

# Film as a mass communication media: Analysis of moral messages through Omar Hana's film

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## Abstract

Morals are a very important element in a person's life because someone who has character means having a benchmark for the quality of his personality. Moral education can be instilled in various ways, one of which is through technological sophistication. Technology that can be said to be not new and growing rapidly is film. One of the films that entertain and educate today is the animated film, Omar and Hana. The purpose of this research is to analyze what are the values of moral education in the animated film Omar and Hana. This study uses a qualitative research approach with library research methods. The data sources used are primary data sources and secondary data sources. Data collection techniques used are observation and documentary techniques. The data analysis technique used the semiotic analysis of the Roland Barthes model. The results of this study indicate that the values of moral education contained in the animated films of Omar and Hana episodes "Start with Bismillah" and "Mission Fasting" which include: the value of gratitude, endeavor, and the value of patience.

**Keywords:** *Values, Moral Education, Film*

## INTRODUCTION

Films have moral and educational values that can be applied in everyday life, because films are able to provide a stimulus to the audience, especially both children and adults. So, in other words, film is capable of being a medium of moral education in the current era, one of which is in terms of developing one's moral qualities. Qualities that include a good personality, speak politely and have good manners. Besides that, Islam also teaches that good morals must be possessed by everyone. Quoting the opinion of Lalu Muhammad Nurul Wathoni (2020: 21) that in Islam morals occupy a very important position and morals are the essence of Islamic teachings, in addition to aqidah and sharia, so that morals will develop the mentality and human spirit to have

high human nature. In Islam, a noble character is a human behaviour that is following Islamic teachings (in the sense of the demands of Allah's will) (Saidah & Muslimah, 2022: 1122). So that noble character becomes very important to be instilled through moral education efforts.

Today, moral education efforts can utilize technology as a source of learning. This is stated that advances in technology and communication are a challenge in itself for education today (Malisi, 2017: 8). Technology as a source of learning today is not new because in modern times the implementation of education using technology has been widely used. For example, internet site-type technology, such as a *YouTube channel* television, which contains various kinds of shows, one of which is an animated film. An animated film is one of the best-selling films that is much liked by all people, especially children.

One of the animated films that are currently popular is the animated film, Omar and Hana. Omar and Hana is an Islamic children's series of films originating from neighbouring Malaysia. This film is presented through the *YouTube channel*, television and other types of media. On their *YouTube channel*, Omar and Hana have managed to attract their fans and have millions of *subscribers* broadcast in Indonesia through television stations such as RTV (Rajawali TV).

The animated film Omar and Hana has great appeal in terms of supporting educational facilities for children. This film can be watched by all people and is very good, especially for children aged 1-9 years. This film contains elements of education which contain various Islamic educational values including moral values. Morals are considered very important to be applied to children from the earliest possible age. In terms of its presentation, this film conveys educational messages through daily stories which are divided into several seasons along with Islamic songs which contain useful, educational messages but also entertaining presentations, easy to understand by playing and singing. The existence of elements of moral education in films will indirectly influence what he sees and hears so that it can have a good influence on the personality and behaviour of children.

This is as explained that the cultivation of morals can make a person have good behaviour towards God, fellow human beings and the surrounding environment in terms of changing morals and good deeds (Sanusi et al., 2021: 122). Therefore, the researcher sees the need to examine the animated film Omar and Hana regarding the values of moral education, with the great hope that the film can have a positive impact on change.

Based on the background stated above, the researcher feels interested in conducting research with the title "Analysis of Moral Education Values in the Animated Film Omar and Hana".

## LITERATURE REVIEWS

### Omar and Hana Movies

The film Omar and Hana is one of the animated films that are currently in great demand by various groups, especially children. Omar and Hana is an animated film produced in neighbouring Malaysia and started airing in Indonesia during the month of Ramadan in 2018. This film tells the daily life of a happy family. Overall this film contains daily stories and excerpts of entertaining songs that contain Islamic education.

This film features two roles as the main characters, namely Omar and Hana. Omar and Hana are two siblings, Omar is the older brother of Hana who is 6 years old while Hana is Omar's younger sister who is 4 years old. Besides that, followed by the characters papa and mama as parents of Omar and Hana. Furthermore, it also features several side characters including Cikgu Laila as a teacher at school, Ustaz Musa as a Koran teacher, atuk and grandmother as Omar Hana's grandparents, and several other additional characters as Omar Hana's friends, such as Faris, Sara, Nuru, Rafin, Indra and Sufi.

