# **Islamic Communication Journal**

Vol. 8, No. 1 (2023),115-132 ISSN: 541-5182 (print); 2615-3580 (online) https://doi.org/10.21580/icj.2022.8.1.14143



# Da'wah values in the opening ceremony video of the World Cup Qatar 2022 (A John Fiske's semiotic analysis)

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#### **Abstract**

This study aims to identify the three levels of semiotics based on John Fiske's semiotic theory and to explain da'wah values in the opening video of the Qatar 2022 World Cup. This study uses a descriptive method with an interpretive qualitative research data approach. The data were collected by watching the video and taking screenshots. The data were categorized and analyzed based on John Fiske's semiotic theory. The results show that there are da'wah values including faith, sharia, and morals. In addition, the three levels of signs conveyed by John Fiske are reflected in the costumes of actors, singers who cover their genitals (reality level), angels, lighting, music, sounds (representative level), love for animals or other living things, mutual respect between religions, races. culture, hospitality, and Arab nationalism (ideology level). As the opening ceremony of the World Cup is a moment where all eyes will be on, that was a great opportunity to deliver the ideology and broadcast the da'wah values. Therefore, the da'wah values can be shared massively compared to when da'wah is delivered orally. This study contributes to the development of a culture-based da'wah model, which is in accordance with the principles of a friendly and universal Islam.

Article History Received 24 Dec 2022 Revised 04 May 2023 Accepted 25 Jun 2023 Published 30 Jun 2023

Keywords John Fiske's semiotics; World Cup Qatar 2022; values of da'wah; video.

#### How to cite:

Fikri, F., Dyta, S., Andri, L.O., & Umamah, M. (2023). Da'wah values in the opening ceremony video of the World Cup Qatar 2022: A John Fiske's semiotic analysis). *Islamic Communication Journal*, 8 (1), 115-132. Doi: 10.21580/icj.2023.8.1.14143.

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#### Abstrak

Penelitian ini bertujuan untuk mengidentifikasi tiga level semiotika berdasarkan teori semiotika John Fiske dan menjelaskan nilai-nilai dakwah dalam video pembukaan Piala Dunia Qatar 2022. Penelitian ini menggunakan metode deskriptif dengan pendekatan data penelitian kualitatif interpretatif. Data dikumpulkan dengan menonton video dan mengambil screenshot. Data dikategorikan dan dianalisis berdasarkan teori semiotika John Fiske. Hasil penelitian menunjukkan bahwa terdapat nilainilai dakwah yang meliputi akidah, syariah dan akhlak. Selain itu, tiga level tanda yang disampaikan John Fiske tercermin dari kostum aktor, penyanyi yang menutup aurat (level realitas), angle kamera, tata cahaya, musik, suara (level representasi), kasih sayang kepada hewan atau makhluk hidup lainnya, saling menghormati antar agama, ras, budaya, keramahtamahan, dan nasionalisme Arab (level ideologi). Karena, upacara pembukaan Piala Dunia merupakan momen di mana semua mata akan tertuju, maka hal tersebut merupakan kesempatan yang baik untuk menyampaikan ideologi dan menyebarkan nilai-nilai dakwah. Dengan demikian, nilai-nilai dakwah dapat disebarkan secara masif dibandingkan dengan dakwah yang disampaikan secara lisan. Kajian ini berkontribusi bagi pengembangan model dakwah berbasis kebudayaan, yang sesuai dengan prinsip Islam yang ramah dan universal.

Kata kunci Semiotika John Fiske; Piala dunia Qatar 2022, nilai-nilai dakwah; video.

#### **INTRODUCTION**

Nowadays, video media can be categorized as one of the most effective media for da'wah communication. In da'wah communication, there is a rhetoric (persuasive) value carried out by da'wah communicators to disseminate messages containing religious values, both in verbal and non-verbal forms (Rahman et al., 2021). Da'wah massively requires media as a means of conveying these da'wah messages (Rakhmawati, 2016). The media is one of the important elements of the success of da'wah (Jannah et al., 2020; Mubarok, 2019). In addition, Vera (2015) classified the Internet as a new medium as it works with advances in technology to get messages across to a wide audience very quickly.

