CHAPTER I

INTRODUCTION

In this chapter, the researcher provides sub chapters that involve research context, research focus, research objective, definition of key terms, significant of study, previous study, and review of related literature.

A. Background of Study

Education is a thing that cannot be separated from human life, every human being born is obligated to receive a good education to become a person who has a good personality and exactly, it also cannot be separated from the role of parents who are the first teacher in a family.

In a simple and general sense, the meaning of education is a human effort to grow and develop innate potentials, both physically and spiritually following the values that exist in society and culture[1]. Besides that, Nawafil state that "education is defined as a process of changing the attitudes and behavior of a person or group of people to mature humans through teaching or learning effort."[2]

There are several definitions of Islamic education according to some experts, such as the opinion of Dr. Muhammad Fadhil Al-Jamali that Islamic education is an effort to develop, encourage, and invite people to be better by holding fast to high values and a noble life, so that a perfect human being is formed, whether related to reason, feeling, or deeds.[3] Ahmad Tafsir also

---

[1] Muhammad Anwar, *Filsafat Pendidikan,* (Jakarta: Kencana, 2015), 19-20.
[2] Moh. Nawafil, *Cornerstone of Education* (Yogyakarta: CV. ABSOLUTE MEDIA, 2018), 1-2
[3] Rahmat Hidayat, *Ilmu Pendidikan Islam: Menuntun Arah Pendidikan Islam Indonesia* (Medan: LPPI, 2016), 11.

expressed his opinion that Islamic education is guidance given by someone to be able to develop properly by Islamic teachings.[4] Imam Al-Ghazali also argues that Islamic education is education that seeks to form good human beings in this world and in the hereafter which can be achieved by continuously seeking knowledge and implementing it in daily life.[5]

Islamic religious education has several kinds of Islamic educational values which play a role in encouraging the implementation of education and becoming a single unit or system in it. This value will be the development of the child's soul which is expected to be an output for education that is in line with the expectations of the wider community. The values of Islamic education include beliefe, worship, morality, and society (social).[6]

We can learn general education or Islamic education where and whenever we want, what is more in today's modern era? we are allowed to learn science easily and one of them is that we can learn through mass media. Along with the rapid advances in technology, this has an impact on the rapid growth of mass media, with that we can get or provide information and learn everything easily, as easily as turning the palm of the hand. There are five major and most widely used mass media around the world, including newspapers, magazines, radio, internet, and television. These five mass media are loved by everyone around the world because they provide

---

[4] Ibid, 12
[5] H.Zulkifli Agus "pendidikan, Agama Islam," *Raudhah* 3, no. 2, (Desember 2018): 21, N.DOI
[6] Nurul Indana, Noor Fatikah, dan Nady, "Nilai-Nilai Pendidikan Islam: Tela'ah Novel Kasidah-kasidah Cinta," *Ilmuna*, 2, no.2 (September, 2020), 176, N.DOI.

the best service with good technology and a lot of information can be obtained easily and clearly.

What makes people interested in mass media is not only because of the information presented but also how the media presents information, and audiovisual media is the most widely used media throughout the world. Television is one of the most influential audiovisual media then other mass media.

Mass media has 3 functions, namely to convey information, educate, and entertain. Of the three functions above, educators must know how to use mass media properly and correctly for educational purposes, because today's students can also learn from outside school. The movie is one of many interesting programs, from the mass media, so it is hoped that it is not only used as entertainment but can also educate the audience. The message contained in the movie is expected to be able to take part in shaping the character and forming an educated person. The word "education" in the term movie shows that movies are not only for entertainment but also for education.

The Movie is no less influential and is one of the most effective ways to convey information into the minds of those who watch it because it is supported by an interesting plot that is easy to digest. The movie itself is inspired by real events with a few additions that aim to add to its beauty to stimulate the audience to be more interested and the message to be conveyed will be easier to capture.

