

Integrating Hadith in Da'wa Film: Analyzing 'Memuliakan Tamu' through Branston and Stafford's Production-Organization Framework

Nurhablisyah

Universitas Indraprasta PGRI

(email: nurhablisyah@gmail.com)

<https://doi.org/10.53678/zq5fs257>

Abstract

The development of Indonesian da'wa movie have been fluctuate through several decades. In 2009, da'wa through film had reached its glory by the production of "Ketika Cinta Bertasbih." In the other hand, YouTube platform had been supporting the globe to watch movie online. The aim of this study is to explain how the movie titled "Memuliakan Tamu," produced by Achi TM Pictures uploaded in YouTube through Islamic Short Movie Channel, could be guidance for Muslims to be ideal hostess either guest. Research method which applied in the study is qualitative method, where the data obtained by observation and literature. The data analysis is using Production and Organization by Stafford and Branston combined with Hadiths about silaturahmi and honouring the guest. The result shows that the movie use several Hadiths such as; (1) how to accompany guest, (2) serve guest with the food they like the most, (3) to regale the guest, (4) the blessing in receiving guest, (5) the blessing of silaturahmi. This film also had applied the producer of movies; production; preproduction, production and post production. If movie production and organization consistently look up to Al Quran and Hadiths, then movie will become not only media performance but also guidance for existence.

Keywords:

Production, Film, Da'wa, Honouring Guest

Abstrak

Perkembangan film dakwah Indonesia telah berfluktuasi selama beberapa dekade. Pada tahun 2009, dakwah melalui film mencapai puncak kejayaannya dengan produksi film "Ketika Cinta Bertasbih." Di sisi lain, platform YouTube telah mendukung dunia untuk menonton film secara daring. Tujuan penelitian ini adalah untuk menjelaskan bagaimana film berjudul "Memuliakan Tamu," yang diproduksi oleh Achi TM Pictures dan diunggah di YouTube melalui Islamic Short Movie

Channel, dapat menjadi panduan bagi umat Islam untuk menjadi nyonya rumah atau tamu yang ideal. Metode penelitian yang diterapkan dalam penelitian ini adalah metode kualitatif, di mana data diperoleh melalui observasi dan literatur. Analisis data menggunakan Production and Organization oleh Stafford dan Branston dikombinasikan dengan Hadits tentang silaturahmi dan menghormati tamu. Hasil penelitian menunjukkan bahwa film tersebut menggunakan beberapa Hadits seperti; (1) cara menemani tamu, (2) menyajikan makanan yang paling disukai tamu, (3) menjamu tamu, (4) berkah dalam menerima tamu, (5) berkah silaturahmi. Film ini juga menerapkan tahapan produksi film; produksi; praproduksi, produksi dan pascaproduksi. Jika produksi dan pengorganisasian film secara konsisten mengacu pada Al Quran dan Hadits, maka film tidak hanya akan menjadi pertunjukan media tetapi juga petunjuk bagi kehidupan.

Kata Kunci:

Produksi, Film, Dakwah, Memuliakan Tamu

Introduction

Film is a part of mass communication which objective to educate, entertain, inform and persuasion.¹ Indonesia movie had been struggling through years. In the research of , the interval of 2000-2001, none of movie produce in Indonesia. But late of 2001, the movie called Jelangkung, published and become a hit. That moment had been showered people's thirst of Indonesian film. In Indonesia's society, there is genre known as Islamic Movie or Prophetic movie, da'wa movie or Madani Movie. Imanjaya explain Islamic movie or Madani movie signed by the values of Islam which into the movie universally without bringing the symbol of Islam directly. Islamic movie also defined as film which represent and tell about Muslims and their problem.²

According Indonesian Dictionary, in Mabruri,³ film defined as tin membrane made from celluloid for placing negative (this will be played in cinema). Mabruri in Nurhablisyah, tell that film is consist of visual and audio produce by mechanical

¹ Muhammad Abdurrahman Arsi and Alex Sobur, "Makna Identitas Budaya Dan Konflik Antaretnis Dalam Film 'Crazy Rich Asians,'" *Mediator: Jurnal Komunikasi* 12, no. 1 (2019): 46–60.

² Ekky Imanjaya, *Mencari Film Madani: Sinema Dan Dunia Islam* (Dewan Kesenian Jakarta, 2019).

³ Anton Mabruri KN, "Manajemen Produksi Program Acara TV: Format Acara Non-Drama, News, & Sport," (*No Title*), 2013, <https://cir.nii.ac.jp/crid/1130000797827697280>.

system, then published electronically.⁴ A story which adapted into film, consist of characters which structured the narration. This story basically based on realities in the society. Stuart Hall explain more about how to understand the reality in the movie. A man is the actor who develop the meaning. A story in the movie is being plotted intentionally to make the reality more attractive in the producer's perspective. A Film is media which has its own language. And this language could be interpreted by anyone.⁵

Film as da'wa media has been using for a long time. At the beginning, film wasn't parted of da'wa. But grow not only for sending message through romance, horror, fiction, action but also God's commands. Islamic movie or religious film, in Rohimi's opinion known as Indonesian 'film with Islamic theme, or fibi (*Film Bertema Islam*). The character of fibi is related to Islamic symbols which based on Al Quran and hadith.⁶ But in the reality, not all the fibi talked about it, some of them were contrary and aroused conflict, such as "*Perempuan Berkalung Sorban*" (1990), which tells about the motivation of main character (Annisa, the daughter of The owner of Islamic boarding school played by Revalina .S Temat), to have a higher education. But her will is being prohibited by her father, Kyai Hanan (played by Joshua Pandelaki).⁷ Critiques were throwed by Istiqlal Mosque Imam, Mustofa Yaqub, that there is Hadith says none is forbidding to restrain female slave for going to the mosque for worshiping and studying.⁸ Other scene of the movie also portrayed Annisa is prohibited to ride a horse. In the other hand, riding horse, is one of the suggested sport in Islam. Other film "*The Santri*" 2019, also raised controversy in the society. This Film directed by

⁴ Nurhablisyah Nurhablisyah and Khikmah Susanti, "Analisis Isi 'Tilik', Sebuah Tinjauan Narasi Film David Bordwell," *Jurnal Ilmu Komunikasi UHO: Jurnal Penelitian Kajian Ilmu Komunikasi Dan Informasi* 5, no. 4 (2020): 318–32.

