Tracking the Meaning of the Animated Film
Imam Hasan Basri's Story through Project-Based Learning

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A R T I C L E   I N F O

A B S T R A C T

This research aims to analyze the meaning of animated film The Story of Imam Hasan Basri using denotative and connotative theories. This research employs a literature study method, analyzing conversations from the animated film "The Story of Imam Hasan Basri" using content analysis techniques. The basis for selecting this film was because it had been watched by 21,000 viewers. This proves that the meaning of the sentences in this film is easy for listeners to understand. Data was obtained through the speech of film actors. The research results show that learning to study meaning through a project-based learning system can explore students' creativity in uncovering contextual-based meaning. The researchers analyzed using coding techniques the dialogue transcripts in the film and found there are 38 forms of connotative meaning and 66 forms of denotative meaning in this film. Therefore, in the process of Arabic learning, this film can be used as a reference source for studying denotative and connotative meanings. This research is limited to one film sample and the methods used, so this research recommends further research to analyze other animated films with mix method and using the another film.

1. INTRODUCTION

In an era of rapid technological and media development, audio-visual media such as animated films have become a trendy means (Gao, 2024; Han, 2021) to convey messages and moral values, especially among children and teenagers (Nicolaou, 2021; Said & Ulwan, 2023). One animated film that is engaging to study is "The Story of Imam Hasan Basri", which explores the life and teachings of one of the leading Sufi figures in Islamic history. This film not only presents an entertaining story, but also contains deep meaning and messages about spirituality, morality and life values that can be learned from the story of Imam Hasan Basri. However, to understand the meaning contained in the film in depth, appropriate learning methods are needed (Handayani et al., 2022; Laga et al., 2022).

In the context of Arabic language learning, understanding the connotative and denotative meanings embedded in a film is crucial for developing students' language proficiency (Li et al., 2022). Films often employ rich and layered language, which offers opportunities for students to enhance their listening, speaking, reading, and writing skills through critical analysis of the film's content (Suryadarma et al., 2024). However, traditional teacher-centered approaches to Arabic instruction often hinder deep engagement with the material, resulting in low motivation and limited understanding of the language's nuances (Fauziah et al., 2023; Hasibuan et al., 2024). Furthermore, the lack of integration between learning materials and real-life contexts presents an additional challenge in making Arabic language learning more meaningful (Hasibuan et al., 2023; Mulyanto et al., 2022).

To address these issues, this research proposes the use of project-based learning (PBL) as a student-centered approach to analyzing the denotative and connotative meanings in the animated film *The Story of Imam Hasan Basri*. PBL provides students with a hands-on opportunity to engage in collaborative discussions, presentations, and analytical tasks that promote deeper understanding of the language and the film's messages. Unlike traditional methods, PBL actively involves students in investigating complex problems, fostering critical thinking and higher-order reasoning skills such as analysis, synthesis, and evaluation (Almulla, 2020; Guo et al., 2020; Huang et al., 2022).

This project-based approach not only enhances students' language skills but also develops essential 21st-century competencies like communication, collaboration, and creativity (Mudinillah et al., 2024; Rohm et al., 2021). It directly connects the learning process to real-life contexts, which can increase students' motivation and interest in learning (Duke et al., 2021; Reis et al., 2020). By using an animated film that conveys moral and spiritual values, this study offers a more holistic approach to Arabic language learning, allowing students to develop both language proficiency and a deeper understanding of Islamic teachings.

Similar studies have been conducted, One study shows that a deep understanding of visual language and social semiotics in films can enrich both arts and language education (Al-Abbas et al., 2024). Additionally, project-based learning can significantly improve learning (Ngereja et al., 2020), motivation (Reis et al., 2020), and student performance (Guo et al., 2020). Morever, Arabic learning through film media has been shown to increase both the effectiveness and enjoyment of the learning process (Abdul Ghani et al., 2022; Koderi et al.,

2023; Suroiyah, 2020)..

Based on the previous research that has been mentioned, the position of this research is clear compared to previous studies. This research specifically uses the animated film about the character Imam Hasan Basri as a data source. Apart from that, this research also combines project-based learning methods with analysis of denotative and connotative meaning in the context of Arabic language learning. This provides a different and deeper approach to understanding how animated films can be used as an effective learning tool. On that basis, this research aims to analyze the meaning of animated film The Story of Imam Hasan Basri using denotative and connotative theories.

