

Analysis of Women's Leadership Discourse in the Film Hati Suhita

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ABSTRACT. This study uses qualitative research methods with Althusser's theory and Sara Mills' discourse analysis. From the results of the analysis of the film Hati Suhita, the researcher got the following results: 1) The researcher used Sara Mills' theory of three main concepts, namely: Subject Position, Object Position, and Writer-reader Position. The Subject Position in this study is Alina Suhita as the narrator in the film; the Subject Position is in pictures 1-8. While the Object Position is Gus Birru because other actors show his presence. The Object Position is in pictures 9-13, and in the Writer-reader Position of this study, so that the author can convey the meaning of the film's discourse text to the reader. 2) women's leadership in the film "Hati Suhita". This study shows the determination to fight for women's rights to be equal to men. Women's leadership is in pictures 14-21. The results of this research analysis convey a message about the importance of gender equality that inspires women to dare to express their opinions and take leadership roles.

Keywords: *Analysis of Women, Film Hati Suhita*

INTRODUCTION

Content in the introduction, must contain: *first*, presentation of the primary research or study topics; *second*, includes the latest literature related to citing the newest research literature (the last ten years) which has relevance to the article being studied; *third*, it can show gaps that have not been filled by previous studies, inconsistencies or controversies that arise between the existing literature; *fourth*, contain the problem, the purpose of the research or study, the context of the research or study, and the unit of analysis used in the study; and *fifth*, displaying what is discussed in the structure of the article.

Nowadays, many people preach in different ways, not only through sermons and lectures on the pulpit, but Muslims also preach using media in the era of technology and digitalization, such as television, radio, the internet, magazines, art, and others. Therefore, da'wah must also develop with the times in order to touch the hearts of mad'u. A da'i must be able to use various da'wah media, both modern and traditional. (Syamsuddin, 2016, p. 209) Da'wah in Arabic comes from the verb da'a, yad'u da'watan, which is a call or invitation to believe and obey Allah SWT in accordance with the faith, sharia, and morals in Islam. (Faizah, 2020, p. 3). The proper use of da'wah media will produce effective da'wah. Film is a mass communication medium that is able to have a great impact and influence on the social order in society. Films can convey religious advice that can be called da'wah films. Da'wah films that emphasize the combination of lectures and entertainment, lectures and stories, or the essence contained in illusions can be used as an effective medium to convey messages subtly. Da'wah films are usually interrelated with the reality of life that can affect the psyche of the audience. (Wahyuningsih, 2019, pp. 6-9) Therefore, many literary works are present to meet human needs in accordance with the stated goals. One of the literary works that is in demand is about leadership.

Leadership, according to Curry, is an attitude to influence others to achieve the desired goals. Leadership can be described as the primary avenue for an organization to function, where goals are set and will be achieved. (Curry, New York, p. 20) Talking about leadership is inseparable from gender issues. Currently, many films carry gender themes, more precisely feminism, which is the ideology of women's empowerment. The films appeared, predictably, due to a lack of awareness of gender equality; Women are considered weak, and patriarchy exists. In fact, in reality, many women do activities, even work, like men. Among the many works that discuss women's issues, one of them is the film *Hati Suhita* by Khilma Anis. *Hati Suhita* is an Indonesian drama film produced by PT. Kharisma Starvision Plus is an adaptation of the best-selling novel by Khilma Anis directed by Archie Hekagery. This film will be shown in Indonesian cinemas on May 25, 2023. The film *Hati Suhita* is an example of a film that educates many people, especially women and the pesantren environment, because it contains elements of feminism. Based on the explanation above, the researcher is interested in researching and studying the film *Hati Surabaya* as an example that is relevant to the message of women's leadership related to worldly life, so that it is easy to understand and learn from it through the study of the discourse shown in the film.

METHOD

This study uses qualitative research methods. Qualitative research is a research method that analyzes and analyzes data in the form of words in written or oral form, so that the results of this research are in the form of descriptive data in the form of written or oral words from the observed problem. With qualitative research, the researcher tries to understand the ideas contained in the film "*Hati Suhita*". The approach used in this study is the Althusser approach. Sara Mills emphasizes the importance of understanding the position of the actors involved in the text. Using Althusser's theory of ideology, Mills wanted to know the position of the reader and how the text leads the reader to the truth that exists in the text. This research is contained in the text of discourse in the film *Hati Suhita*. The title of the film *Hati Suli* and the text of the discourse in the film are used as the focus of the research because the text of the discourse contains messages about women's leadership contained in it and has characteristics that are different from other films. Researchers collect data through observation and documentation. In analyzing data in the field, analysis can be carried out interactively and continuously until it is complete or until the data is found, so that the data is saturated. The data analysis carried out in this study is: *data reduction, data display, and conclusion drawing (verification)*.

