



Representation Film 3 (Alif Lam Mim) In the Perspective of Islamic Political Communication

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Abstract. The purpose of this study is to find the meaning of denotations, connotations and myths of Islamic communication in dialogue and images in film 3 which tells the story of three friends of alif lam mim who are looking for the path of truth and looking for the mastermind of their kiyai slander. This led to kiyai becoming a suspect on charges of bombing at public places in 2032. Roland Barthes semiotic analysis is an analytical technique that researchers use. Researchers used film video recording 3 as a data source, then continued with the selection of several scenes and dialogues related to Islamic communication. The data is then analyzed using semiotic Roland Barthes to find the meaning of Islamic communication through connotations, denotations and myths present in the scenes and dialogues in the film. The results of the representation of Islamic communication are divided into three parts according to semiotic analysis, namely the denotation is to tell the story of three friends of Alif Lam Mim who invites kindness to prevent impossibility by completely eradicating the mastermind behind the bombing and slandering of kiyai and terror in the name of Islam as a terrorist. The meaning of the connotation is that the terror suspect bomb was carried out by Muslims in turbans because it was right at the incident which was the result of retaliation and slander of the police. The myth is that the stigma negative of society with the symbol of Muslims turbaned as terrorists and bombing suspects so that they are shunned and isolated by society and have difficulty interacting socially, staying away from and being ridiculed – mocking if they perform religious obligations such as establishing prayers.

Keywords : Semiotics, Islamic Communication, Film:3

1 Introduction

Humans as social creatures are always related to communication when meeting and interacting with anyone. So communication is used to provide information, messages to someone either directly using verbal or nonverbal. Communication in this nonverbal form leads humans to look deeper into the role of symbols in the world of cinema. Some movies about Islam are always associated and connected with Arab identity and movies that are considered with violent and barbaric antagonists. After the devastating attacks on September 11, 2001, carried out by a group of extremists who claimed to have an Islamic background, Islamic identity began to become the talk of the world and became the spotlight related to Islamic identity in all parts of the world and was often associated with terrorism. With the spread of news and issues that make the identity of Islam as a religion that is vile, bad and violent and associated with murder or terrorism. Departing from this incident, a work of the nation's children emerged that raised religion as a scapegoat for political life for personal and group interests so that the image of Islam became bad for the achievement of personal or group goals. The movie was produced in Indonesia under the title Alif, Lam, and Mim, which shows interesting visuals and storylines.

Studying film is certainly not separated from the rules in a country. Film itself is regulated in Law Number 33 of 2009 (hereinafter abbreviated as Law No.3 of 2009) in Chapter 1 regarding film. It is said that film is a visual

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medium of a person's artwork that is assembled with a storyline in the form of images or videos and sound that can be seen and shown to the general public [1].

Movies can and should be said to be a mass communication medium, this is because movies are able to become a medium between communicators and communicants in general. This can be proven by the many enthusiasts of cinema or cinema today. The movie is able to bridge the two actors to understand the meaning of the communication pattern in a visual and audio show. So that movies are so interesting and have a large and anonymous audience and can provide experiences and lessons from what is watched. [2]. Movies are able to hypnotize the audience with the power of attraction in their shows so that they can embrace several social segments. There are so many movie enthusiasts of any genre, so researchers and experts can make a statement that movies can influence the wider audience. From this, various types of films began to emerge and therefore there were also many who researched films with various topics of study [3].

A movie presented with interesting visuals can make us feel as if we are in the event. The movie also has its own meanings and moral messages that are accepted by the audience. Daniel Chandler said semiotics is the science of signs that can provide markers in terms of science that can represent a meaning and value in the pattern of communication systems. Paul Colbey that semeotics comes from the Greek Seme which means marker. Furthermore, representation can be explained that the description of an event that includes life in the form of a media presentation. Another thing with Chris Baarker who emphasizes representation on social construction where individuals must be able to find the form and meaning of something that is being investigated so as to produce a variety of meanings and be able to be used as an accurate explanation in various contexts [1].