In 2022, Qatar hosted the World Cup which is held every four years. In addition to the implementation of the competition, the opening ceremony of the World Cup is also one of the things that attracts the attention of a worldwide audience. Moreover, Qatar itself is one of the richest Islamic countries that really shines in the Arabian Peninsula and has significant progress in various fields (Suherli et al., 2022). As a developed Islamic country, Qatar certainly takes advantage of this important moment not only for the World Cup, but also to include messages of Islamic values as a strategy for Islamic da'wah in the

millennial era. This strategy was embedded in the 30-minutes long opening of the Qatar World Cup which presents these messages in the communication signs in the video.

Basically, the message has a set of symbols that contain the information conveyed by the communicator to the communicant both in written or oral form (Kusumawati et al., 2019). Da'wah messages are usually in the form of an exclamation to Islamic values originating in the Qur'an and hadith as the embodiment of da'wah values such as the values of Aqidah, moral, and sharia. The value of Aqidah lies on how the event is required to maintain the Islamic beliefs that are adhered to and practiced by each individual Muslim. Aqidah, in this case, is the commitment of a Muslim in maintaining values related to the scope of God, belief, and the conformity of a servant (Iyas, 1998). Sharia values explain matters related to worship such as covering the genitals, fasting, giving alms, praying to guard the eyes, or giving alms which are individual in nature and worship, i.e., muamalah or involving many people. These values are believed to encourage the individual to create peace and goodness on earth (Erman, 2013).

The opening video of the World Cup is used as a propaganda medium. As a communication medium, these messages were conveyed in the form of writing, sound, and pictures (Pah & Darmastuti, 2019). The opening video of the Qatar 2022 World Cup has several da'wah values such as faith, morals and Sharia which were poured both visually and non-visually. These messages frequently appear in form of signs in the video. Therefore, they indirectly represent the message to be conveyed. The meaning of these signs can be studied through semiotic analysis. To be underlined, semiotics or the science of signs is the first thing conventionally agreed upon by social life and represents something that follows (Eco, 1979). These signs can represent ideology, culture, identity, situations, conditions, feelings, objects, and so on.

According to John Fiske, the semiotics includes three main things, including the signs and how these signs relate to the users of the signs; how codes are related to meet societal or cultural needs; and culture which depends heavily on the use of codes and signs. In semiotics, the analysis resulted is an interpretation of the cultural experience of the sign reader in producing other signs, for example cloudy indicating that rain will fall (Fiske, 2018). On the other hand, this expertise is very suitable in analyzing things of visual content such as images and videos. This is motivated by John Fiske division on the semiotic levels towards things that are visual in nature (Dilematik et al., 2022).

Fiske (2018) divides semiotic analysis based on three levels namely the level of reality, the level of representation and ideology. The reality level refers to things that are visible including facial expressions, area, background, behavior, as well as facial expressions. In addition, the representative level refers to things related to camera

angles, image size, lighting, music, character, sound, representation codes such as conflict, dialogue, and narration. Finally, the ideological level refers to matters relating to thoughts and beliefs and social codes such as capitalism, materialism, individualism, race, class, and patriarchy.

Many semiotic studies based on John Fiske's theory (2018) have been carried out, including (Tuhepaly & Mazaid, 2022) which revealed representations depicting sexual violence with patriarchal ideology and social class in the film Penyalin Cahaya or Photocopier, (Puspita & Nurhayati, 2019) which discussed gender bias in the advertisement for the story of Ramadhan line, the version of the call to prayer for the father (2019) from the same scene that portrayed men and women. Moreover, (Ibad, 2020; Rohman et al., 2023) found representations of da'wah and Islamic values such as caring for each other among humans and maintaining nobility that was in accordance with the teachings of Islamic law in several posts of Instagram users. On the other hand, (Sandyakala et al., 2019) analyzed film as a propaganda medium.

Semiotic studies conducted by (Tuhepaly & Mazaid, 2022), as well as by (Puspita & Nurhayati, 2019) only analyzed three levels of semiotics (Fiske, 2018) and did not identify cultural values related to the object of study. Meanwhile, Ibad (2020) analyzed signs only at the representation level. Therefore, this study aims to explain John Fiske's (Fiske, 2018) three levels of semiotics and explain the values of da'wah contained in the opening video of the Qatar 2022 World Cup.

