



## THE MEANING OF THE DAKWAH MESSAGE IN THE YOUTUBE LITTLE GIANTZ EPISODE SETENGAH BIJI KURMA

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**Abstrak:** Youtube menjadi salah satu media sosial yang digunakan dalam penyampaian pesan dakwah. Banyak *content creator* dengan tayangan yang beragam, salah satunya yaitu animasi anak islami yang mengandung banyak pesan di dalamnya. Penelitian ini membahas bagaimana makna pesan dakwah dalam Youtube Little Giantz di salah satu edepisodenya yaitu Setengah Biji Kurma. Makna pesan dakwah yang terkandung di dalamnya di lihat dari interaksi simbolik yang terjadi serta tanda-tanda yang tercipta dalam setiap scene yang ada dan bisa di interpretasikan dengan salah satu teori yaitu analisis semiotika. Pesan dakwah yang terkandung beragam, diantaranya melalui tindakan, hadits serta ucapan. Makna pesan dakwah meliputi pesan moral untuk anak, pesan berupa patuh kepada nasihat orang tua, dan juga pesan moral untuk melakukan tindakan sosial ke sesama manusia.

**Kata Kunci:** *Pesan Dakwah, Youtube, Little Giantz*

**Abstract:** Youtube is one of the social media used in delivering da'wah messages. There are many content creators with various shows, one of which is Islamic children's animation which contains many messages in it. This study discusses the meaning of da'wah messages on Little Giantz Youtube in one of its episodes, namely Half a Date Seed. The meaning of the da'wah message contained in it is seen from the symbolic interactions that occur and the signs that are created in every existing scene and can be interpreted with one of the theories, namely semiotic analysis. The da'wah messages contained are various, including through actions, hadiths and sayings. The meaning of da'wah messages includes moral messages for children, messages in the form of obeying parents' advice, and also moral messages to take social action to fellow human beings.

**Keywords:** *Dakwah Message, Youtube, Little Giantz*

### INTRODUCTION

The development of the digital world today cannot be denied that it makes it easier for people to access everything using digital tools. The large number of existing social media also makes it easier for everyone to choose which social media is needed to



access everything they want to see. Various social media including Youtube, Instagram, Whatsapp, Twitter, and so on.

In the digital era, the da'wah process can be carried out by everyone and through various media. The da'wah process can be through electronic media or online media. From the contents of the content in the existing media, it will certainly contain da'wah messages that aim to convey the content or content that will be conveyed to the audience<sup>1</sup>.

The message is a set of symbols or symbols conveyed by a communicator to existing communicants, which can be either verbal or non-verbal. Messages can also be interpreted as a form of information that has a meaning.<sup>2</sup> While da'wah is an effort or invitation made to invite to goodness with wisdom and wisdom to follow the instructions of Allah and the Messenger of Allah in order to be safe in this world and the hereafter. So the da'wah message is the content of the da'wah activity carried out by the communicator to the communicant in the da'wah process<sup>3</sup>.

One of the social media that is used in delivering da'wah messages is Youtube. With the sophistication of existing technology, everyone can watch videos or movies easily, just by opening their cellphone, they can see the various videos they want on Youtube. On Youtube, there are many content creators with various shows or content, one of which is Islamic children's animation which contains many messages in it<sup>4</sup>.

Of the many content creators on YouTube, the favorite of many is the Little Giantz account. Youtube Little Giantz contains animation with Islamic themes. On Little Giantz Youtube, one of them contains animations of Nussa and Rarra with the main characters, namely brothers, Nussa and Rarra, Nussa as an older sister and Rarra as her younger sister. Apart from these two main characters, there are also the

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<sup>1</sup> Asna Istya Marwantika, "TREN KAJIAN DAKWAH DIGITAL DI INDONESIA : SYSTEMATIC LITERATURE REVIEW," *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* 1, no. 1 (2021): 249-65, <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/37>.