⁵ Imanjaya, *Mencari Film Madani*.

⁶ Primi Rohimi, "Keragaman Islam Dalam Film Indonesia Bertema Islam," *Jurnal Dakwah* 16, no. 2 (2015): 291–304.

⁷ Silvia Riskha Fabriar, "Potret Perempuan Dalam Film Perempuan Berkalung Sorban," *Sawwa: Jurnal Studi Gender* 9, no. 1 (2013): 27–44.

⁸ "Imam Besar Istiqlal: Perempuan Berkalung Sorban Fitnah Terhadap Pesantren," *detiknews*, accessed April 16, 2026, <https://news.detik.com/wawancara/d-1080518/imam-besar-istiqlal-perempuan-berkalung-sorban-fitnah-terhadap-pesantren>.

Livi Zheng has visualized United States as its setting. The critics questioned about the main character played by Wirda Mansyur dan Emil Dardak where they talk privately in the forest. Indonesia Front of Santri (Front Santri Indonesia), stated that the film absolutely didn't describe about santri's culture.⁹ A film, also subjective perspective of the director of the producer, but the audience is the main target. When the message failed to capture audience majority needs, means it will be ignored as precious one.

As da'wa media, film also has its limitation and produce by research. A good film can be learning media for the mass. Effendy explained, basically a film only elevates the realities in symbolic way. People's hope is reflected through the story. But, da'wa film bound with strict rules. Da'wa mean suggestion for Muslims and should be done with the right way.¹⁰

In the other hand, film production needs a lot of budgets which being tricked specially to invite the investors, advertisements and viewers. YouTube make film producer no longer depend only on investor. Everybody can make film or any content with low budget. This phenomenon, make YouTube as the faster and largest media growth. Netizen don't have to pay to watch YouTube as long as they have qualified of internet access and gadget. YouTube also give opportunity for everyone to be a content creator and having earning from the channel.

In the beginning of its emerge, film was watching in the theater, later on in 1980, when home video became widely popular around the world, and giving a chance for people to watching movie at home.¹¹ YouTube was established in 2011, since then, mass behavior towards media around the globe has changed. Film could be access by online everywhere and anywhere. In new media concept, this called as USG (User Generated Content). In Holland research, shows that YouTube had succeeded built USG.¹² USG concept allowed anyone so be both sender and message receiver., The

⁹ "Belum Rilis, Kenapa Film 'The Santri' Garapan Livi Zheng Diboikot?," accessed April 16, 2026, <https://www.beautynesia.id/life/belum-rilis-kenapa-film-the-santri-garapan-livi-zheng-diboikot/b-119033>.

¹⁰ P. Efendi, "Dakwah Melalui Film. Al-Tajdid, 1 (2), 127-136," 2009.

¹¹ Gill Branston and Roy Stafford, *The Media Student's Book*, 5th ed (London ; New York, 2010).

¹² Margaret Holland, "How YouTube Developed into a Successful Platform for User-Generated Content," *Elon Journal of Undergraduate Research in Communications* 7, no. 1 (2016),

character of USG are the ability to communicate interactively which could not held by traditional media, to re share the message many times, to give like or dislike, to flag, to comments on other video, to archive the message, to rate and making viral some messages, etc.¹³

Islamic films encompass various genres, including romance, such as *Ketika Cinta Bertasbih* and *Ayat-Ayat Cinta*; action, such as *Nada dan Dakwah*; and romantic comedy, such as *Kiamat Sudah Dekat*. Previous studies have explored Islamic values represented in these films. Aziz identified educational values in *Kiamat Sudah Dekat*, while Wajayati examined Islamic attitudes portrayed in *Ayat-Ayat Cinta*. Furthermore, Nasruddin and Ali, in their analysis of 99 *Cahaya di Langit Eropa*, identified three principal Islamic values depicted in the film, namely akhlaq, aqidah, and syariah. In many Islamic films, Islamic identity is commonly represented through environmental settings such as *pesantren*, mosques, and Islamic schools, as well as visual attributes of the characters, including the use of hijab, *peci*, and *koko* shirts. However, the direct application of verses from the Qur'an and Hadith is rarely positioned as the central theme of the narrative.

In contrast, the film *Kemuliaan Tamu* places the application of a prophetic hadith concerning honoring guests as its central theme. The setting functions as an integral narrative element that illustrates the practical implementation of the hadith in everyday life. Referring to Branston and Stafford's theoretical framework, the producers explicitly demonstrate the concept of honoring guests through visual representation in the film's scenes. The film consists of nine scenes, five of which specifically portray various forms of honoring guests.

The film *Kemuliaan Tamu*, produced by Achi TM Pictures, was written by members of a screenplay community with experience in television and film production. The selection of this film as the research object was motivated by

<http://www.inquiriesjournal.com/articles/1477/how-youtube-developed-into-a-successful-platform-for-user-generated-content>.

¹³ Branston and Stafford, *The Media Student's Book*.

subjective observations indicating that many Muslims remain unfamiliar with proper etiquette when visiting others or receiving guests. Within Islamic teachings, honoring guests is strongly encouraged as part of ethical conduct. Nevertheless, in practice, some individuals neglect these values, either by ignoring guests or by behaving inappropriately as visitors. Islamic etiquette outlines several guidelines for guests, including avoiding burdening the host, limiting the duration of visits, offering salaam up to three times before entering a house, and leaving immediately if no response is received. In Islamic belief, honoring guests is regarded as a virtuous act that may lead to the reward of *Jannah* (paradise).