2. METHODS

This research uses a qualitative approach with a literature study method. The qualitative approach is used to analyze non-statistical data by looking at the phenomenon of studying the meaning of the animated film Imam Hasan Basri's story. The researcher used a qualitative design aimed at describing the results in the form of phenomena regarding the meaning of films based on the theory of denotative and connotative meaning. Choosing a qualitative research design based on literature study also plays a role in analyzing content-based data, so that researchers can explore the connotative and denotative meanings in the Hasan Al-Basri film by implementing project-based learning. The data for this research is in the form of interaction patterns between film actors. Data sources were obtained from primary and secondary data sources. The primary data source is an animated film about the story of Imam Hasan Basri, and the secondary data source is a study of references related to project-based learning and denotative and connotative meaning analysis techniques in the animated film Imam Hasan Basri.

Researchers used content analysis techniques regarding actor interactions in this film. Then the researcher listened in depth, identified it into two parts, namely connotative and denotative meaning and gave meaning to the actor interactions after using project-based learning design. Researchers used content analysis techniques regarding actor interactions in this film. Then the researcher listened in depth, identified it into two parts, namely connotative and denotative meaning and gave meaning to the actor interactions after using project-based learning design.

The analysis technique is in the form of content analysis which reveals the meaning of interactions in each verbal discourse delivered by film actors. This technique consists of eight stages, namely (1) the researchers formulate a research problem in the form of implementing Arabic language learning using project based learning to explore the meaning of the animated film Imam Hasan Basri, (2) the researchers conduct a literature study related to the two variables of this research, (3) the researchers determine the analysis technique used by adopting content analysis techniques, (4) the researchers determine the sample and research variables in the interaction discourse of Imam Hasan Basri's story, (5) the researchers make categorization and coding guidelines based on the classification of the objectives of this research, (6) the researchers collect data based on results of analysis of the dialogue

transcripts of the actors in this film, The coding category was carried out in two parts, namely sentences containing connotative and denotative meanings, (7) researchers examined each of the actual meanings intended by the actors and (8) researchers process the data that has been obtained for the analysis process.

The data validity technique is through data triangulation, namely in the form of checking data based on content review, the results of discussions by experts consisting of Arabic language teachers and also through editorial observations of the dialogue transcript text available in the film.

3. RESULTS AND DISCUSSION
3.1 Results

In the process of implementing Arabic language learning, the choice to use project-based learning is the right choice. This is part of students' exploration in examining and studying theories studied contextually. The steps in project-based learning consist of several stages. First, the teacher can determine the object of study, for example in learning to study denotative and connotative meaning. Second, teachers can provide opportunities for students to use Arabic animated films to analyze their meaning. Third, teachers can give examples of comparing connotative and denotative meanings in films. For example, the following animated film The Story of Imam Hasan Basri RA by Sukardi Hasanuddin can be seen on the YouTube link.

Kisah Imam Hasan Basri RA

Sukardi Hasanudin
29,6 rb subscriber

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Figure 1. Example of an animated film about Hasan Basri's story

Fourth, the teacher provides instructions for analyzing meaning and carrying out

the coding process. Fifth, teachers can provide feedback on the assignments carried out by students. Project-based learning also provides students with the experience of analyzing meaning based on context used in daily conversations. It shows the concept practically after students can discover and identify it in the theoretical realm. On that basis, project-based learning can help them to balance theoretical and practical material.

The research results and data findings regarding the denotative and connotative meanings in the animated film The Story of Imam Hasan Basri RA in tabular form and explain the interpretation that has been carried out.

