

The Values of Islamic Character Education in the Film 'My Name is Khan'

Imam Bahroni, Izzatul Muna

Universitas Darussalam Gontor Ponorogo Indonesia
Mas.bahroni@gmail.com

Received May 21, 2017/Accepted June 27, 2017

Abstract

Besides being part of the process of forming the morality or moral nation, character education is also expected to be the main foundation in improving Indonesian nation. However, it will not happen without a total planting of characters from various fields. One aspect that cannot be denied and kept out of the public at large is the fact of entertainment world, which including the television shows and films. One of the films considered bringing some positive values and strong character is the film My Name Is Khan. The purpose of this study was to examine the values of Islamic educational character in the film My Name Is Khan. This study used qualitative methods in the form of library research, which is the major information resource is media, such as books, magazines, internet, etc. The analysis used the analysis Semiotics of Roland Barthes. Semiotics is a method of research that examines the signs of an object, and Roland Barthes refined it so that semiotics can also be used to observe and examine the social action or called myth. From this research, it was discovered the values of character education *Siddiq, Tabligh, Amanah* and *Fathonah* from the dialogues, scenes, settings, as well as the gesturess of the actors. Those values are taken and packaged in the form of events in the film. Those values are implemented with a lot of adjustments, so that the film can be enjoyed and accepted by the entire community.

Keywords: *Islamic Character, Character Education, Values, Film, Morality.*

A. Introduction

Education is a necessity for everyone, and it makes the ideas about the development of education increase by the time. In the book *Ushulu tarbiyah*, education means everything that is heard and felt by learners, the intentional or unintentional.¹ One of the most talked issues in the educational problems is about character education. Besides being part of the process of forming the morality or moral nation, character education is also expected to be the main foundation of improvement and dignity of Indonesian nation. Even the national education minister Mohammad Nuh, has said the theme in the commemoration of national education in 2011, “character education for building the civilization of Indonesia”. Until the curriculum of 2013 initiated, or called by K-13 that promotes the character education.

In Islamic education or views from Islamic perspective, the values that should exist in character education can be easily seen, which makes the Prophet as a major role model. By the most simple character criteria, namely: *Siddiq* (honesty), *Amanah* (trustworthy), *Tabligh* (expressed trust), *Fathonah* (intelligent).²

Shiddiq means honesty both in nature, words, or actions related to its responsibility as a servant of God and the general public. *Shidiq* is a true fact that is reflected in word, deed, or action, and the state of his mind. People who are accustomed to honest and true usually will act fairly in making an agreement. *Shiddiq* People accustomed to honest and true usually will act fairly in making a decision. He was persistent in working, have foresight to the future (future oriented), making him more professional. *Siddiq* means not only correct but the more important is the *Siddiq* character obliges the holder to hold the truth and has the mental toughness.³

Amanah means trustworthy. *Amanah* interpreted as a belief that must be carried in executing a task, so that he would take it with consistent, heartfelt, earnest, full of loyalty and dedication. No corruption, collusion and nepotism in a trustful dictionary. His Paradigm is how to develop and improve the performance of his from day to day continually.

¹ Muchlas Samani, *‘Pendidikan Karakter’ Konsep dan model*, (Bandung : RosdaKarya, 2014), p. 97.

² Muhammad Syafi’ Antonio, *Propethic Leadership ...*, p. VI.

³ Hamka, *Pribadi Hebat* (Jakarta : Gema Insani, 2014) p. 127.

Fathonah means smart or clever. A man must have a comprehensive intelligence, not only smart intellectually, but also emotionally, spiritually and socially. Thus, a *fathonah* person will act wisely and uphold the virtues. With his intelligence he will be able to change a complicated situation easily, then a critical situation will become normal again. Always behave proactively and anticipatory. His feelings of empathy awakened from the contact with fellow human beings, as well as compassion and pity equivalently. He is balanced in spirit because of the emotional maturity.

Tabligh means convey orders or a mandate entrusted on him or rules applicable. A *Tabligh* person is able to build good communication, able to communicate positively. He has the ability to realize the message or the specific mission that will be done with a certain approach, full of strategic and tactical pursuit of objectives. But with no cunning, because of *shidiq*, *amanah*, and *fathonah* personality never make him to commit fraud and justifies every way to achieve goals.