Therefore, the rationale that makes this research different from previous studies is the use of the video context of the opening of the 2022 Qatar World Cup as a source of analytical data that is able to contain different findings phenomena related to da'wah values which are analyzed using John Fiske's communication semiotics approach. From these differences in research, two formulations of the problem emerged, what are the forms of da'wah values in the opening video of the Qatar 2022 World Cup and what is the description of the semiotic level of communication presented in the opening video of the Qatar 2022 World Cup?

## **METHODS**

This research is included in the descriptive research category through a qualitative data approach. The data source was the video of the World Cup Qatar 2022 opening ceremony which was available on the video.com streaming channel with a duration of around 30 minutes. The data collection method was carried out in four steps as follows: (1) watching the entire video; (2) listening to the scenes and changes in each video scene; (3) pausing the video to view the video scene by scene; (4) taking

screenshots of scenes that were considered to represent the marks in the video. Furthermore, the screenshot scenes became research data.

Data analysis was carried out by completing three stages, including: (1) identifying the meaning (data that had been taken through screenshots was then interpreted in reality, representation, and ideology based on communication theory (Fiske, 2018); (2) classifying the data (data that had been named and grouped based on the levels of reality, representation, and ideology based on Fiske's semiotic theory of communication was subsequently made into tables; (3) disclosing the data (the findings that showed the values and messages of da'wah in the opening ceremony video of World Cup Qatar 2022). The results of the analysis in this study are presented in two ways, namely formal and informal. Formally, this study displays images showing several parts of the video being studied. While informally, the analysis and results are presented in the form of descriptive narrative. The same is true of drawing conclusions derived from the results of data analysis presented descriptively.

#### RESULTS AND DISCUSSION



Figure 1. Al-Bayt Stadium, Qatar

Qatar, as the host country for the world cup, displayed the opening treats for the World Cup by including the da'wa message in it. The following are some screenshots that were analyzed with Fiske semiotics and showed their da'wah messages to the world. The opening ceremony video for the World Cup Qatar 2022 lasted for approximately 30 minutes on Sunday night, November 20 2022. The event was broadcast by national television such as SCTV and live streaming such as vidio.com platform. In addition, the

splendor of this event was witnessed by almost all corners of the world and can be accessed very easily via the internet. There were many religious values contained in the opening ceremony of the world cup which surprised people who did not know Islam before, such as the sound of the call to prayer directly into the stadium microphone, the availability of a prayer room at the stadium, and many others (CNN Indonesia, 2022).

Figure 1 shows the initial parts of the video which explains where the implementation of the grand opening of the event took place, namely the Al-Bayt Stadium, Qatar. On a reality level, this image shows a place that would have an event, and that the people flock in and around the stadium to witness the event. At representative level, when viewed from a camera perspective, the image size and lighting show that this was a very spectacular event where there were performances that were witnessed by almost all people in the world. An area surrounded by bright lights surrounded by thousands of people indicates that there would be great performances. This magnificence was illustrated by zooming out techniques and lighting aspects using the original picture of the studio and its surroundings which looked beautiful to see with the glare of various lights in various places.



Figure 2. A picture of whale going toward bright spot

The picture in Figure 2 shows that before entering the stadium, the opening of the world cup began with a video of a whale swimming to and from with its various associations. In sequence, it ended with a whale swimming towards a luminous place which showed where the World Cup Qatar 2022 opening activities were taking place. At the level of reality, indirectly the image of a whale depicts the country where the 2022 World Cup took place. Whales are a hallmark of Qatar, apparently Qatar is home to one of the largest living things in the world. To maintain their sustainability, the Qatari government has also closed access to whale shark locations for visits by the public. Therefore, a whale has great relevance for Qatar.

At representative level, the shooting shows whales swimming happily with their group. This shows how hospitable Qatar was to sharks. On the other hand, the Qatar Sea

has unique ecosystem with an average water temperature of 32-34 degrees during the summer months. However, the water around the location where the whale shark lives is much colder, which is around -27 degrees, which makes this temperature the perfect and most comfortable temperature for breeding whale sharks. This description also shows that Qatar, as the host of the 2022 World Cup, received all the millions of people who attended and came to their country to be welcomed like a collection of sharks that flocked to the stadium.