The animated film Omar and Hana is present in society through electronic media in the form of television and social media. Broadcast in Indonesia through the National Television Station Rajawali TV (RTV) and social media in the form of *channels YouTube*. Today social media is very familiar to the community because in everyday life it is almost always sided by side with social media. This agrees with Khumaedi and Diniyanti (2021: 34) that it can be said that in this modern era, social media is far superior to other media such as print media, social media

makes it easier for us to get information anywhere and anytime, which means that space is not limited. and the time as long as the internet network connection remains. On the other hand, the current generation is very much abreast of developments in the digital era which makes them more flexible.

### **Moral Education**

Hamdanah, quoted by Sanusi et al in his journal, states that value is anything that can be used as a reference (Sanusi et al., 2021). Value in everyday life is valuable, qualified shows quality, and is useful for humans. So that in this discussion value is a moral-based quality and this term usually denotes an abstract noun in the world of philosophy which has the meaning of worth that is equivalent to goodness (Zakiyah & Rusdiana, 2014: 14) . The value of moral education is everything that talks about the process of growing, instilling and developing something related to a person's standard of behaviour, to produce a final achievement that can be said to be good or not good according to Islamic teachings. In the process of education in the family, parents have a central role. \_ Because when parents or educators say politely, look simple and can display good behaviour following the teachings of their religion, then the child will also show the same attitude, namely displaying good behaviour and good religious life from what is seen until he is imitated ( Surawan & Mazrur, 2020: 43) . For it, start from Education methods, parents need to understand with well, p this because will impact to a child in the future like with discussions, stories, exemplary and so forth (Surawan & Athaillah, 2021:54) . For it, as exists totality internalization religious values, the family is the first and foremost environment because the family environment is intensive, directed and continuous (Surawan, 2019).

### **Mass Communication Theory**

In communication, film is a form of communication which is also included in mass communication. According to Effendy (1993:91) mass communication is communication through modern mass media which includes newspapers that have wide circulation, radio and television broadcasts which are shown to the public. And films are shown in cinemas. In simple terms mass communication Bittner (1980: 10) "Mass communication is messages communicated through a mass medium to a large number of people".

Film has the function of transmitting a message from the filmmaker to a wide audience, with the function of transmitting messages, placing films in a communication process. One form of communication that transmits messages to many audiences at the same time is called mass communication. In this form of communication there is no direct contact between the sender and recipient of the message. Messages will be conveyed through several media such as television, radio, magazines, newspapers, and others including films. Film in the form of mass communication refers to the linear communication model. This means that film is in a unidirectional communication process (McLuhan, 1964).

### **METHODS**

This research used a qualitative approach with library research *methods*. The data sources used are primary data sources and secondary data sources. The data collection technique used is the observation technique by carrying out direct observation activities and the documentary technique by collecting and including documents, either in the form of pictures or the works of someone. This study uses the Roland Barthes semiotic data analysis technique concerning the analysis of the meaning system of denotation, connotation and myth.

### **RESULTS AND DISCUSSION**

The presence of all-digital media makes it easier to share information and education with the wider community. Like animated films, Omar and Hana also use digital media to share education in their film shows. Messages and impressions of education are presented as well as entertainment, not merely meaningless entertainment but entertainment that is packaged to share educational messages with the audience.

As the data obtained from the animated film Omar and Hana in the episode "Start with Bismillah"

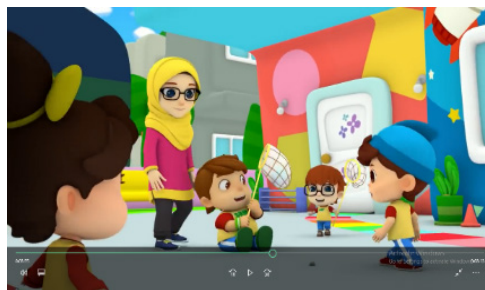
contains messages of Islamic education that are packaged properly and easily accepted. In addition, this film also uses school and home settings almost entirely, which can imply that education can be applied anywhere, both at school and home.

Based on the research data previously presented, the animated film Omar and Hana is an Islamic-based children’s series that contains a lot of Islamic educational values such as the education of faith, morals, and worship. The animated film Omar and Hana has a unique way of presenting the educational elements contained in it, namely by incorporating educational values into each scene, both with events that accompany conflicts and scenes of daily life and inserting excerpts of songs containing advice. as well as education.

