

THE REPRESENTATION OF SUFISTIC LIFE VALUE TO BUILD GROWTH MINDSET IN THE MOVIE “BUYA HAMKA VOL.1”

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Received: October 21, 2023

Revised: November 27, 2023

Accepted: December 4, 2023

Abstract

Communicators may use movies as a medium to deliver their message. Movies offer great insights, lessons, and morals that viewers can apply in their lives. Grounded to Pierce’s semiotic analysis, the biographical movie “Buya Hamka Vol.1” presents lessons and interpretations of Sufistic life principles. This study aimed to elucidate the connection between the movie “Buya Hamka Vol. 1”, an inspirational video for a growth mindset, and the conveyed message and meaning inherent in a Sufistic existence. It employed a qualitative methodology under Charles Sanders Pierce’s semiotic theory of content analysis. The findings indicated that the movie “Buya Hamka Vol. 1” is relevant to the values of a Sufistic life value, including lust and sense, sincerity, zuhud, tawakal, qonaah, and happiness. The audience can cultivate a growth mindset through

the inspirational life narrative of Buya Hamka, shaping moral character, seeking guidance from spiritual mentors, and looking for a positive and nurturing environment.

Film dapat menjadi medium untuk menyampaikan pesan komunikasi kepada komunikator. Para penonton dapat mengambil nilai-nilai penting, pelajaran serta hikmah berharga dari film tersebut sehingga dapat direalisasikan pada kehidupan nyata. Film *Buya Hamka vol.1* merupakan film biopic yang terdapat pesan dan makna nilai kehidupan sufistik dalam konteks Pierce. Penelitian ini berfokus untuk mengungkap relasi di antara pesan serta makna nilai kehidupan sufistik dalam film *Buya Hamka vol.1* yang berperan sebagai *inspiration video* dengan proses pengembangan *growth mindset*. Kajian ini menggunakan pendekatan kualitatif dengan metode konten analisis teori semiotika Charles Sanders Pierce melalui tahapan interpretasi. Hasil penelitian menunjukkan bahwa pada film *Buya Hamka vol.1* memiliki relevansi dengan nilai-nilai kehidupan sufistik perspektif Tasawuf Modern *Buya Hamka* seperti hawa nafsu dan akal, ikhlas, zuhud, tawakal, qonaah dan bahagia. Nilai-nilai tersebut dapat membangun *growth mindset* pada penonton dengan menginspirasi mereka melalui perjalanan hidup *Buya Hamka*, mengembangkan karakter yang baik, mencari bimbingan dari guru spiritual, dan mencari lingkungan yang positif dan mendukung.

Keywords: *Buya Hamka; growth mindset, semiotics, Sufistic life value*

Introduction

One of the advantages of communication media is movie. Movie serves as not only entertainment but also a source of inspiration, therapy, and even daily role models. It plays a significant influence in people's lives since it records a variety of histories and cultures (Septarina, 2016). The

sound, pictures, words, and music in a movie can all combine to convey messages to the viewer. Movie has the potential to influence diverse social groups, as evidenced by some contributing factors. Studies on films with a range of subjects, including politics, characters, and others, have therefore been produced (Sobur, 2018).

According to BPS statistics from 2012, 91.58% of individuals aged 10 and above said expressed a preference for watching movies to reading (Budi, 2016). This information agrees with the data from UNESCO that 0.001% of Indonesians are avid readers. In other words, only one out of a thousand Indonesians enjoys reading. These figures clearly highlight the prioritization of watching television and movies over reading among Indonesians. Consequently, movies have a big impact on society. The relationship between movies and audiences has been shown by the linear understanding in most investigations. As a result, movies are increasingly adept at influencing and shaping society based on preexisting messages (Sobur, 2018). Although film and *da'wah* exhibit different objectives, they share a common goal of attracting audience sympathy; therefore, *da'wah* messages can be effectively communicated through films (Septarina, 2016).

A movie usually brings about psychological consequences for audiences (Enjang, 2004). While decoding, the audience typically mimic or identify their entire persona with one of the actors in the movie. As a result, they experience and understand the event as if they were there. It turns out that the lessons embedded in every scene of the film also stick with the audience and influence their behavior as adults (Septarina, 2016). Watching movies is another helpful teaching technique for growth mindset. Educational movies, such as documentaries or cartoons, can inspire students to keep learning and growing by teaching them the value of growth mindset and the way to cultivate it (Wahidah et al., 2021).