At ideological level, it describes the ideology of nationalism which intended to explain about Qatar which was a home to the largest collection of whales in the world. It indirectly led to invite the world to love other living things. The da'wah values that was objected to be conveyed in this scene were love for animals or other living things that reflect moral values. This is in harmony with the prophet Muhammad who invited his friends to love animals because they can bring rewards to those who love them.



Figure 3. An Arabic man with his camel

The picture in Figure 3 is the first part of the opening ceremony of the World Cup Qatar 2022. Based on the picture, it can be seen that there was an Arabic man who wore a long robe and was accompanied by his camel which really reflects Arab identity which has a tradition of wearing a robe and animal characteristics that only exist in the lands of the Middle East. The display code pictured is of an Arab man standing with his pet with a pile of provisions over his hump. Clothing in general has two functions, that were to show identity and to depict religion. Makeup generally functions to match a character (Pratista, 2017).

Furthermore, from the point of view of taking pictures, it can be seen that the atmosphere to highlight was the atmosphere of the desert which depicts the life of Middle Eastern Arabs. The background light deliberately chooses a light brown color to describe

the color of sand that is usually found in deserts in the Middle East. Ideologically, the atmosphere that the opening ceremony of the World Cup Qatar 2022 tried to depict is the ideology of identity and nationalism; it was how a dress can reflect national identity and nationalism for holidays and special days of marriage in the Middle East, was proven by the one obliged to wear oversized robes that depict Arab nationalism. On the other hand, the value of da'wah to be conveyed is related to the belief that the clothes worn for worship must be equal and better than for other occasions.



Figure 4. An Arabic woman in Abaya

In the picture shown in Figure 4, two Arabic women wearing dark Abayas and carried a cup along with its crusher while wearing a gold glass in their hands. Representatively, this illustrates that the characteristic of Arab women is to wear dark clothes. On the other hand, these two women carried a small cup which in ancient times was used to pound tea or medicine for their husbands and children, while the larger cup can be described by the ancient Arab custom of pounding wheat. If it is looked more closely, it can be seen that the two women in the picture were wearing relatively large gold bracelets. This reflects that most ancient women really liked gold and gold was a medium of exchange or payment in the form of gold dinars.

The da'wah values depicted in the picture were Sharia values, where it is sunnah for Arab women to wear dark clothes and avoid transparent clothes. In addition, the abaya that was worn was also according to body size in the sense that it closes the genitals to the bottom so that this is a step to avoid immorality as Sharia values have regulated it.



Figure 5. Dialogue between Morgan Freeman and Ghanim Ahmad

The picture in Figure 5 began with the completion of the opening dance performed by the dancers, then a person wearing a black abaya brings together two figures, namely a senior Hollywood actor from the United States and the famous Qatari YouTuber, Ghanim Al-Muftah. At the reality level, what was depicted was an old man who meets a disabled person. The two different clothes symbolize two different identities, one wore a suit and the other wore an igal turban as typical for Arabic men.

Representatively, the signs that appear are in the dialogue between the two. A man in an old suit said "I am listening to something new, not only music, but also a celebration. This is all new than what I have known before, (I heard) there is a land that seems to be full of chaos with various families (though) in one continent. Of course, I stopped to listen to the sound." Then the statement was answered by Ghanim "We sent the summons because all were received. This is an invitation to the whole world."

Then Morgan responded to this statement with a statement "I remember very well after listening to the summons, instead of seeing it, we actually refused, and demanded it in our own way. Now, the world feels more distant and divided, how can many countries, languages and cultures come together, if there is only one way to be accepted?". Subsequently, Ghanim answered by citing the surah of Al-Hujurat line 13 in Koran which describes diversity and says "We were brought up to believe that we are spread across this earth as a nation, as a tribe, so we can learn from each other and find beauty in diversity,". After that response, Freeman then asked again "I can see it, because what unites us here at this moment is far greater than what separates us. How can we make it last more than today?". Ghanim answered back "With tolerance and respect, we can live together under one big house... when we called you here, we welcomed you into our home,". Answered by freeman "So we gather here as one big tribe, and Earth is the tent where we all live". Furthermore, Ghanim politely replied "Yes, and together we can send

a call to the whole world to join us". Representatively, this long dialogue illustrates that the current state of the world is very worrying, wars are everywhere, humanitarian crises, racism, and others.

