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ANALYSIS OF EXTRINSIK ELEMENTS IN *NADINE LABAKI'S* *CAFERNAUM* FILM

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Abstract: Film is a literary work (prose) that contains the life story of a person or various characters packaged in imaginative works, so that it attracts the interest of many readers, where in the film itself there are various elements that can be used as life lessons in real life. This research includes descriptive qualitative research with the type of literature research (library). The data was taken from several journals, books, e-books, newspapers and others. This data set was processed using triangulation, where the data was sorted and adjusted to suit this research. The film *Capernaum* by *Nadine Labaki* is one of the films on the realization of children's rights which is part of a literary work, where the film contains extrinsic elements that show the life of the author (*Nadine Labaki*) which includes: the author's background, society's background, and values. contained in the film. background regarding the film's author, *Nadine Labaki*, a film director who lives in a heterogeneous Lebanese society, asked him to voice the human rights of children, by casting non-professional actors to make the film feel more alive and real. The civil war resulting from friction between groups who wanted to maintain their existence caused long chaos in Lebanon which sacrificed the human rights of children who lived in suffering, injustice and oppression.

Keywords: *Extrinsic Elements, Capernaum, Nadine Labaki*

مستخلص البحث: الفيلم هو عمل أدبي (نثر) يحتوي على قصة حياة شخص أو شخصيات مختلفة معبأة في أعمال خيالية، بحيث يجذب اهتمام الكثير من القراء، حيث يوجد في الفيلم نفسها عناصر مختلفة يمكن الاستفادة منها كدروس في الحياة الحقيقية. يشتمل هذا البحث على بحث وصفي نوعي الأدبي (المكتبة). تم أخذ البيانات من المجلات والكتب الإلكترونية والصحف وغيرها. تمت معالجة مجموعة البيانات هذه باستخدام التثليث، حيث تم فرز البيانات وتعديلها لتناسب هذا البحث. يعد فيلم كفرناحوم لنادين لبكي أحد الأفلام التي تناولت أعمال حقوق الطفل وهو جزء من عمل أدبي، حيث يحتوي الفيلم على عناصر خارجية تظهر حياة المؤلفة (نادين لبكي) والتي تشمل خلفية المؤلف والمجتمع والقيم التي يتضمنها الفيلم. الكلمات المفتاحية: العناصر الخارجية، كفرناحوم، نادين لبكي.

A. Introduction

Film is an audio-visual communication medium to convey a message to a group of people gathered in a certain place. Film is also considered a powerful mass communication medium for the target masses, because of its audio-visual nature, film is able to tell a lot of stories in a short time. When watching a film, the audience seems to be able to penetrate space and time which can tell the story of life and can even influence the audience¹.

Films are part of literary works and one of human creations. Literary works in the form of films use language which is the main medium in literary works. Literature and humans have a very close relationship because the existence of literature often begins with problems and problems with high imagination. The author or director pours the problems around them into their ideas and turns them into a literary work in the form of a film.

In fact, some of the life problems discussed in the film are closely related to the life of a reader, even though the film has been published a long time ago, so the value of the story in the film is still worthy of being used as a life reference and solution

The film *Capernaum* is a film based on research conducted by director Nadine Labaki in children's prisons, child shelters, refugee camps and slum areas in Lebanon. Based on the results of this research, the majority of children gave their answers about disappointment with parents who did not care for and educate them well, because of this, these children did not get their rights as children².

Nadine raised this film as a portrait of the lives of refugee children in Lebanon who are exploited because they bear the burden of family life. Nadine Labaki believes that if she ignores this problem, it would be the same as allowing the crime to occur. Therefore, Nadine tried to convey the voices of these children through the film *Capernaum*. Nadine hopes that through her film she can convey a

¹ Rahman Asri, "Membaca Film Sebagai Sebuah Teks : Analisis Isi Film," *Jurnal Al Azhar Indonesia Seri Ilmu Sosial* 1, no. 2 (2020): 74–86, <https://media.neliti.com/media/publications/327015-membaca-film-sebagai-sebuah-teks-analisi-0fcef4fb.pdf>.

² Zahirah Karamatullah and Bastian Zulyeno, "Citra Pengungsi Dan Masalah Sosial Dalam Film *Capernaum* Karya Nadine Labaki," *Jurnalika : Jurnal Ilmu Komunikasi* 7, no. 1 (2023): 115–27, <https://doi.org/10.37949/jurnalika7152>.

message to the general public to always protect human rights, especially children's rights³.