Stuart Hall (1992, p. 41-42) defines "encoding/decoding" as the process of media representation that makes sense of how the public and media outlets understand a particular incident. According to Hall, the

process by which the media encodes reality is fundamentally influenced by institutional and individual ideologies as well as sociocultural settings. The politics of signifiers play a role in the endeavor to create a reality, beginning with the encoding process. Therefore, when someone marks an event, value will be applied. According to Hall's thesis, the "marked" event must be understood and acknowledged by the community. The impact of input, amusement, instruction, or invitation is the appropriateness of the reception process (decoding), which naturally involves complex perceptual components linked to cognitive, emotional, ideological, or other behavioral implications (Septarina, 2016).

The human brain processes movies in a variety of ways, some of which include visual and aural input. The brain regions linked to visual and aural perception are stimulated by movies, leading to enhanced comprehension, creativity, and recall (Nisa et al., 2021). The emotional impact of films frequently includes powerful emotional components, like emotionally charged situations that might influence the viewer's feelings (Eriani et al., 2022). The way a person thinks can be influenced by movie through social influences, such as character familiarization, behavioral modeling, or cultural impacts. It has the power to affect a person's beliefs, attitudes, and worldview (Bilal et al., 2022). According to a neuroscience study, a few brain reactions can be elicited by watching movie that arouse emotions, such as: (a) cognitive processing: the way a film is edited and structured can influence audiences' cognitive reactions; (b) Neurosinematics: this field combines cognitive neuroscience with film studies to better understand how different filmmaking techniques impact viewers' brains (Diana et al., 2014).

The concept of a growth mindset is simple yet extremely powerful: it is the belief from which people may improve their abilities (Dweck, 2017, p. 213). People in this group tend to have greater confidence in their skills and can enhance themselves by focusing on areas of weakness. People with a growth mindset commonly believe that being dynamic is what makes one capable and that they may become better with hard work. They are eager to

learn from mistakes if they fail, demonstrating a combination of self-assurance and a perpetual optimistic thought (Rezky, 2013). Conversely, those who have a fixed mindset typically give up quickly and place the blame on their own shortcomings (Sabiha, 2017).

A mindset of an individual might develop in response to spectacle. The reasons behind this are as follows: (a) the film has a growth-minded character that the audience can emulate to cultivate growth-mindset (Martoyo et al., 2019); (b) it uses a dialogue or storytelling to emphasize the significance of believing that skills can be acquired with practice and hard work (Fadhli et al., 2022); c) the film showcases individuals who triumph over adversity and accomplish their objectives might foster a growth mentality in spectators (Fatimah & Saptandari, 2022).

The media reality that permeates society is undoubtedly the product of filmmakers' ideas presented to appeal to societal market desires (Sobur, 2018). Because the media has a significant impact on people's lifestyles, it has the power to uphold prevailing social norms. However, the mainstream media also makes contradictory (Arif, 2019). One of the films from which we might learn is *Buya Hamka Vol. 1*. This film chronicles the story of prominent Indonesian figure, Prof. Dr. Hj Abdul Malik Karim Amrullah (*Buya Hamka*), based on a factual story.

The film *Buya Hamka Vol.1* was published on April 19, 2023. It tells the story of the editor-in-chief's career advancement from 1933 to 1945, during the colonial era. This movie is classified as a biopic or biographical picture. According to cinema theory, drama and epic are the two main categories of films; one of these categories is biographical. By combining them, the genre of biographical films was born. This kind of biographical movie covers a wide range of topics related to the subject, regardless of whether it is from their past or present (Sarah, 2018). Characters from Tasawuf Nusantara that can serve as examples include *Buya Hamka* (Munawir, 2019). These characters in *Buya Hamka's* biography, life story,

character, qualities, career, and other aspects provide us with information about education.

"There are several values of Sufistic life in the film *Buya Hamka Vol 1*, such as sincerity, trustworthiness, and connectedness with God," said Akmal Sjafril, M.Pd.I., Head of the Center for the School of Islamic Thought, at his presentation in the event "Nobar *Buya Hamka Vol. 1*". *Buya Hamka's* film portrays Sufistic life concepts that are applicable to daily situations and useful for overcoming obstacles. "People's comprehension of the film's setting can improve by watching *Buya Hamka's* work, and the themes of Sufistic life presented can inspire a fascinating study", (Sjafril, Interview May 20, 2023)."