Semiotics which is the meaning of signs that have implied messages in society related to the denotative that Roland Barthes added a system of markers in the connotative as well as the mitor related to the general public [1]. Roland Barthes' semiotics focuses on denotation and connotation, where denotation contains explicit meaning, can be described as the original meaning or the actual reality agreed upon by the social community. While connotation is more about feelings or values of the culture being aired or more about emotions, so it can be said that the connotation of the message conveyed implicitly, where the sign has openness and allows a new meaning or interpretation to emerge. Thus, connotation is of high significance or one and denotation of secondary significance.

Semiotics related to connotation and denotation are related to myths that are able to provide understanding and validation for prevailing cultural values, and myths are the development of connotations that have long existed in society known as myths [1]. Communication is inseparable in life, in Islam communication is giving a message or sentence, maintaining a message both treatises and containing Islamic values. Islamic communication patterns here such as speech style and also the selection of words and the use of good language so that the information or message conveyed by the person communicating (communicator) is information or pean which contains all Islamic teachings both about aqidah, Islam and morals [4].

Rachmat Kriyantono [5] communication in Islam is called Al-qouli Qowl, namely words, Al bayan, namely explanation. That in communicating it is very important in the choice of words and language in explaining something. The ability to communicate can be seen from the pattern of words and spoken delivery. So it is important to understand that good communication is hablum minallah wahablum minannas. Good communication is communication that is fktual informative and useful for all. So to find out the real meaning and meaning of the message implied in this movie requires a semiotic analysis approach Roland Bathers.

Islam comes as Rahmatan Lil alamin, so communication should be able to maintain the essence of the elements of the message conveyed or received and the value of Islam or the Islamic treatise itself in this case the communication pattern that reaches a person is able to provide good communication or messages that allude to Islamic teachings, faith and goodness. [4]. So that when viewed in terms of the name of the film inspired by the verse of the Koran, one of which is surah Al-baqarah verse 1, the meaning of Alif Lam Mim is actually only Allah swt who knows the message contained in it, so the author is interested in examining the film 3 (Alif Lam Mim) in the perspective of Islamic Communication in Indonesia.

2 Methods

This research uses a qualitative approach which is able to understand all events carried out by the object of research. Qualitative research is intended to understand all phenomena such as behavior, responses, motivations and actions, perceptions by describing them in the form of words in a sentence [6]. The research approach is carried out by using sentences and utilizing various natural methods as well as providing opportunities for the creation of an

alternative interpretation that can be developed in a structured manner [3]. Qualitative research can be characterized by studies and discussions that are described and elaborated using sentences and narratives rather than numbers and statistics. In this case the research instrument is the researcher himself who is often called the key instrument who is able to describe with the construction of meaning [5]. Furthermore, the data media analysis method used is by analyzing the media text in this case analyzing the description and impressions in a film and also by means of a literature study with media material in the form of a film, in this case the film 3 Alif, Mim and Lam. The media text analysis used is semiotic analyzes or semiotic analysis that refers to the reality of events.

The method of analysis in this study is semiotic analysis which refers to the semiotic analysis of Ronald Barthes, this was chosen because Ronald Barthes' semiotics is able to examine and analyze the hidden meaning of the film 3 which is often associated with myths. So that this semiotic model is able to collaborate between the text and the personal experience and culture of its users [1]. Departing from this description, the researcher is interested in raising this study so that the researcher uses Roland Barthes semiotic analysis in examining this research so that it can find a sign that can be associated with connotation meaning in the film and refers to values and morals as well as culture as well as myths found in the film can be used as a cultural reference study that comes from the culture of the film.

3 Results and discussion

A. Preserving the Oral

Film 3 (also referred to as 3: Alif Lam Mim) is a futuristic Indonesian film released on October 1, 2015, and revolves around friendship, brotherhood, and family drama. The film won a number of awards at the 2015 Indonesian Film Festival, including Best Short Film (Umbara brothers), Best Short Film (Tanta Ginting), Best Short Film (Bima Azriel), Best Short Film (Khikmawan Santosa and Novi DRN), and Best Short Film (Sinergy Animation). In terms of the name of the film inspired by the verse of the Koran, one of which is surah Al-baqarah verse 1, the meaning of alif lam mim is actually only Allah swt who knows the message contained in it. As mysterious as the meaning of Alif lam Mim in the verse of the Koran, this movie is also equally mysterious, which contains three friends who are looking for the meaning of truth behind the incessant politics that discriminate against religion. Alif Lam Mim here is the name of three actors who are combined into one movie title called 3 namely Alif, Lam and Mim.