Most films produced by Achi TM Pictures on the Islamic Short Movie channel emphasize Islamic values and perspectives. *Kemuliaan Tamu* has a duration of approximately 15 minutes and was uploaded on February 18, 2019. As of March 2022, the film had been viewed 5,109 times. The primary messages conveyed in the film emphasize respect toward guests, the obligation of hosts to welcome guests warmly, provide appropriate hospitality such as serving food, and accompany guests upon their departure. The message in the film designed influenced by how the producer interpreting the value of life. The result of the research shows that before producing the movie, producer begin with research and established a working team. Production team, analyze how the scenes relate and describe the Hadith of "Honor the Guest" easily adapt into daily life. Not many producers have the vision like this, but Achi TM decide to do it. If many da'wa movie consistently applies Al Quran dan Hadith then the aim of da'wa to spread the goodness will be occurred.

Method

This study employs a qualitative method using discourse analysis to examine the content of the film. Discourse analysis, as defined by Berger,¹⁴ focuses on verbal and nonverbal elements, including text, words, behavior, and artifacts, and may

¹⁴ Peter Berger and Thomas Luckmann, "The Social Construction of Reality," *Social Theory Re-Wired*, April 28, 2023, 92–101, <https://doi.org/10.4324/9781003320609-11>.

involve semiotic, Marxist, psychoanalytic, and sociological approaches; this research applies a semiotic perspective to identify underlying meanings through theoretical interpretation. Data were obtained through observation of films available on the YouTube channel Islamic Short Movie during 2020–2022, as well as relevant literature related to da'wa, film theory, the Hadith on honoring guests, and studies on YouTube media. The research was guided by the question of how the Hadith about honoring guests is represented in the film produced by Achi TM titled *Memuliakan Tamu*. Data analysis followed the Miles and Huberman model,¹⁵ involving data reduction, verification, and presentation in the form of summaries, tables, and conclusions. The film was viewed seven times, and selected scenes were captured, tabulated, and analyzed using Branston and Stafford's film production theory,¹⁶ which explains the stages of film production, namely preproduction, production, and postproduction. These stages include research and script preparation, crew selection and filming activities, and editing processes involving visual and audio enhancement. Following postproduction, the film is distributed and promoted through media platforms such as YouTube and other channels, while evaluation is conducted based on audience responses, viewership, and media reviews.

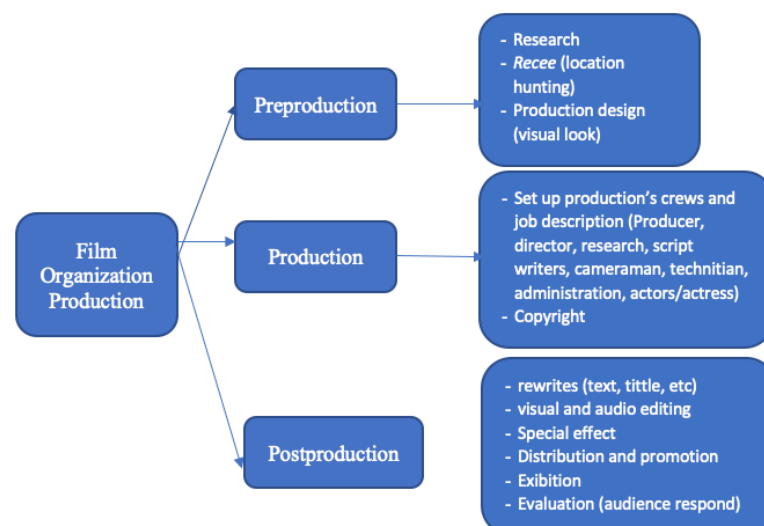


FIGURE 1. Branston dan Stafford Theory "Production Organization"

¹⁵ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, Edition 3 (Sage, 2014).

¹⁶ Branston and Stafford, *The Media Student's Book*.

Result and Discussion

Islamic Themed Films or da'wa film, which became pioneered in Indonesia such as; *"Titian Rambut dibelah Tujuh"* (1959), *"Panggilan Nabi Ibrahim"* (1964), *"Al Kautsar"* (1975), *"Sunan Kalijaga"* (1984), *"Nada Dan Dakwah"* (1991). In several Indonesia's horror movie and action, Islamic symbol often occurs, such as; *"Si Pitung"* (1973), *"Sundel Bolong"* (1981), *"Nyi Blorong"* (1982), etc. Hakim firms, that in classical movie, the representation of Islam tend to be syncretic, acculturation and symbolic. Islam reflected as religious old man (kiai) who face bravely to the colonizers or demon.¹⁷ Entering the era of Rhoma Irama (legendary dangdut's singer and composer) in film *"Nada dan Dakwah,"* Islam appear as Rhoma Irama's character, polite man who has good martial art and music skill. He also portrayed as religious character, smart and respect the woman. In era of 90, Islamic symbol seen in film *"Kabayan Saba Kota"* (1989), the main character, Kabayan, described as an innocent traditional guy, has a good sense of humor without tend to look funny and obedient to practice his faith. In the movie of *"Catatan Si Boy"* (1991), Islamic symbol represent with that main character of the movie named "Boy." He is young rich and handsome guy. Boy is very cool and popular among the girls but never forget to run his faith as a Muslim. Some scenes of the film, show him shalat or brought his sajadah.

In Era of 2000' the Islamic themed film is getting much more, not only in the cinema but also as drama in television program. Sinteron *"Lorong Waktu"* (1999-2006), became one of the most viewed programs in the era. This success continued as main content in Ramadhan. *"Lorong Waktu"* had existed for 7 years aired in television. This also made it as leader in term of story's pattern and visual's look. The broadcast had become one of most favorite TV drama. One of the superiorities of the drama is a good story plot. Islam image is not described as scary religion, which related to sin and hell. The message delivered by humor and soft da'wa. The success of *"Lorong Waktu"* inspired other sinetron, like *"Kiamat Sudah Dekat"* (2003) and *"Para Pencari Tuhan"*

¹⁷ Lukman Hakim, "AGAMA & FILM (Pengantar Studi Film Religi)," *Government of Indonesia (GoI) and Islamic Development Bank (IDB)*, 2017.