Allah SWT said in the holy Qur'an, surah Al-Ahzab verse 21:

قَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed in the Messenger of Allah (Muhammad saw) you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much."

Prof. Dr. Hamka also explained some personal criteria and perfect character are: 1) Views of life, In view of life, there are some things that become important elements in life, they are: forthright, responsible, patient, and a strong will; 2) Sincerity famously means pure, and clean of dirt. According to Prof. Dr. Hamka, the One who does not have a personal sincerity is dead; 3) Spirit, Fiery spirit is some of the bold attitude, which arises because of the encouragement on believing the strength of self; 4) High-strung, Sensitivity is the result of strong personal. Sensitivity rises because of the association, a lot of experience, and seeing many phenomenon of the country (environment).⁴

⁴ F. Rene Van de Carr, March Lehrer, *Cara baru mendidik anak sejak dalam kandungan* (Bandung: Kaifa, 2004), p. 1.

The value building process is not only through formal education and non-formal. But along with the development of science and technology, the value building process can be implemented through educational media, from both printed and electronic mass media. The electronic mass media included the visual, audio and audiovisual.⁵ One of the effective medium of communication which can be accepted by the whole society is a movie. A movie has the ability to attract people's attention, and has been recognized by some people that the film has the unique ability to deliver the message.

In this era, film has great development along with the technology development. Film is a sophisticated presentation media, which presenting five forms of informations those are pictures, lines, symbols, voices, and movements. Film have a lot of roles besides as entertainment. Films also have the functions as learning media. Some of its functions are broadly giving the acceptable information along learners. Very necessary to explain a process, to save the restrictiveness of time and space, can be replied and stopped as need, giving deed impression which influence the learners.⁶

Some movies do not convey the values of education, especially the education of character. Many people found some movies accidentally teach hedonistic lifestyle, sloppy, oppression, etc. Why does it happen? A Movie observer, a lecturer at the Faculty of Film Indonesia and the manager of Indonesian cinema magazine, German Mintapradja, M.Sn. explains, to determine them is to see events on the private TV station in Indonesia. Almost all events are mere farce and others seeking feud solely to be proud of.⁷

Some opinions state that the culture of watching TV can ruin the character and education, because the programs do not have some elements of education. So the audiences only consume, enjoy, and then cannot be creative.⁸ Tiffanul Sembiring the ex-ministry of communication and information said in a interview for online mass media, "so far, the educative information in television is still less

⁵ Zainal Abidin, an article took from <https://www.academia.edu>, accessed on 13th of November 2016, 11:02 pm.

⁶ German Mintapradja, *Generasi X dan Y*, an article from magazine AKSI edition 3 no. 2 year 2015.

⁷ An article took from www.kompasiana.com, accessed on 10th of September 2016, 10:33 pm.

⁸ Andy Yusuf, *fenomena televisi Indonesia*, an article took from kompasiana.com, edition 11 November 2012.

shown." An article in the online magazine *kompasiana.com* also explained that Indonesian TV shows are very depressing. The Impressions there still seem not educating. Many of them just spit the story of teen romance and slapstick comedy.⁹ This is very worrying, but that is what dominates the world of entertainment today.

In 2010, a film by the title 'My Name Is Khan' was released and took a lot of attention from around the world. Because this film boldly raised the effect of the phenomenon of bomb terror which happened at World Trade Center USA on November 9, 2001 (known as 9/11). This film got more than 25 award nominations and won not less than 24 awards, from various award functions and categories.¹⁰

Many arguments said that this movie has some messages of education, social, and character, make it worth to be watched for all segments of society. By cooperating with the famous actors Shah Rukh Khan and Kajol, the film was viral discussed and talked. The New York Times wrote about it, and said: "it is an affecting fairy tale about the perils of goodness".¹¹

'My name is Khan' is directed by Karan Johar and produced by Dharma Productions. The Movie 'My Name Is Khan' tells about the journey of a Muslim which accused of being a terrorist, Rizvan Khan (played by Shah Rukh Khan) who suffers Esperger's Syndrome. Although Rizvan is unlike most people, because of his slightly strange like bending countinously, half-jump walking, not looking at his interlocutor, murmuring to imitate other voice, afraid of new places, the color yellow, and the noise, he is also can't express his feelings, and always clutching three grains gravel.¹²

The film 'My Name is Khan' has its own way to deliver the exist messages in it. The film lasts 160 minutes, teaches how to respect parent, patient, forgiving, nationalists, and other educational values.