Reviews that have been published suggest that this film may also serve as a source of inspiration for youth and help them become even better because the film exemplifies many of Sufistic life's virtues, compelling to broaden their mind. The Sufistic way of life places a strong emphasis on having direct encounters with Allah SWT (Widyastini, 2007). The community can also find inspiration in this film. We have to be aware that films that chronicle individuals who triumph over adversity and accomplish their objectives might inspire viewers to grow and potentially alter their perspective (Sabiha, 2017).

The semiotic theory of Charles Sanders Peirce is all-inclusive and offers a structural explanation of every signifier in use today. Peirce wants to be able to recognize the fundamental elements of the symbol and put the parts back together into a single framework. The hypothesis is frequently called the "Grand Theory" (Wibowo, 2013). Peirce defined signifying as a cognitive process comprising meanings and signs. Semiosis, the process of meaning and significance, occurs in three phases. Initially, the representational element is taken in by the five senses; then, it is inadvertently linked to the human cognitive interpretation of the thing; and finally, it is perceived in the intended manner. The final phase, known as interpretation (Hoed, 2014).

As defined by Charles Sander Peirce, a symbol is something represents, in some manner or capacity, a particular meaning or concept to someone. To read a sign, an interpreter needs to have sensitivity (Sobur, 2003). In this case, a triadic triangle that Peirce developed consists of three elements: interpretant, object, and symbol (Puspitasari, 2021). A director's goal while making a movie is to use a sign to mean something to the audience. Together, the indicators' visual and auditory components—movies of both visual and auditory products—help to produce the desired effect (Sasmita, 2017).

Peirce defines representation as the relationship that exists between meaning elements. As a result, the representation provided by his scalpel illustrates the way to carry out a method, create an interpretant, and create several chains of semiosis from the meaning triangle (Wibowo, 2013). Furthermore, a process that incorporates a state that can be represented by symbols, pictures, and any other elements associated with its meaning is referred to as representation. A semiotic study's explanation of resistance may be part of this process (Kartini et al., 2022).

The current study applies Peirce's semiotic theory to analyze the meaning or message of a film, building on the work of other previous academics. For example, Malawat et al. (2022) concerned The Daughter of War's representations of social interactions. They also relate them to the effects of well-known film portrayals that elevate or alter an individual's perspective (Malawat et al., 2022). Sabiha's research did not turn up the same studies in this specific context, although she found similar studies on the use of movies as a growth mindset therapy (Sabiha, 2017). The central focus of this inquiry is also the cleric's film, which highlights the importance of living a Sufistic life. There exists comparable finding with the *da'wah* message in the movie The Kiai (Muhammad, 2019).

Concerning Sufistic virtue, some studies also relate it to the local wisdom. Nikmaturrahmah and Musyafiq (2017) discovered a connection between the idea of *maqamat wal ahwal* (the stage or position obtained by a

Sufi as a result of worship) and Sufistic majesty in Kawruh Jiwo teaching. By taking local expertise into account, they further validated these concepts. Several Sufistic virtues are mentioned in Suryomentaram's Kawruh Jiwo, including *itsar*, *raja*, *khauf*, *yaqin*, *ridha*, *tawakkal*, *qana'ah*, *tawadhu*, *zuhud*, patience, and *mujahadah* (Nikmaturrahmah & Musyafiq, 2017). An awareness of oneself, self-discipline, and *kandha-takon* (questions and answers) with religion itself leads to the concept of liberation from desire and selfishness. This process will help an individual make the proper decisions and do the appropriate acts, such as exhibiting noble behavior or morality and developing a *hablumminannas* character that will eventually lead to *hablumminallah*. However, further investigation is required to determine how a film's portrayal of the benefits of a Sufistic life might help viewers develop a development attitude. Therefore, beyond assessing a message or meaning found in a film, this research seeks to investigate the positive influence, growth mindset, the movie has on the community. It employs the Charles Sander Peirce semiotic analysis approach to examine the worth of Sufistic life as presented in the film "Buya Hamka Vol.1" from the standpoint of Buya Hamka's Modern Tasawuf philosophy.