The film *Capernaum* tells the story of a sad portrait of children due to the selfishness of their parents, which begins with the struggle of a 12 year old Lebanese boy named Zain (Zain Al Rafeea) who is innocent of facing suffering, irresponsibility, poverty and neglect from other people. The adults around him, a Syrian refugee deported to Kenya who was in the courtroom with sharp, angry eyes. Zain, along with a lawyer, sues his parents for all the crimes and suffering he has gone through because he was born.

The constant suffering made Zain tired of his life. Living among parents who don't care about their children's condition, plus he, as an older brother, was unable to protect his younger sibling, Sahar (Cedra Izam), whose parents sold him to a shop owner. Because of his resentment towards his parents and his helplessness, he chose to run away from home. In the midst of his hard life and wandering on the streets, Zain meets Rahil (Yordanos Shiferaw), an illegal immigrant from Ethiopia who has a son named Yonas (Boluwatife Treasure Bankole) who has a life not much better than him, even at Zain's lowest moments. Zain had to struggle to care for Yonas alone when Rahil was caught by immigrant officers.

Not only that, Zain committed a criminal act by stabbing a man who owned a shop who bought his younger brother, because he was emotional when he heard that his younger sister Sahar (Cedra Izam) had died, which led to him having to spend time behind bars, and in the end he sued someone. His parents for all the difficult life experiences he had gone through.

Extrinsic elements are elements that come from outside the story. Wallek and Warren stated that the extrinsic elements of literary works include biographical elements; psychological elements; environmental conditions; and the author's view of life. Meanwhile, according to Kosasih, the extrinsic elements of literary works are: (1) the author's background (2) socio-cultural conditions (3) the place where the literary work (film) was written⁴. The extrinsic element is the

³ Karamatullah and Zulyeno.

⁴ Sri Lestari, Ani Rakhmawati, and Muhammad Rohmadi, "Analisis Unsur Intrinsik Dan Ekstrinsik Pada Kumpulan Cerpen Pilihan Kompas 2014," *BASASTRA Jurnal Penelitian Bahasa, Sastra Indonesia Dan Pengajarannya* 4, no. 1 (2016): 197,

author's subjective state regarding attitudes, beliefs and outlook on life which form the background to the birth of a work of fiction. It could be said that the author's biographical elements can determine the characteristics of the work produced. Extrinsic elements can provide an external picture, which can produce tempting work products based on the author's feelings/subjectivity⁵. Based on the author's interest in the background, socio-cultural conditions and place of residence of the film director Capernaum Nadine Labaki, which shows resistance (disapproval of child exploitation) due to injustice towards children's rights. Apart from that, the film has a deeper side that reflects events in everyday life experienced by several children in the suburbs, where a child grows up in poverty and is charged with working as the family breadwinner to survive, without giving him the right to receive an education. Therefore, presenting literary works in film form is very important to open the minds of the audience to give children their full rights without violence, exploitation and injustice towards children.

The aim of this research is to describe the extrinsic elements in the film Capernaum by Nadine Labaki which include the author's subjectivity in the form of outlook on life, beliefs, attitudes, background, psychology, and so on.

Previous research related to this was Elin Nurhasanah's with the title Intrinsic and Extrinsic Elements in the Film "Jokowi". The results of this research are that the Jokowi film is said to be good because it has many good and positive meanings, also in the struggle of life as a motivational example for everyone. So Jokowi's film is appropriate and worthy of being watched by anyone, especially students⁶.

Other research related to this research is Darsita Suparno's research, with the title Indonesian Film "Prayer for Father" Review of Intrinsic and Extrinsic Elements. The results of this research show that the intrinsic and extrinsic elements of Mr. Hasan's family in the story depict a group of simple, religiously devout farming communities living in a modern living environment. With strong religious knowledge and minimal elementary school knowledge, the little girl

<https://media.neliti.com/media/publications/53908-ID-analisis-unsur-intrinsik-dan-ekstrinsik.pdf>.

⁵ Universitas Lancang Kuning et al., "UNSUR EKSTRINSIK DALAM CERPEN ASRAN KARYA TRISNI SUMARDJO" 15, no. 1 (2018): 37-47.