⁹ An article took from https://en.wikipedia.org/wiki/My_Name_Is_Khan#Awards, accessed on 13th of November 2016, 10:48 pm.

¹⁰ An article took from <http://www.nytimes.com/2010/02/13/movies/13name.html>, accessed on 13th of November 2016, 10:56 pm.

¹¹ An article took from <https://diniayu21.blogspot.com/2013/11/resensi-film-my-name-is-khan.html>, accessed on 16th of Agustus 2016, 11:12 pm.

¹² Jane Stokes, *How to do media and cultural studies*, (Yogyakarta : Bentang Pustaka, 2003), p. 76.

One message recognized from the film is the educational character, especially the educational character of Islam which is conveyed through all figures in this film.

Based on the background already described above, the problems can be taken from the Islamic education side, but the limitation of the research problems is in the values of educational character from the perspective of Islam. And the purposes of this research is to know about what are the forms of the values of SAFT (*Shiddiq, Tabligh, Amanah and Fathonah*) in the film *My Name Is Khan* and how is the implementation of the values of SAFT (*Shiddiq, Tabligh, Amanah and Fathonah*) in the film *My Name Is Khan*.

B. Methods

In this study, the writer relies on literature, that data collection is done by gathering resources from various literature by reading, studying, understanding, and analyzing the books or writings of both magazines, access to the site via the internet, as well as related documents for the study, and the object of research is the film 'My Name is Khan'.

The data source of this research is in the forms of documentation include primary and secondary data. Primary data is the result of observation of the contents of the movie 'My Name Is Khan'. Done by listening and paying attention and recording movie dialogues and events in the film 'My Name Is Khan'. Secondary data was taken from the documentation sought by the writer, from the form of books, print media, magazines, and all supporting data and information for this research.

Methods of data collection in this research are observation and documentation. The methods of observations made in this study is to observe directly the research object, in this case is the film 'My Name Is Khan'. Documentation method is the method of collecting data through various literatures, such as: books, articles and others which provide information against this study.

The method of data analysis in this study is an analysis of semiotics (semiotic Analysis). Semiotics literally means 'science of signs'. Semiotics is derived from Ferdinand de Saussure, who investigated the properties of the language in the book *Course in General Linguistics*. One of the theorists of semiotics, Roland Barthes,

developed the ideas of Saussure and tried to apply the study of signs more broadly. Barthes semiotic analysis method will be applied in this study.

Semiotics breaks down the content of the text into sections, and connect them with the wider discourses. This method involves the statement in words about how the image of the work, by linking the ideological structure that organizes meaning.¹³

The semiotic aimed to explore the signal systems which arrange the meaning of the complicated text, hidden, and depend on the culture. This reason makes attention in the additional meaning (connotative) and indication meaning (denotative) or connection and impression made from combination of signals. While text includes pictures, and tory board which shown from the film 'My Name Is Khan'. Explaining the signals of film means explaining how the relation between those elements gathered till get the whole meaning.

Semiotic analysis of a film takes in the text structure which is from sign production. The structure of the marking part in the film, usually found in the most small element, called a scene in the film, Barthes called it montage. Scene in the film is the smallest unit of the structure of the film or so-called groove. A groove usually has an aesthetic function, which guide and direct the attention of the audience into an array of such motives. Barthes created a map of how the signs work.¹⁴

The basic concept of semiotic used in this article refers to the Roland Barthes. This approach emphasizes the signs that accompanied intent (signal) and rests on a view based on the signs without the intention (of symptoms). The film as an audio-visual work of communication design has signs of the signal and the symptom.

