



## The Values of Qaulan Sadida of Islamic Communication on *Bidadari Bermata Bening* Series

Ulfa Khairina<sup>1</sup>, Heri Rahmatsyah Putra<sup>2</sup>, Irsan Adrianda<sup>3</sup>, Junaidi<sup>4</sup>, Mutia Tisa<sup>5</sup>, Iin Meriza<sup>6</sup>,  
Hijrah<sup>7</sup>

<sup>1,2,3,4,5,6,7</sup> Dakwah and Islamic Communication Faculty, STAIN Teungku Dirundeng Meulaboh, Indonesia

### Article Info

#### Article history:

Received 2023-10-10

Revised 2023-10-28

Accepted 2023-11-30

#### Keywords:

Islamic Communication

Qaulan Sadida

Web Series

Islamic Series

Adaptation

### ABSTRACT

Islamic communication values are not only be obtained from daily interactions between communicators and communicant, but also from screen media, such as web series. The web series entitle *Bidadari Bermata Bening* is an Islamic novel that contains the values of *qaulan sadida* (telling the truth) in everyday life. This research aims to look at the values of *qaulan sadida* in the *Bidadari Bermata Bening* web series as part of Islamic communication. This research uses a qualitative analysis technique. Data search was carried out using a web series documentation technique of ten episodes. The results of this research show that *qaulan sadida* in this web series is applied in the Islamic boarding school educational environment, relationships between characters, friendship, business practices, and the personality of the main character in the story.

*This is an open access article under the CC BY-SA license.*



### Corresponding Author:

Ulfa Khairina

Dakwah and Islamic Commication, State Islamic College Teungku Dirundeng Meulaboh, Jalan Lingkar  
Kampus, Alue Peunyareng, Meulaboh, Aceh, Indonesia, 23615

Email: ulfakhairina@staindirundeng.ac.id

## INTRODUCTION

Islamic communication plays a crucial role in social interactions, distinguishing itself from conventional communication in daily life. While the essence of communication remains similar, Islamic communication incorporates specific values derived from the teachings of Al-Qur'an and hadith. In contrast, other forms of communication often prioritize textual content and specific messages. The purpose of Islamic communication is to establish a paradigm and implement values that differ from Western communication, which tends to emphasize materialism, pragmatism, and the utilization of media to reach Muslim communities globally. According to Meredith B. McGuire, societal perspectives closely tied to religion in real-life situations stem from the significance of religions in human life and their influence on social development. Consequently, religion becomes a focal point in social studies due to its profound impact on society (Hasmawati, 2017).

The Islamic values is not only practiced by daily communication in daily life, but also conveyed by some novelist in their book. Nowadays, there are a lot of Islamic novel trying to show how to communicate in Islamic way. The ways a novelist describe in their book mostly inspiring the reader and raising popularity of the book. Popularity of the book will gain more interest in other media to show specifically. In Indonesia movie and series are medias that gain higher viewer to watch and adapted to daily life. At this moment, many productions house adapted novel to series or movie, for instance novel who written by Habiburrahman El-Shirazy which entitled *Bidadari Bermata Bening*.

A book including the novels are categorized by mass communication. This is according to the function of mass communication to entertain and to educate. According to John Tulinan and Charles Page, a sociologist, mass media as a function to entertain is aim to reduce audience tension, because watching television or series can refresh audience's mind (Ardianto, Komala & Karlinah, 2019). This is including *Bidadari Bermata Bening* as a novel and web series. Both medias including of mass communication part by Islamic approaches.

*Bidadari Bermata Bening* goes to published on web series that gain a lot of viewers. This is one of popular series that published on VIU, a platform to watch web series. Web series is the most popular choice in Indonesia viewers recently. The reason why is because easy to watch, free of ads, and easy to communicate with other viewers. The viewers may add some comment or opinion due watching the series. Sometimes they share their feeling about the character, compare the story between the book and the series, and other things.

Nowadays, web series become an alternative media to influence people to getting values of communication purpose. Based on website okeguys.com, web series is a short film which airing on internet for some episodes. Web series is different with electronic cinema (sinetron). It is shorter and focus to the point. Web series is taking viewer heart by the way its show. Kompas.com wrote, mostly web series is adapted by novel and true story. The way its filming similar to movie and duration of airing is shorter. This is the reason why Indonesia viewer prefer web series than electronic cinema (sinetron). As a religious series, *Bidadari Bermata Bening* must be a guide and show the good values of communication. This is one of the reasons why *Bidadari Bermata Bening* still existing till now. The communication values including of verbal communication and nonverbal communication while Islamic communication consists of 6 (six) types of communication. This research is trying to analyze how values qaulan sadida as a part of Islamic communication shown on the series. The values of qaulan sadida is a way Islamic communication values toward the follower and viewer. The values on series are also the practice of da'wah using media.