<sup>2</sup> Hamzah B. Uno, *Teori Motivasi dan Pengukurannya Analisis di Bidang Pendidikan*, (Jakarta: Bumi Aksara, 2006), 153.

<sup>3</sup> Eva F. Nisa, "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, no. 1-2 (14 Februari 2018): 68-99, doi:10.1163/22142312-12340085.

<sup>4</sup> Asna Istya Marwantika dan Evi Novitasari, "Da'i Akademisi Dalam Kontestasi Dakwah Digital : Analisis Media Siber Channel Youtube Transformasi Iswahyudi," *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam* 8, no. 1 (30 Juni 2021): 90, doi:10.21043/AT-TABSYIR.V8I1.9364.



characters Nussa and Rarra's mother who are usually called Umma and also supporting characters such as Nussa's friends, Nussa and Rarra's cat named Antta, Nur as Rarra's good friend and many more according to the current episode. show.

Little Giantz is an Indonesian Animation Studio that creates several educational programs, one of which is Nussa and Rarra on their YouTube which has now reached 8.91 million subscribers.<sup>5</sup> The large number of subscribers indicates that Little Giantz has many fans to enjoy animated short films. It is inseparable from the contents or messages that are brought in attractive packaging, with adorable animated characters, and in accordance with everyday realities. So that many like not only children but also young people and even adults.

Of the many episodes in Little Giantz, one of the highlights is the Rarra-Story Rarra episode series "Setengah Biji Kurma". Episode "Setengah Biji Kurma" was released on July 2022 and now had seen more than 1,7 million by reaching 12 thousand likes. Episode "Setengah Biji Kurma" duration of 5 minutes 52 seconds tells about how the kindness that we give to others should be. In this episode, in general, it tells about the character Rarra who gives kindness to other people in the form of giving money or other goods, but he doesn't know whether what he is doing is right or wrong.

In this episode there are several interesting scenes if analyzed using semiotic analysis and also connected with the da'wah values contained in the hadith. From this, the researcher is interested in what message will be conveyed through Rarra's actions as well as the roles of other supporting figures such as Abba, Umma, Nussa, Grandma, and others in this episode "Setengah Biji Kurma".

Episode "Setengah Biji Kurma" analyzed using the semiotic analysis of the character Roland Barthes and looking at the symbolic interactions that occur, this aims to see how the attempt to describe the various meanings that exist in this Islamic-themed short film through the signs used and also looking for meaning or da'wah messages conveyed through the Rarra-Story Rarra series, especially the episodes "Setengah Biji Kurma". Based on the explanation above, the researcher compiled this research with the title "The Meaning of Da'wah Messages on Youtube Little Giantz Episode "Setengah Biji Kurma".

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<sup>5</sup> Little Giantz Youtube, <https://youtube.com/@NussaOfficialSeries>, accessed 11 Januari 2023 10.06



## RESEARCH METHODOLOGY

This research used a qualitative research approach to literature studies with media text analysis methods, more specifically the type of Roland Barthes semiotic analysis model. Qualitative research itself focuses on general principles that underlie the embodiment of a meaning from social phenomena that occur in society.<sup>6</sup> While the semiotic analysis method is an approach used to find out how the meaning is presented through the symbols that exist in an event.

## LITERATURE REVIEW

### Da'wah Message

The message is an idea, opinion, or opinion conveyed by the communicator to the communicant with the aim that the communicant can follow what the communicator wants. The message is also a symbol that can be conveyed from one person to another, both individually and in groups.<sup>7</sup> While da'wah is an activity to invite others to do good towards a path that is blessed by Allah and an effort to create a society with religious life based on Islamic teachings in full and comprehensively.<sup>8</sup> So the da'wah message is the content of the message conveyed by the communicator to the communicant or recipient in the form of an invitation to call upon virtues and stay away from prohibitions or amar makruf nahi munkar. Da'wah messages can be in the form of direct words, through signs or not said directly, it can also be in the form of motivation.