Through this dialogue, they wanted to illustrate that it turned out that humans could unite and work together in many ways. Additionally, it was about to tell that humans live under the same umbrella or place, namely the earth. They invited the whole world to join in and together in the name of peace. This long dialogue was closed with an extraordinary symbol, namely the two fists and their heads intertwined, then accompanied by fantastic music and a colorful background which is interpreted as a symbol of unity and peace representing the world. The da'wah values contained in this excerpt are moral values that describe mutual respect between religions, races, and cultures. Upholding the value of brotherhood and realizing the ideals of world peace through various things, one of which is through football.



Figure 6. The Qatari folks dance using swords

Figure 6 shows that after a long narration between Morgan Freeman and Ghanim Al-Muftah, this long narration was closed by saying that football alone can unite all of them, and why not others. At the level of reality, there were dozens of Arabs walking and carrying swords. They danced gallantly and smiled showing happiness for the celebration that day. The middle leader with the tallest posture carrying the Qatar flag with a bright beam of light was the star of the event that night, Qatar. There was a daghla or strap around the neck which is sewn from special leather to show the difference between the costume and the usual robe. At representative level from the point of view of the camera, dance and music, the courtiers were performing the Ardah dance, a sword dance from Saudi Arabia which aims to show a symbol of nobility and strength.

Ardha dance is a performance which is a representation of nobility and power. This folk dance is still practiced in Qatar, especially during national events or at weddings. This dance is performed by two rows of people (usually only men) standing opposite each

other carrying swords and accompanied by drums and poetry recitals. This dance was once performed by Saudi Arabia when it received a visit from American President Donald Trump. For Omani men, the sword is a symbol of strength. Now, the sword is no longer a symbol of strength, but is considered as a manifestation of respect and courage for state guests and important people. This dance is also a symbol of enthusiasm before competing when it is associated with the context of the world cup, namely football. It is also usually shown during holidays and special cultural events. In their appearance, the dancers will wear special clothes. This dance movement looks agile and graceful where the dancers move their swords as if they are fighting with their enemies.





Figure 7. Former World Cup Mascot performance and the jerseys of all participating countries

Figure 7 shows that after the sword dance by the Qatari Arabs was over, dancers in red shirts followed. At reality level, dozens of dancers wore all-red costumes, red glasses, accompanied by several previous world cup mascots flying behind the dancers. At representative level, the all-red costume worn by the dancers as a whole illustrates courage in competing and never giving up until the last whistle is blown. The meaning of the previous world cup mascots is to commemorate the memories of previous years' events. On the other hand, the audience indirectly felt the message of the speech delivered by Morgan Freeman at the end of his session on stage about 'football unites the nation' as well as additional visual animations and stunning lighting which made the event look even more extraordinary. The values of da'wah depicted in this scene are the spirit of togetherness and living in harmony in harmony, how the whole world, race and culture come together to get to know one another, as shown in the dialogue in Figure 5 about the creation of diverse human beings. The moment that moved the audience was when they saw the flags and jerseys of the World Cup Qatar 2022 participants being hoisted at the opening ceremony





Figure 8. Collaboration of Jungkook and Fahad Al Kubaishi

The picture in Figure 8, when viewed from a reality level, illustrates how the happy faces and smiles of both singers Jungkook and Fahad gave their best performance at the opening of the 2022 Qatar World Cup. From representative level perspective, the picture states a form of cooperation and collaboration which camera light focused on the fusion between the two singers. In his second costume, Jungkook wore costume that looked polite and all black, which illustrates that Jungkook respected polite dressing culture in Arab and was complemented by Fahad costume that depicted Arab culture. On the other hand, Jungkook came and sang earlier than Fahad who came later. This illustrates that collaboration does not always start together, but whenever assistance or cooperation comes, it will complete the mix. In addition, Fahad's facial expressions and open arms gesture illustrate that Islam accepts every culture and different views from all corners of the world and Islam can acculturate and harmonize in the harmony of diversity and tolerance. The moral values depicted in this scene are the collaboration of the world's diversity and the attitude of working together and mutual cooperation.