Omar movie was one of the movies that very suitable for Islamic educational purposes. This movie talks about the journey of a warlord in the time of Rasulullah. Omar (Umar bin Khattab) was a second caliph who continued the struggle of the Prophet after Abu Bakr Ash-Siddiq. Umar became caliph for 10 years in 634-644M. Prophet Muhammad gave the nickname Al-Faruq which means differentiator, Umar was able to distinguish which one haq and vanity. There are many characters in Omar's movie, among others, Umar Bin Khattab, Zaid bin Khattab, Abu Sufyan, Suhail nin Amr, Abu Jandal and so on.

The researcher is interested in researching the values of Islamic education in this movie and how the characters in it play a role with these values. From that the author gave the title to his research with "Islamic Educational Value Analysis On the Characters of Omar Movie". Omar's movie consists of 31 episodes, each episode lasting about 30-60 minutes. Of these episodes, I'll take 5 episodes to research. For the episode duration (43:59), the second episode duration (46:06), the third episode (46:11), the fourth episode (46:23), and the fifth episode duration (46:31).

B. Research Focus

In qualitative research, the limitations of the problem are called the focus of research. The focus of the problem in qualitative research can be obtained by the way the researcher must do a general exploration of a problem first to be able to get an overview of the problem at the basic stage.

To find out a problem widely and in detail, the selection of research focus is carried out.[7]

The researcher prefers the Omar movie as the object of his research because this movie is adapted from a true story from Omar as the second kholafaur rosyidin. To make it easier for the reader, the researcher will make two research focus, they are:

1. How do the characters perform Islamic educational values in the "Omar" movie?

2. What kind of Islamic educational values are found in the "Omar" movie?

C. Research Objective

The research objective is to solve the problem. Therefore, this section contains a description of what objectives to be achieved in the research. Its content is closely related to the research focus that has been formulated.[8] Based on the research focuses stated above the researcher has a goal, these are:

1. To describe the characters, perform Islamic educational values in the "Omar" movie.

2. To find out the kind of Islamic educational values are found in the "Omar" movie.

---

[7] Sugiono, *Metode Penelitian Kuantitif, Kualitatif, dan R&B,* (Bandung: Alfabeta, 2013). 207-209.
[8] Akademik 2020, *Pedoman Penulisan Karya Ilmiah* (Pamekasan: Institut Agama Islam Negeri Madura, 2020), 38.

D. Significance of Study

This section describes the use or importance of research, both scientific use, and social use. Scientific use is in the development of science, while social use is directed as an effort and stage in solving social problems.[9] It means that the researcher hopes that this research has two advantages, they are:

1. Theoretically

    The findings of this study are useful for providing an understanding of literary works for the English student's department of IAIN Madura. By reading this research, the students will be able to develop their knowledge and experience in literary works, especially in the movie.

2. Practically

    a. For the readers: the results of this study will improve the ability to read, understand, and analyze literary works, especially in analyzing a movie.

    b. For further researchers: researcher can help further research as a reference in research on literary works, especially in analyzing the movie.

---

[9] Ibid., 39

E. Definition of Key Terms

This section explains the terms used so that there are similarities in interpretation and avoid confusion of meaning. The terms that need to be explained are terms related to the main concepts contained in the thesis.[10] To make the reader understand this case, the researcher will present some definitions of the term.

1. Islamic Education Values are educational values that include individual attitudes in personal and social life based on Islam.

2. Movie emerged as one of the first mass-produced cultural forms of the twentieth. As they came to be known, were modern, technologically mediated art.

3. Character is people who carry out the events in the film so that the events are able to wave a story

4. The Omar Movie is an Arab television historical mini-series produced and broadcast by MBC1 and directed by Hatem Ali. The series is based on the life of Umar bin Khattab, the second caliph

F. Previous Study

Studying movies or educational movies is nothing new these days. Many researchers study movies to observe characters, values and even use them for educational purposes. Here, the author found some studies related to his research.

---

[10] Akademik 2020, *Pedoman Penulisan Karya Ilmiah,* 39.