### Symbolic Interactionism Theory

The theory of symbolic interactionism was introduced by Herbert Blumer around 1939. Symbolic interaction is an activity that is characteristic of humans, namely communication or the exchange of symbols that are given meaning. This perspective suggests that humans will shape and regulate their behavior by considering the expectations of other people who are interlocutors or interaction partners. Definitions given to other people, objects or situations even to themselves determine human behavior. In this case a meaning will be constructed in a process of

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<sup>6</sup> Burhan Bungin, *Sosiologi Komunikasi: Teori, Paradigma, dan Diskursus Teknologi Komunikasi Masyarakat* (Jakarta: Kencana, 2007), 302.

<sup>7</sup> Hafied Cangara, *Pengertian Ilmu Komunikasi*, (Jakarta: Raja Grafindo Persada, 1998), 232

<sup>8</sup> Wahyu Ilahi, *Komunikasi Dakwah*, (Bandung: Rosdakarya, 2010), 101



interaction and this process is the actual substance of social organization and social power.<sup>9</sup>

According to this symbolic interaction theory, social life is basically human interaction using symbols, they are interested in the way humans use symbols that represent what they mean to communicate with other humans. The influence that will arise from the interpretation of these symbols is on the behavior of the parties seen in a social interaction.<sup>10</sup>

### **Semiotic Analysis Model Roland Barthes**

Semiotics according to Eco means the study of a wide range of objects, events, and the entire culture as a sign.<sup>11</sup> Semiotics is a scientific discipline or method of analysis to study signs. Signs are devices that are usually used by someone as an effort to try to find a way in this world, among humans and with humans. A sign signifies the existence of something other than itself, and meaning is the relationship between an object or an idea from a sign.

Roland Barthes is well known as a structuralist thinker who practiced the Saussurean model of linguistics and semiology.<sup>12</sup> De Saussure is a character who introduced the concept of semiotics and then it was developed by Roland Barthes. According to Barthes, language is a sign system that reflects the assumptions of a particular society at a certain time. Barthes raised the concept of connotation and denotation as the key to his analysis.<sup>13</sup>

Barthes often uses the term "orders of signification". First order signification is denotation. While connotation is second order signification. Through this model, Barthes explains that the first stage of significance is the relationship between a sign and an external reality. That's what Barthes calls denotation, namely the most real meaning of a sign.<sup>14</sup>

#### **Denotation and Connotation**

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<sup>9</sup> Dedi Mulyana, *Metodologi Penelitian Kualitatif*, (Bandung: Rosdakarya, 2002), 68-67

<sup>10</sup> Artur Asa Berger, *Pengantar Semiotika: Tanda-Tanda dalam Kebudayaan Kontemporer*, (Bandung: Tiara Wacana, 2010), 14

<sup>11</sup> Alex Sobur, *Analisis Teks Media, Suatu Pengantar untuk Analisis Wacana, Analisis Semiotik dan Analisis Framing*, (Bandung: PT. Rosdakarya, 2006), 95.

<sup>12</sup> Nawiroh Vero, *Semiotika dalam Riset Komunikasi*, (Bogor: Ghalia Indonesia, 2014), 14

<sup>13</sup> Dimas Lazuardy Abdullah. "Skripsi UIN Syarif Hidayatullah Jakarta: Analisis Semiotika Makna Islam dalam Film Pengabdian Setan." 2018: 23

<sup>14</sup> Indiawan Seto Wahyu Wibowo, *Semiotika Komunikasi. Aplikasi Praktis Bagi Penelitian dan Skripsi Komunikasi*, (Jakarta: Mitra Wacana Media, 2013), 21



In Roland Barthes's semiology, denotation is the first level of signification system, while connotation is the second level. The meaning of denotation is direct, namely the special meaning contained in a sign, and in essence it can also be referred to as the description of a signified. In a general sense, the meaning of denotation is the actual meaning. This denotation usually refers to the use of language with a meaning that is in accordance with the meaning of what is said.<sup>15</sup>