Method

This is qualitative research with a descriptive approach, which means describing and interpreting objects as they are (Wardiani, 2019). The analysis of this content requires strong and comprehensive sources. The primary data source is the movie Buya Hamka Vol.1. The secondary data is related literature to support the research questions. Documents and archives recording (content analysis), recording techniques, and library research are non-interaction techniques used for data collection. The literature research was conducted by searching, collecting, reading, and studying related articles or reports (Satoto, 1992). It follows Aulia's research framework by employing Charles Sanders Peirce's semiotic analysis (Aulia et al., 2023).

Finding and Discussion

The Sufistic life value from Buya Hamka perspective

Buya Hamka is a religious figure who challenges Muslims to redefine Sufism, which was once misinterpreted as the way of a Muslim who shunned the outside world, abandoned their family and possessions, and withdrew from social interactions. Hamka made a significant contribution through the term "Modern Sufism." It refers to a volume of his writings that emphasizes the radical actions of Sufis who disregard the interdependence of this world and the next. By using Al Junaid's interpretation of Sufism, which means "leaving/cleaning yourself from bad/disgraceful behavior and filling it with good behavior", Hamka emphasized the religion's significance (Faishol & Hanifuddin, 2019).

Intention must accompany the application of values as they originate from ideals and reside in the human heart. There are several etymological interpretations of the word "value". The first characteristic that lends anything pleasant, practical, agreeable, or even significant is its dignity. Privilege is the second attribute that gives anything worth and the reputation of being excellent (Rahmawati et al., 2020). There are two branches of Tasawwuf or Sufism. The servant's direct contact with God is experienced internally in the first section. The second is the fact that Sufism cannot be regarded as a religious morality until there is a "oneness" between God and the servant (Shihab, 2001).

The Qur'an and Sunnah continue to be the primary sources of Sufism in Muslim communities. Muslim societies throughout history have embraced Sufism, which is perceived as a way of thinking and living. This is the Islamic conception of life. In essence, it is a method of viewing the world and interpreting Islam's moral precepts in general rather than a doctrinal perspective. It is possible to perceive the suprarational inner experience of the Sufistic existence in addition to what tradition suggests when interpreting the Islamic spiritualism practiced in a community. Sufism as a living notion is associated with cultural dimensions, which encompass all ideas, conceptions, beliefs, acts, and activities. It focuses on the attitudes that people have about the things they do. In the Islamic world, Sufism is

nonviolent, tolerant, and wide-minded. Their objective is to use ritual, poetry, music, and dance to find and get closer to God (Muhammad, 2022).

Because Sufism's ultimate objective is noble character—which is consistent with the Prophet Muhammad's mission to perfect morals—Q.S. Al-Ahzab (33): 21 indicates that Sufism is thus the essence of Islam itself: “Indeed, in the Messenger of Allah you have an excellent example”. Thus, morality and inner cleanliness are the expected result of someone who instills a Sufism mindset in his life (Afif et al., 2022). Furthermore, these noble morals are expected to provide a sense of security, and safety as the meaning of the word Islam to fellow humans and the surrounding nature. Hence, the application of Sufism in one's daily life leads to a harmonious equilibrium with God and humans. It involves a balanced approach to both spiritual pursuits for the hereafter and worldly endeavors.

Lust and Sense

Allah has endowed humans with the faculties of intellect and desire. *Nafs Lawwamah*, *muthmainnah*, and *ammarah* are the three categories into which the passions are separated. *Nafs ammarah*, the lowest kind of lust, is the one that pushes people into ugliness or simple pleasure. According to Buya Hamka, lust's dependence on hesitation and succumbing to the devil's temptations makes one miserable. On the other hand, reason which depends on human nature and the light that Allah gave him leads to redemption. According to Buya Hamka, the obvious thing to recognize is that lust frequently takes an easy route but has a terrible ending. Similarly, sense tends to follow a road hard to follow but ultimately leads to success (Hamka, 2020), similar to bearing the weariness and resentment that come with acquiring knowledge. About this feature of desire and logic, Allah states in Q.S. Al-Baqarah (2): 216, "You may love something when it is evil for you, and you may hate something when it is good for you."