RESULT AND DISCUSSION




Results




Khilma Anis has written a lot through her interesting works, one of which is through the film *Hati di Sini*, which is adapted from the novel. She uses film media to attract the attention of users by showing films that not only tell about domestic life, but there are important messages in it, including the focus of this research, which is about women's leadership in the film *Hati Suhita*, here are some *scenes* in the film *Hati Suhita* about women's leadership using the theory of analysis



from Sara Mills: Based on the theory of feminist discourse Sara Mills, the three main aspects that are the focus are: subject, object and writer-reader.

The position of the subject is how the positions of the actors are displayed in the text. In a sense, who is the actor who is the narrator in the film *Hati di Jalan*? The following is a scene clip that describes the position of the subject in the film *Hati Suhita*.

Table 1: Frame of Subject Position Findings in Suhita's Heart Film

<i>Du ration Bits</i>	Visual	Audio	Symbolic Interpretation
00: 08:47	 Figure 1 Scenes of early marital conflict	Gus Birru: Starting tonight... We live in the same room... However, I will not touch you... because I do not love you, Alina Suhita...	At the beginning of the marriage, Suhita already felt inner pressure from Gus Birru.
00: 10:58	 Figure 2 Scene of Alina Crying on the Bed	Mbah Kung: Alina Suhita does not cry because she cannot study abroad. Alina Suhita is very confident that all difficulties today are the path to victory. Alina Suhita became a leader at Al-Anwar Islamic boarding school	Alina Suhita cried after experiencing an inner conflict with Gus Birru, but then she got up and continued her social and religious activities at the Al-Anwar Islamic Boarding School.
00: 16:17	 Figure 3	Gus Birru: Do not put it here. (speaking indifferently)	Even though Suhita feels unappreciated as a wife... but still serves and tries to




Du ration Bits	Visual	Audio	Symbolic Interpretation
	The scene of Alina Suhita serving Gus Birru		understand the character of Gus Birru
00: 17:45	 <p>Figure 4</p> <p>Alina Suhita's scene of seeing Gus Birru on a phone call</p>	"I cannot go on like this, Ned. it feels heavy... difficult... Please, Nan... I just wanted to talk to you..."	Alina Suhita found Gus Birru on a phone call from Rengganis. he immediately went and diverted it by reciting the Qur'an
01: 17:30	 <p>Figure 5</p> <p>Alina Suhita Wants to Go Home to Mbah Kung</p>	<p>Alina Suhita: I am going to Mbah Kung. I want to go back to Sala Tiga.</p> <p>Shirley: But I do not want to.</p> <p>Alina Suhita: I can go home by myself, Gus</p>	Alina Suhita wants to go back to Mbah Kung's house and asks her best friend to deliver her
01: 33:54	 <p>Figure 6</p> <p>Alina Suhita's Scene Rejects Gus Birru</p>	<p>Gus Birru: I'm ready, Lin...</p> <p>Alina Suhita: I am not ready, Gus. I do not want to have a child with a man who has not already... who does not love me</p>	Alina Suhita dared to make her decision to reject Gus Birrudan and explained the reason in a gentle tone.
01: 54:14		Sound music	Gus Birru began to



Du ration Bits	Visual	Audio	Symbolic Interpretation
	 <p data-bbox="651 499 748 527">Figure 7</p> <p data-bbox="544 575 789 680">The scene of Gus Birru starting to regret</p>		<p data-bbox="1047 302 1235 600">regret his actions so far against Alina Suhita. He began to realize that what he had done so far was not right.</p>
<p data-bbox="418 772 509 835">02: 04:54</p>	 <p data-bbox="651 1003 748 1031">Figure 8</p> <p data-bbox="544 1079 789 1213">The scene of Alina Suhita and Gus Birru opening up to each other</p>	<p data-bbox="818 772 1024 877">Gus Birru: Sorry, Rin... I am really sorry...</p>	<p data-bbox="1047 772 1235 1722">Finally, Gus Birru met Suhita at Mbah Putri's house and apologized to Alina Suhita. Alina Suhita went to Mbah Putri's house because she realized that she would not be able to replace Rengganis's position in Gus Birru's heart. However, at that time, Gus Birru had completely forgotten Rengganis from his heart and realized all his mistakes.</p>

From some of the scenes and dialogues above, it can be seen that the subject in the film Hati Suhita is Alina Suhita. Alina, who is the subject, told about her struggle in going through marital conflict and leading the Al-Anwar Islamic Boarding School. The position of the object is

the party whose presence is explained and described by others. The position of an object cannot present itself in the text; Other actors display their presence and their representation. The following is a scene clip that describes the position of the object in the film Hati Suhita.