Table 1. Denotative Meaning

Time	Dialog	Denotative Meaning
0:08	يدرسون في مسجدها	They taught in the mosque there
0:10	وينشرون العلم والفقه بين الناس	They spread knowledge and jurisprudence among people
0:14	وكان الحسن البصرى أحد هؤلاء العلماء	And Hasan Al-Basri was one of those scholars
0:20	لكنه لم يكن يكتفي بالمسجد فحسب	But he did not feel that it was enough to just (teach) in the mosque
0:25	بل كان يسير بين الناس في الشوارع	But he walked among people on the streets
0:29	يذكرهم بالله وينصحهم ويعظهم ويفقههم	Reminding them of Allah and advising them and giving them sermons and giving them understanding (jurisprudence)
0:43	ذات يوم رأيت جاري	One day I saw my neighbor
0:44	ولم يكن قد نام جيدا	He was (sleepy because) he had not slept well
0:48	خارجا من منزله	Coming out of his house
0:50	مرتديا ثوبه مقلوبا	He was wearing his clothes inside out
0:55	أنا أعرف جارك هذا إنه رجل معتوه	I know that your neighbor is an idiot.
1:14	أتغتابون رجلا مسلما وتهزءون منه ؟	Do you backbite a Muslim man and insult him?
1:21	ألم تسمعوا قوله تعالى	Have you not heard the words of Allah
1:26	ولا يغتب بعضكم بعضاً	And do not backbite one another
1:29	أيحب أحدكم أن يأكل لحم أخيه ميتا	Does one of you like to eat the flesh of his dead brother?
1:35	فكرهتموه	Of course you will be disgusted with him
1:40	إننا نحسن الظن بالله يا سيدي	Indeed, we are kind to Allah, sir!
1:43	نعم، ونرجو رحمة الله	Yes, and we hope for Allah's Mercy
1:44	كذبتم	You are lying

1:51	لأحسنتم العمل لله	You will surely do good deeds because of Allah.
1:59	لطلبتموها بالأعمال الصالحة	You will surely seek them and do good deeds.
2:18	من سافر دون ماء و طعام هلك	Whoever travels without bringing water and food will perish
2:25	إستغفر الله عما كنتم تصنعون	Ask Allah to forgive you for what you have done and promise him not to do it again
2:29	وعاهدوه ألا تعودوا إليه	and promise him not to do it again
2:38	إن له هيبة وورقاة	Indeed, he had influence and a high position
2:46	وأم المؤمنين إم سلمة هي أمه من الرضاعة	And Ummul Mukminin Umm Salamah was his wet nurse
3:10	الكثير من المواقف المشابهة لهذا المواقف	(facing) many events like this
3:21	كان الحجاج قد شيد بناءا ضخما في مدينة واسط	Hajjaj (the ruler at that time) built a very large building in the city of Wasith
3:27	التي تقع بين الكوفة و البصرة	Which is located between the cities of Kufah and Basrah
3:48	أيها الناس	Hei, the people!
4:09	فأهلكه الله ودمر ما بناه	So Allah destroyed it and destroyed what it had built.
4:13	فاذكروا الآخرة	Remember you about the life of the afterlife
4:15	ولا تلهينكم الدنيا فكل ما فيها زائل إلا طاعة الله	And do not let the life of this world forget you because everything in this world will perish, except obedience to Allah
4:28	هذا يكفي! يا سيدي الحسن	O my lord Hasan! This is enough
4:32	سيغضب الحجاج وربما آذاك	Hajjaj will be angry with you and may hurt you
4:57	ألم ينهه احد او يوقفه عن الكلام	Isn't there anyone to forbid him or stop him from speaking?
5:07	ان تاثيره في الناس عميق	Indeed, his influence on people is very deep
5:38	هل لي ان اسالك عن بعض العمور في الفقه	May I ask you about some things in fiqh?
5:48	واخد الحجاج يسال والحسن يجيب	So Hajjaj asked and Hasan answered
5:57	بعلم واسع وثبات قوي	With extensive knowledge and full of steadfastness
6:34	بماذا كنت تحرك شفتيك	With what do you move your lips or what do you read? I will explain it to you on the way