Based on the data found regarding the values of moral education in the animated film Omar and Hana which consists of the values of gratitude, amar ma’ruf nahi mungkar, endeavour, patience and anger. The data of these values are as follows:

**Be grateful**

The episode “Start with Bismillah” shows a film scene related to being grateful. You can see the atmosphere at school, Omar and his other friends are at school and playing a game.



**Figure 1 .** Grateful Episode “Start with Bismillah”

Scene dialogue duration 00.03.35 - 00.03.57:

It is seen that Faris and his friends are playing football together at school, and they start the game by reciting bismillah.

Omar: “ready faris (back to play)”

Faris: “ready”

Omar: “nahh.. (throws the ball)”

Faris: “uhh, the height.. woh woh wohh (the ball that was thrown finally went in) wahh, yee thank God”

**Table 1 .** Semiotic Analysis of the Value of Being Grateful

| Denotation                  | Connotation   | Myth  |
|-----------------------------|---|---|
| Faris managed to win a game | Faris picked up the ball he caught with a happy face because he was happy to have won the game before starting the game by reciting bismillah | Faris is playing a game because he believes that reading bismillah before playing a game can make things easier |

From the data above it is indicated as a form of the state of someone grateful for something achieved. Thus it can be explained regarding the value of being grateful in the episode “Start with Bismillah” an indicator was found, namely someone expressing gratitude verbally, namely by praising Allah for the blessings given by Allah, as did Faris when he won a game.

Based on the meaning of gratitude is a person’s attitude not to use the favours given by Allah SWT in committing immorality to Him. The form of gratitude itself is marked by the belief in the heart that the favours obtained come from none other than Allah SWT, which is then followed by verbal praise and not using the favours for something that Allah SWT hates (Anwar, 2010: 98) . Allah SWT says in QS Ibrahim /14:7 as follows

(Ministry of Religion of the Republic of Indonesia, 2019).

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: “(Remember) when your Lord announced, Verily, if you are grateful, I will surely add (favours) to you, but if you deny (My favours) My punishment is truly very severe” (QS. Ibrahim /14:7)

Like the animated film Omar and Hana which is the subject of research, this film contains commendable morals, namely gratitude, gratitude towards oneself and obedience to Allah. Based on the data obtained, a person is said to be grateful. He fulfils the indicators of gratitude including, *first*, someone who realizes that all pleasures come from God, with a happy state because he gets pleasure and *secondly* someone who expresses gratitude verbally, namely by saying sentences of praise to God for the favours given.

In line with that, in the opinion of Imam Al-Ghazali in Tazkiyatun Nafs quoted by Alddino Gusta et al, in his journal article that being grateful is defined when someone knows that the favours he gets are from Allah SWT, and uses these favours by his goals which are approved Allah (Rachmadi, 2019: 121). So in everyday life gratitude is a simple word that is familiar to our ears and if it is so easy to practice that the spaciousness of life will surely come (Amin & Fauzan, 2022: 6245). Furthermore, according to Ibn Qudamah in the book Minhajul Qashidin cited by Alddino Gusta et al, in the same journal article, it is explained that gratitude is the attitude of a person when intending to do good and spread it to everyone, showing these favours by praising Allah orally and using the pleasures that obtained by always being obedient to Allah and not disobeying Him (Rachmadi, 2019: 121).

In the value of gratitude contained in the film, there is a finding that a person is grateful when he has felt a pleasure for something that is obtained and according to his personal needs. So that this film teaches the audience that is the target of mass communication. First, the audience in mass communication is relatively large in the sense that there are millions of people or even thousands of people. The two communicants of mass communication are heterogeneous in nature, which means that the communicants are not only in different and scattered places, but also differ from one another in terms of age, education, occupation, experience, religion, ethnicity and so on, but in heterogeneity, there are groupings of communicants who have the same interest in a grateful message among the many messages spread by the mass media, in other words, communicants in mass communication are a number of people who are united by a common interest and are open to activating the same goals, and who finally the nature of the communicant is anonymous where the communicant does not know each other and the communicator does not know whether the message he conveys interests them or not, follows or not (Dominick, 2008).

## Endeavour

In the episode “Start with Bismillah” a film scene is shown related to endeavour or effort. You can see the atmosphere at school, Omar and his other friends are at school and playing a game.