There are three categories into which desire falls, as per the preceding classification. Humans are driven by lust to provide for their basic needs—food, clothes, and self-defence (Hamka, 2020). The need for wrath is what fuels destruction; it demands excessive amounts of aggressiveness to swiftly

resolve issues. There exist other forms of desire, such as *nafs lawwamah* and *muthmainnah*, in which rational judgments have largely overshadowed lust's power. A person who has reached the level of *nafs lawwamah* feels sorry for himself for being preoccupied with his lusts alone and starts to work on improving himself on his regret. *Nafs muthmainnah* is a category where lust has been subdued to become a driver of the decision and will of reason (Lubis, 2019).

Ikhlas

According to Buya Hamka, human kindness and adoration are based on honesty. All human goodwill and worship, no matter how great, will be in vain before Allah SWT if it is not grounded in sincerity. His delight is limited to this world and is not carried over to the hereafter. Therefore, all of his goodness is in vain (Hamka, 2020). The definition of *ikhlas* is pure or unadulterated. *Isyrak*, which means mingled, is the antithesis of *ikhlas*. The clear interpretation of *ikhlas* is that it is the exclusive desire and goal of Allah to be worshipped, not to be confused with other purposes (Salihin, 2016, p. 77). A person must purge his heart of all *isyarak* characteristics if he wants to have honesty fill it. On the other hand, honesty cannot easily fill the void left by *Isyrak* in his heart (Hamka, 2020).

Ikhlas in Indonesian is often synonymous or interpreted with the word "sincere". Referring to the KBBI, *ikhlas* means sincere and clean-hearted, honest, with no pretense, not deceitful, and not having tainted intentions (Badan Pengembangan dan Pembinaan Bahasa, 2016). Work done sincerely in the name of Allah does not require appreciation and validation from creatures. By doing so, he avoids the phenomenon of false happiness that he gets from lust and creatures and then achieve true happiness from Him through a long process until the hereafter (Hamka, 2020).

There are five types of *Ikhlas*, according to Hamka: *Ikhlas* toward Allah, *Ikhlas* toward the Qur'an, *Ikhlas* toward the Messenger of Allah, *Ikhlas* toward the ruler, and *Ikhlas* toward the Muslims. According to Buya

Hamka, advice and sincerity go hand in hand. Four definitions are included for advice in the Misbahul Munir dictionary: Ikhlas, truthful, deliberation, and charity. The hadith that Ubaiy related to him when he inquired about *taubatan nasuha*, where *nasuha* is a guidance. The Prophet answered, "it is *taubatan khalis*, which commits not to do those sins again." Buya Hamka divides true division into four types, which he explains in his presentation. The hadith that Tamim Ad-Dari recounts is referred to in the division. As Tamim said, the Messenger of Allah saw and declared, "Religion is advice." Then the present buddy enquired, "To whom is the advice?" In response, the Prophet said, "To Allah, His book, His Messenger, your leaders, and all Muslims together" (Hamka, 2020).

Zuhud

It is incorrect to think of tasawwuf as despising the world. Zuhud, a Sufi virtue, means not abandoning the world, but rather not accepting the world into one's heart. Shaykh-ul-Islam Ibn Taymiyyah describes zuhud as follows (Salihin, 2016):

"Zuhud is avoiding something that is not beneficial, either because it has no benefit or because it is not preferred, because it has the potential to eliminate something more beneficial or threaten its benefits, whether those benefits are certain or predicted." In our universe, Zuhud is ignorance".

In short, Ali bin Abi Talib r.a. stated that there is only one foundation for *zuhud*, which is: "Do not be overjoyed when you gain, and do not worry when you lose. Zuhud crown is in your grasp if you maintain this mindset", (Hamka, 2020)

Ibn Taymiyyah and Ali bin Abi Talib's interpretations of *zuhud* are consistent with what Buya Hamka has explained. Zuhud has no problem hoarding riches to meet his requirements or searching for and developing resource wealth. Instead, it is the ability to accept both poverty and wealth, regardless of the circumstances. What matters is that the individual's heart remains devoted to Allah regardless of their level of wealth. As long as property is utilized solely to satisfy requirements, acquiring and possessing

large amount of it is legal. Human beings need to employ resources in the world for worship, such as hajj, zakat, and charitable giving (Hamka, 2020). Buya Hamka's point in modern Sufism is merely to revive the creed of tauhid in the hearts of Muslims.