6:36	عندما دخلت على الحجاج	When you entered to meet the hajjaj
7:12	كان الحسن البصري محبوبا من الناس	Imam Hasan Basri was a figure loved by the people
7:15	وكان كل من يأتيه طلبا العون	and all who came to him asking for help
7:34	اجل، وقد جئتك كي تنقذ أخي العلاء	Yes, I came so that you could help my brother Al 'alaa
7:44	سافهمك في الطريق	I will explain it to you on the way
7:47	هل يمكن ان تذهب معي الان	Can you come with me now?
8:00	فقال انه حلم ان العلاء من اهل الجنة	He then said that Al Alaa is one of the people of Paradise
8:09	يصوم ولا يفطر	He fasts and does not break his fast
8:11	ويصلي ولا ينام	He always prays at night and does not sleep
8:28	بعد ان سمع كلام ذلك الرجل	After hearing the man's words
8:53	انه لا يريد حتى ان يفتح الباب	He did not even want to open the door
9:16	بل دعني انا أكلمه وحدي	But let me talk to him myself
9:45	لا يسرني منظرك هذا يا ابن زياد	Your appearance does not make me happy
9:53	حينما اكون في نار جهنم	When I was in Hellfire
9:59	معاذ الله، معاذ الله	We seek refuge in Allah
10:04	اخبرني احدهم انه راى في نومه انني من اهل الجنه	A person told me that he had a dream that I was one of the people of Paradise
10:21	وانا علمت انها اختبار لي من الله	And I knew that it was a test from Allah
10:57	لم يخلق لنا الله الجنة فقد خلق لنا الدنيا ايضا	Allah not only created Paradise for us but He also created the world for us
11:28	ومطيعا وعابدا لله	He obeyed and worshipped Allah
12:06	وماذا اصنع بوقتي	What should I do with my time
12:40	هيا،أحضر شربة ماء لاخيك فلا بد انه عطشان جدا الان	Ayo ambil air minum untuk saudaramu pasti ia haus sekarang
14:14	سنة مائة وعشرة للهجره	Year 110 Hijriyah
14:19	خرجت جنازته من مسجد البصرة	His body came out of the Basrah mosque
14:24	حان وقت صلاه العصر	It's time for Asr prayer
14:37	تسير في جنازة هذا التابعي الجليل	Accompanying the body of this noble tabi'in

Table 2. Connotative Meaning

Time	Dialog	Connotative Meaning
1:23	بسم الله الرحمن الرحيم	In the name of Allah, the most merciful, the most merciful.
2:21	الصالح العمل إلا الماء و الطعام وما	The food and water there are nothing but good deeds.
2:53	حق ومعه	He is righteous
3:32	البناء روعة ليشاهدوا الناس ودعا	And he invites the public to witness the beauty of the building.
3:37	باالبركة له ويدعوا	And that they pray for blessings.
3:56	ما بنى قد فرعون فإن بناءه روعة تبهرنكم ولا واعلى واضخم ذلك من اكبر هو	And do not be dazzled by the beauty of the building because indeed Pharaoh has built a bigger, more magnificent, and higher one
4:53	عظيما غضبا وغضب	And he was furious
5:03	يا البصري، الحسن يوقف ان يستطيع احد لا سيدي	No one can stop Hasan Basri, O master!
6:08	والعطور الطيب أنواع بأخفر إلي	(Guards!) Bring me various kinds of perfumes and the most luxurious perfumes!
6:20	حضورك من تحرمنا لا	Do not hesitate to come to me
6:22	بعلمك علينا تبخل ولا	And do not hesitate to share knowledge with me
6:27	الله امان في	Hopefully under the protection of Allah
6:38	رآك منذ تماما تغير فقد	He has truly changed since seeing you
6:44	قربتي عند وملاذي نعمتي ولي يا اللهم :قلت	I recite: O Allah the Almighty, grant me the favor of a place for me to lean on when I draw near
6:54	النار جعلت كما علي وسلاما بردا نقمته إجه إبراهيم على وسلاما بردا	Make his wrath cool and save for me as you made fire cool and save for Ibrahim.
7:19	طلبه الى اجابه	He is always willing to help.
7:50	بنا هيا هيا بالطبع،	Of Course, Come on
8:14	يهلك كاد حتى	To the point that he almost died.
8:17	بالله الا قوه ولا حول لا	There is no power and strength except with Allah.
8:22	الدنيا تغره ان خاف انه لابد	He must be afraid of being deceived by the world. Which can make him feel calm (with the life of the world).