The connotative meaning is slightly different and will be related to the culture that is implied in the wrapper, about the meaning contained therein. Connotation is used by Barthes to explain one of the three workings of signs at the second sign level. Connotation provides an overview of the interaction that takes place when the sign meets the user's emotions and cultural values for Barthes, an important factor in connotation is the marker at the first level.<sup>16</sup>

#### Myth

Myth becomes a handle on the signs that are present and creates its function as a signifier at another level. Technically, Barthes states that myth is the second order of the semiological system where the signs in the first order in that system (ie the combination of the signifier and the signified) become signifiers in the second system. Barthes says that myth is a "mode of signification, a form, a "type of speech" that is carried through discourse. Myth cannot be described through the object of the message, but through the way the message is conveyed. Anything can become a myth, depending on how it is textualized.<sup>17</sup>

1. Signature	2. Marker
3. Denotative Sign	
4. Connotative Marker	5. Connotative Sign
6. Connotative Sign	

Meaning of Semiotic Model by Roland Barthes

<sup>15</sup> Alex Sobur, *Semiotika Komunikasi*, (Bandung: PT. Rosdakarya, 2006), 70-71.

<sup>16</sup> John Fiske, *Cultural and Communication Studies: Sebuah Pengantar Paling Komprehensif*. (Yogyakarta: Jalasutra, 2010), 119.

<sup>17</sup> Artur Asa Berger, *Pengantar Semiotika: Tanda-Tanda dalam Kebudayaan Kontempore*, (Bandung: Tiara Wacana, 2010), 56

From the Barthes map above it can be seen that the denotative sign (3) consists of a marker (1) and a signified (2). And at the same time, denotative signs also become connotative markers (4). Denotation in Barthes' view is the first level whose meaning is closed. The denotation level produces an explicit, direct, and definite meaning. Denotation is the true meaning, which is socially agreed upon, whose reference is to reality. Denotation is the first level of signification system in Barthes semiology.

## RESULT AND DISCUSSION

### Semiotic Analysis of Roland Barthes' Da'wah Messages and the Meaning of Da'wah Messages in Little Giantz Episodes: Setengah Biji Kurma

#### Scene 1

Visual: Ustadz and children in the mosque



Dialog:

*Ustadz : "Sekarang siapa yang mau disayang Allah?"*

*Children: (each other saying their names)*

*Ustadz : "Alhamdulillah, kalian itu memang anak-anak yang sholeh dan sholehah"  
"Jadi anak-anak, ingat ya dengan bersedekah insyaallah kita dapat meringankan beban mereka yang membutuhkan dan tentunya Allah pun menyayangi hamba-hambanya yang bersedekah"*

Duration: 00:27 – 00:52

Signature	Marker
Ustadz's seriousness in giving lessons about religion to the children sitting in front of him. Judging from the serious expression on the ustadz's face and	An ustadz must be able to set a good example for his students, starting from words and deeds



the children who sat neatly facing the ustadz	
<b>Denotation</b>	<b>Konotation</b>
Children as students must listen to what the ustadz conveys, especially about the goodness in life, one of which is giving alms which is written in the dialogue spoken by the ustadz.	As a Muslim, we should be willing to respect and listen to advice or knowledge from our teachers because teachers are one of the sources of knowledge in this world.

The marker in scene 1 is the seriousness of the ustadz in giving lessons about religion to the children sitting in front of him. Judging from the serious expression on the ustadz's face and the children who sat neatly facing the ustadz. The sign from scene 1 is that an ustadz must be able to set a good example for his students, starting from his words and actions.