C. Result

1. Description of the film

My Name Is Khan is a 2010 India drama film directed byKaran Johar and produced by Hiroo Yash Johar and Gauri Khan and stars

¹³ Alex Sobur, *Suatu pengantar untuk Analisis Wacana, Analisis Semiotika, Analisis Framing*, (Bandung : Rosdakarya, 2001) p. 63.

¹⁴https://en.wikipedia.org/wiki/My_Name_Is_Khan accessed on 1 January 2017, 10:30 pm.

Shah Rukh Khan and Kajol in lead roles. The film was jointly produced by Dharma Productin and Red Chillies Entertainment and was distributed by FOX Star Entertainment, which had bought the rights for the film for a sum of 100 crore (US\$15 million), making it the most expensive Bollywood film of 2010.¹⁵

According to Karan Johar, writer, co-producer and director of *My Name Is Khan*, the film is about a multitude of perspectives of the various opinions, facts, and propaganda that comes with the global issue of discrimination and intolerance towards a race of people completely unassociated with the evils of terrorism.¹⁶ In an August 2009 interview, Shahrukh Khan stated that *My Name Is Khan* is “not about terrorism, or 9/11. It’s about a relationship between two people, between an individual and the State, and between an individual and the country. In short, there are the three important components: a love story, Islam, and a mild form of autism.”¹⁷

In another early interview, he also stated that, “it’s not about a disabled man’s fight against disability. It’s a disabled man’s fight against the disability that exists in the world – terrorism, hatred, fighting *My Name Is Khan* is also about Islam and the way the world looks at Islam but we are not taking any sides. We are only trying to say that there are only good people and bad people. There are no good Hindus, bad Hindus, good Christians, bad Christians. Either you are a good person or a bad person. Religion is not the criterion, humanity is.”¹⁸

2. The Forms of the Values of *Shiddiq, Tabligh Amanah and Fathonah* (SAFT) in the film

The result of this research about the Islamic character education in the film *My Name is Khan* presented with Semiotic analysis of Roland Barthes, will shows scenes from the film which express the values of Islamic character education.

¹⁵<http://entertainment.oneindia.in/bollywood/previews/2010/my-name-is-khan-preview-120110.html>, accessed on 1 January 2017, 10:25 pm.

¹⁶<http://timesofindia.indiatimes.com/entertainment/bollywood/news-interviews/Meet-my-new-avatar-SRK/articleshow/4873405.cms>, accessed on 1 January 2017, 11:05 pm.

¹⁷http://www.telegraphindia.com/1090307/jsp/entertainment/story_10636722.jsp, accessed on 1 January 2017, 10:30 pm.

¹⁸ Ridwan Abdullah, *Pendidikan Karakter – mengembangkan karakter anak yang islami*, (Jakarta : Bumi Aksara, 2016). P. 8.

This film will be the main media of the research, the data will be explore in the scene-forms which show the dialogues and other visualization-stuff and they will representing the verbal and non-verbal commkunication. Semiotics Roland Barthes would put the film as 'text' which is not only seen as a script contained in audio-visual format, but as the tangle of signs that are loaded with meaning.

a) **The form of *Shiddiq* values delivered in the film My Name Is Khan**

One of Shiddiq values delivered in the scene that tells about Rizvan tries to promote and sell beauty products from his brother's company to a salon. When it was the owner of the salon asking about beauty products, then Rizvan answer honestly.

At the level of denotation, the above scene tells Rizvan who plays as a promoter and seller of beauty products and is trying to sell his products. The owner of the salon, Mandira, then asked him which product can make her pretty. Then Rizwan answer it truthfully, that no beauty products will make them beautiful, because beauty products will only nourish the customer's skin.

At the level of connotation, the above scene describes a trader honest attitude towards the buyers-to-be. Rizwan honestly answers Mandira questions about his products. Honest attitude or *Shiddiq* is seemingly shown in this scene, which was not supposed that a product seller lied about his product, but he must tell the truth, this is one of the characters of honest in words. Siddiq attitude is also applied to the Prophet Muhammad in his trade.