8:27	إليها فيطمئن	Which can make him feel calm (with the life of the world).
8:32	زياد ابن يا الله أعانك	May Allah help you, Ibn Ziyad!
9:19	الله شاء ان خيرا وسيكون	He will be fine, insya Allah
9:26	اخي اقناع على البصري الحسن أعن اللهم	O Allah, please help Imam Hasan Basri to convince my brother
10:32	العباده في اجتهد ام اصدق هل ليرى	Allah wants to see whether I (only) believe (in that dream) or I am serious in my worship.
10:37	وعبادته الله ذكر عن اتوقف ألا اقسمت	I swear not to stop reciting dhikr and worshiping Him.
10:53	بصري يا السعة، و الرحب على	Allah with pleasure, O Basri!
11:18	الدنيا في يعش من هو الاختبار في ينجح ومن الله وهباها التي الرزق من بالطيبات مستمعا لنا	And people who succeed in the test are people who live in the world enjoying the good fortune that Allah has given us
11:37	الدنيا من حظه فيفقد العبادة تملكه ولا	And worship does not make him miserable, until he loses his share of life in the world
11:46	طيبا كسب رجلا الله رحم	Allah loves a man who seeks a good income
11:51	قصدا وانفق	Serious in giving charity
11:54	وفاقته فقره ليوم فضلا وقدم	And prepares his excess wealth for the day he will need it
11:59	والاخرة الدنيا ربح قد فهذا	Thus he has been successful in the world and in the hereafter
12:14	فكأنما فيها والإفراط عبادتك بسبب مت واذا نفسك قتلت	And if you die because you are too excessive (forcing yourself) in worship, it is the same as committing suicide
12:55	بصري يا جزاء خير عني الله جزاك	May Allah reward you with the best reward, O Basri!
13:02	اليه أنتيه لم ما لي وضحت لقد	You have explained to me what I did not pay attention to
13:08	به ستقع مما كنت لانقاذك سببا الله جعلني بل	But it is Allah who has made me a means to save you from what will happen to you
13:51	الحق في والجرأة والتقوى العلم معه وذكر الا	But it is always accompanied by mention of his knowledge, piety and courage in the truth

3.2 Discussion

The interpretation of these findings shows that project-based learning in the animated film Imama Hasan Basri's story can help students critically examine denotative and connotative meanings. What is meant by project-based learning is an educational approach where students learn through projects or assignments that involve problem

solving, collaboration, and application of knowledge in real contexts. This method encourages students to be active in the learning process, make connections between theory and practice, and develop skills such as problem solving, critical thinking, and collaboration. This project-based learning hones students' skills and abilities to continue to hone soft skills and think critically in solving existing problems (Aránguiz et al., 2020; Cortázar et al., 2021). The several benefits that students can experience through Project-Based Learning, namely: improving student motivation, making students more active in solving complex problems (Sarip et al., 2024; Wijnia et al., 2024), improving students' skills to find and obtain information quickly (Andini & Rusmini, 2022), increasing cooperation and collaboration between students in groups, and increasing the ability to manage and organize projects and allocate time and other equipment required (Ling et al., 2024). This learning model provides teachers with the opportunity to develop the potential of students to be active and think critically in solving existing problems (Almazroui, 2023). In this research the problem that will be solved by students is the meaning denotative and connotative meanings in the animated film Imam Hasan al-Bashri. The teacher gives an assignment in the form of a project to study the meaning of the animated film in terms of connotative and denotative meaning

Film is a medium that can be used to develop students' thinking and language skills. Through film media, teachers can increase interaction with students and use it as a learning resource for processing information and analyzing it (Said & Ulwan, 2023; Suryadarma et al., 2024). Animation is part of a film that displays image (visual) and sound (audio) elements, where the image experiences change and move dynamically (Безручко & Сухін, 2023). The animated film about the story of Imam Hasan Bashri displays moving images and Arabic audio or sound. The meaning of this film is studied through project-based learning. Understanding the meaning of words and phrases in Arabic is important, al-mufradat and al-ma'ajim science is one of the branches of science used to analyze meaning in Arabic (Mat et al., 2023).

In semantics, there are several types of meaning that are known, including: 1) Denotative Meaning: Refers to the literal or concrete meaning of a word or sentence. 2) Connotative Meaning: Refers to the additional or associative meaning attached to a word or sentence, often influenced by context or personal experience. 3) Ambiguous Meaning: Occurs when a word or sentence has more than one possible meaning or interpretation. 4) Collocation Meaning: Refers to the permanent relationship between words that are often used together or support each other in language use. 5) Associative Meaning: Refers to the meaning that arises based on conceptual or emotional relationships between words or sentences. 6) Conceptual Meaning: Refers to the meaning related to the concept or idea underlying a particular concept. 7) Referential Meaning: Refers to meaning related to how words reference objects, people, or concepts in the real world.