The meaning of the denotation in scene 1 is that children as students must listen to what the ustadz says, especially about the goodness in life, one of which is giving alms which is written in the dialogue spoken by the ustadz. The connotative meaning in scene 1 is that as a Muslim we should be willing to respect and listen to advice or knowledge from our teachers because teachers are one of the sources of knowledge in this world.

The da'wah message in scene 1 is a da'wah message in the form of action. This is described by children as students who obey their teacher by respecting when the teacher gives a good message. The meaning of the da'wah message in scene 1 is that Nussa's actions teach everyone, especially children who still feel the beauty of learning to obey and respect their teachers, as contained in one of the hadiths narrated by Ahmad which means "Not included in our group are people who do not glorify those who are older and love those who are younger and do not understand (the right) of knowledgeable people (so that their views are prioritized) ". (HR Ahmad)

## Scene 2

Visual: Rarra meets a grandmother in front of the mosque and holds a Rp. 10,000.-



Dialog:

Rarra: *"Permisi nek, Rarra mau ngasih uang ini untuk nenek"*

Grandmother: *"Terimakasih yo nduk, Alhamdulillah nenek masih ada uang. Uang yang ini cah ayu makan saja, yo"*

Duration: 01:08 – 01:26

<b>Signature</b>	<b>Marker</b>
Rarra's kindness offered Rp.10,000.-denominations to grandma by following the look on the grandmother's face	The concept of giving is better than receiving tercemin from here. Where Rarra at an early age wants to give her money to this grandmother.
<b>Denotation</b>	<b>Connotation</b>
Rarra kindly gives money to a grandmother. From the conversation, this grandmother did not accept the money because she still had money and told Rarra to keep the money	Regardless of age, it should be when we share with others

The marker in scene 2 is the kindness of Rarra offering Rp.10,000.-denominations to grandma followed by the look on the grandmother's happy face. The marker from scene 2 is that the concept of giving is better than receiving tercemin from here. Where Rarra at an early age wants to give her money to this grandmother.

The meaning of the denotation in scene 2 is that Rarra kindly gives money to a grandmother. From the conversation, this grandmother did not accept the money because she still had money and told Rarra to keep the money. The meaning of the connotation in scene 2 is that it does not look at age, it should be when we share with each other.

The message of da'wah in scene 2 is the message of da'wah in the form of action. This is illustrated by Rarra with her actions that intend to give money to her elders, namely the grandmother. The meaning of the message of da'wah in scene 2 is that as social beings who interact with each other, of course we must help each other, help each other in the environment close to us or help people in wider social life out there. And when helping someone we should not look at age.

### Scene 3

Visual: Rarra looks dumbfounded at the nominal given by the grandmother



Dialog:

Rarra: "Wah banyak"

Grandmother: "Alhamdulillah, monggo cah ayu"

Duration: 01:26 - 01:34

Signature	Marker
Rarra, who was stunned to see the nominal money given by grandma, could be seen from the look on her face when the grandmother put in her alms money	As a child, Rarra was surprised to see the nominal given by the grandmother because she could only give alms with modest money
Denotasi	Konotasi
Rarra was astonished and felt that what she had was not worth it if it was given to her grandmother who had more money than her	Insecurity inevitably arises when seeing something more than what we have. This can be seen in this scene which makes Rarra stunned and speechless when she sees grandma's nominal money that is bigger than her

The marker in scene 3, namely Rarra, who was astonished at the amount of money donated by her grandmother, can be seen from the look on her face when her grandmother put her money in. The sign from scene 3 is that as a small child, Rarra was surprised to see the nominal given by the grandmother because she could only give charity with minimal money.

The meaning of the denotation in scene 3 is Rarra who was stunned and felt that what she had was not worth it if it was given to her grandmother who had more money than her. The meaning of the connotation in scene 3 is that insecurity definitely appears when we see something that is more than what we have. This can be seen in this scene which made Rarra both dumbfounded and silent when she saw the grandma's nominal money which was bigger than hers.