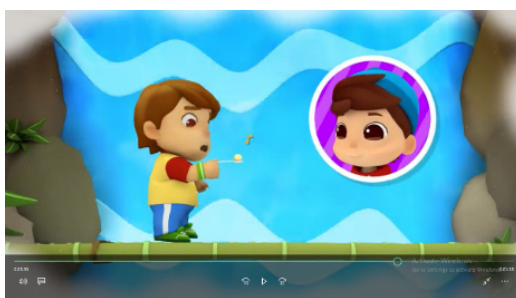


Figure 4. Endeavour Episode “Start with Bismillah”

Dialogue scene 00.05.24 – 00.05.49 :

(Seen Faris is trying hard in a game that is drawn in the world of his imagination)

Faris : “(faris is trying in his game) Faris likes to bet”

Omar : “but need to calm down”

Faris: “begging for help”  
 Omar : “Oya Allah is pleased”  
 Faris : “eh eh eh, bismillahirrahmanirrahim, huhh”  
 Omar : “Fariss, faris berjaye”

**Table 4 .** Semiotic Analysis of Endeavor Value

| Denotation  | Connotation   | Myth   |
|---|---|--|
| Faris plays a game of carrying marbles over the bridge and is supported by Omar | The situation where Faris, who was playing, carried the marbles across the bridge with an anxious face indicating Faris’ earnest effort by reciting bismillah surrendering all his efforts to Allah SWT by praying and asking for help. | If you play a game by trying and praying for help from Allah SWT, it is believed that you can get the desired result |

From the data above it is indicated as a situation where someone tries as much as possible and is serious in a game. Thus it can be explained regarding the value of endeavour in the episode “Start with Bismillah” an indicator is found that someone does something or tries in earnest and starts by reciting bismillah for God’s sake, like what Faris did when trying to play a game.

Endeavour is a commendable character which can be interpreted as an effort made by someone with the maximum effort and ability to obtain the best results. So that it can be said as an endeavour if everything is done seriously and wholeheartedly according to their abilities (Rosmanidar et al, 2019: 4) . Allah SWT says in QS An-Najm / 53:39-41 as follows (Ministry of Religion of the Republic of Indonesia, 2019).

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۖ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ۖ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ

Meaning: 39. “And that man only gets what he has worked for” 40. “That in fact his efforts will be shown (to him)” 41. “Then he will be rewarded for his (charity) with the most perfect reward” (An -Najm/53:39-41)

In the context of mass communication, certain messages will be conveyed through films through pictures, dialogues, picture settings, characterizations, story plots, symbols, music and what is presented on the big screen. Films can be effectively used as a medium for spreading missions, ideas, and campaigns, whatever message a person, institution or government wants to convey (Straubhaar, LaRose & Davenport, 2011). Like the animated film Omar and Hana, this film contains commendable morals, namely endeavor, endeavor that one makes for oneself and obedience to God. Based on the data obtained, a person can be said to try because it fulfills an indicator of gratitude including, first, someone who makes an effort or tries to start by reading a prayer with bismillah, and secondly, doing a job in earnest.

According to Asabah and Partono, said in their journal article that endeavor is said to be the behavior of choosing something good to get something that is needed and aspired to. so that everything can be said to be a good and right endeavour if something that is done is worth the benefit and goodness that is in accordance with Islamic teachings (Hikmah & Partono, 2020: 4). In line with that, Ahmad Fauzan also explained that the attitude of trying is a human nature, namely one of human identities as a caliph in God’s universe, so that it does not only fulfill the needs of the stomach but more than that to maintain self-esteem and uphold human dignity (Fauzan, 2022: 65 ) .

**Be Patient**

In the episode “Mission Fasting” a film scene related to patience is shown. It can be seen that Omar was at home and was approached by various temptations in fasting that came.