(2007-2021). In year of 2003, *"Kiamat Sudah dekat"* also brought into big screen and received positive feedback from the audience. This moment had become the turning point of Islamic Movie's time line in Indonesia. More prophetic movie produced since then. Some of the da'wa movie had warm received and become box office, such as; *"Ayat-ayat Cinta"* (2007), *"Ketika Cinta Bertasbih 1"* (June 2009), *"Ketika Cinta Bertasbih 2"* (September 2021) etc. Film *"Ketika Cinta Bertasbih"* known as da'wa movie with high budget, spent Rp 20 billion and watched by 5 millions audience.¹⁸ From the explanation above, da'wa movie had proved attract Indonesian Muslims citizen. However, as the film which based on Islamic values, therefore should be well packed in line with Al Quran and Hadith.

Film as Da'wa Media

Film is media which capable to deliberate softly ideology and values of the producer. Symbols in the movie, represents the motive behind the movie. Dedy Mizwar states that Islamic movie or da'wa not belong to symbol but substance. Therefore, Islamic movie could be produced by non-Muslims.¹⁹ Film as da'wa media in Mubasyaroh's perspective is media which support da'wa. The form of media could be anything, includes; man, material, environment, etc., where people can gain knowledge, attitudes from the delivered message.²⁰

Syah explains that film is complicated mass media, its objective is as the tools of information, entertainment, persuasion and education. Film is the result of culture which constructed by a lot interests.²¹ Generally, film classified in two types; story and non-story. Rusman and Yustatie, describes some films which include into these types.

¹⁸ Hakim Syah, "Dakwah Dalam Film Islam Di Indonesia (Antara Idealisme Dakwah Dan Komodifikasi Agama)," *Jurnal Dakwah* 14, no. 2 (2013): 263–82.

¹⁹ Syah, "Dakwah Dalam Film Islam Di Indonesia (Antara Idealisme Dakwah Dan Komodifikasi Agama)."

²⁰ Mubasyaroh Mubasyaroh, "FILM SEBAGAI MEDIA DAKWAH (SEBUAH TAWARAN ALTERNATIF MEDIA DAKWAH KONTEMPORER)," *AT-TABSYIR STAIN Kudus* 2, no. 2 (2014), <http://journal.stainkudus.ac.id/index.php/komunikasi/article/view/505>.

²¹ Syah, "Dakwah Dalam Film Islam Di Indonesia (Antara Idealisme Dakwah Dan Komodifikasi Agama)."

Film that part of non-story films such as documenter, travelling report, autobiographies.²² To be classified as story film, there should be narrative elements. Bordwell that cited by Nurhablisyah and Susanti explains how narration in the film should be arranged. Narration elements, established by characters, setting (the location and time of the story occurred), plot and story's structures.²³

Nuraziza, et al pointed out that da'wa film or Islamic movie, not only have the capability of attract people but also having the economic opportunity. Producer has an important role to bring investor in film production. Therefore, filmmaker need to have sensibility and proper knowledge to make da'wa film.²⁴ Da'wa is noble activity which should be conducted according to syar'i. Efendi is questioning the conditions of da'wa movie. In his opinion, the root of the story can be fiction or nonfiction. But the story needs to be described naturally and obey the rules. Da'wa film not only bound the story and the talents, but also the crews and how the production being operated. There should be no scene against the da'wa regulation. If da'wa film unable to follow the Islamic guidance, it will effected the society.²⁵

Nuraziza explained that da'wa methods could be change time to time and having strategic values. Media could beconsidered as tabligh, means messenger, delivery or intermediary. Sukayat in Nuraziza, et al, states that the form of tabligh, being modelled by Rasulullah, through oral and written.²⁶ Da'wa means exclamation for goodness, this written in the Al Quran Al imron ayah 104. Other opinions, defined da'wa as Tabsyir means sending a good information, Indhar means sending a bad

²² Rusman Latief and Yusiastie Utud, *Siaran Televisi Non Drama: Kreatif, Produktif, Public Relations, Dan Iklan* (Kencana, 2017), [https://books.google.com/books?hl=id&lr=&id=F_u2DwAAQBAJ&oi=fnd&pg=PP1&dq=Rusman,+L.,+%26+Yustiatie,+U.+\(2015\).+Siaran+televisi+non-drama%E2%80%AF:+kreatif,+produksi,+public+relations,+dan+iklan+\(2nd+ed.\).+PT+Prenadamedia+Group.&ots=cvJBn9c75z&sig=m4V8qRebdKTS_9zef3Hum41Afr8](https://books.google.com/books?hl=id&lr=&id=F_u2DwAAQBAJ&oi=fnd&pg=PP1&dq=Rusman,+L.,+%26+Yustiatie,+U.+(2015).+Siaran+televisi+non-drama%E2%80%AF:+kreatif,+produksi,+public+relations,+dan+iklan+(2nd+ed.).+PT+Prenadamedia+Group.&ots=cvJBn9c75z&sig=m4V8qRebdKTS_9zef3Hum41Afr8).

²³ Nurhablisyah and Susanti, "Analisis Isi 'Tilik', Sebuah Tinjauan Narasi Film David Bordwell."

²⁴ Annisa Nuraziza et al., *Pengemasan Konsep Film Dakwah Pada Komunitas "Salman Film" ITB*, n.d., accessed April 16, 2026, <https://www.academia.edu/download/76158698/16.pdf>.

²⁵ Efendi, "Dakwah Melalui Film. Al-Tajdid, 1 (2), 127-136."

²⁶ Nuraziza et al., *Pengemasan Konsep Film Dakwah Pada Komunitas "Salman Film" ITB*.

news, Tadzkirah means warning, Mauidhah means advice and Wasyiat means the noble message.²⁷

Yahya et al, states usually da'wa material often interprets by orally. To make to concrete, da'wa materials need to be practice. There are three ways to deliver da'wa; (1) verbal, (2) action or nonverbal, (3) examples which shows on (*siirah*). It is important for being consistence as the source of da'wa. The source refers to actors/ producers/ writers/ celebrities/ preachers pr any kind of figures who deliver da'wa message. They need to work their words. Another essential thing in da'wa film is media. YouTube as a new media, could be a placed for sharing videos or contents around the world. Those videos can be produced by anyone and watch freely online.²⁸

In Islam, Honour the guest is suggestion that should be done by Muslims. How Muslims should welcome the guest directly modelled by Rasulullah Saw. Dominantly, Muslims are already known how to serve the guest. But in certain condition, such as; economic crisis, unstable psychological condition make someone ignore the rules. The movie "*Memuliakan Tamu,*" gives the practical picture, where poverty family still serve the guest and follow the Hadith. Some of Hadith represents in the movie are; (1) Honor guest is a part of bounding relation with human kind (*silaturahmi*), wrote in Al Quran Surah Muhammad ayah 22-23. This ayah explained that anyone who cut off the *silaturahmi* will be cursed. If there are disputing parties then reconcile immediately.²⁹ (2) *silaturahmi* open for sustenance and preserve long life . (3) Before visiting someone house, make sure to have permission from the owner. This written in QS Annur: 27, the suggestion for believers to ask permission from the

²⁷ Mubasyaroh, "FILM SEBAGAI MEDIA DAKWAH (SEBUAH TAWARAN ALTERNATIF MEDIA DAKWAH KONTEMPORER)."