The da'wah message in scene 3 is the da'wah message in the form of the response shown by Rarra. This was described by Rara with a dumbfounded response when she saw the nominal amount donated by her grandmother was larger. The meaning of the da'wah message in scene 3 is that the amount we give in charity is very good and worth worship and also don't feel discouraged when what we donate is smaller than other people's. Everything comes back to the sincerity of each person when giving alms.

#### Scene 4

Visual: Nussa and Rarra are sitting together with the background of the kitchen at home



Dialog:

Nussa: *"Jadi uangnya nggak Rarra sedekahin?"*



Rarra: "Heeh, Rarra malu, abis uang Rarra cuma sedikit"

Nussa: "Berarti nggak ikhlas dong sedekahnya?"

Rarra: "Iiihh, Rarra ikhlas kok. Kalau Rarra mau sedekah lagi Rarra bakal kasih uang yang banyak biar ada buktinya dan nanti direkam deh"

Nussa: "Loh kok direkam? Mau pamer ya?"(dengan nada mengejek)

Rarra: "Iiih kak Nussa"

Duration: 01:35 – 02:00

Signature		Marker
Nussa and Rarra were seen chatting casually and Nussa asked Rarra about the money donated		Brothers and sisters who maintain communication every day, without exception asking what good or bad actions were done that day
Denotation		Connotation
Marker	Map	
Nussa and Rarra are seen chatting casually and Nussa asks Rarra about the money given	Brothers and sisters who still maintain their communication every day, including asking what good or bad actions were done on that day	
Denotation	Connotation	
When Nussa asked about Rarra's actions in almsgiving, at first Rarra was embarrassed because she had little money, causing Nussa's reaction to mocking Rarra	A little or a lot in alms does not matter because everything is judged by sincerity in almsgiving. But in this case, as a child like Rarra, it is already very good if there is a desire to give alms	

The markers in scene 4, namely Nussa and Rarra, are seen chatting casually and Nussa asks Rarra about the money being donated. The sign of scene 4 is brothers and sisters who maintain communication every day, including asking what good or bad actions were done that day.

The meaning of the denotation in scene 4 is when Nussa asked Rarra's actions in giving alms, at first Rarra was embarrassed because she had little money, causing Nussa's reaction, which was to mock Rarra. The meaning of the connotation in scene

4 is that a little or a lot of giving charity doesn't matter because everything is judged by the sincerity in giving charity. However, in this case, as a child like Rarra, it is very good if there is a desire to give alms.

The da'wah message in scene 4 is a da'wah message in the form of speech. This is shown by Nussa and Rarra in this scene, although at first it seemed that Nussa was mocking Rarra because he did not give alms money, this caused Rarra's reaction to be even more enthusiastic about giving alms. The meaning of the da'wah message in scene 4 is that when we interact with other people, we should use good language, even though other people may change with whatever we do to them. And also appreciate every action both small and big, don't reduce the enthusiasm of others because of our words.

### Scene 5

Visual: Nussa and Rarra were sitting with Abba and Umma in the room adjacent to the kitchen



Dialog:

Umma: *"Udah, Rarra sayang Umma yakin Rarra pasti ikhlas. Tapi sebenarnya Rarra nggak perlu malu. Allah tidak melihat dari berapa besar"*

Abba: *"Berapa kecil, banyak atau sedikit sedekah kita"*

Rarra: *"Terus yang dilihat Allah itu apa Umma?"*

Abba: *"Kalian pernah mendengar tentang sedekah setengah biji kurma belum? Jadi besarnya pahala seorang yang bersedekah dalam keadaan serba terbatas lebih mulia dari mereka yang sedekah dengan jumlah yang banyak tapi berharap pujian. Walaupun hanya bersedekah dengan setengah biji kurma tapi dengan niat yang ikhlas, itulah yang utama"*

Nussa: *"Itu Ra, yang utama itu ikhlas"*

Umma: *"Bersedekah tidak akan mengurangi harta kita sedikitpun, justru sebaliknya. Malah rezeki kita makin bertambah"*