Figure 5. Patience Episode “Mission of Fasting”

00.04.33-00.05.15 scene dialogue:

(The atmosphere after playing, Omar enters the house and sees mom making drinks to break the fast “

Omar : “(call to prayer echoes) haa already iftar”

Mom: “uh not yet Omar, that’s the call to prayer asar”

Omar : “haa.. hmm (looking weak again)”

Mom: “It’s a bit more to open up, Omar is patient, okay, but if Omar can’t stand it, it’s okay”

Omar: “(imagining the victory of breaking the fast) when we fast, we become patient, if we are patient we become great (with singing tones) no matter what, Omar can be patient, Omar is great”

Table 5 . Patience Value Semiotic Analysis

| Denotation                           | Connotation  | Myth  |
|--------------------------------------|--|---|
| Omar felt thirsty because of fasting | A situation where Omar looked at the ice water that looked fresh and indicated he was thirsty and wanted to drink, but because he was fasting, he had to be patient to resist the temptation and keep carrying out Allah’s commands. | If we obey the commands of Allah SWT, we will be tested to face various tests |

From the data above it is indicated as a situation where someone is trying to hold himself in the face of a test. Thus it can be explained regarding the value of patience in the episode “Mission of Fasting” found an indicator that is patience because it obeys Allah, meaning that it is patient to carry out Allah SWT’s commands and stay away from its prohibitions and is patient because it accepts calamities and trials. Like what Omar did, who had to be patient because of his obedience to Allah SWT.

Patience can be interpreted as an attitude that endures suffering and accepts trials with a happy heart and surrenders to Allah SWT after trying. Besides that, patience does not only mean being patient with tests and calamities but also in matters related to obedience to Allah SWT, namely by carrying out His commands and avoiding His prohibitions (Anwar, 2010: 96) . Allah SWT says in QS Az-Zumar / 39:10 as follows (Ministry of Religion of the Republic of Indonesia, 2019) .

قُلْ يٰۤاٰبَادِ الدِّيْنِ اٰمَنُوْا اَتَّقُوْا رَبَّكُمُ الَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً فَاَرْضُ اللّٰهُ وَاَسِعَتْ لِمَا يُوْفٰى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ

Meaning: “Say (Prophet Muhammad), “O My faithful servants, fear your Lord.” Those who do good in this world will find goodness. God’s earth is wide. In fact, only those who are patient are rewarded without calculation (Az-Zumar / 39:10).

Like the animated film Omar and Hana which is the subject of research, in this film one finds commendable morals, namely patience, starting from being patient with oneself and others. Based on data that a person can be said to be patient because he fulfills the indicators of patience itself, including *first* , being patient in obeying Allah, which means being patient in carrying out all of Allah’s commands and staying away from His prohibitions, *secondly* , being patient in accepting calamities and trials.

Besides that, according to Quraish Shihab in *Tafsir Al-Misbah* quoted by Yusuf in his journal article, he

explained that patience is defined as a process of refraining from something that is not pleasing to his heart. In general, patience is divided into two parts. The first is physical patience, patience in the form of accepting all religious orders that involve the limbs, such as the command to pray and patience in accepting illness or calamity that befalls the limbs. The second is spiritual patience, patience which involves holding back one's passions such as holding back anger or holding one's passions which involve inappropriate lust (Yusuf, 2017: 217) it could be a disaster, while humans are not ready and hasn't been able to go with the flow of such changes. Inability to adjust to these changes can give rise to tension or stress on him. The teachings of Islam with universal, covering all the dimensions of human life, including problems of human material or mental (psychic).

When viewed from the side of mass communication, the patient message will be consumed by audiences, so that what is in the mass media will affect the subjective reality of social interaction actors. It is this description of reality formed by the contents of the mass media that will later underline audience responses and attitudes towards various social objects (Rakhmat, 2003: 203). The value of patience contained in this film is the finding that patience in facing the trials that come. In relation to this film, patient is meant to be patient in refraining from hunger and thirst and refraining from obeying Allah SWT.

Starting from the large role of the mass media in influencing the minds of its audiences, of course the development of the mass media including films in Indonesia at this time must be rethought (Nadie, 2019: 8). Especially in the current era of globalization. The globalization of the mass media is a process that naturally occurs, just as the rain falls as the sun heats up. Professional approach is the key word, problems are basically predictable (Romli, 2016). At certain points, there was a clash between cultures from abroad that were not recognized by the people of Indonesia. So there is great concern that there will be threats, invasions, conquests, dissolving because of the noble values in nationalism that are very likely to occur (Moekijat, 2012: 13).

## CONCLUSION

The animated film Omar and Hana is an Islamic-based children's series that contains values of moral education. By using language delivery that is good and easy to understand and entertaining by inserting Islamic songs in each story. The values of moral education contained in the film are gratitude, effort and patience. The animated film Omar and Hana can be a good additional reference for children's viewing and is very good from the positive side regarding the educational element.

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