Tawakal

Tawakkal, according to Hamka, is the state in which a Muslim surrenders all of his concerns to Allah. To emphasize that tawakal is not initially a surrender, Hamka rejected effort and disregarded the law of causality. A person gets tawakal when he works hard. He starts off serving Allah, and as he works to follow the causality rule, he progressively gives over control of his activities to Allah. It is only Allah who can provide protection and support for the servants of Allah. The rule of causality can only be altered by Him; everything happens according to His will. Buya Hamka advises us to address creature threats in three stages. There is no need to move on to the next step if the issue is resolved in the first one. The three stages are deflection, avoidance, and patience (Hamka, 2020; Salihin, 2016). Ali bin Abi Talib r.a. said that regardless of the outcome, which is always the best that God wants, a Muslim should never be too joyful or extremely worried to the point of harboring animosity toward God. Allah may provide outcomes that, despite their higher goodness and favor, appear good to people (Hamka, 2020).

Qanaah

Qanaah can be interpreted as accepting anything as it is. Buya Hamka explained that the nature of qanaah is comprised of five components: (1) willingly accepting everything available; (2) asking God for a proper request and not reducing efforts; (3) patiently accepting God's provisions; (4) trusting in God; and (5) not drawn in by the world's deception (Hamka, 2020). The hadith of the Prophet Muhammad reinforces the value of the trait of qanaah, "Qanaah is a treasure that will not be lost and a store that will not go away".

The qanaah taught in Islam is qanaah of the heart, not qanaah of effort. It requires Muslims to be serious in their work or activities to support themselves and or their families and not to resent Him for unsuccessful efforts. Allah urges His servants to work to support themselves through His words which translate: “When prayer is over, venture forth upon the earth, and hope for the bounty of Allah, Remember Allah much, that you may have victory.”

Qanaah is likewise opposed to simplicity. A Muslim can achieve inner serenity by simplicity. One can achieve inner peace without gaps or doubts by simplifying his lifestyle and mindset, remaining hopeful in God for improvement, being patient with all His provisions, surrendering himself completely to God, and using wealth as a tool for worship. As Ja'far bin Muhammad stated, serenity is the result of qanaah. Sayyidina Ali r.a. advised someone to adorn themselves with the qualities of qanaah if they want to be a monarch. Because, according to Imam Radhi, persons who are qanaah will live in safety and serenity. According to Buya Hamka, this serenity will provide a servant with happiness (Hamka, 2020).

Happiness

To define happiness, Hamka integrated the opinions of other experts. Those who either directly or indirectly contributed to the development of Buya Hamka's positive viewpoint are Prof. Sheikh Yusuf Dajwi, the Prophet Muhammad, Al-Ghazali, Bertrand Russell, Amin Raihany, and Al-Anisah Mai. It is a fundamental fact that humans are composed of both mental and physical components. They impact one another while also seeking their pleasure. A fresh physical body radiates a beautiful, healthy mind, and a healthy physical body supports the spirit in its duty (Siregar, 2008). True happiness, according to Hamka, originates from inside (Afif et al., 2022), but happiness that comes from beyond the self is hollow and untrue. Happiness from the outside is sufficient to generate real happiness within (Hamka, 2020).

The Sufi view of happiness is when a person dedicates his soul and extends his chest to pursue happiness in the afterlife (Naan & Aisyah, 2023). The primary path to happiness, according to Hamka, is via religion. Religion endows humans with the capacity to govern their minds and cultures, enabling them to readily embrace new information. The upshot is an increase in human pleasure since, via mental control under the influence of religion, people may be happy no matter what (Ulfa & Puspita, 2020).

We might conclude that happiness comes from the capability to control one's lust and refrain from being excessive or deficient in self-devotion to God. It is at this point that someone will bring up the nature of *qanaah*: When someone manages to feel enough, life gets easier because they learn to accept the consequences, be patient, and be grateful for everything God has to provide. Since *qanaah* promotes mental tranquility, according to Hamka, it will offer bliss by nature. Happiness comes to those whose souls are at rest (Hamka, 2020; Hunadar, 2022).

Growth mindset in the view of Islam

Human life is defined by one's thoughts, and one's mind controls one's lifespan. Thinking is the source of all action. Since thinking directly influences action, a negative perception also affects the behaviour and negatively affects life (Berutu, 2013). For the growth mindset treatment, a psychologist and author Carol S. Dweck (2017) mentions the categorization of individuals into two groups, fixed mentality and development mindset based on their thought processes. Possessing a development attitude is among the traits of those who never surrender.