The first is a paper by Wahyu Rahmawati, a student at the National Islamic University of Yogyakarta, titled "Peran Guru Dalam Movie Laskar Pelangi dan RelevansinyaDengan Pendidikan Agama Islam". This research is based on a lesser understanding of the teacher's role as an educator. Many teachers are still uneasy about pay. The results of the research show that the teachers' personalities in the movie "Rainbow Goddess" can be divided into three types, namely potential-oriented teachers' personalities, students-oriented teachers' personalities, and social-oriented teachers' personalities. In addition to the difference between the title of the movie and the author's study, the focus of this study is also different, because this study is to observe the teacher personality of the movie. The author's research focuses on the educational value of the movie.

Muhammad Rizal, a student of Maritim Raja Ali Haji University, had conducted research entitled "Analisis Nilai-Nilai Pendidikan Dalam Movie 3 Idiots Karya Rajkumar Hirani" that proves there are many character educational values in "3 Idiots" movie directed by Rajkumar Hirani. In his journal, he analyzed 18 educational values stated by "KEMENDIKBUD. From the 18 character educational values above, he got 15 character educational values in "3 Idiots" movie that is religious, honesty, tolerance, hard-working, creative, independent, democratic, curiosity, love the homeland, appreciating achievement, friendly, love peace, environmental care, sociality, and responsibility. While, only 3 values could not find in "3 Idiots" movie that is discipline, national spirit,

and like to reading. The similarities in the research conducted by Muhammad Rizal with the research that will be carried out by researchers are both researching movies but will differ in the focus of research that will examine the values of Islamic education, while Muhammad Rizal's research focuses on researching educational values in general.

Azka Rokhami from the University of Muhammadiyah Magelang in his research entitled "Islamic educational values contained in the movie Bilal: A New Breed of Hero" includes three things, namely aqidah, worship and morals. Bilal as the main character has these three aspects, starting from the value of the faith he shows through faith in Allah SWT and faith in the Prophet Muhammad. The value of worship with alms and being a mu'adzin of Islam. While the moral values include morals towards Allah SWT including taqwa. Personal morals include helping, being patient, and forgiving. Morals in the family include the love and responsibility of parents towards their children. While social morality includes ukhuwah Islamiyah. The similarity between the researcher and Azka Rokhami's research is that it discusses the values of Islamic education in movies, only the research focus is different.

Budiono Nugraha, a student of UIN Alauddin Makassar, in his research entitled " Representasi Simbol Kepemimpinan Dalam Movie "Omar explained that the movie "Omar" as a medium of representation contains symbols or codes that are constructed in such a way as to convey the meaning or message of Islamic Leadership. The representation of

Islamic leadership as manifested by the figure of Umar bin Khattab in the movie, is based on the nature and behavior of the Prophet Muhammad, and refers to the Koran, which is transformed through his leadership practices such as charismatic, democratic, developmental and da'wah leaders. The leadership in Islam is referred to as the caliph, also functions as an enforcer and guardian of the teachings of the Qur'an and sunnah, as well as as a supervisor of religious rituals for his group.

The similarity between this research and the research that will be conducted by the researcher lies in the object of research, namely the Omar movie, while the focus of the research is different, the focus of this research is to find the representation of leadership symbols in the Omar movie, while the focus of the author's research is to find Islamic educational values in the movie Omar.

UIN student Walisongo Semarang's study "Visualisasi Karisma Kepemimpinan Umar Bin Khattab Dalam Movie Omar Episode 22-25" concluded that the cartoonist visionalization of Umar Bin Khattab leadership in the movie "Omar" episode 22-25 contained the character of a leader capable of leading the Islamic people as a whole, namely fair and honest character, Wise in dealing with problems and non-fanatical broad views. This is explained in every episode in the narrative of the movie "Omar" from every scene. In episodes 22 and 24 describe the Age as a leader who has a fair and honest character in upholding the truth. Then in episodes 23 and 25, the visionary charisma of the Age leadership seemed wiser to

deal with the problems faced by the Muslims at the time. Nay, but Umar is of the opinion of the Muslims.

Unlike focusing on the values of Islamic education in Omar's movie, research from Istiqomah focuses on how the charisma of Omar's leadership divisualizes in episodes 22-25.