Table 2 Framework of Position Findings of the Hati Suhita Film Object

<i>Du ration Bits</i>	Visual	Audio	Symbolic Interpretation
00: 15:39	 <p>Figure 9 The scene of Alina trying to talk to Gus Birru</p>	Alina Suhita: Assalamualaikum, Gus... Gus Birru: Waalaikumsalam..	Alina Suhita tries to speak... but Gus Birru showed rejection. He is still tied to the past with his ex, "Rengganis"
00: 23:42	 <p>Figure 10 A Scene of Gus Birru Wanting to Meet Rengganis</p>	Gus Birru: Yes. rengganis..	Gus Birru met Rengganis at the book launch event "Adu Nasib di Negeri Neighbor"... But Rengganis did not seem to see Gus Birru, who was in the middle of the crowd at the event... Rengganis hurriedly left the event
00: 52:19	 <p>Figure 11 The scene of Gus Birru meeting Rengganis</p>	Gus Birru: I was wrong... Sorry, Nduk... Rengganis: Absolutely. More. Forget about it all.	Gus Birru still met Rengganis and expressed his feelings that he was unhappy. Gus Birru wants to come back and marry Rengganis, but Rengganis immediately left Gus Birru and tried to calm

<i>Du ration Bits</i>	Visual	Audio	Symbolic Interpretation
			himself down
01: 03: 14	 <p>Figure 12</p> <p>The scene of Gus Birru begins to realize Alina Suhita's sincerity</p>	<p>Alina Suhita: Gus, I'm sorry... The doctor who said that he had to rest a lot... So it is better to put the phone down first...</p>	<p>Gus Birru began to open up and realized Alina Suhita's sincerity. He began to obey and listen to Alina Suhita's words.</p>
01: 20:29	 <p>Figure 13</p> <p>Gus Birru's scene begins to open the heart</p>	<p>Gus Birru: Have you ever eaten at this place? Alina Suhita: Not yet</p>	<p>Gus Birru began to open his heart to Alina and invited Alina to his favorite waung. The stall inspired him to create his own café</p>



From some of the scenes and dialogues above, it can be seen that the object in the film *Hati Suhita* is Gus Birru. Gus Birru, who is the center of Alina Suhita's inner conflict, becomes the subject of the storyline. Gus Birru is positioned as an object because he cannot position himself and must be told or portrayed through other actors. The writer-reader position using Sara Mills' theory focuses on how the writer-reader position is displayed in the text. Mills assumes that the text is considered the result of negotiation between the author and the reader. In this study, the writer-reader position in question is that the researcher identifies the way the author leads the reader to understand the text. In the film *Hati Suhita*, the character of Alina Suhita is described as an intelligent and tough woman.




Analysis of Women's Leadership Discourse in the Film "Hati Suhita" Using Sara Mills' Theory




The figures of Alina and Rengganis present the meaning of feminism through their steadfastness in the face of oppression, the courage to make their own decisions, and their

struggle to be recognized as equal individuals in a patriarchal society. Here is what is interesting: how this process of feminism is carried out by two different characters.

• **Table 3 Findings of Women's Leadership in the Film Hati Suhita**

<i>Du ration Bits</i>	Visual	Audio	Symbolic Interpretation
00: 11:29	 <p>Figure 14 The scene of Alina Suhita leading a meeting of the lodge management</p>	<p>Alina Suhita: If they are used to exchanging their minds... without discriminating by sex. I am sure such habits will follow until they are married</p>	<p>Alina Suhita argued to the teachers of the Al-Anwar Islamic boarding school that they implement brainstorming activities between female students and male students. so that they will be more accustomed to discussing so that they are more accustomed to being married</p>
00: 18:49	 <p>Figure 15 Scene of Alina Suhita leading a women's assembly</p>	<p>Alina Suhita: Ronggo warsito before being known as a poet, was a good burhan</p>	<p>Alina Suhita leads the women's assembly by conducting religious recitations and discussions in the women's circle of the Islamic boarding school</p>