Figure 9. La'eeb: World Cup Qatar 2022 Mascot

Figure 9 is a display after Jungkook and Fahad finished singing Dreamer. The official teams were flying the World Cup Qatar 2022 mascot called La'eeb. The word La'eeb literally means players. On the other hand, the reality of shooting means that all

players must dream as high as possible as La'eeb flew that night. Additionally, at the previous scenes, all the world cup mascots from previous years were shown in the form of dolls held by the officials, while the La'eeb mascot was flown up into the sky, as a sign that this was what differed it from the previous mascots which used animals as main characteristics such as leopards, wolves, armadillos, and lions. While La'eeb was taken from the shape of the upper part of what is often used by Arabs in general, namely the igal turban and La'eeb represented the meaning of a big culture: Middle Eastern culture. Representatively, La'eeb's character is more elegant and funnier. If it is seen deeper, most people would think of La'eeb like a movie character that tells of the ghost of a child, namely Casper. In terms of meaning, FIFA does not clearly define what La'eeb means, thus freeing football fans to interpret as they wish. This freedom will give birth to an innovation and new things. Significantly, La'eeb's was made to introduce the spirit of play, spread joy and confidence. This character was expected to ignite the enthusiasm of the players and the joy of the fans.



Figure 10. Speech of Qatar king

The picture shows the scene of the speech of the king of Qatar among the top officials of several countries and the president of FIFA. From the reality level, it can be seen that the camera view was about to show that the King of Qatar was in the middle, while the other leaders surrounded him. This can be inferred that Qatar was the host while the others were invited guests. At representative level, the president of Qatar read speech using Arabic, showing that the invited guests were in Qatar, one of the Arab countries. Ideologically this portrays that Qatar kept its nationalism by showing it through the speech which does not use English as the international language with the most speakers. However, it maintains the original language of Qatar as other presidents or world leaders such as the Turkish president speak Turkish and the Iranian president speak Persian.

The religious values contained in this scene is Sharia value, as can be seen that Arab princes use headgear as a substitute for the *kofiyah* or skullcap as worn by Indonesian officials. In terms of the creed value, it can be seen when the Emir or King of Qatar started his speech by saying bismillah which leads to Muslims to start everything and has probably never been heard in a World Cup before. This reflection then made the World Cup in Qatar a vessel to show Islamic values to the world.

The meaning of the implicit aspects above leads to the revelation of other aspects which, if discussed further, will result in ideological aspects. Specifically, ideology serves as a source of morals, beliefs, or view on life. This ideological aspect subsequently directs the model and objectives of the World Cup Qatar 2022 event and its video. The implicit aspects that can be witnessed are videos that appear Islamic representing the Islamic and Arab world as well as depictions of luxury in the video. The existence of this ideology is vital for the holding of this World Cup because ideological aspects become basic beliefs and views in life which are directly represented in the video of the World Cup Qatar 2022.

Regarding the ideology, there are at least two ideologies resulting from the interpretation of the World Cup Qatar 2022 Opening Ceremony video. The first ideology is the Islamic ideology itself, i.e., belief in Islamic religious orders that manifest and become part of Arab society life, especially those of Qatar. This religious order is manifested in the practice of Islamic values within their lives. One of the practices in Islamic ideology that can be seen in the video is the characteristic clothing for men and women as presented in Figure 11.





Figure 11 Male dancers in red (left) and female dancers in black (right)

As illustrated in Figure 11, the men's clothing – although they do not wear traditional Arabic clothing – is still in accordance with Islamic guidelines as well as in that of women. It can be inferred that Islamic rules regarding dressing for men and women have become part of the lives of Muslims and this fact is attested through the video. If a comparison of other videos from the countries hosting the World Cup is completed, of course the difference will be clearly seen. The difference is caused by differences in

ideology (beliefs and morals). It feels quite abstract but that is how ideology influences people's lives. From this point, the da'wah messages are displayed through representative appearances in the video for the 2022 World Cup Opening Ceremony.