Ahmad Nugraha Azhari Mansur in his research entitled "Pengaruh Penayangan Movie Omar (Umar bin Khattab) Episode 25 Terhadap hasil Belajar Pendidikan Agama Islam (PAI) Pada Siswa Kelas 7 SMPN 01 Cibungbulang Kabupaten Bogor" found the results of hypothesis testing using the T test which showed that The calculated T value is greater than the T table, from that it can be concluded that the screening of Omar's movie has an influence on the PAI learning outcomes of 7th graders at SMPN 01 Cibungbulang, Bogor Regency on the commendable morality material Khulafaur Rasyidin with the commendable morality sub material Umar bin Khattab.

The research above focuses on seeing whether or not the influence of Omar's broadcast on the learning outcomes of 7th graders at SMPN 01 Cibungbulang, Bogor district, while the research that will be conducted by researchers focuses on the values of Islamic education contained in Omar's movie.

Judging from the previous research above, there are many similar studies on this movie, but with a different focus on its own. The titles of the movies used by one researcher and other researchers are also different. To

the authors' knowledge, no study has observed Islamic educational value in "Omar" movies.

G. Review of Related Literature

1. Value

a. Definition of Value

Value is important and enduring beliefs or ideals shared by members of a culture about what is good, bad, and desirable. Values have a significant impact on a person's behavior and attitudes and serve as broad guidelines in all situations.

According to J Halstead, values are used to refer to principles, basic beliefs, ideals, standards, or life positions that serve as general guidelines for behavior or as reference points for decision-making or belief or action evaluation, and they are closely related. Personal integrity and personal identity. In other words, values shape how people live, how they interact with others, and how they think about themselves. Values are learned and are usually passed on from generation to generation.[11] The true value and universally accepted is the value that produces behavior and behaviors that have a positive impact on people that do this and for the other. The principle presented above can help to achieve peace and also prevent the loss or hardship either to themselves or other children because this is an effective way to establish a moral child a clear and strong. Values relate to

---

[11] ZeenaTrinita Cornelio, "International Research Journal of Management Sociology & Humanity" *Shri Param Hans Education & Research Foundation Trust,* 10 (2010), 119

the norms of a culture, but they are more global and abstract than norms. Norms provide rules for behavior in specific situations, while values identify what should be judged as good or evil. Whether values are part of the intrinsic nature of the thing or simply a matter of how humans respond to the thing is controversial. In sociology, values theory is concerned with personal values that are popularly held in a community and how those values might change under particular conditions. Different groups of people may hold or prioritize different kinds of values influencing social behavior.

 b. Islamic Educational Value

Islamic educational value is a set of beliefs or feelings in humans that are following Islamic norms and teachings to create *insan kamil* (perfect humans).[12]

The research conducted by Nurul Indana, Noor fatiha, and Amina Ba'dho in the " Nilai-Nilai Pendidikan Islam (Analisis Buku Misteri Banjir Nabi Nuh Karya Yosep Rafiqi)" found 3 values of Islamic education, they are:

1) The value of faith

2) The value of worship

3) The value of morality[13]

---

[12] Bekti Taufiq dan Mustaidah, "Identifikasi Nilai-Nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri", *Jurnal penelitian*, 11, No. 1 (Februari, 2017), 75, N.Doi.

[13] Nurul Indana, Noor Fatiha, Amina ba'dho, "Nilai-Nilai Pendidikan Islam (Analisis Buku Misteri Banjir Nabi Nuh Karya Yosep Rafiqi)", *Ilmuna* 2, no. 2, (Maret, 2020), 112-118, N.DOI.