Rarra: "Ohh, Rarra ngerti sekarang"

Abba: "Alhamdulillah"

Duration: 02:01 – 03:07

Signature	Marker
You can see Abba, Umma, Nussa and Rarra talking together and Umma and Abba telling their two children about one good thing, namely giving alms	The family harmony seen here indicates the importance of parental direction to their children so that they know what to do in everyday life.
Denotation	Connotation
Umma advised Rarra regarding Rarra's actions that day, who was ashamed to give alms because she had only a small amount	From the advice given by Umma and Abba, it reflects how extensive their knowledge as parents is regarding religious teachings. This is important to do to educate children who understand and can practice religious teachings in everyday life

The markers in scene 5 are seen Abba, Umma, Nussa and Rarra talking together and Umma and Abba telling their two children about one good thing, namely giving alms. The sign from scene 5 is the family harmony seen here indicating the importance of parental direction to their children so they know what to do in everyday life.

The meaning of the denotation in scene 5 is Umma advising Rarra regarding Rarra's actions on that day who were ashamed to give alms because she had only a small amount. The connotative meaning in scene 5, namely from the advice given by Umma and Abba, reflects how extensive their knowledge as parents is regarding religious teachings. This is important to do to educate children who understand and can practice religious teachings in everyday life.

The da'wah message in scene 5 is a da'wah message in the form of sayings and hadiths. This was shown by Umma by reading HR. Bukhari and Muslim about the importance of giving charity even if it's only one date grain. And also Muslim HR relates to when someone gives charity it will not reduce the wealth of the person giving charity. The meaning of the da'wah message in scene 4 is that the reward for someone who gives alms in limited circumstances is more noble than those who give alms in large quantities but expect praise. And also don't worry that our wealth will decrease when giving charity because people who give charity will surely multiply their wealth.

### Scene 6

Visual: Umma, Nur and Rarra are in front of the stand and Rarra is handing out goods to a woman who approaches her



Dialog:

Rarra: *"Ini ya bu, semoga bermanfaat"*

Mothers: *"Terimakasih banyak ya"*

Rarra: *"Iya sama-sama"*

*(cheerful sound with a voice of giving and thanking)*

Duration: 03:45 – 04:07

Signature	Marker
Rarra gave a cardboard box to a mother who was approaching her at an event which can be seen from the image of the stand behind her	Rarra as a child has been trained in providing help to others in whatever form it is. This is done as a form of gratitude for what is owned and also helps others who are less fortunate in economic terms
Denotasi	Konotasi
Rarra provides assistance at an event where it is seen in the scene, namely the blessing Friday event carried out by Rarra's family also assisted by Rarra's friends	In addition to giving alms to the underprivileged in a personal context, events such as blessing Fridays can also be used as a means of almsgiving. This activity can be used as a place for others to donate what they want to give away, it can also tell all those who are less able to come and take what is needed

The marker in scene 6, namely Rarra giving a cardboard box to a mother who was approaching her at an event, can be seen from the picture of the stand behind her. The sign from scene 6 is that Rarra as a child has been trained in providing assistance

to others in any form. This is done as a form of gratitude for what you have and also to help others who are less fortunate in terms of the economy.

The meaning of the denotation in scene 6 is that Rarra provided assistance at an event which can be seen in the scene, namely the Friday blessing event held by Rarra's family and assisted by Rarra's friends. The meaning of the connotation in scene 6 is that apart from giving alms to the underprivileged in a personal context, events such as Friday blessings can also be used as a means of giving alms. This activity can be used as a place for other people to donate what they want to donate, it can also tell all those who are less fortunate to come and take what is needed.