²⁸ Yuangga Kurnia Yahya et al., "Da'wah on Youtube: An Effort in Islamic Values Representation," *ICIS 2020: Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia, 2021*, 153, [https://books.google.com/books?hl=id&lr=&id=8B0oEAAAQBAJ&oi=fnd&pg=PA153&dq=Yahya,+Y.,+Fajar+i,+I.,+%26+Mahmudah,+U.+\(2021\).+Da%E2%80%99wah+on+YouTube:+An+Effort+in+Islamic+Values+Representation.+https://doi.org/10.4108/eai.27-10-2020.2304158&ots=3nIURScTNT&sig=V7DoD-Ks4QyLjpleBCtk3TdZvog](https://books.google.com/books?hl=id&lr=&id=8B0oEAAAQBAJ&oi=fnd&pg=PA153&dq=Yahya,+Y.,+Fajar+i,+I.,+%26+Mahmudah,+U.+(2021).+Da%E2%80%99wah+on+YouTube:+An+Effort+in+Islamic+Values+Representation.+https://doi.org/10.4108/eai.27-10-2020.2304158&ots=3nIURScTNT&sig=V7DoD-Ks4QyLjpleBCtk3TdZvog).

²⁹ Andi Darussalam, "Wawasan Hadis Tentang Silaturahmi," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 8, no. 2 (2017), <https://www.academia.edu/download/91438062/234751163.pdf>.

hostess and say salaam (greeting). (4) Come to visit someone's house in the morning or in the evening, this is narrated by, Rasulullah's close friend. Rasulullah also modelled by never attending anyone house at night. (5) In Hadith narration of Bukhari, number 5015, guest has the right to be serve and food provided. (6) In Hadith of Bukhari, number 567, guest has the right to be serve and talk, (7) in Hadith of Bukhari, number 5030, the blessing to serve food to the guest. (8) In Hadith of Bukhari, number 5019, serve the guest with his/her favourite food. (9) In Hadith of Bukhari, number 5559 the suggestion to not bother the neighbour and honour the guest for 3 days. (10) In Hadith of Bukhari, number 5560, the honour the guests for three days. (11) In Hadith of Bukhari, number 5670, the suggestion for believer to honour the guest by serving food in the day and night maximum for three days. (12) In Hadith of Bukhari, number 5673, the suggestion to honour the guest, silaturahmi, says a good word or silent is better.³⁰

Watching Video (Film) on YouTube

YouTube broadcast begin in 2005. Green that cited by Holland,³¹ explained that YouTube presents has eliminate technical obstacles in sharing the video through online. Ten years later, YouTube succeed to become the third most visit web in the world, reaching millions of advertisements and could be access in 61 languages. YouTube uplifted amateur video creator to produce simple videos and viewed by the audience. YouTube viewers, mostly about 18-49 years old. The videos which being uploaded need to have storytelling. YouTube had birth thousands of micro celebrities whose increasing social branding.

Nuraziza et al, argues that YouTube is a part of media convergence which Preston's opinion, convergence media is giving a new change about distribution, handling both audio, visual and data.³² Holland states YouTube as the best USG

³⁰ Zaenuddin Ahmad Azzubaidi, *Terjemah Hadits Shahih Bukhari: Dari Kitab At Tajrid Ash Sharih* (Toha Putra, 1986).

³¹ Holland, "How YouTube Developed into a Successful Platform for User-Generated Content."

³² Nuraziza et al., *Pengemasan Konsep Film Dakwah Pada Komunitas "Salman Film" ITB*.

applied media. USG or User Generated Content, at first brought by Clay Shirky in 2009. This considered as breakthrough in dealing with unfair information distribution in conventional media. This technology giving an easy access for anyone to involve in social media. Shirky's state that social media delete people's bored about traditional media which always seeking for novelty. USG bringing a new term called "prosumer" (producer consumer). In social media, user or netizen (internet citizen) have role as producer and consumer of the content. They can create their own message (video) and the same time watch other's user too.³³

Cheng, et al, explain in his research several video's character that mostly uploaded in YouTube. First, YouTube has Flashback technology, from macro-media flash player. This technology allows files in the form of WMV, AVI, MOV and MPEG able to be uploaded in high definition (HD) quality. Second, uploaded videos divided into several categories: most viewed video, most discuss, top rank, etc. Third, the more often user uploading videos the possibility for other audience watch it is higher. Fourth, YouTube provide user friendly feature, a new beginner YouTuber can operate the channel easily. Fifth, using "the world small web," where channel made begin with the closest community or environment.³⁴

In Yahya et al, found that watching film have several benefits. First, film has more attraction, especially for student. Second, film could help student to be more focus understanding the message. Third, film is giving opportunity to assess imaginatively. Fifth, film considered as fun and unbored learning media.³⁵

YouTube has production process and principals that similar to Television's production. After finishing preproduction – production – postproduction process, YouTube user all around the world can consume the video in the same time. Wesc explains that YouTube in 6 months can reach 1,5 million program's time with 88% of

³³ Branston and Stafford, *The Media Student's Book*.

³⁴ Xu Cheng et al., "Understanding the Characteristics of Internet Short Video Sharing: YouTube as a Case Study," arXiv:0707.3670, preprint, arXiv, July 25, 2007, <https://doi.org/10.48550/arXiv.0707.3670>.