Alif, Lam, and Mim are the twelfth and twelfth members of the same silat family known to be associated with Al-Ikhlas. Alif (Cornelio Sunny), who is blond and hairy when he sleeps, carries the state apparatus. I've been working on some goals and helping others get better. Lam (Abimana Aryasatya) is still working on a different journal. It is used to create truth and make yourself a member of the people. Mim (Agus Kuncoro, on the other hand, is a young woman who suffers from depression and cannot sleep. When the chaos following the bomb blast occurred at a different cafe, this is when it was enacted. The policy and investigation version of the evidence focused on the detention of Mim in addition to the children. However, Lam, as a journalist, obtained information from media organizations related to CCTV footage the day before after the cafe leadership.

This report shows that the current scenario is a "scenario" of a professional organization that aims to do "framing" and discredit Islam. When a baby is born prematurely, an alif should have a relationship with the mother and take care of the baby in the womb. People who are found between two companions are trying to find a point, but they are also trying to find a more extreme destruction. In addition, I also have access to the apparatus and a relationship with money. Alif, Lam, and Mim work together in the same way to achieve their goal of educating and educating others. As a result, they are able to teach children and others they respect and love.

The aforementioned film is an example of a political visualization that shows how the interests of politicians can be seen in action, as evidenced by how and why it can be seen in action; specifically individuals who are not yet known, including religions and other animals. In contrast to the fact that Indonesia's politics in 2036 is the focus of the Futuristic movie, there is still much room for improvement. This is still ongoing, will continue until the end of the Revolution in 2026 as a result of Saudi Arabia and radicals. Most of the time, assertion becomes everything. The use of live bullets as weapons continues to be illegal. The authorities use rubber bullets to identify underlying criminals and terrorists. The problem this device faces is that it requires a number of different radial groups to be balanced and energized to counteract the democracia effect. As a result, the device uses appropriate

martial capabilities to serve the needs of the user. However, within each dialog, there is a form of Islam-based communication that stands out from each dialog and other Islamic attributes.

The representation of Islamic Political communication in some movie excerpts illustrates that even in the event of a crisis of religious belief, they still hold fast to the truth. Convinced and believe that Islam is a religion of rahmatan lil 'alamin, namely Islam as a religion of mercy for all nature and not easily provoked by individuals who slander religion. And in every scene they always say greetings at the end of the conversation. So that in any situation, and however Alif lam Mim and Kiyai still apply Islamic Communication between them
The slander that occurred started from the scene of the bombing at the candi café



Scene 2, Alif invited the two men to get into the car
Documentation of the movie alif lam mim Scene 1 and 2 at minutes 40:42-41:51

In the first scene, three people dressed in gamis came to order food but instead of being served they were asked to go out, the rules of the café are not allowed and prohibit any chatter and costumes that smell religious, not accepting the rules that they think are ridiculous, a dispute between the three students and the waiter ensued, until Alif mediated them and asked the three students for understanding to obey the existing rules and asked them to find food and drink elsewhere.

In the second scene, Alif escorted the students to leave the café and greeted them. And then Alif saw their bags that were left behind not long after the bomb exploded. Denotation Meaning: Four newcomers wearing Muslim clothes after being stopped by the police for violating the café's rules. Three of the visitors said, "We're just here to eat; we'll pay full price for whatever we eat," but the waitress kept making them feel sick. As a result, Alif came and pleaded with them to calm down and obey the rules.