Du ration Bits	Visual	Audio	Symbolic Interpretation
00: 34:41	 <p>Figure 16 The scene of Alina being appointed as the principal of the Al-Anwar Islamic boarding school</p>	<p>Ummi: Because you have tried... Already learned... Abah and Ummi decided, "You will become the new principal of our Islamic boarding school"</p>	<p>Seeing that Alina Suhita is a smart woman... Abah and Ummi decided that Alina Suhita would become the new principal at the Al-Anwar Islamic boarding school</p>
00: 54:02	 <p>Figure 17 The Rengganis Scene Helps Eradicate Injustice</p>	<p>Rengganis: This.. Writing workshop proposal. I want to contribute to your movement... It is not just the Warriors who will have a team that will take to the streets. But Mas will also have troops who will attack the media with writing</p>	<p>Rengganis contributed to the Gus Birru movement and fought for equality since his college days, fighting for injustice at his university.</p>
01: 13:21	 <p>Figure 18 Scenes of Alina Suhita and Rengganis looking for ideas for making a documentary film</p>	<p>Rengganis: What interesting topics can we raise from Al-Anwar Islamic Boarding School, ma'am? Alina Suhita: Equality</p>	<p>Alina Suhita suggested raising the topic of equality. Because the various facilities and activities are applied in the same way. They get the same opportunity</p>
01: 37:05		<p>Rengganis: Some people think that students like us are far from</p>	<p>Rengganis and Alina Suhita made a documentary about equality at</p>

<i>Du ration Bits</i>	Visual	Audio	Symbolic Interpretation
	 <p>Figure 19 Rengganis Scene directs the documentary filmmaking process</p>	technology and are too late to absorb modernization.	the Al-Anwar Islamic boarding school. They work very well together in raising the values of pesantren, shown through film media
01: 37:37	 <p>Figure 20 Alina Suhita's scene as a speaker in the documentary</p>	Alina Suhita: And the most important thing is the values that are taught in our pesantren. about the equality of men and women in building cooperation without differentiation from each other	Alina Suhita became a speaker in the filming process about the values of Islamic boarding schools, especially in equality between men and women
02: 06:56	 <p>Figure 21 Scenes of <i>Ustadzah</i> Yuni's positive impact through Alina Suhita in the documentary</p>	<i>Ustadzah</i> Yuni (Al-Anwar Islamic boarding school teacher): I am the most afraid to speak my mind with my husband. Alina Suhita motivated me to be brave. that the woman may also be of the opinion	One of the teachers from the Al-Anwar Islamic boarding school revealed that the documentary film, it can provide insight and breakthroughs to the community that women can also have an opinion

Women's leadership in the film Hati Suhita shows women's struggle to obtain justice.

Figure 14 shows Alina Suhita leading a board meeting at the Al-Anwar Islamic Boarding School regarding the exchange of ideas between female and male students, so that the students are not limited in their opinions and discussions with each other. Figure 15 shows Alina Suhita's enthusiasm in leading the women's assembly regarding religious values at the Al-Anwar Islamic Boarding School. In the scene, Alina is explaining the contents of the book she has read. Figure 16 shows the scene when Alina Suhita was appointed as the principal of the Al-Anwar Islamic

Boarding School because, since she was a child, Alina Suhita has been very active in learning, so Ummi and Kyai Hannan appointed her as the new leader. Her in-laws felt that Alina was more appropriate to manage the Islamic boarding school because Gus Birru was more focused on the world of writing and became an activist, so Gus Birru did not understand the management of the Islamic boarding school.

Figure 17 shows the resistance that Rengganis has been doing since his college days. Rengganis is a woman who dares to eradicate injustice and is able to become a great woman in carrying out her profession. Figure 18 shows the leadership of Alina Suhita and Rengganis in leading their colleagues, as well as the leadership of Gus Birru in determining the idea of an interesting theme for the making of the documentary, namely about equality at the Al-Anwar Islamic Boarding School. Alina Suhita and Rengganis are intelligent and tough women in leading. Figure 19 shows Rengganis's leadership in directing the filming process of making a documentary with his colleagues and the students of the Al-Anwar Islamic Boarding School. This shows that women can also carry out their profession very well and are able to become professional leaders.