³⁵ Yahya et al., "Da'wah on Youtube."

the material are originals.³⁶ Any kind of allowed video contents can be seen in this platform, including movie. But there are several rules should be followed by YouTubers to gain monetization. YouTuber means, YouTube users who upload their video regularly and already maintained their viewers. Monetization is term that YouTubers channel can earn money, because their video attracts the advertisement or got lot of viewers. All YouTubers need to obey the YouTube content policy including using copyright video, audio and data, other way they monetization will be deleted. Other content policy like not showing pornography and violence image, using children for harm video, children should be escorted by an adult properly, not showing offended content, etc.

In Farinah's opinion, film in a part of pop culture, where the audience's situation influenced their perspective in interpreting the meaning of the message. The background of cultural, gender, religion, social class, education, characters also aroused refusing or accepting film's message. One of the signs that often found in Islamic movie or sinetron, is character who wears hijab or female Muslims costume. The appearance of this pop culture is using as da'wa approaches.³⁷

The Film "Memuliakan Tamu" Produced by Achi TM

The Film titled "*Memuliakan Tamu*" upload in February 18th 2019. This film talks about a high school teacher named Pak Jun, life with his family (wife and children) in small slum rent house. Beside teaching his students, Pak Jun also work as amateur painter. He sells his painting to his closet friend, colleagues and others. As Honorary teacher, his family suffer for funding and searching for prosperity. One day, this family running their money to buy rice, but at the same time, his beloved former student calls. Irfan is the name of his ex-student, had become successful mining employee. Irfan asks for permission to visit Pak Jun's house. Irfan never forgets about

³⁶ Branston and Stafford, *The Media Student's Book*.

³⁷ Irzum Farihah, "Media Dakwah Pop," *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam* 1, no. 2 (2013): 25–45.

Pak Jun and love to keep in touch with him. Irfan had married recently and like to introduce her to Pak Jun and family. But that day, Pak Jun's family has only little money to serve Irfan. His wife forced to use the only money they had to buy rice for making risol, favorite Irfan's snack. Irfan arrives at Pak Jun's house, Pak Jun welcomes Irfan brightly and lead him and his wife to their small living room. Irfan's wife looks uncomfortable and unhappy.

She wants to leave the house immediately. Irfan and Pak Jun haven't enough time for reunion because of Irfan's wife. The risol that being serve hasn't touch by Irfan. Pak Jun give Irfan his painting before Irfan and his wife is leaving. Pak Jun's wife feel sorry and doesn't expecting her last money is useless. But Pak Jun convince his wife to believe of Allah' will, that anyone who serve and honor the guest will have tremendous bless. After several days, in Irfan's house, there is a close friend step by. He saw the painting that Irfan's wife like to throw away. Then Irfan's friend asks for the contact of the painters, he want to give Pak Jun project. He is working in designing a villa, and like to buy 200 pieces of the paintings. Irfan is very glad to hear that, and calls Pak Jun. Pak Jun, received Irfan call and smiling. He never doubts about the faith due to Honoring the guest.

TABLE 1. Breakdown Scene of Film "*Memuliakan Tamu*"

No	Scene	Visual	Description
1.	#01 Opening		Pak Jun is Honorary teacher who life in a small slum rent house with his wife and family His living room don't have chair. Guest sits on the floor, covered with old carpet. Pak Jun also works as amateur artist and sell his painting. Irfan calls him to visiting his house.

2. #02
Pak Jun's kitchen, his wife is cooking



Pak Jun asks his wife to prepares Irfan's favorite snack, Risol. But the only money they had is for buying rice for tomorrow. Pak Jun's wife obey his husband, and cooks several risols.

3. #03
Irfan's house



Irfan ready to go to Pak Jun's house with his wife. His wife looks uneasy

4. #04
Irfan arrived near Pak Jun's house



Pak Jun welcoming Irfan and his wife, greets them warmly.

5. #05
Pak Jun's house



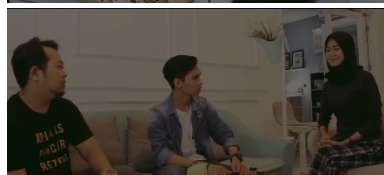
Irfan and his wife get in Pak Jun's house and sit in his narrow living room. But Irfan's wife looks uncomfortable. Before 5 minutes they sit, Irfan's wife asks to leave. Before leaving, Pak Jun give Irfan his painting as a gift. The food cooked and served by Pak Jun's wife, isn't tasted at all by Irfan.

6. #06
Irfan's car



Irfan reminds his wife to behave well as guest, and ask her to not repeat it again. Irfan feels bad about his wife to Pak Jun.

7. #07
Irfan's house

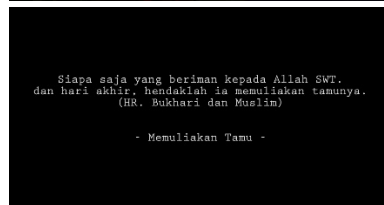


A close friends come visit Irfan at his house. At that time, Irfan's wife is getting throw Pak Jun's painting. The friend sees the painting and asking who paint it. Irfan tells him, that his

8. #08
Pak Jun's
house



9. #09
Closing



former teacher paints and gives him. The friend interest to order 200 pieces of painting for the villa that he designed just now. He asks for Pak Jun's number.

Pak Jun got painting order from Irfan's friend. He looks happy and he tell his wife about the good news.

In the end of the film, a white text of *Hadith* about Honoring the guest apparently in the black screen.

Honouring guest in Islam is a part of exercising the faith, like written on the hadith, "Whoever has faith in Allah and the last day let him honour his guest," (Bukhari Muslim). In the film of "*Memuliakan Tamu*," there are several Hadith which being represents; (1) Hadith about how to welcoming the guest in scene #01, where he asks his wife to prepare welcoming the guest. (2) Hadith about serving the guest with his favourite food, in scene #02, Pak Jun tells his wife to cook Risol, Irfan's favourite snack. They talk in the kitchen. (3) The guest has a right to be talked to and served, in scene #05 Pak Jun and his wife, accompany Irfan and his wife in the living room. (4) Hadith about the blessing in honouring the guest, in scene #05, even though Pak Jun's family don't have much money, but they effort to serve Irfan and his wife, entertain the guest regardless of their financial difficulties. Pak Jun, believe Allah will bless them and give them great fortune. (5) Hadith about the benefits of silaturahmi, in scene #08 the last minutes Pak Jun's family running out their money, Pak Jun got order, 200 pieces of painting for the villa.