## METHOD

The study involved the data that show on *Bidadari Bermata Bening* series as many as 10 episodes. The data based on some scene which shown conversation contain qaulan sadida meaning on *Bidadari Bermata Bening* series. The data successfully complete all analysis and engaged in information needed. All data provided the information of series. The data selected have watched by researcher and did some methods to analyze. The author watch, understands, and writes some finding on series to analyze into analysis descriptive.

## FINDINGS AND DISCUSSION

As previously mentioned in the introduction, this study aims to finding and investigate how the values of qaulan sadida on *Bidadari Bermata Bening* series provided one of Islamic communication values through series or movie. The outcomes of research will present below. Web series is one of the developments in film media in mass communication. Films indirectly provide psychological affection and the audience unintentionally follows them. The audience usually imitates or follows them. The audience usually imitates or follow diorectly with the fil, actor as if he were the main actor who is playing the role.

In web series which contains Islamic communication values, especially those related to qaulan sadida. This study discusses the values of truth presented by the web series *Bidadari Bermata Bening* in conveying the values of qaulan sadida. Qaulan sadida is one of islamic communication that should be applied by islamic communicators. In various studies, human convey a purpose or message in communication. According to Nurhadi and Kurniawan (2018), communication is defined as a person's process of conveying messages from someone to antother person in a direct or indirect way.

The message conveyed in *Bidadari Bermata Bening* web series is a form of indirect communication. This web series describes things that commonly occur in everyday life both at home, in relationship, in organizations, in educational environments and in the community.

### *Understanding of Qaulan Sadida*

The definition of qaulan sadida (Rakhmat, 2021) is sincere and honest discourse. Regarding to Fiqhud Da'wah, sadida means identical word refer to words of straight, true, and based on sincerity and which aims achieved the intent target through their hearts and minds. Qaulan sadida focuses on telling the truth, means being honest and not lying.

According to each episode of *Bidadari Bermata Bening* focuses on telling the truth about Islamic life in daily life. This research found the values of qaulan sadida in some aspect of the story, such as education, relationship, friendship, business, and personality.

Qaulan sadida defines as telling the truth, both about the content and the language environment that is used correctly. Qaulan sadida is confirmed in QS. Annisa verse 9.

### *Communication Ethics as the Main Value in Islamic Communication*

Communication is the nature of every human being. In communication activities there is information in the form of exchanging ideas, opinions or behavior verbally and in writing, using media or directly with two or more parties. These communication activities will be effective by implementing communication ethics. Communication ethics plays an important role because good ethis will create good and harmonious relationships between individuals (Sopi, et.al: 2022).

Communication takes place when the people involved in it have the same meaning regarding something that is being conveyed. So, the relationship between them is communicative. Communication will not work if the communicator and communicant are not communicative. One of the obstacles is not having ethis in communication. Even thought it is in

the form of a film, or web series, the communication style between characters must contain communication ethics.

Communication ability is a basic instrument to build interaction between humans gives rise to values, norms which become rules or regulations on how to act communicate that shows appreciation for the person you are talking to. The rules that govern the communication method is called communication ethics. Ethics are procedures or customs, politeness, and so on in society as well maintain good relations between people (Haris, 2007).

Communication ethics are norms, standards apply in the process of delivering messages takes place between people (Mufid, 2012). The communication standards that apply in each region are different from other regions. Web series or films provide standards based on the background of the film being told. However, there are similarities in the justification for good and Islamic communication, namely communication ethical standards based on *qaulan sadida* values. *Bidadari Bermata Bening* is one of the web series that raises the values of good communication ethics.

### ***Qaulan Sadida in the Educational Environment***

In the global era, the educators are challenged by the sophistication of technology and social association of children. Globalization also affects the personality of communication of children in its social intercourse, no exception, children who live in Islamic boarding school who have rules must do good (Nuryawiguna, et al: 2018). In society life, the student who live in Islamic boarding school is representation of a good student and create good image in society.

The development of film technology has also developed various aspects highlighted in film, including an increasingly widespread educational environment. Currently, many films or series tell stories set in Islamic boarding schools with the romance genre. Likewise *Bidadari Bermata Bening* which uses the background of the Islamic boarding school world as the location where this series is told.