Denotative meaning is the direct or actual meaning of a word or phrase, which is usually found in a dictionary. This is an objective meaning and is not influenced by feelings or specific context. For example, the denotative meaning of the word "house" is a

residential building. In the animated film Imam Hasan al-Bashrai, denotative meanings are found such as the sentence "يدرسون في مسجدهم" meaning they teach in the mosque there. The term mosque refers to the meaning of a mosque building that is used as a place for teaching and learning. There are 66 denotative meanings found in this animated film about the story of Imam Hasan Basri, all of which refer to the original meaning or ultimate meaning and can be understood directly.

In contrast, connotative meaning is additional meaning that arises from emotional, cultural, or personal associations attached to a word. For example, the word "home" in a connotative context can give the impression of comfort, security, or nostalgia. In this film it is mentioned for example وغضب غضبا عظيما which means and he was very angry, this illustrates the meaning that arises because of emotional associations, as well as the statement ولا تبهرنكم روعة بناءه فإن فرعون قد ما هواكبر من ذلك و أضخم وأعلى

"And do not be dazzled by the beauty of the building because in fact Pharaoh has built something bigger, more magnificent and higher" this is a connotative meaning that shows an emotional statement and perception or experience of the luxury shown by Pharaoh. In this animated film about the story of Imam Hasan Basri, 38 other meanings are found which are added to the denotative meaning which is influenced by the feelings of the person or group who uses the word.

So, it can be understood that the denotative meaning is the literal and generally accepted meaning, while the connotative meaning can vary depending on individual experience and perception. This study of the meaning of the animated film about the story of Imam Hasan Basri differentiates the study of meaning research conducted by previous researchers. Similar research examines connotative and denotative meanings in novels (Kachorsky & Reid, 2020), in song lyrics (Suryanti et al., 2023), in traditional expressions in the context of marriage (Erfiani et al., 2022), and in other films (Pakpahan, 2021; Persada, 2020).

Overall, the based learning project carried out on the animated film Imam Hasan Basri's story by examining the meaning is very helpful in increasing activity and understanding of denotative and connotative meanings. It's just that this research still focuses on studying two types of meaning, further research can explore various forms of meaning from the perspective of semantics or linguistics.

Based on the findings, this study has implications for examining denotative and connotative meanings contextually based on the implementation of project-based learning. On that basis, this study found 66 denotative and connotative meanings in this film, so that readers can understand various meanings that vary in their use contextually. Based on these findings, learners can directly identify the meaning contained in the film.

The research on the animated film Imam Hasan Basri's story, focusing on denotative and connotative meanings, has several practical and empirical implications: (1) Enhanced understanding of Islamic concepts: The research can contribute to a deeper understanding of Islamic concepts and values as presented in the film. By analyzing the denotative and connotative meanings of words and phrases, researchers can gain insights

into the underlying messages and themes related to faith, morality, and spirituality. (2) Improved educational tools: The findings of this research can be used to develop more effective educational materials for Islamic studies. By identifying the key concepts and their meanings in the film, educators can create engaging and informative lessons that help students connect with Islamic teachings in a meaningful way. (3) Insights into cultural perspectives: The research can provide valuable insights into the cultural perspectives and values reflected in the film. By examining the use of language and symbolism, researchers can explore how Islamic beliefs and traditions are portrayed and interpreted within a specific cultural context. (4) Contributions to film studies: The study can contribute to the broader field of film studies, particularly in terms of analyzing the use of language and meaning in animation. By examining the relationship between denotative and connotative meanings in the film, researchers can explore how these concepts are employed to convey complex ideas and emotions. 5. Foundation for further research: This research can serve as a foundation for future studies exploring various forms of meaning in the film, such as pragmatic meaning, social meaning, or affective meaning. By building upon the existing knowledge base, researchers can delve deeper into the complexities of language and meaning in the context of Islamic film.

4. CONCLUSION

Based on the results of data analysis and research findings, the research shows that learning to study meaning through a project-based learning system can explore students' creativity in uncovering contextual-based meaning, while based on the meaning study carried out, there are 38 forms of connotative meaning and 66 denotative meanings in this film. So, this film can be used as a learning reference source in studying denotative and connotative meaning in the Arabic language learning process. This research is limited to one film sample and the methods used, so this research recommends further research to analyze other animated films with varied methods and diverse samples.

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