Several Hadith explain the importance to honor the guest, but in other Hadith also guides the guests to honor the hostess. Some guidance to be ideal visitor are: (1) attending an invitation, (2) do not attend without invitation, if do so Allah will curse,

(3) visit other people's house by considering the proper time for the hostess, (4) knocks other people's door only three time, (5) do not peeing into other people's house, (6) introduce yourself (tell about the interest) before get into someone's house (7) If only a woman inside someone's house, male guest is forbidden to enter, (8) sit politely in other people's house, (9) the longest duration to stay in someone's house are three days.³⁸

The film of *"Memuliakan Tamu,"* had passed three level of film production, begin with preproduction, production and postproduction. As mentioned by Branston and Stafford, in production phase usually begin with research and writing the first script's draft. Research mainly not only focus on story, but also for equipment, location, property, make up, wardrobe, audience, Hadith about Honor the guest, etc. The location set up in Pak Jun's house, which are living room and kitchen, meanwhile at Irfan's house, setting location in living room and terrace. All scene in the movie took in the day time with minimalist property, make up and wardrobe. The story plot quite simple which main idea is Pak Jun wants to honor his guest but has a financial crisis. He preferred to hold his needs and serve his guest in order to run his faith. The story could relate to the audience because the movie maker portrays the story naturally.

In the editing phase which visual and audio editing applied. In this phase, editor, producer and director make sure the film's script runs properly. In postproduction, the film is uploaded in YouTube, in this phase, producer can evaluate audience response by rating view, likes and comments. After three years, the film only gets 269 likes and 44 comment. All the comments are positive.

The film clearly states its message in the end. The happy ending film confirm the audience to believe in Allah. His blessing will come sooner or later for those who honor the guest. Da'wa in film is not a new thing. This film brought a simple thing di people daily live, In Channel Islamic Short Movie, audience there are 9 Islamic Movie were uploaded. This channel was set up in January 2019 and have 1.700 subscriber.

³⁸ Endang Samsul Bahri, "Adab Bertamu Dalam Perspektif Hadis" (Skripsi, Universitas Islam Negeri Syarif Hidayatullah, 2009).

Conclusion

Film is a part of mass media which having a complex working production. Film can accommodate a lot of interest, such as politics, economic, religion, etc. The media consist of audio and visual which narrated through story. Syd field defined movie as a story told by picture. Bordwell divide film into two parts, narrative and technique. Narrative relates to story, character, setting, plot, etc. In technical, film relate with shot, angle, lighting, et. Stafford and Branston pointed that film has three phases; preproduction, production and postproduction.

Film as da'wa media has begun in 1950' with film "*Titian Rambut dibelah Tujuh.*" Later on, da'wa movie also known as Islamic Movie, Prophetic film, fihi, and others. Islamic movie is identified with Islamic values and the Muslims. In 1980' Islamic movie found in film with genre of horror, action, romance, etc. Generally, the symbol of Islam found in the da'wa movie by Muslim fashion, the characters or the problem that faced by Muslims. Many da'wa movie got critiques, especially how to implemented Islamic value represents properly in the film based on Al Quran and Hadith. The role of producer and or film maker is very important to make sure, da'wa movie earnestly carry-on Islamic perspective.

In the film of "*Memuliakan Tamu,*" produce by Achi TM Pictures and uploaded in Islamic Short Movie Channel in 2019, main idea of the film is taken from Hadith about honouring the guest. The main character in the film, Pak Jun is honorary teacher who lived in small slum rent house with his family. He got calls from his former students, Irfan who like to visit his house. Despite of Pak Jun's financial crisis, he serves Irfan and provide him with his favourite snack. Importunely, Irfan leaves without touching the snack. Irfan got, Pak Jun's painting as a gift. Pak Jun believe, Allah will bless him and his family with fortune if he served the guest well. Not long after that, Pak Jun got 200 paintings order from Irfan's friend. The scenes in the film had explained how Muslim should honour the guest.

In the perspective of organization and production by Stafford and Branston, audio and visual which portrayed properly in the film. Before shooting activities, producer need to research, write the story, planning for production and set up a working team. Especially, how the Hadith about honouring the guest could be delivered in the story. In production phase, the crews work base on the script and their job description. The last phase is postproduction, where the recorded video being edited. After the film is done, the next step is distribution through YouTube and promote in other media. In this phase, producer also evaluate the film by measuring audience response through their comments, like and views. This film has more than 5.000 views for three years, there are 44 comments and all of them are positive. If the da'wa film produce sincerely and consistently based on Al Quran and Hadith, therefor the objective of the film as information, education, entertain and persuasion media would be fulfilled. Film not only see as performance but also a guidance.

References

- Arsi, Muhammad Abdurrahman, and Alex Sobur. "Makna Identitas Budaya Dan Konflik Antaretnis Dalam Film 'Crazy Rich Asians.'" *Mediator: Jurnal Komunikasi* 12, no. 1 (2019): 46–60.
- Azzubaidi, Zaenuddin Ahmad. *Terjemah Hadits Shahih Bukhari: Dari Kitab At Tajrid Ash Sharih*. Toha Putra, 1986.
- Bahri, Endang Samsul. "Adab Bertamu Dalam Perspektif Hadis." Skripsi, Universitas Islam Negeri Syarif Hidayatullah, 2009.
- "Belum Rilis, Kenapa Film 'The Santri' Garapan Livi Zheng Diboikot?" Accessed April 16, 2026. <https://www.beautynesia.id/life/belum-rilis-kenapa-film-the-santri-garapan-livi-zheng-diboikot/b-119033>.
- Berger, Peter, and Thomas Luckmann. "The Social Construction of Reality." *Social Theory Re-Wired*, April 28, 2023, 92–101. <https://doi.org/10.4324/9781003320609-11>.
- Branston, Gill, and Roy Stafford. *The Media Student's Book*. 5th ed. London ; New York, 2010.
- Cheng, Xu, Cameron Dale, and Jiangchuan Liu. "Understanding the Characteristics of Internet Short Video Sharing: YouTube as a Case Study." arXiv:0707.3670. Preprint, arXiv, July 25, 2007. <https://doi.org/10.48550/arXiv.0707.3670>.