The second scene is the scene that shows Haseena, who is a lecturer, confidently wears her hijab even though her students looked at her with surprised and curious gaze. Haseena clearly explain the meaning of the hijab to them.

In denotation level, this scene shows a lecturer, Haseena, at one university in America who come to attend the lecture by wearing her hijab, while the students see her with shocked and astonished gaze. The students stare to Hasina from her entering of the class. Haseena then explained why go back to wear the hijab, where before she let it go cause of the fear.

In the connotation level, the authors found an honest value within Haseena. Honest in dress and honest in disclosing his identity as a Muslim. Although the students staring to her like strange, Hasina confidently explain the significance and meaning of hijab for her, that one should not cover his true identity. The honest in dress which Hasina shows is the *Shiddiq* form which can be taken.

b) The form of *Tabligh* values delivered in the film

On one scene, it tells the story of a charity event and condolences to the victims of 9/11 or WTC bombing. Seen most people wear black as a sign that in a state of sorrow. Sara and her family raise funds for the families of the victims of the bombing.

In denotation level, the people look heeld the condolences event for 9/11 with prayer and the withdrawal of funds for the victims' families. It is seen that most of the people wore black, as a sign on condolence. Rizvan as a Muslim wore a complete-white-suit with his cap. Rizvan also contributed with his annual Zakat.

At the level of connotation, Rizvan who is a Muslim attend and help the families of victims with contributing some money. Sara were in shock over the amount of money given Rizvan, then asked. Rizvan and his wife explained that the money is earning money for the Zakat this year. From this scene, Rizwan's Shiddiq value can be seen, where he explain the Islamic Shariah and duties to those who haven't understand it yet about Islamic Syariah.

On the other scene, the level of denotation, the scene shows the setting of a mosque, in it there are some people that are gathered and like listening to someone who speak. Rizwan who just arrived sitting in the position far apart but he is still able to listen to their conversations. At the level of connotation, Rizwan who straighten their views and wrong ideology about the meaning of struggle and sacrifice in the cause of Islam, where a doctor likened the story of Prophet Ibrahim and Prophet Ismail as an example. The interpretation of the spirit of sacrifice that the doctor tell is very overhanging the deeds of war and killing, the doctor even claimed that it is exactly what is desired by Allah. but Rizwan explained that the purpose of the story of the prophet Ibrahim was not describing the war but exactly the opposite, that the way Islam is affection and love. From the scene above, Rizwan seen practicing the values of *tabligh*, which he describes well the meaning of the story of Prophet

Ibrahim, and also the conclusion of the story. Rizwan also seek straighten the real understanding of struggle and sacrifice in Islam.

c. The form of *Amanah* values delivered in the film

At the level of denotation, the scene is told Rizwan who was sitting with his mother, while his mother draw something for Rizwan as a way to explain him some purpose. Rizwan's mother draw two different types of people, one carrying a stick and do bad and other bring lolipon and do good.

At the level of connotation, it told of a mother who has its own way to understand and educate her child with an abnormality Esperger's Syndrome, he is Rizwan. It has become mother's responsibility to educate her children to be person who love peace. So that she told Rizwan to not be racist against religion, and in order Rizwan to avoid violence. The Personality of *Amanah* from Rizwan's mother is seen in this scene, where she educates Rizwan in order he would never be like the surrounding communities who are experiencing hot flushes between Hindus and Muslims. Rizwan's mother carries out her mandate as a mother maximumly and trying to educate Rizwan, who have limited, well. It has become mother mandate to advise, justify, and educate their children as best as possible.

On the second scene, at the level of connotation, seen two passengers in a bus were opening their food provisions. Rizwan sitting in front of them, they do not seem carrying food. two passengers are then offer their food to Rizwan. two passengers are sharing their food to other passengers who have not even they know.

At the level of denotation, sharing attitude and helpfulness among humans is shown by the two passengers. It is seen that the two passengers are Muslims, because one of them using a hijab. The attitude of caring and helping others is a mandate for all Muslims. This is show their *amanah* character as muslim.

d. The form of *Fathonah* character in the scenes of the film

On the one scene, Rizwan comes to his teacher's house to study, but his teacher asks him to back home because the house was filled with much water. Rizwan only silent, the Rizwan starts to pumping the water out from the house-yard with a cycle which modified by

him as a pump water. The neighbours and Mr. Wadia looks impressed and happy on what Rizwan doing.