Figure 20 shows Alina Suhita appearing as a speaker on equality in a documentary at Al-Anwar Islamic Boarding School. She has many insights that have been conveyed very well and proven to be able to break the assumption that women cannot have an opinion. Figure 21 shows that the documentary Alina Suhita and Rengganis successfully conveyed their message about equality, as can be seen from the expression of Ustadz Khoir Ahmad: "Alina Suhita is a great figure. Ning Suhita is a differentiator and a change bringer at this Islamic boarding school. Then, an expression from one of the students of the Al-Anwar Islamic Boarding School: he intervened the fastest if we had a problem and always invited us to discuss and discuss pesantren programs. Ustadzah Yuni Khomariah also revealed that she was very afraid to speak her mind with her husband. However, with Ning Suhita, she could be a motivation to dare to express her opinion. This shows that women can be agents of change in society. The film Hati Suhita can be an example for us, especially women, to dare to have opinions and be an image that everyone has the same opportunity, without gender restrictions. We are all capable of becoming leaders and making changes in our society or the environment around us.

Discussion

The discussion section aims to: (1) answer the problem formulation and research or study questions; (2) shows how the findings were obtained or found; (3) interpret the findings; (4) linking research findings or studies with established knowledge structures; and (5) bring up new theories or modifications to existing theories, by comparing the results of previous studies that have been published in reputable journals.

According to the Great Dictionary of the Indonesian Language, discourse includes three things. First: speech, conversation, and speech. Second: the whole speech or a speech that is a unit. Third: the largest, most complete, and realized language unit in the form of a complete essay, such as novels, books, and articles. (Salim, 2002, p. 1709) Discourse is a series of related sentences that form a coherent meaning between the sentences. (Syamsuddin A. R., 2011, p. 7). Discourse *analysis* is a method used to unravel the meaning or message of communication contained in a text, both textually and contextually. The meaning that is explored from a text or communication message is not only seen from the text that is clearly written, but also more than that. (Pawito, 2007, p. 170) According to

Michel Foucault, as in the book written by Eriyanto, the study of discourse analysis is not only understood as a series of words or propositions in a text, but also as something that produces ideas, opinions, concepts, and views of life that are formed in a certain context so as to influence the way of thinking and acting. (Eriyanto, 2001, p. 65).

Message, according to the Great Dictionary of the Indonesian Language, means command, advice, and must be conveyed to others. (Wjs Purwadarminta, 2005, p. 833) Meanwhile, the definition of message in the introductory book of communication science written by Hafied is that "A message is a series of conditions or symbols created by a person with a certain intention and expectation that the delivery of the signal/symbol will succeed in causing something." (Hafied, 2004, p. 14) According to Jalaluddin Rakhmat, in his book *Modern Rhetoric (A Framework of Theory and Practice of Speech)*, messages are divided into two, namely linguistic (verbal) messages and extralinguistic (nonverbal) messages. Linguistic messages are messages through language, so messages are interpreted as "tools that we have together to express ideas". Meanwhile, extralinguistic (nonverbal) messages are messages conveyed through gestures, sounds, the use of personal and social space, smell, and skin sensitivity. (Rakhmat, 2021, p. 56).

Etymologically, leadership comes from the root word "leader". In English, leadership means leadership, from the root word leader, which means leader, and the root word to lead, which contains several meanings that are closely interrelated: move early, walk at the beginning, take the first step, act first, lead, direct the thoughts of others, guide, and move others through their influence. (Umiarso, 2016, p. 47) Meanwhile, the definition of leadership, according to Tony Bush, is the act of influencing others to achieve the desired final goal. (Bush, 2008, p. 8). The results of the study of several references show 6 characteristics of good leadership. The six characters include. (Efendi, 2015, pages 30-31) Understanding the authenticity of the history of the organization's existence, understanding the authenticity of organizational sources, understanding the authenticity of organizational structure, understanding the authenticity of organizational strength, understanding the authenticity of the organization's mission, and understanding the authenticity of the organization's meaning. According to Henry Pratt Fairchild in the book *Kartini Kartono*, a leader is someone who directs social behavior by regulating, directing, organizing, or controlling the efforts or efforts of others through power or position. (Kartono, 2019, pp. 38-39).