The Islamic boarding school educational environment in the *Bidadari Bermata Bening* series encourages easy and simple understanding for the audience to understand Islamic communication. According to Fadli (2022), defines Islamic communication as communication that is built on the foundations of Islam which has a spirit of peace, friendliness and safety. The main sources of Islamic communication are based on the Koran and hadiths.

*Bidadari Bermata Bening* tells the story of Ayna Mardeeya, who studied at Kanzul Ulum Islamic boarding school. Before she went to boarding school, she received a mandate from her mother to continue her education as high as possible in order to become an independent and useful woman. Her mother said that women who have knowledge will not experience difficulties in life. The world of education shown in *Bidadari Bermata Bening* series is dominated by the life of the Kanzul Ulum girl's boarding school. Implicitly, this conveys the message that education is mandatory for men and women. There are no prohibitions or restrictions for women to study. Women are not only required to have skills that make it easier to find work, but the need for religious knowledge is also a requirement that a woman must have in seeking knowledge. A

good literary work is a work literature in which not only contains elements of entertainment, however must also contain elements of value educational character. An author or author, can insert values character education in his work expressly or impliedly, so this can be useful for readers (Bastian, 2019).

The web series of *Bidadari Bermata Bening* based on a story from a novel. In this case, the educational characters embedded in the web series are similar to those told in the novel. Character education is one of the values instilled in this Islamic genre web series.

Character education is the application of absolute values that every student must have. The cultivation of character values has been ingrained in Ayna and Gus Afif since they were at the Islamic boarding school and educated in their respective families. Character education values based on their relationship to Islamic communication in this web series include: religious, honest, tolerance, discipline, hard work, creative, independent, curious, appreciative of achievement, friendly or communicative, love of peace, social care, or responsibility.

### ***Relationship On Bidadari Bermata Bening***

On the other hand, when faced with her love story, Ayna was ordered to accept a good man's proposal if he came to ask for her hand. In the story of *Bidadari Bermata Bening*, Ayna is proposed to by a religious teacher who has good morals and knowledge. Ayna is hesitand to accept because she wants to continue her studies and her heart has already chosen Gus Afif, the son of the Islamic boarding school owner.

Another illustration of the relationship that occur between Ayna and the people around her is about family relationships. Ayna lives with her uncle and aunt who don't care about Ayna. However , when dealing with matchmaking matters, Ayna was led to choose a man with greater social status and wealth than the man who proposed to her previously.

Film or web series have a big influence, the moral values depends on the message conveyed positively or negatively (Zuhri & Putra: 2021). The moral value of inter-sex relationship depends on the judgement given by the audience.

### ***Description of Friendship in the Bidadari Bermata Bening Series***

Ayna's relationship with Gus Afif is the main focus of the series *Bidadari Bermata Bening*. Ayna's relationship with Gus Afif does not show that the couple is dating, but their behaviour shows that they have strong chemistry and have feelings for each other with the status of friends. Ayna has a friend named Rohmatun who loves Ayna more than her sister. Their initial relationship was as roommates, khadimat at Islamic boarding school, and classmates. The two of them always met and loved each other, ultimately their friendship was based on Allah's blessing.

In the process of friendship between Ayna and her friends, she also has enemies who start form jealousy. Neneng doesn't like Ayna because she is prettier and id noticed by Gus Afif. Neneng places Ayna as her enemy for unreasonable reasons. Neneng always provokes her friends to say untruths about Ayna, especially Neneng's status as an illegitimate child. In this

scene, Neneng looks for information related to Ayna and spreads false news about Ayna. Ayna was angry and fought with Neneng.

Violation of the value of *qaulan sadida* in Islamic communication will result in negative feedback, especially if it relates to personal information. The communicant will feel disadvantaged by the message conveyed by the communicator either directly or using communication media. *Tabayyun* (verification) is one way to improve the value of *qaulan sadida*, but the communicator will have a black record of any communication that has occurred. The relationship built by the communicant will be different in any form of message. In showing the relationships between characters, the values demonstrated by this series lead to the values demonstrated by this series lead to the attitudes recommend by Rasulullah SAW. When meeting, lowering your gaze is a must for people who are not mahram. In *Bidadari Bermata Bening*, the main character named Ayna does the same thing when interacting with Gus Afif. The attitude shown by Ayna is an attitude that is used as a role model for young audiences.