The universal da'wah message of Islam correspondingly teaches behavior for universal goodness, or a da'wah message to do good deeds to anyone. The message is to cooperate with others to achieve good goals for others. Specifically, this can be understood in Figure 12. As it is seen, Figure 12 illustrates that Muslims, Arabs, and individuals can work together without disturbing each other's beliefs. Note that Jungkook, the famous South Korean singer, still wears clothes in his own style without having to wear clothes with Arabic nuances. Likewise, the Arabic singer, in this case is Fahad Al-Kubaisi, also sticks with his clothing style as a symbol of his identity as an Arabic.



Figure 12 Singer Jungkook (left) and Fahad Al-Kubaisi (right)

However, it needs to be emphasized that there are other ideological aspects playing a role in the video of the Qatar 2022 World Cup Opening Ceremony. Apart from the objective of the da'wah message, other important things are discussed as part of the goals of capital in organizing. Moreover, organizing an international event such as World Cup requires high amount of funds while World Cup Qatar 2022 is the largest in the world cup history. This definitely contains super goals that the state spends so much money. Subsequently, with such large fund, there are other goals to be achieved. Moreover, Qatar is the world's richest country supported by various sources of income. Apart from oil as the mainstay of this country's income, tourism is one of the industries being developed following its neighboring country, the United Arab Emirates. Besides, conducting world cup is inseparable from the visit of the world communities to directly witness the event. This can be used as a tourism promotion for the Qatari state to introduce their culture. In

further path, perfect preparation including building extraordinary facilities and stadiums need to be accomplished.

In the context of the video, the opening of the Qatar 2022 World Cup is a distribution of religious and cultural values that must be promoted by an Islamic country like Qatar. Furthermore, Qatar has the authority to show its identity to the world that Islam is a religion of peace and mild (El Syam & Fuadi, 2022). Such education is important as a propaganda campaign that includes messages of difference and brotherhood. Qatar was able to use this moment to show the world that differences do not have to make people hate each other. This moment can also become a global awareness that sports media alone is able to unite people with differences, and how can tolerance and religious values not be able to create harmony for the humans themselves? (Rohman et al., 2023).

The opening of the Qatar World Cup with the nuances of da'wah has implications for the emergence of human moral values which are the essence of the da'wah. This value is an emphasis on the importance of togetherness, integrity, and peace. Furthermore, these moral values will create a solid attitude of brotherhood and tolerance among the participating countries of the world cup which has implications for the spirit of inclusivity and harmony as well as universal values about mutual respect for beliefs (Kasnelly & Sari, 2022). Semiotic signs show the importance of maintaining a balance between the world and the hereafter. The implication of da'wa values in the Qatar 2022 World Cup opening video can reflect Qatar's efforts to promote a positive image of their country, the Islamic religion, and Arab culture. Its main goals may include building better understanding and increasing intercultural relations at the global level, but it is also useful to be a messenger of da'wah messages that are understood in certain symbols (Sandyakala et al., 2019).

### **CONCLUSION**

At the opening ceremony of World Cup Qatar 2022, there were found numerous semiotic signs according to John Fiske at each level. Broadly speaking, the video of World Cup opening is very relevant in representing Arab culture, strength, collaboration, diversity, as well as the goal of peace seen in reality as shown in the costumes worn, the camera angles taken, to its music and lighting. Ideologically, the World Cup Qatar 2022 opening video depicts the ideology of Arab nationalism. On the other hand, the Islamic values contained in the video opening World Cup Qatar 2022 are the values of faith which are reflected in the use of national robe and speech of the king of Qatar. On the other hand, the values of *aqidah*, morals and sharia are reflected in the costumes of actors and singers covering their genitals, loving animals or other living things, respecting each other between religions, races and cultures, and how to welcome guests.

This study contributes to the development of friendly and universal Islamic da'wah. Through this video, Islam is introduced or preached as an open religion with many differences, and this, of course, provides a new perspective for the world of da'wah. Another important thing is that Islamic da'wah can be disseminated through various new platforms including football events as discussed in this study.

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