Connotation: Alif and the cafe waiter escorted three customers who wanted to eat at a particular cafe, and the waiter proceeded to explain the menu on the customers' plates. However, they are still talking

Mythical Meaning: As they are leaving a waiter discovers that they have left their bags behind knowing that Alif is out. The authorities who arrived at the scene to investigate the bombing were also there and documented the two bottles of Al Athar perfume found by the forensics team at the scene. People's assumptions about the bag left behind corroborated that it was a bomb and the evidence of perfume left behind after the bombing.



Denotation: Three students who made a submission that they were not the perpetrators of the bombing. Connotation: The 3 students who were at the temple cafe bombing were not bombing suspects because what was in the bag was not a bomb but perfume, and they were told to come to sell the oil to the customer who was there.



Scene 4. Alif and Mim discuss the bombing case

In this scene, it tells the assumptions of the people who accuse the Al Ikhlas Islamic boarding school and the Kiai Kiyai of being the perpetrators of the bombing, because people read spam articles, so the meaning. The myth in this snippet is that people assume that people who wear Islamic attributes in the form of juba and turban are terrorists because of the spam spread by hackers on lam writing that has not been completed.

The next day at the office, Nyala began to compile news about the irregularities of the bomb explosion that occurred at Candi Cafe, stating that the bomb was sourced from a document bag belonging to 3 students who were deliberately left behind, then suddenly she saw two officers walking outside her office because she was curious and went to her boss to find out.

B. Have patience



The dialog in this scenario includes other people. “We're all confused that the ustadz killed us,” the wan said. “That person over there lying in the medical room they all killed us. However, the reason why we didn't go after them is because they failed in their attempt, as Mim said when she asked, “What did we do to go after them?” Wan still replied, “This is our homeland; we are obliged to uphold Islamic law,” with emotion. Mim patiently said “istighfar wan”, don't make lust your basis for doing the right thing, because that will later become a justification.

Denotation meaning of the dialog above Marwan and other students found Mim, Wan immediately met and spoke to Mim with emotion and Mim replied in a low tone and told Marwan to say istighfar for his words, while the connotation meaning in this scene Marwan spoke to Mim in a loud tone. However, Mim did not reply to it all in a high tone and Mim was very patient with Marwan. Mim remained patient to restrain herself from getting emotional and advised wan to ask forgiveness from Allah by saying istigfar for her words. Myth: the assumption of the community is that telling someone to say ististigfar in a state of emotion is a good thing to do to reduce emotions by being patient so that the messages and information conveyed are easily received.

Islam teaches humans to be patient, in the dialog that has been done Islamic communication in this scene contains the meaning of Islamic communication principles, namely when Mim patiently explains to do good, by explaining words that are easily accepted (Qaulan Masyura) with the sentence “, do not make lust as your basis for doing the right thing, because it will become a justification and it is not good”, this sentence is also an effective final sentence (qaulan balighah) used by Mim to advise Marwan to ask forgiveness to Allah.

In this frame, Mim is very patient and does not use emotions when Wan speaks to Mim with high emotions. Being patient here means self-control. Self-control is nothing but the base of human morality, which is why humans can avoid various crimes and sins. Patience is a very high human value. Even in the Quran, Allah swt promises reward without reckoning for those who are patient.

C. Use polite words

Lam was called by the principal for his son's misbehavior at school, even though there was a complaint from the principal about his son's misbehavior, Lam responded by using good words as a parent.



Scene 6. lam was called to his child's school



Scene 7. Lam advised his son not to miss prayers

Denotative meaning in this scene Lam was told and told to come to school by his son's Principal because of his son's delinquency at school. So Lam as a parent must be able to be responsible in fulfilling the principal's summons. Then when Lam is outside the Principal's office Lam as a parent reminds his son, Gilang, to pray. Then Lam also asked his son "Is Gilang embarrassed to pray?" Then his son answered no father, Gilang is not ashamed to pray. Then from that Lam reminds Gilang to always pray and not to leave the prayer.

The connotative meaning in this scene is that Lam is talking to the Principal. Lam was called because there was a delinquency committed by his son that required Lam to meet the Principal. So as a parent Lam must be able to be responsible and have a feeling of understanding and approach to his child. Outside the office, it can be seen that Lam as a parent must be responsible for educating and reminding his child to always carry out God's commands and pray every time. Feelings and responsibility are connotative that can be built in this scene. The Mythical Meaning of things that happen in society, naughty children must be given punishment to make them deterred and scold them so that they do not repeat their actions, but Lam did not do this to Gilang, Lam only told Gilang to keep praying and not be ashamed to do it. Feelings and responsibility are connotative that can be built in this scene.