Leadership in Islam can be referred to as "*imam*" and "*imamah*". The word lead contains the meaning of directing, fostering, or regulating; guide, show, or influence. Al-Ghazali said that a leader is a person who can do justice to society, protect his people from various damages and violations, and is not tyrannical. In addition, leaders must have integrity and mastery in the fields of state science and religious science so that, in determining policies, leaders can carry out *ijtihad* correctly, have healthy five senses, and have the wisdom to manage the benefits of their people. (Afriansyah, 2017, p. 83) Al-Ghazali argues that a leader has heavy and noble duties and responsibilities. Therefore, a leader must have the following criteria: 1) responsibility, 2) accepting the message of the ulama, 3) being kind to subordinates, 4) humble and supportive, 5) unselfish, 6) high loyalty, 7) meekness, and 8) love of the people. Leadership, according to Islamic teachings, is the activity of guiding, directing and showing the path that Allah Subhanahu wa Ta'ala has ordained. (Nawawi, 1993, p. 28). Islamic leadership has been taught by the Prophet PBUH, who applies management theory with its main characteristics and still adheres to the teachings of Islam. The Prophet exemplified the ideal Islamic leadership. Meanwhile, the characteristics of a leader, as found in the Prophet PBUH, are as follows. (Rivai, 2009, p. 381). Honesty is a fundamental trait

that is indispensable to building the personality of a good leader. *Siddiq* himself has the meaning of honesty, truthfulness, and seriousness in behaving, speaking, and acting in carrying out duties. By having an honest nature, all activities that will be carried out can run well. In other words, an honest leader can minimize failure in an activity to be carried out. Therefore, honesty is one of the obligatory qualities that must be possessed by the Prophet PBUH. Everything that is developed, if it is not based on honesty, will be destroyed. The leader is the spearhead or reflection of what he leads. If the leader does not have an honest nature, then what he leads will not progress, but instead experience setbacks.

In the Apostle, there is a character who can be trusted and is responsible for whatever is entrusted to him. A leader must have these traits in order to be able to run the wheel of leadership with full responsibility. A leader must take good care of what is given to him, both from the person who entrusts leadership to him and from Allah SWT, so that a sense of security is created. In carrying out leadership, Said Agil Husai Al Munawar implies the expression of leadership, namely that if a human being rules on earth and becomes a caliph, the power obtained is a delegation of authority, because Allah is the source of power. Thus, the power that is possessed is only a mandate from Allah, which is relative and must be accounted for before Him in the future. (Umiarso, 2016, p. 88). *Fathanah* here can be interpreted as intelligence, capability, and reliability that give birth to the ability to face and overcome problems that arise. With the intelligence of a leader, he will know exactly what opportunities and threats are being faced. An organization really needs an intelligent leader, because an intelligent leader can take opportunities for the progress of the organization, know the threats, and can solve them so as not to interfere with or threaten the sustainability of the organization they lead. This means that in talking to others, they are not long-winded, and the person they are talking to understands what is being talked about or wanted.

A leader must be communicative and argumentative in speaking. Like the Prophet PBUH, he is a leader who is easy to understand when speaking. A leader must have rhetoric that is easy to understand, weighty, and with the right and correct speech. With a communicative attitude, a person in charge of a job can collaborate with others more smoothly. He can also convince his colleagues to cooperate or implement the vision and mission that has been conveyed. (Efendi, 2015, p. 40). Islam, as a religion of *rahmatan lil'alamin*, also places the aspect of leadership as one of the main issues in its teachings. The concept of leadership in Islam, based on the Qur'an, includes: (1) Human beings in the concept of caliphate, (2) The principle of faith in leadership success, and (3) The principle of Ulil Amri in government. Linguistically, the word caliph comes from the word *khulafa-yakhlifu-yakhlufulu-khالفان-wakhilafatan*, which means to replace or occupy a place. The word *khalafu* can be interpreted as a person who comes later or as a substitute. The word *al-khaliifatu* is interpreted as a substitute ummah, while the meaning of *al-khaliifatu*, which is the plural form of *khulafa'* and *khalaaf*, means *caliph*. (Munawwir, 1997, pp. 361-363)

CONCLUSION

The research conducted by the researcher on the film *Hati Suhita* uses the theory of discourse analysis by Sara Mills. Based on Sara Mills' feminist discourse theory, the three main aspects that are focused on are the position of the subject, the position of the object, and the position of the writer-reader. The position of the subject is how the position of the actor is displayed in the text.

In a sense, who is the actor who is the narrator in the film *Hati di Jalan*? The position of the object is the party whose presence is explained and described by others. The position of an object cannot present itself in the text; Other actors display their presence and their representation. The writer-reader position in question is that the researcher identifies the way the author leads the reader to understand the meaning of a text.

The research conducted by the researcher on the film *Hati di Sini* contains the message of women's leadership that can be learned and motivate women through the film, namely Rengganis, a successful woman in her career and dares to eradicate injustice, and Alina Suhita, who succeeded in breaking the assumption that women cannot express their opinions freely. Alina Suhita and Rengganis are able to be a motivation for women to continue to progress and work

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