There are several objectives for building or transforming our minds into a growth mindset: (a) cultivating divine potentials through positive thinking to carry out the human task of being a Khalifah in the world; (b) increasing intelligence so that we become more tolerant to ourselves and others; and (c) creating change, improvement, and well-being in the perspective of thinking about self-control (Sabiha, 2017).

The application of concepts and problem-solving is known as thinking. Problems cannot be solved without thinking, so one needs new solutions. Thinking is about knowing how things happen, both outside and inside us, and how they relate to each other in the past, present, and future (Novitasari et al., 2013, p. 34). Thinking is a gift from Allah, as conveyed in the Quran. Humans use their minds to think, which distinguishes them from other creatures as mentioned in Q.S Yunus (10):100. *“It is not for any soul to believe except by Allah’s leave, and He will bring His wrath upon those who are unmindful.”* It means Allah has the authority to determine one’s religion and that people are free to choose to believe or not. The passage also talks about Allah’s anger towards people who refuse to employ reason or thought. Furthermore, Allah instructs individuals to make their own decisions about belief based on reason.

Prophet Muhammad (SAW) is one of the best examples who persevered when there didn't appear to be any hope at all. This is something we should keep in mind throughout our experiences with success and failure. An inspirational example for everybody is given by his experience with the plague, concern for the destiny of those who do not know Allah SWT, loneliness as an orphan, loss of a loved one, and burying his many sorrows (Luton Muslim Journal, 2021).

The believe that human potential cannot grow is the main difference of fixed mindset and growth mindset (Winata, 2022). The Quran in surah an-Nur (24); 46 explains, *“We have indeed sent down revelations clarifying ‘the truth’. But Allah ‘only’ guides whoever He wills to the Straight Path.* According to Ibnu Katsir in “Tafsir Al-Quran”, Allah has revealed analogies, laws, and wisdom in the Quran for us to learn from (Katsir, 2021). *“And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful”* (Q.S An-Nahl (16):78. According to “Tafsir Al-Quran” by Ibnu Katsir, Allah gives human abilities to learn and grow (Katsir, 2021).

Fundamental to this is the conviction that Allah SWT is our ultimate source of strength and power and that it is He who provides us with opportunity and guidance. Realizing that we have everything with Allah SWT and that we are alone without Him makes us hold a true growth mindset (Luton Muslim Journal, 2021). A growth mindset is aligned with the teachings of Islam, which urge people to work toward their personal development (Budiarti, 2022). In addition to encouraging people to keep learning and bettering themselves, the Qur'an emphasizes the value of hard effort and patience upon reaching achievement. Islam also teaches that people might become better versions of themselves by repenting and seeking Allah's forgiveness (Faridi, 2021). Thus, the Islamic perspective on growth mindset is positive and encourages individuals to adopt a growth mindset in their personal and professional lives.

Pierce's semiotic study in the film *Buya Hamka Vol.1*

Movie serves as a mirror of human existence presented through auditory and visual media (Ahmadi et al., 2022). It has the power to influence people's behavior, way of life, speech, habits, culture, and philosophy. With time and technological advancements, the Indonesian film industry has experienced significant transformations. A movie may be subjected to criticism by examining the signals using Charles Sanders Pierce's semiotics theory. A number of aspects of a Sufistic existence are embedded in the film *Buya Hamka Vol. 1*.

Value of Zuhud



(1)



(2)

Buya Hamka is seen in this scenario educating his wife about zuhud. In this scenario, Buya Hamka's wife expresses admiration and support for him in his writing about religious interpretation. Da'wah can manifest in diverse forms, extending beyond sermons to encompass written works such as books. Buya Hamka's discourse specifically outlines the advantages of zuhud. He argues that there is a common misconception where Sufism is wrongly perceived as an endeavor to withdraw from the external world. These folks forbid owning property or living in the world, but Allah forbids it. If executed in a halal manner, the spirit of sacrifice is the authentic essence of Islam. The will to strive is also effective. In Sufism, this is called zuhud. Thus, this picture suggests that even though Allah permits it, you still need to work hard and strive to please Him in a way that pleases Him.