The values of Islamic education above are further strengthened by the existence of a study entitled " Nilai-Nilai Pendidkan Islam dalam Al-Qur'an (Surat Al-Baqarah Ayat 132-133, Surat Maryam Ayat 27-33, dan Surat Yusuf Ayat 4-8)" by Miss Nipatmawati Hawae, in which this study found the values of Islamic education which are the same as the research mentioned above, namely the value of faith, the value of moral education, and the value of worship education.[14]

Zainul Holil explained in his research entitled " Kajian Nilai-Nilai Pendidikan Agama Islam Dalam KitabNurul Mubin dan Bagaimana metode penamaanya kepada siswa " there are several values of Islamic education that he found in Kyai's book Hasyim Asy'ari, they are:

1) The value of faith

2) The value of obedience

3) The value of sincerity

4) The value of love

5) The value of affection

6) The value of respect

7) The value of brotherhood

8) The value of simplicity

9) The value of beauty

10) The value of patience

---

[14] Miss Nipatmawati Hawae, "Nilai-Nilai Pendidkan Islam dalam Al-Qur'an (Surat Al-Baqarah Ayat 132-133, Surat Maryam Ayat 27-33, dan Surat Yusuf Ayat 4-8)", (Naskah Publikasi, Universitas Muhammadiyah Surakaarta, 2015), 13.

11) The value of independence

12) The value of help.[15]

The values of Islamic education are also found in the book Al-Mawa'iz Al-Usfuriyyah which was put forward by Habib Muhtarudin and Ali Muhsin in their research, namely the values of faith include belief in Allah, faith in Allah and the Messenger of Allah, belief in the Prophets, belief in Allah SWT, morals and belief in Him. The value of worship includes the worship of ghayru maḥdah. Moral values include: morals to the environment and morals Morals to other creatures, namely loving animals, morals to neighbors and morals to the community, morals to God, morals towards others and society, morals towards others and other creatures, tawakkal and including morals to God, respecting other creatures and including morality towards other creatures, morality to own self.[16]

Prof. Dr. H. Mahmud Yunus also argues that the core of Islamic education includes faith (aqidah), Islam (Shari'a), ihsan (akhlaq).[17]

Wahyu Mulyadin in his research describes several values of Islamic education in Sufism thought, namely:

1. Waro', leaving something subhat.

---

[15] Zainul Holil, "Kajian Nilai-Nilai Pendidikan Agama Islam Dalam KitabNurul Mubin dan Bagaimana metode penamaanya kepada siswa", (Tesis, UIN Sunan Kalijaga, Yogyakarta,2017), 130.

[16] Habib Muhatarudin, Ali Muhsin, "Nilai-Nilai Pendidikan Islam dalam Kitab *al-Mawaiz al-Usfuriyyah*", *Jurnal Pendidikan Islam* 3, no.2, (Desember, 2019), 328, N.DOI.

[17] Tresmani Eka Rahayu, "Nilai-nilai Pendidkan Islam dalam Buku Segenggam Iman Anak Kita Karya Muhammad Fauizil Adhim", (Skripsi, UIN Raden Intan Lampung, Lampung, 2017), 42.

2. Zuhud, emptied himself of the pleasures of the world just to worship.

3. Taqorub Ilallah, always draw closer to Allah. Moral.[18]

The values of Islamic education according to Ibn Qoyim Al-Jauziyah include:

a. The value of imaniyah value (beliefe), relating to self-serving to Allah SWT only, realizing a pious person, recognizing that worship is the divine guidance of Allah, and whatever is done to achieve the pleasure of Allah, happiness in the world and the hereafter.

b. The value of ruhiyah (feelmoditored) relates to making a person alert in his attitude, because he is aware of the existence of Allah SWT which colors all of his behavior. By doing good and trying to leave bad and useless things.

c. The value of athifiyah is related to directing feelings of love, and courage in the pleasure of Allah and directing feelings of hate, sadness and fear in the pleasure of Allah.

d. The value of khuluqiyah (Moral) is related to having noble morals such as patience, gratitude, honesty, and others that avoid

---

despicable morals, despair, cowardice, selfishness, lies, and others.

e. The value of fikriyah (Like to thinking), related to tafakkur, revealing the nature of some things, guarding and fortifying the soul so as not to fall into things that are unlawful, are the principle of every enjoyment and lead to ma'rifatullah.

f. The value of irada (Always do kindness) is related to always trying to seek the pleasure of Allah SWT and preparing oneself to meet Him.

g. The jisniyah value (keeping good relations between unisex) is related to maintaining good relations between the different sexes.