In the level of connotation, this smart attitude of Rizwan shows the good example of *Fathonah* values. Rizwan applied what he got from Mr. Wadia in the real life, when needed. His attitude shows the good example of *Fathonah* character, for he used his knowledge in the right situation.

On the othe scene, at the level of denotation, Hasina was seen giving drink to Rizwan with a yellow cup, then Rizwan stares at it then slam it. Hasina then realize that it is an aberration of Esperger's syndrome. Hasina then give Rizwan a handycam.

At the level of connotation, Hasina, Rizwan's sister-in-law, a professor of Psychology at the American University figuring out what disorder that attacks her brother by analyzing what things of her brother feared of. She starts from trying to give a yellow glass, taking walks in foreign courts, until a noisy place. From there Hasina learned that her brother suffered Esperger's syndrome. Hasina then gave a handycam to be Rizwan's alternative vision which makes him doesn't afraid anymore to such matters. Hasina smart attitude in overcoming the problems and limitations of this is a reflection of the good *Fathonah* character.

D. Discussion

Education in Islamic education literature has many terms, some of the terms often used are *rabba-yurabbi* (educate), *'Allama-yu'allimu* (give science), *addaba-yu'addibu* (exemplify and morals), and *darrasa-yudarrisu* (providing knowledge).¹⁹ According to Mohammad Naquib Al-Attas, education means more to *ta'dib* than *ta'lim* or *tarbiyah*, because the understanding of *ta'dib* is related to science, while *ta'lim* generally limited to education for teaching cognitive and *tarbiyah* was limited to the physical and emotional aspects of the course,²⁰ Al-Attas defines *ta'dib* as seeding and planting manners in oneself.

¹⁹Ulil Amri, *Pendidikan Karakter berbasis Al-Qur'an*, (Jakarta : Rajawali press, 2014). P. 41.

²⁰Nassir Bou Ali, *Media Strategy in the Islamic Universities*, an article from magazine 'Journal (the muslim world league)', edition 43 No. 3, January 2014.

There are many method and media to transfer education. Dr. Nassir Bou Ali, the lecturer of Communication faculty, university of Srjah, UEA explained the meaning of the media. The media is intended in general the process of information transmission from a sender to a recipient (learners) and it symbolizes the press of dissemination by communication means such as press, radio, television and internet, of the news, cultural, social, relegious and intertainment contents to a board sector.²¹

Media is a component of learning resources or physical vehicle containing instructional materials in the student environment that can stimulate students to learn. The educational media is media that carry messages or information aimed at containing instructional or educational purposes.²² Media is not just a tool or material, but also other things that allow students to gain knowledge.²³ One is the media division of the audio-visual media, in this case the media are included in this category are various, such as video, animation, and films.

Film is the result of creative process of the sinemas that combines various elements such as ideas, value systems, way of life, beauty, norms, human behavior, and technological sophistication. Although this film is the form of the spectacle, but the film has a great influence. That is why the film has the function of education, entertainment, information, and driving the growth of creative.²⁴ Amura in his book '*Perfilman Indonesia di Era Baru*' explained that the film is not simply merchandise, but also the form of information equipment and education. Film is a cinematographic work which can serve the means of cultural education.²⁵ Thus the film is also effective to convey cultural values, ethics and character.

In many ways the film as learning media is very helpful in conveying the specific goals desired precise and accurate, because it is able to enrich and develop the information, culture and can present the knowledge, explain the process, explain the complicated concepts, teach skills, shorten or lengthen time, and influence attitudes. A good film is a film that can meet the needs of students in relation to what is learned.

²¹ Hamdani, *Dasar-Dasar Kependidikan...*, p. 87.

²² *Ibid*, p. 91.

²³ Teguh Trianto, *Film Sebagai Media Pembelajaran*, (Yogyakarta : Graha Ilmu, 2013), p. x.

²⁴ *Ibid*, p. 91.