Value of Lust and Sense



(3)



(4)

Additionally, Buya Hamka is seen at this moment explaining things to the Muhammadiyah board in East Sumatra. To have continuity, he clarified that we need to have compassion, faith, and reason. Buya Hamka's dialogue in this scenario highlights the importance of both reason and passion. Passion implies that a sensible person would distance themselves from immoral acts and grow closer to Allah SWT. This incident elucidates the significance of meaning-making for us a feeling of meaning broadens and leads to greater happiness. Since rational beings see the intricacy and beauty of Allah SWT's creation and submit to His will in its entirety, they tend to become closer to Him. Just people will also avoid all forms of evil, including deceit, oppression, hypocrisy, greed, and treachery. Reasonable individuals often lead more admirable lives in terms of generosity and faith. Ignorance

Value of Happiness

(5)



(6)

With Indonesia's declaration of independence, Buya Hamka appears content in this sense. At this scene, he expresses his gratitude to Allah SWT for granting Indonesia's freedom through his heartfelt bow. Furthermore, to praise Allah SWT and show thankfulness for His blessing, he and others in his immediate vicinity also yell takbir. As a reminder to Allah SWT and a means of prayer, Muslims are commanded to keep reciting the words of the *tasbih* and *dhikr*. In addition to serving as a reminder, reciting *tasbih* and *dhikr* can also help one to remain composed in a variety of challenging circumstances. Indonesians celebrate their independence as a nation. Islamic contentment requires us to express our thanks to Allah SWT for providing us with the possibility and opportunity to succeed. Happiness must also be paired with a modest mindset, avoid being conceited, and keep trying to better ourselves and others.

Value of Tawakal

(7)

This clip shows Buya Hamka speaking to his wife with a distressed and dejected expression. Siti Raham is attempting to counsel Buya Hamka, who appears depressed and uneasy. In this scene, Buya Hamka laments his experiences in the outside world because he is perceived as a Japanese sycophant. He is defamed and even dismissed from the Muhammadiyah board. Siti Raham tells him that only he is aware of what transpired. She also reminds him that he should never influence those who spread rumors until they show humility and that there is no need to mope over fate. As they are unaware of what transpired, you don't need to listen to other people. We simply have to back up a little before we pick up the pace, *InshaAllah*. No aspirations are lost. Despite his numerous hardships, Buya Hamka demonstrated that he keeps striving to be *tawakal*.

Value of Ikhlas (sincerity)



(8)



(9)

At this moment, Buya Hamka receives the tragic news of his son's death. Unfortunately, he turns down the invitation to return home right away as he has work to do, producing newspapers according to community norms. Being sincere can be seen as having an attitude of acceptance of Allah SWT's plan, even in the face of death. Therefore, embracing Allah SWT's fate with open arms might help one feel sincere after learning of the death of a distant kid abroad. Since Buya Hamka is unable to travel home, he prays for his son right away in distanced (*ghoib*) prayer.

Value of Qana'ah

(10)



(1)

In this scene, because Japan surrenders to the Allies, Nakashima returns to Japan and gives his car keys as a gift to Buya Hamka for helping him as a religious advisor. Buya Hamka does not accept it because what he has done is to defend Islam and protect the Indonesian people from Nippon colonization. Islam defines Qanaah as a sense of contentment and gratitude for what Allah SWT has given, whether in terms of wealth, life, or certain circumstances. In addition to being related to material sufficiency, qanaah is also related to wealth in the soul and inner satisfaction. Thus, in this scene, Buya Hamka's rejection shows the emergence of a sense of qanaah in his soul because the Indonesian people are no longer colonized by Japan.

Conclusion

This article explores Sufistic life values behind the film Buya Hamka Vol. 1 using semiotic methodologies under modern Sufistic ideals. Pierce's semiotic analysis suggests that one may decipher the depiction of the value of a Sufistic existence in the movie by utilizing icons, indices, and symbols. The ideals of happiness, *tawakal*, *qanaah*, *zuhud*, lust and reason, and honesty are all depicted in the movie. The principles of Sufism, or the Islamic ways of life, can serve as models and sources of inspiration in daily life.

attained, appreciation and delight are stillborn after working and giving yourself all to Him while pleading for His protection, avoiding excess outside world and keeping the world of your heart. After you have gradually implanted the belief that everything that has occurred, is occurring, and will eventually occur is the best path that Allah has provided. One's development and thought process will be shaped by their journey through life's bitterness because having a growth mindset allows people to reach their full potential. Sufistic life ideals are the foundation for growth mindset development.

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