h. The value of ijtima'iyah (Military expert), relates to having military strength, the spirit of seeking martyrdom.

i. The value of jasadiyah (lik sports), relates to managing the body in order to seek the pleasure of Allah SWT.[19]

The values of Islamic education put forward by Ibn Qoyim Al-Jauziyah according to the researcher are the most suitable to be used as theories in the research that the researchers will do on the grounds that the theory of values presented by Ibn Qoyim Al-Jauziyah in the general description is found in Umar. there is no other theory of the value of

---

[19] Refi Riansyah, "Nilai-Nilai Pendidikan Islam Dalam Novel Assalamu'alaikum Beijing (Karya Asma Nadia), (Skripsi, UIN SUSKA Riau, Riau 2020), 91-92.

Islamic education that has been described above, such as the example of the value of Ijtima'iyah related to the military, where Umar was one of the warlords of Islamic troops who was respected in his time and the values of jasadiyah related to managing the body, of course as warlords Umar has a strong body.

From the explanation above, researchers understand that Islamic educational values can support the development of children's character that can be obtained not only in formal classes but can also be obtained from outside the classroom, such as from movies.

2. Movie

a. Definition of Movie

A movie is a series of moving pictures, usually telling a story, usually shown in theaters or on television. In other words, movies are the most famous entertainment media in the world. There are many interesting aspects of this movie that we can see. Start with action, audio, vision, location, context, technology, etc. Movies are a combination of action, text, music, and color.[20]

By watching movies, people can get inspiration, ideas, knowledge, learn some new from the movies. That will be interesting when somebody seriously understands the movies by watching the setting, plot, dialogue, and characters of the movie.

---

[20] Hamid Aoudah, *A Study of Social Values in The Legend of Korra; A Movie Directed by Michael Dante Dimartino and Bryan Konietzko, in English Department Faculty of Teacher Training and Education Mataram University,* 2016

b. Relation Between Movie and Islamic Education

Technology is transformative. It changes with its use, and it changes those who use it. The idea of improving technology stems from the use of technology. New technology is further ahead, with speed and complexity spiraling upward. With the advancement of solar energy, radio, television, etc., other areas of life have also changed. Inline information technology is very important to the community in terms of social interaction and interaction. The movie is not a language, but a language. Since it is a language, some methods for learning a language may be beneficial to the study of movie. The movie is a powerful teaching tool because it connects thoughts with emotions. Studies have shown that when people's senses are activated, their learning and memory are best. The visual image of the movie is also a key factor in its effectiveness as a learning tool. The drama of movie storytelling is another important feature that makes it a useful learning tool.

In addition, movies and education have a very close relationship, because now movies can be an effective medium for parents to instill life values in their children. Movies can be used as a learning medium to instill good values in children by watching movies.

From the above explanation, movies can be used as a learning medium. When parents accompany their children to watch movies, it is wise to instill good values. But parents should still help children while they are watching movies.

3. The Omar's Movie

a. Characterization

Characterization is a literary technique that is gradually used in literary works to highlight and explain the details of the characters in the story. In the initial stage, the author introduced characters with prominent appearances.

According to Francis Bacon, characterization is the name of a method used by writers to reveal the values, emotions, goals, etc. of characters to readers. When the author reveals the characteristics of the characters, he can use direct representations or indirect representations to achieve.[21]

Here, the researcher will explain a few characterizations of Omar.

1. Umar ibn Al-Khattab in the movie Omar played by SamerIsmail, Umar bin Khattab's full name is Umar bin Khattab Ibn Nufail Ibn Abd al-'Uzza Ibn Riyah Ibn Qurth Ibn Razah Ibn 'Adiy Ibn Lu'aiy al-Qurasyiy al-'adawiy. Before converting to Islam, Umar bin Khattab was known as one of the figures who most opposed the call of the Prophet Muhammad SAW. During the jahiliyyah period, Umar RA

---

[21] Francis Bacon, "Literary Element Characterization"

was also known to have a cruel, ruthless nature, and liked to drink liquor. In addition, Umar bin Khattab married many women, and had many children. However, Umar RA had extraordinary intelligence, he was even said to be able to predict things that would happen in the future. It is known that Umar bin Khattab had just converted to Islam in the sixth year of prophethood. At that time, Umar RA was twenty-seven years old.