The film 'My Name Is Khan' gives a lot of messages to the audiences. It brings a strong story line, and explores the society problems in a film. The film shows a lot of good character as human beings and as good civil. Some of the good character that been shown in the film is *Tabligh, Amanah, Shiddiq and Fathonah*. Moreover it wrapped in the Islamic setting it seems suitable for other-religion-audiences also. With the some spices and adaptations the film can be acceptable for all people, even those who are not Muslims.

In the film My Name Is Khan, the implementation of STAF values applied with scenes or demonstration by the actors of the film itself. Its Implementation is wrapped as scenes that have a message which meant or intended by it. The Social events make the wrap become more attractive and can be enjoyed by the audience. The Scenes have its own way to bring STAF character issues, so that the audience does not feel patronized or 'been taught when watching the film. But it is undeniable, that the audience will receive a lot of information and the messages were intended by the film My Name Is Khan itself.

Some scenes of the film show the properties and values of STAF which nicely packaged and wrapped. It's packaged as scenes of social interaction and issues make these messages can be more enjoyed and accepted by the audiences. Some of the scenes seem like emphasizing the values and the character of Islam, some of them is the values of STAF. Some of the dialogues and scenes show that this film wants to shows, prioritizes and brings the Islamic values and character which delivered in the hot-social-issues.

Meanwhile, the implementations of above character values are shown from the scenes, dialogues, and settings in the film and the social issues make it more agreeable and acceptable for all audiences. The values were wrapped and shown indirectly, which make the audiences don't feel 'been taught' by the film, as film is one of the entertainment stuffs. This benefit makes the films as the effective learning medias, which tell and teach audiences the idea, values, and knowledge carried and wrapped by them

In the same way, the film seems adapted too much modern society, till some laws and Islamic traditions dragged and annoyed in the film. Some of liberalism ideas were shown in the film. Marriage for different religion is one of the unsuitable idea which shown in the film. However, this ideology can't be accepted for all Muslims,

because the majority of Muslims believe that it is wrong belief and unacceptable.

E. CONCLUSION

Depend on the research and the Roland Barthes's semiotic analysis on the Islamic educational character in the film My Name Is Khan, detected some main-values of the research, it is the Islamic educational characters, they are *Shiddiq*, *Tabligh*, *Amanah* and *Fathonah*. Those character values shown in the film My Name is Khan, they are:

The first is values of *Shiddiq* character, this character was shown, *the first*, when Rizwan try to sell his goods to a salon with full honesty, no manipulations and cheats, he sell it well without lying to his customers-to-be. *The second*, when Hasina comes to a lecturer with her hijab, it shows that she is honest in dress and not lying anymore to her students.

The values of *Tabligh* character, this character was shown in the film, *the first*, when Rizwan and his family attend at the event of condolences to the WTC 9/11 attack. He contributes to help the victims with his Zakat money, then he explain zakat to the people who do not understand it. This scene show Rizwan who explain those people who do not understand Islam well and warm, this is one of the *Tabligh* character. *The second*, when Rizwan react to the Muslim passengers who do not want to do prayer due to his fear of environment. Rizwan tell then that prayer, in this case is shalat, should not depend on the people around but should depend on belief. *The third*, when Rizwan did his prayer in the open-door, even people staring at him weirdly, he remain in his pray. He shows the people that, however and wherever, all Muslims have to full fill their duties and do prayer five times a day. *The fourth*, when Rizwan explains to those people in the mosque who wrong-in-understand about the real meaning of sacrifice in Islam, he explain that Islam's way is love and not war and blood. This attitude shows his *tabligh* character.

The values of *Amanah* character, this film also shows the character of Amanah, *thefirst*, when Rizwan's mother teach him with drawing on a paper, it makes him understand what she means better. This shows that Rizwan's mother did her best to teach her child. This is one of the *Amanah* character. *The second*, when the two passengers offer some food to Rizwan who sat right in front of them. This shows

the good example for caring others, even if he is a stranger. Caring others also one of the *Amanah* character. The third, when some people want to help those who need help in Georgia. This shows the good example of helping others. To help who need, someone should not depend on religions, but as a good human beings all people should help others who in need. This is one of the *Amanah* character.