⁶ M dkk Ramdan, "Unsur Intrinsik Dan Ekstrinsik Dalam Film ' Jokowi ,' " *Pendidikan Bahasa Dan Sastra Indonesia* 3, no. 4 (2020): 549-58.

dared to make the decision to able to meet life's needs and buy medicine for his sick father. He is good at overcoming difficulties and is tough in facing all kinds of colors of life. Little Aisyah in "Prayer for Father" describes a group of village people who have a stable guide to life⁷.

Another research is Ade Anita Sari's research with the research title Intrinsic Elements in the Film Blue Spring Ride by Director Takahiro Miki. The results of this research are that the theme of the film Blue Spring Ride by Takahiro Miki is about the story of romance and the enthusiasm of teenagers who pursue their dreams and hopes. There are two settings, namely the time setting in the morning and the setting place, namely Nagasaki. In terms of characterization, the main character Yoshiola Futaba Futaba is a person who is not confident, in order to have friends she lies to herself. But after meeting his old friend from middle school, Mabuchi, he became honest with himself again. Meanwhile, Kou Mabuchi is a very responsible person. Apart from that, he is also very secretive about his feelings. Apart from that, in this film there is a mixed plot from the film Blue Spring Ride⁸.

Another research is Dwi Asifasari's research with the title Analysis of Didactical Values in the Novel Rain by Tere Liye. The results of this research are that there are didactic values contained in the novel "Rain" by Tere Liye which consist of moral values, intelligence values, social values, independence values, and patience values. The values of decency or character contained in the novel "Rain" by Tere Liye are values related to character and values related to good morals. The value of intelligence is related to critical, logical and creative thinking. Social values relate to rights and obligations, a sense of responsibility, and tolerance. The value of independence is related to the ability to make decisions, self-confidence, and responsibility for what one does. The value of patience is related to being patient in accepting life's trials and being patient in relationships⁹.

From several previous studies, there are similarities and differences to this research. The similarities in research are found in the extrinsic elements that

⁷ Darsita Suparno, "Film Indonesia 'Do'a Untuk Ayah' Tinjauan Unsur Intrinsik Dan Ekstrinsik," *Buletin Al-Turas* 21, no. 1 (2020): 17–34, <https://doi.org/10.15408/bat.v21i1.3824>.

⁸ Anita Sari Ade, Anak Agung Ayu Dian Andriyani, and Betty Debora Arintonang, "Unsur Intrinsik Dalam Film Blue Spring Ride Karya Sutradara Takahiro Miki," *SPHOTA: Jurnal Linguistik Dan Sastra* 12, no. 2 (2020): 22–34, <https://doi.org/10.36733/sphota.v12i2.1015>.

⁹ Dwi Asifasari et al., "Analisis Nilai-Nilai Didaktis Dalam Novel Hujan Karya Tere Liye," *Jurnal Lentera Pedagogi* 5, no. 1 (2021): 11–18, <http://journal.unbara.ac.id/index.php/fkipakad%0AAnalisis>.

will be studied as a tool for analysis, while the differences in research are found in the socio-cultural life, subjectivity, background and residence of the authors of different objects

B. Research Methode

This research is descriptive qualitative with a type of literature research, including library research. Library research is research in which data collection is carried out by collecting data from various literature. The literature studied is not limited to books but can also include documentation materials, magazines, journals and newspapers. The emphasis of library research is to find various theories, laws, postulates, principles, opinions, ideas and so on that can be used to analyze and solve the problems being studied¹⁰. Methods of collecting library data, reading and taking notes as well as processing library collection materials without the need for field research¹¹. In other words, data or information can be obtained through library facilities such as books, journals, magazines, documents and historical stories.

C. Result Of Research and Discussion

Several of Nadine Labaki's films contain extrinsic elements that influence the film itself, including: (1) author's background (2) socio-cultural conditions (3) film location (4) social elements (5) economic elements and (6) educational elements.

Extrinsic elements in the film "Capernaum" include: (1) the background of the author (2) the background of the community and (c) the values contained in the film

¹⁰ Sarjono. DD, "Panduan Penulisan Skripsi" (yogyakarta: jurusan pendidikan agama islam, 2008).

¹¹ Zed Mestika, "Metode Penelitian Kepustakaan" (jakarta: yayasan bogor indonesia, 2004).

1. Author's background

Nadine Labaki is an actress and director from Lebanon (a Middle Eastern population which is part of the Semitic nation) who was born on February 18 1974 to parents named Antoinette Labaki and Antoine Labaki, whose father was an engineer and her mother was a housewife.