The da'wah message in scene 6 is a da'wah message in the form of action. This was shown by Umma, Rarra and Nur who gave alms through a Friday blessing event. The meaning of the missionary message in scene 6 is that apart from giving alms done privately or without anyone knowing, almsgiving can also be done through the means of an event or activity. From this activity it will be able to reach people out there who need help, so charity activities like this are open and anyone is welcome to come to take what is provided at the event.

### Scene 7

Visual: Rarra is giving food to a grandmother



Dialog:

Rarra: *"Nek nek tunggu nek"*

Grandmother : *"Loh, cah ayu"*

Rarra : *"Nek, makanannya kan udah abis, ini buat nenek ya. Tapi Cuma sedikit, maaf ya nek"*



Grandmother: "Oalah Alhamdulillah terimakasih yo cah ayu"

(suara perut Rarra keroncongan)

Grandmother: "Cah ayu belum makan ya? Nenek akan lebih seneng lagi kalau kita bisa makan bersama"

Rarra: "Wah, makasih banyak ya nek"

Grandmother: "Injih sama-sama"

Duration: 04:51 – 05:28

Signature	Marker
Rarra gave a pink lunchbox filled with food to the grandmothers who approached her	Rarra's kindness to want to share with others even if it's just food made her a child who has instilled the good teachings given by her parents, one of which is to share regardless of how big the nominal is.
Denotation	Connotation
Rarra's action of giving a box of food to a grandmother even though she herself was hungry, was seen in the background of Rarra's hungry stomach	This indicates that Rarra is concerned with the interests of other people above his personal interests. Seeing that someone older than him was in need of help, he quickly helped him. One example is giving food

The marker in scene 7 is Rarra giving a pink lunch box filled with food to the grandmothers who approach him. The sign of scene 7 is Rarra's kindness to want to share with others even if it's just food, making her a child who has instilled the good teachings given by her parents, one of which is to share regardless of how big the nominal is.

The meaning of the denotation in scene 7 is Rarra's action of giving a box filled with food to a grandmother even though she herself is hungry, the back sound of Rarra's hungry stomach can be seen. The meaning of the connotation in scene 7 is that from this it indicates that Rarra prioritizes the interests of other people above his personal interests. Seeing that someone older than him was in need of help, he quickly helped him. One example is giving food.

Da'wah message in scene 7 is a da'wah message in the form of action. This was shown by Rarra who gave the food he had to a grandmother. The meaning of the da'wah message in scene 7 can be illustrated by HR Ahmad, Ath-Thabrani, Ad-Daruqutni namely "The best human being is the most useful for others". Benefit for others is very broad in meaning, giving what we have to others even though we



ourselves also need it is an act that is beneficial to others. Especially if other people need it more, then we must be willing to help that person.

## CONCLUSION

Based on the analysis that has been carried out on the meaning of da'wah messages in the Youtube Nussa Official Episode "Setengah Biji Kurma" by using the Roland Barthes model of semiotic analysis method so that the researcher found the da'wah message and also the meaning of the da'wah message as follows: Da'wah messages contained in the Nussa Official Youtube episode "Setengah Biji Kurma" Da'wah messages contained in the Nussa Official youtube episode "Setengah Biji Kurma" are varied. The da'wah messages contained start from through actions, hadiths and sayings. Da'wah messages with actions in the form of students who obey their teachers, give to older people, give alms in any way. Da'wah messages in the form of hadiths in the form of hadiths about the virtues of giving alms and the benefits of giving alms were raised by the figure of Umma, besides that the da'wah messages were shown in the form of sayings that seemed mocking but had good intentions.

The meaning of the dakwah messages contained in the Nussa Official Youtube episode "Setengah Biji Kurma". The meaning of the da'wah message on the Nussa Official youtube episode "Setengah Biji Kurma" includes a moral message for children from the actions of children who obey teachers, the intention to give alms Rarra which has been ingrained from an early age. The message is in the form of obeying parents' advice when parents tell or give examples of good things, and also a moral message to take social actions towards fellow humans by helping others like what Rarra did even though he was also in need.

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