### ***Qaulan Sadida in Bussiness Practices***

At the beginning of the story, Gus Afif is depicted investing in a business and experiencing losses. However, he did not grieve for a long time, because he believed that there was a better plan from Allah. Instead, he decided to accept his parents' offer to continue his master's education in Turkey. Being patient in facing failure is part of the main value of *qaulan sadida*. Each servant will face different tests, including in earning a living and experiencing losses. In this web series, the values shown is the truth shown through Gus Afif's attitude in accepting tests from Allah.

Even though Gus Afif experienced failure because he followed the advice of his friend, Gus Afif did not blame other people when he failed. For Gus Afif, the failure he experienced was God's will which he had to accept because it was Divinely determined. Gus Afif's attitude shows a good and correct attitude not through word, but through actions and the attitude of practicing the Koran and hadiths that he has been studying. As a medium for preaching, the web series *Bidadari Bermata Bening* conveys the right words. Communication style and choice of words in communication must be able to be sorted according to the background of the person you are talking to (Marwah: 2020). The attitude shown by Gus Afif illustrates Islamic business communication and ethics which are often ignored in society. As an indication that current moral norms have almost no place in the hearts of business people. Being self-centered is the same as starting to fade the morals that teach concern for others (Djakfar: 2008).

The business ethics depicted in the *Bidadari Bermata Bening* web series are in accordance with the description of Islamic business ethics. Islamic business ethics is a process and effort to know what is right and wrong, then do the right thing regarding products, services with interest's parties and demands from various parties (Aziz: 2013).

### ***Personality of Main Character as The Role Model of Islamic Communicators***

Characteristics are the main part that strengthens a story. The character that each character develops has its own uniqueness and strength in the story of *Bidadari Bermata Bening*. In this story, personality is highlighted with good attitudes or ethics based on the truth confirmed in the Al-Qur'an and Hadith.

Ethics are the values of good and bad behavior. Ethics are values and moral principles that are used as general guidelines to determine whether human behavior is good or bad or whether human actions are right or wrong as humans (Soemirat: 2008). Ayna, who is described as an intelligent student, hold the main power in the story. Apart from being beautiful, Ayna also has a good character, is not vengeful, forgives, and always says something good. Gus Afif as the main male character also has the same character.

These two figures are central to the other opposing characters. Ayna's family, consisting of her aunt and uncle, and their cousin are greedy, like to advantage of other people, don't keep their promises, and like to get into trouble. The characters of Ayna's family show the position of doing good and bad in the story of *Bidadari Bermata Bening*. The characters displayed show the power of good values and telling the truth can also be shown through actions.

When interacting, communication style and choice of language diction are reflections of the communicator's personality. Speech helps someone to feel their personality, the good and bad of a person can be seen from the language used and the behavior shown, both verbally and nonverbally (Dini: 2021). Communication ethics discusses actions carried out by humans which originate from reason and thought as well as philosophy, functioning to assess, determine and determine an action carried out by humans. Humans express themselves, form social interaction networks, and develop their personalities. Communication failure has fatal consequences both individually and socially.

Based on the definition described by Ruben in the book *Communication and Human Behavior*, communication is the process of how we understand and are understood by other people. Communication is a dynamic process and constantly changes according to the prevailing situation (Cangara: 2009). The personalities of the characters shown in *Bidadari Bermata Bening* show the value of qaulan sadida. The characters personalities reflect their true personalities. Among all the characters that appear, the language style used by Ayna and Gus Afif shows good personality. In this study, *Bidadari Bermata Bening* shows various language style used by different characters.

Language style shows the characters that represent each particular region. These differences are shown by each character in their communication styles and regional accents when communication between characters. According to Masturah (2021), there are three relationships between language and human behavior. First, language determines the behavior of every human being. Second, human behavior also determines language. Third, language and behavior influence each other. Truth in communication is also true with truth criteria.

Correct speech means using basic speech from the general semantic theory which states that individual and social mental illness arises from incorrect use of language. The less sane a person is, the less frequently he uses the wrong words (Hasanah: 2008).

## DISCUSSION

Film or drama series as a mass communication medium can be a reference in Islamic communication. Qaulan sadida depicted in *Bidadari Bermata Bening* is just one example of a series adapted from a novel by Habiburrahman El-Shirazy. There are still many other novel and web series or films that contain Islamic communication values that can be used as studies about communication and Islam. In this web series there are still many interesting things to study in terms of communication and its scope.