Nadine Labaki is also a director who is famous for films based on fundamental stories, such as war, the role of women, religion and the challenges experienced by Lebanese people in everyday life. As a director who often chooses non-professional actors based on the characteristics of the cast for his films, it is nothing more than to make the film lively and real.

Nadine Labaki earned a degree in audiovisual studies at Saint Joseph's University, Beirut, directing her graduation film, 11 Rue Pasteur, in 1997, which won the Best Short Film Award at the Arab Cinema Biennale at the Arab World Institute in Paris. In 1998, he attended a workshop in acting at the Cours Florent, Paris. He directed commercials and music videos for famous Middle Eastern singers, for which he received several awards. The actress's success cannot be separated from the support of her husband, Khaled Mouzanar¹². Labaki began acting in short films in early 2000 and began his career as a director in 2007 with his first film entitled Caramel which premiered at the 2007 Cannes Film Festival¹³.

The film Capernaum directed by Nadine Labaki was nominated for the Oscars for the Best Foreign Language Film of the Year category at the 2019 Academy Awards. The film Capernaum was first shown in cinemas on December 14 2018. The title Capernaum refers to the French term for Capernaum which means 'chaos'. Apart from that, the name Capernaum is the name of an ancient village that was destroyed in the 150th century BC (150 BC) on the shores of the Sea of Galilee around the plains of Israel¹⁴.

The film Capernaum itself is based on the perspective of a child who has direct contact with the Syrian refugee crisis in Beirut, Lebanon, where

¹² Wikipedia, "Khaled Mouzanar," 2023, https://id.wikipedia.org/wiki/Khaled_Mouzanar.

¹³ Wikipedia, "Nadine Labaki," 2023, https://en.wikipedia.org/wiki/Nadine_Labaki#Cite_Note-Armes_2015_P232-7.

¹⁴ Universitas Hasanuddin, "Analisis Tokoh Pada Film "Capernaum" Karya Nadine Labaki," *Thesis*, 2022, 45.

there is abuse of children's rights, there are many children roaming the streets because they are the backbone of the family. Children are likened to dolls who play a role in every decision taken by adults.

In her daily life, Nadine Labaki is involved in the world of the film industry both as an actor and director. Among several documentary, fiction and experimental films that have been directed and acted in include Capernaum, Caramel, Where Do We Go Now?, Perfect Strangers, Costa Brava Lebanon, Mea Culpa, 1982, Rock The Casbah, Rio I Love You, Stray Bullet, The Idol, Back To Alexandria And Et Maintenant On Va O?.

2. Community background

Nadine Labaki is an actress from Lebanon, where Lebanon is a sectarian country with many different cultures and religions. The background to these religious differences is the history of changes in power that controlled Lebanon, such as the Ottomans and the French. The differences that occurred in Lebanon created problems and gradual civil war. Until finally the 1943 national pact and the Taif agreement were formed to alleviate these problems, but these two paths actually led to a prolonged war. The Lebanese state highly upholds individual rights and is very tolerant despite having different religious and ethnic backgrounds¹⁵.

Lebanon is a Muslim country that has religious heterogeneity. Even though Islam is the majority religion, there are other religions that have the same legal authority. Lebanon is a unique government because it has many religions, each of which has its own judicial system and is recognized by the state. There are 18 recognized religions or sects, the two largest of which are Islam and Christianity. The Muslim population reaches around 59%, while Christians reach 40%¹⁶.

¹⁵ Puput Dyah Kusumastuti, "Etnisitas Negara Lebanon Sebagai Negara Sektarian Hingga Terbentuknya Pakta Nasional 1943 Dan Taif Agreement Kajian Historis = The Ethnicity of Lebanese Society as a Sectarian State until National Pact Establishment 1943 and Taif Agreement Historical St," 2017, <https://lib.ui.ac.id/m/detail.jsp?id=20447012&lokasi=lokal>.

¹⁶ Vita Fitria, "SISTEM WAKAF DI NEGARA LEBANON: Undang-Undang Perwakafan Dalam Heterogenitas Agama," *Humanika* 16, no. 1 (2016): 114-25, <https://doi.org/10.21831/hum.v16i1.12072>.