The Mythical Meaning of things that happen in the community of naughty children should be given punishment to be deterred and scold him so as not to repeat his actions but Lam did not do to Gilang that Lam only told Gilang to continue to establish prayer and not be ashamed to do it.

﴿١٣٢﴾ لِلتَّقْوَى وَالْعَاقِبَةِ نُرْزِقُكَ نَحْنُ قَارِرُونَ نَسْئَلُكَ لَا عَلَيْهَا وَاصْطَبِرْ بِالصَّلَاةِ أَهْلَكَ وَأْمُرْ

Allâh Almighty commands His people to always pray. First of all, Allâh tells us to pray, then our family with the call to prayer as a sign of the start of prayer time. This requires a lot of time and patience. Therefore, we must not be negligent and must always pray on time. Then we are also required to invite family, relatives to pray as he said: "And command your family to pray and be patient in doing so. We do not ask you for sustenance, it is We who provide for you. And the (good) result in the Hereafter is for those who fear." (Q.S. Thaha/20:132).

D. Speak the truth and speak the truth



Scene 8, Laras approaches Mim and convinces Mim to know the real truth.

Denotation meaning in this scene is that Laras presents a flashdisk which contains all the truth to Alif that the real terrorists are the law enforcement officials themselves. The connotative meaning is that Laras provides actual information so that all the secrets of the state apparatus are revealed that they are the real terrorists, then Laras gives a flashdisk containing all the supporting truths and evidence of the truth to Lam even though Laras is actually involved as the bomber. Myth: the public assumption that law enforcement officers could not be the masterminds of the riots and terror that hit RI at that time.

The substance of the movie is that Islamic political communication is that everything that is true must be conveyed. Informing the truth of all factual things that are not enriched and honest things is also not manipulating the actual facts. Laras in this scene wants to inform the truth through the placard she gave to Lam. Which contains all the evidence of the terror plan that will be executed.

E. Obedient to superior orders



Scene 9. The kiyai told Mim to stop hitting

The Denotation meaning of this scene is that Mim with a turbulent emotion with one of the law enforcement officers who is a terrorist wants to kill her and finish her. Here Kiyai Haji came to Mim and said that there was no need to finish her with the words "Enough Mim, We are not killers. With Mim's polite behavior, she listened and respected the Kiyai Haji and at that moment she stopped him and reduced her emotion. Mim listened to

the words conveyed by the Kyai Haji. The connotation meaning of Kyai Haji immediately said to mim, “Enough Mim, we are not killers. With Mim's polite behavior, she listened and respected what the Kyai haji said.

4 Conclusion

From the results of research that has been reviewed and analyzed in the 3 Alif, Lam, and Mim Film using the Roland Barthes Semiotics approach, which has been described and explained in the previous discussion section, there is a representation of Islamic political communication in this study in several parts of the film excerpts which illustrate that in the event of a crisis of religious belief that is manipulated even though they still uphold Islam as a religion of rahmatan lil 'alamin, the religion of all nature and are not easily provoked by individuals who slander religion.

Islamic communication can be done by maintaining the tongue by speaking truthfully and honestly, saying good words so that dirty words do not come out or those that are not worth saying and hearing. Then be patient in terms of being able to control yourself from the peak of anger, and refrain from speaking in a high tone with the interlocutor and being able to be patient in false or untrue accusations. Good communication is also like being able to keep promises and words and carry out responsibilities. Both parental responsibilities and orders to pray for their children's affairs. In the world of Islamic politics, telling the truth really needs assertiveness because telling the truth by attaching strong and clear evidence of the truth to the right person to expose all crimes is one of Islamic political communication. Then also manners such as behavior and attitudes in obeying and carrying out the orders of the Kiyai which illustrates obedience and obedience to the leader.

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