## CONCLUSION

*Bidadari Bermata Bening* is a web series broadcast on the VIU viewing platform for 10 episodes. This series is adapted from a novel by Habiburrahman El-Shirazy with the same title as the web series. Both the novel and the web series raise the value of da'wah in the context of Islamic communication which contains the values of qaulan sadida or correct speech. Several scenes shown in *Bidadari Bermata Bening* web series show the culture of communication ethics with the value of qaulan sadida. Ayna and Gus Afif as the main characters as preaching communicators show the correct words and are close to Islamic teachings to the audience of the web series *Bidadari Bermata Bening*. In every word and character shows the right words and good behavior. The attitudes shown in these two figures influence the character and personality of the audience in applying Islamic communication values.



## REFERENCES

- Aziz, Abdul. (2013), *Etika Bisnis Perspektif Islam*. (Bandung: Alfabeta)
- Bastian, Novia Rahmah,. Suyitno, Chafit Ulya, Kajian Psikologi Sastra Novel Bidadari Bermata Bening Karya Habiburrahman El-Shirazy dan Nilai Pendidikan Karakter Tokoh Dalam Perspektif Pembelajaran Bahasa Indonesia, *Basastra: Jurnal Penelitian Bahasa, Sastra Indonesia dan Pengajarannya*, Vol. 6 No. 2, April 2019.
- Cangara. (2009). *Komunikasi Politik; Konsep, Teori, dan Strategi*. (Jakarta: Raja Grafindo Persada).
- Djakfar, Muhammad. (2008). *Etika Bisnis Islam Tataran Teori dan Praktis*. (Malang: UIN Malang Press)
- Fadli, Muhammad Rizkan. (2022). Analisis Film Upin dan Ipin Menurut Komunikasi Islam Musim 15 Menyambut Bulan Ramadhan. *Bashirah: Jurnal Komunikasi dan Penyiaran Islam*, Vol. III, No. 2, Juli-Desember 2022, 46-59.
- Hasanah, Umdatul. Prinsip dan Etika Komunikasi Dalam Islam. *Jurnal Al-Fath*, Vol. 02, No. 02 (Juli-Desember 2008), 187-194.
- Hasmawati, Fifi. (2017). Islamic Communication Planning In Improving The Quality Of Education Services. *IOSR Journal of Humanities And Social Science*. Vol. 22. Issue 2, 32-37.
- Masturah, Siti. (2020). Gaya Bahasa Penyuluh Agama Dalam Berdakwah Terhadap Masyarakat Plural. *Jurnal Dakwah dan Komunikasi*, Vol. 5, No. 1, 2020, 101-110.
- Nurhadi, Z. F., & Kurniawan, A. W. (2018). Kajian Tentang Efektivitas Pesan Dalam Komunikasi. *Jurnal Komunikasi Universitas Garut: Hasil Pemikiran dan Penelitian*, 3 (1), 90-95.
- Nur Mahwah, Etika Komunikasi Islam, *Jurnal Pasca Sarjana UIN Sultan Alaudin Makassar*.
- Nuryawiguna, Ilham, et al. (2018). Analisis Terhadap Penerapan Qaulan Sadida oleh Orang Tua Pada Anak Usia 7-12 Tahun di RT06/RW 20 Kelurahan Taman Sari Bandung. *Prosiding Pendidikan Agama Islam*, 223-228.
- Sopi, Alisani., Elmadai, Salis., Sari, Ela., N, Naila Nadya., Fajrussalam, Hisny. (2022). Analisis Etika Komunikasi Film Animasi Syamil Dodo Sebagai Konten Edukasi Islam, *JIKA (Jurnal Ilmu Komunikasi Andalas)*, Vol. 5, No. 1, Januari-Juni 2022, 65-84.
- Soleh, Soemirat, Elvinaro Ardianto. (2008) *Dasar-Dasar Public Relation*, (Bandung: PT. Remaja Rosdakarya)
- Sunbhio Pratama, *Alasan Mengapa Web Series Makin Banyak Yang Menonton*, retrieve from <https://www.kompas.tv/video/250241/alasan-mengapa-web-series-makin-banyak-yang-menonton>

Tjuanmuda, *Apa Itu Web Series?*, retrieve from <https://www.okeguys.com/game/pr-900625462/apa-itu-web-series> on August 7, 2023.

Zuhri, Al. Putra, Heri Rahmatsyah. (2021). Film Aceh dalam Perspektif Etika Komunikasi Islam. *Jurnal Peurawi: Media Kajian Komunikasi Islam*, Vol. 4, No. 2, Tahun 2021,

Ardianto, Elvinaro, et.al. (2019). *Komunikasi Massa: Suatu Pengantar*, Bandung: Simbiosis Media Rekatama.