As a country that has a very diverse population, it is not surprising that domestic conflicts and inter-ethnic clashes often occur, both for political and religious interests. While under Islamic rule, Christians were treated and given the same rights as Muslims. However, when Lebanon was under French rule, Islamic groups were greatly ignored. Therefore, when Lebanon became an independent country, Christians dominated all areas of government and military (Harun, 1985: 382). One of the triggers for the Civil War that erupted in 1975 was Christians' dislike of the increasing number of Palestinian refugees. Since Israel occupied Palestine in 1948, refugees from Palestine have continued to arrive in Lebanon, resulting in the number of Islamic groups increasing both in quality and quantity. Of course, the Islamic group accepted it with a sense of brotherhood, because basically, the Lebanese Islamic group felt that they were part of the Arab community who were obliged to defend the Arab struggle, including the liberation of Palestine¹⁷.

The dispute continued until a civil war broke out between Islam and Christianity in 1975, including the involvement of Syria on the Christian side, bringing more and more victims and losses among Muslims, especially Palestinian Muslims. To complement the suffering of the Lebanese Muslims, in 1982 Israel carried out a massive military invasion of Lebanon, both by land, sea and air. This condition was what for years tore the Lebanese state into scattered rubble until 1990¹⁸.

Based on this, it can be seen that there is no Lebanese state religion because Lebanon itself has various religions and sects, where everyone has the same right to determine their own religion without intimidation from other parties or sovereign authorities.

However, in the end, the harmony between religious communities and various sects was disturbed by a handful of groups competing with each other to demonstrate their existence, by inciting each other, thereby breaking up brotherhood. The involvement of external parties such as Syria, Israel and the United States has actually worsened this condition.

¹⁷ Lukman Harun, "Potret Dunia Islam" (Jakarta: Pustaka Panjimas, 1985).

¹⁸ Fitria, "SISTEM WAKAF DI NEGARA LEBANON: Undang-Undang Perwakafan Dalam Heterogenitas Agama."

Nadine Labaki as a woman of Lebanese citizenship in sectarian Lebanon, where one group wants to maintain its existence by oppressing each other, gave rise to her courage to defend her rights as a Lebanese community to voice justice for human rights in a film literary work.

Moreover, the anxiety in his heart increased when religious conflicts claimed human victims, even the most oppressed victims were children. Where children who are victims of religious oppression live among poor families, whose rights are arbitrarily taken away, as depicted in the film *Capernaum*. Due to poverty, a family often does not care and even violates human rights to employ a child to make ends meet.

The film *Capernaum* itself was based on Nadine Labaki's field observations while visiting and talking to children in shelters, detention centers and slum areas, all of which started with the Syrian refugee crisis. On the streets of Lebanon, there are children working; selling chewing gum, lugging around gas cylinders¹⁹.

3. Contained value

Through the film "*Capernaum*" there are values that Nadine Labaki wants to convey to the wider community, there are multicultural values in the form of oppression, injustice and suffering in the film *Capernaum* including: a). the value of oppression; where Zain al Hajj was denied the right to go to school like children in general, in addition to the abandonment of his seven younger siblings who were spared the love of their parents, on the contrary, insults, punches, kicks and rebukes were always given to them by their parents.

Apart from that, his younger sister Sahar, who was still eleven years old, was sold (forced marriage) by her parents to the shop owner for a dowry of two chickens b). The value of injustice, as shown in the film, is that very early on, a small child takes on the role of an adult, and even has more mature responsibilities and attitudes than an adult. c). suffering values; where Zain al Hajj became the backbone of the family at the young age of twelve.

Because he couldn't stand the pressure and torture of his parents, Zain ran away from home and met illegal immigrant Rahil who had a two year old child

¹⁹ Bbc News, "Bbc News," 2019, <https://www.bbc.com/indonesia>.

named Yonas. Instead his life was better, but his life was not much different when he lived with his parents, because Rahil was caught by immigration officers, Zain was forced to take responsibility for looking after and feeding Yonas.

D. Conclusion

The conclusion of this research is that there are extrinsic elements in the film "Capernaum" by Nadine Labaki, including: the background of Nadine Labaki, a film director who lives in a heterogeneous Lebanese society, asks her to voice the human rights of a child, by casting non-professional actors so that the film feels more lively and real. The civil war resulting from friction between groups who wanted to maintain their existence caused long chaos in Lebanon which sacrificed the human rights of children who lived in suffering, injustice and oppression.

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