- Darussalam, Andi. "Wawasan Hadis Tentang Silaturahmi." *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 8, no. 2 (2017). <https://www.academia.edu/download/91438062/234751163.pdf>.
- detiknews. "Imam Besar Istiqlal: Perempuan Berkalung Sorban Fitnah Terhadap Pesantren." Accessed April 16, 2026. <https://news.detik.com/wawancara/d-1080518/imam-besar-istiqlal-perempuan-berkalung-sorban-fitnah-terhadap-pesantren>.
- Fabriar, Silvia Riskha. "Potret Perempuan Dalam Film Perempuan Berkalung Sorban." *Sawwa: Jurnal Studi Gender* 9, no. 1 (2013): 27–44.
- Fariyah, Irzum. "Media Dakwah Pop." *AT-TABSYIR; Jurnal Komunikasi Penyiaran Islam* 1, no. 2 (2013): 25–45.
- Hakim, Lukman. "AGAMA & FILM (Pengantar Studi Film Religi)." *Government of Indonesia (GoI) and Islamic Development Bank (IDB)*, 2017.
- Holland, Margaret. "How YouTube Developed into a Successful Platform for User-Generated Content." *Elon Journal of Undergraduate Research in Communications* 7, no. 1 (2016). <http://www.inquiriesjournal.com/articles/1477/how-youtube-developed-into-a-successful-platform-for-user-generated-content>.
- Imanjaya, Ekky. *Mencari Film Madani: Sinema Dan Dunia Islam*. Dewan Kesenian Jakarta, 2019.
- KN, Anton Mabruhi. "Manajemen Produksi Program Acara TV: Format Acara Non-Drama, News, & Sport." (No Title), 2013. <https://cir.nii.ac.jp/crid/1130000797827697280>.
- Latief, Rusman, and Yusiati Utud. *Siaran Televisi Non Drama: Kreatif, Produktif, Public Relations, Dan Iklan*. Kencana, 2017. [https://books.google.com/books?hl=id&lr=&id=F_u2DwAAQBAJ&oi=fnd&pg=PP1&dq=Rusman,+L.,+%26+Yustiati,+U.+\(2015\).+Siaran+televisi+non-drama%E2%80%AF:+kreatif,+produksi,+public+relations,+dan+iklan+\(2nd+ed.\).+PT+Prenadamedia+Group.&ots=cvJBn9c75z&sig=m4V8qRebdKTS_9zef3Hum41Afr8](https://books.google.com/books?hl=id&lr=&id=F_u2DwAAQBAJ&oi=fnd&pg=PP1&dq=Rusman,+L.,+%26+Yustiati,+U.+(2015).+Siaran+televisi+non-drama%E2%80%AF:+kreatif,+produksi,+public+relations,+dan+iklan+(2nd+ed.).+PT+Prenadamedia+Group.&ots=cvJBn9c75z&sig=m4V8qRebdKTS_9zef3Hum41Afr8).
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. Edition 3. Sage, 2014.
- Mubasyaroh, Mubasyaroh. "FILM SEBAGAI MEDIA DAKWAH (SEBUAH TAWARAN ALTERNATIF MEDIA DAKWAH KONTEMPORER)." *AT-TABSYIR STAIN Kudus* 2, no. 2 (2014). <http://journal.stainkudus.ac.id/index.php/komunikasi/article/view/505>.
- Nuraziza, Annisa, Chatib Saefullah, and Aep Wahyudin. *Pengemasan Konsep Film Dakwah Pada Komunitas "Salman Film" ITB*. n.d. Accessed April 16, 2026. <https://www.academia.edu/download/76158698/16.pdf>.

- Nurhablisyah, Nurhablisyah, and Khikmah Susanti. "Analisis Isi 'Tilik', Sebuah Tinjauan Narasi Film David Bordwell." *Jurnal Ilmu Komunikasi UHO: Jurnal Penelitian Kajian Ilmu Komunikasi Dan Informasi* 5, no. 4 (2020): 318–32.
- Rohimi, Primi. "Keragaman Islam Dalam Film Indonesia Bertema Islam." *Jurnal Dakwah* 16, no. 2 (2015): 291–304.
- Syah, Hakim. "Dakwah Dalam Film Islam Di Indonesia (Antara Idealisme Dakwah Dan Komodifikasi Agama)." *Jurnal Dakwah* 14, no. 2 (2013): 263–82.
- Yahya, Yuangga Kurnia, Indra Ari Fajari, and Umi Mahmudah. "Da'wah on Youtube: An Effort in Islamic Values Representation." *ICIS 2020: Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia, 2021*, 153. [https://books.google.com/books?hl=id&lr=&id=8B0oEAAAQBAJ&oi=fnd&pg=PA153&dq=Yahya,+Y.,+Fajari,+I.,+%26+Mahmudah,+U.+\(2021\).+Da%E2%80%99wah+on+YouTube:+An+Effort+in+Islamic+Values+Representation.+https://doi.org/10.4108/eai.27-10-2020.2304158&ots=3nIURScTNT&sig=V7DoD-Ks4QyLjpleBCtk3TdZvog](https://books.google.com/books?hl=id&lr=&id=8B0oEAAAQBAJ&oi=fnd&pg=PA153&dq=Yahya,+Y.,+Fajari,+I.,+%26+Mahmudah,+U.+(2021).+Da%E2%80%99wah+on+YouTube:+An+Effort+in+Islamic+Values+Representation.+https://doi.org/10.4108/eai.27-10-2020.2304158&ots=3nIURScTNT&sig=V7DoD-Ks4QyLjpleBCtk3TdZvog).