alif Yang had been desperate and felt that he could no longer do anything. In this scene, Raissa debates Alif in a gentle and kind way.

CONCLUSION

The 3-color film *Realm* is the story of Alif's journey which is very serious but has not succeeded, because being serious is not enough without a sense of patience. Because earnestness and success there must be a distance and

distance between earnestness and success is patience. "*Man jadda wa jada*" means that whoever is earnest will succeed, and "*Man shabara zhafira*" means that whoever is patient is lucky.

The 3-color film depicts family life, friends, and society. This film shows signs of morality, both from family

morals, morals in friendship and morals in society and morals contained in it are affection in the family, good solidarity and mutual help.

The methods of the figures involved in conveying the message of

da'wah are by using *the mauizah hasanah* method, *bil hikmah*, *billati hiya ahsan* and *bil hal*.

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