The values of *Fathonah* character, this film also shows some of *Fathonah* character, the first, when Rizwan tried to pump the water out from his teacher house. This shows the good character as students, who apply wahta he got from the teacher in the real life. This is example of the *Fathonah* character. *The second*, when Hasina tried to find out what happened to Rizwan, and what was suffered on him. Then she found that Rizwan suffered an Asperger's Syndrome. She then gave him a camera as his alternative vision, till he did not fear anymore of those matters.

From this research and the taken conclusions from values of Islamic educational character from the film *My Name is Khan*, the writer suggests to the learners, to select the movie according to the needs and benefits in order to take lessons and wisdoms from it, because in this modern era the film is not as mere tools of entertainment, but also as a educational medias because the audiences can take some educational and moral messages of the film. For educators and all those who interested in education, to always improve the quality of education theories and methods which most suitable for learners. In order to reach the wanted and agreed learning goals, as well as the learners can apply it in the daily life.

BIBLIOGRAPHY

- قسم المنهج الدراسي. أصول التربية و التعليم الجزء الأول. (فونوروكو: دار السلام لطباعة و النشر، ٢٠١١).
- _____. أصول التربية و التعليم الجزء الثاني. (فونوروكو: دار السلام لطباعة و النشر، ٢٠١١).
- _____. أصول التربية و التعليم الجزء الثالث. (فونوروكو: دار السلام لطباعة و النشر، ٢٠١١).

- Abdullah, Ridwan. *Pendidikan Karakter – mengembangkan karakter anak yang islami*. (Jakarta : Bumi Aksara. 2016).
- Barthes, Roland. *Elemen-Elemen Semiologi* (translated from Roland Barthes, *Elements of Semiology*, (Yogyakarta : Jalasutra. 2012).
- Barthes, Roland. *Membedah Mitos-mitos Budaya Massa, Semiotika atau Sosiologi Tanda, Simbol, dan Representasi*, translated from: *Mythologies* translated by: Ikramullah Mahyuddin. (Yogyakarta: Jala Sutra. 2006)
- Nassir, Bou Ali. *Media Strategy in the Islamic Universities*, an article from magazine 'Journal (the muslim world league)'. (43th Edition, January 2014).
- Hamka, Buya. *Pribadi hebat*. (Jakarta : Gema Insani. 2014)
- Hamdani. *dasar-dasar kependidikan*. (Bandung : Pustaka Setia. 2011).
- Lehrer, March. *Cara baru mendidik anak sejak dalam kandungan*. (Bandung: KaifaPress. 2004).
- Mintapradja, German. *Generasi X dan Y*. majalah AKSI. (edisi 3 no. 2 tahun 2015).
- Samani, Muchlas. *Pendidikan Karakter (Konsep dan Model)*, (Bandung: PT Rosda Karya. 2014).
- Sobur, Alex. *Suatu pengantar untuk Analisis Wacana, Analisis Semiotika, Analisis Framing*. (Bandung: Rosdakarya. 2001).
- Stokes, Jane. *How To Do Media and Cultural Studies*. (Yogyakarta: Bentang Pustaka. 2003).
- Syafi' Antonio, Muhammad. *Propethic Leadership and Management Wisdom (Shiddiq, Tabligh, Amanah, Fathonah)*. (Jakarta: Tazkia publishing. 2013).
- Trianto, Teguh. *Film Sebagai Media Pembelajaran*, (Jakarta: Graha Ilmu. 2013).
- Yusuf, Andy. *Fenomena televisi Indonesia*, kompasiana.com, 11 november 2012.

Internet resources:

www.imdh.com

www.kompasiana.com

www.telegraphindia.com

www.Timesofindia.com

www.wikipedia.com/my-name-is-khan.

<https://diniayu21.blogspot.com/2013/11/resensi-film-my-name-is-khan.html>.

<http://www.merriam-webster.com/dictionary/character>

<http://dictionary.cambridge.org/dictionary>.

https://en.wikipedia.org/wiki/My_Name_Is_Khan