2. Abu Bakar As-Shidiq palyed by Ghassan Massoud, Abu Bakr ash-Siddiq was the first companion of the Prophet to embrace Islam. He is known as the first caliph who continued the struggle of the Prophet Muhammad in leading the Muslim community. Abu Bakr's full name was 'Abdullah bin 'Uthman bin Amir bi Amru bin Ka'ab bin Sa'ad bin Tayyim bin Murrah bin Ka'ab bin Lu'ay bin Ghalib bin Quraysh. Abu Bakr was the father of Aisyah who was the wife of the Prophet Muhammad. The name before converting to Islam was Abdul Ka'bah which means 'servant of the Kaaba'. After converting to Islam his name was changed by Muhammad to Abdullah which means 'servant of Allah.

3. Utsman ibn Affan palyed by tamer Arbeed, Uthman was the third caliph in Islam, succeeding Umar bin Khattab. He is the son of a mother named Arwa' bin Kuraiz and a father named

Affan bin Abi Al-'Ash. Uthman received the title "Dzun Nur'aini" which means the owner of two lights. This is because he married two daughters of the Prophet Muhammad, namely Umm Kulthum and Ruqayyah.

4. Khalid ibn Walid played by Mehyar Kaddour, Khalid bin Walid radhiyallahu'anhu was a famous and feared warlord on the battlefield, the Prophet sallallaahu 'alaihi wa sallam gave him the title "Saifullah" namely the drawn sword of Allah. He was one of the most important warlords who were undefeated throughout his career. This companion of the Prophet sallallaahu 'alaihi wa sallam converted to Islam in the eighth year of hijriyah and had been involved in dozens of wars. Khalid bin Walid was the commandant of the Muslim troops in the famous wars of Yamamah and Yarmuk, and he had crossed the borders of Iraq to Syria in five nights with the soldiers who followed him.

b. Setting

According to Igusti Agung GdeSosiowati said Setting is an environment or surroundings in which an event or story takes place. Setting as place and time influences the theme, character, and action of a story. In this type, the setting controls the characters and by controlling the setting, writers could control their characters. If they

confine a certain character to a particular setting, it will define the character.[22]

1) Setting of Place

The setting of the place shows an understanding of the place where the story that was told happened.[23] The movie Omar where the story is happening is located in Saudi Arabia, Morocco.

2) Setting of Time

The setting of time can be understood as the events that are told in the story.[24] The story of Umar ibn Khattab in the movie Omar tells the story of his life from the age of 18 years until the day of his death which is about 583-644 H.[25]

c. Writer's biography Omar Movie

Ali was born in Fiq, Golan Heights, then his family was forced to move to Damascus after Israel occupied that region.He graduated from the Higher Institute of Dramatic Arts in 1986.

He's best known for his work on the TV series *Al-Taghreba al-Falastenya*, *Salah Al-deen*, and *Omar TV series*. Ali gained

---

[22] I Gusti Agung GdeSosiowati, Ni LuhNyoman Seri Malini, *English Prose Analysis From Theories to Practices1,*(Denpasar, Bali: Cakra Press, January 2017), 180

[23] Rosnita, "Analisis Latar Novel Perempuan Berhati Bidadari Karya Zahrotul Atiyah", (*Universitas Maritime Raja Ali Haji* Tanjung Pinang 18 Juli 2013), 6

[24] Ibid 7

[25] https://id.wikipedia.org/wiki/Umar_bin_Khattab, accessed on 22 December 2021 10:10 AM

acceptance in theater arts, and worked as a teacher of Acting in the Higher Institute of Dramatic Arts.

He died on 29 December 2020, at the age of 58, in Cairo, Egypt, after suffering a heart attack.[4] He was buried in the Bab al-Saghir cemetery in Damascus.[5] His final acting appearance before his death was in the Canadian film *Peace by Chocolate*.