

Semiotic Analysis in Film Mat Kilau: A Hero's Awakening

Tamliha Harahap¹⁾, Nursapia Harahap²⁾

^{1,2)}Communication Science Study Program, Faculty Of Social Sciences, North Sumatra State Islamic University

*Corresponding Author

Email: tamliha0603203075@uinsu.ac.id¹⁾, nursapiaharahap@uinsu.ac.id²⁾

Abstract

The many forms of communication media technology are advancing at an increasing rate in the contemporary globalization period. Global society has been significantly impacted by this. The mass media's emergence, which allows people to instantaneously communicate and enjoy content, is among the most significant achievements. Film is one of the products of mass media. A lot of movies are produced to impart life lessons, such the heroic and religious ideals of historical heroes, in an effort to instill in the millennial age a growing love for their nation and its religion, whatever form it may take. The selected item for this research was the movie Mat Kilau: Awakening of a Hero. The film's portrayal of the da'wah as well as the definitions of denotation, connotation, and myth present issues. Roland Barthes' semiotic analysis model is employed in this study. The study's findings demonstrate that the movie Mat Kilau conveys the Malay people's values of bravery and hardship in keeping with Islamic teachings. It also incorporates values of preaching through the actors' conversation.

Keywords : Film, Semiotic Analysis, Preaching Communication

INTRODUCTION

The many forms of communication media technology are advancing at an increasing rate in the contemporary globalization period. This has a significant impact on global society. People are encouraged to live instantaneously opulent lives for a variety of reasons, and western culture has permeated Indonesian society in a number of ways. This results in a change in moral and cultural norms, one of which is communication (Onong 2005). Transmitting ideas, sentiments, or information in a way that the other person can understand and comprehend is known as communicating (Koschmann 2016). According to Berlo's The Process of Communication, "we must capture the dynamics of the process, just as we capture movement when we take still pictures with a camera" in order to study communication (Sherry 2015).

Mutual understanding, trust, negotiation, dispute resolution, and skill development are all known to be benefited by clear communication and are necessary conditions for productive teamwork. Interdisciplinary collaboration is a good fit for the cross-disciplinary communication abilities learned in science communication (Kutlu 2023).

Human communication is an essential activity. not just in the life of an organization, but in human life in general. In our daily lives, communication is vital. We all communicate in order to interact with one another. There are many different methods to communicate, from simple to sophisticated, and technology has recently fundamentally altered how people interact (Simon and Alouini 2004).

Da'wah is an invitational activity that takes the shape of verbal, written, behavioral, and other forms. It is intentionally and deliberately carried out with the goal of influencing people both individually and in groups so that they develop an awareness of, understanding for, and attitude of appreciation for the teachings. religion as a message that was given to him free of any coercive factors (H. M. Arifin 2004). In order to find satisfaction in this life as well as the next, da'wah calls people to virtue and adheres to Islamic teachings, which include forbidding evil and urging goodness (Ali Mahfud n.d.). Da'wah and communication are intertwined.

The Al-Quran contains models of da'wah communication, such as qawlan sadidah, qawlan baligha, qawlan ma'rufah, qawlan karimah, qawlan layyina, and qawlan maysura, which serve as guidelines for achieving good, directed, and meaningful communication. Numerous da'wah communication values that align with Islamic teachings and are informed by the Al-Quran and hadith are depicted in the movie *Mat Kilau*. We are taught to speak or communicate accurately, politely, effectively, without droning on, and most importantly, to say honestly in the Islamic faith.

Misunderstandings will be less often if communication is conducted as previously described. This is because communication will flow easily and the message will be understood. As portrayed in the movie *Mat Kilau*, this movie actually demonstrates Islamic communication and religious ideals in character speech, allowing the lessons to be grasped right away. This movie shows that you should constantly follow Islamic law, exercise patience, and don't rush calculations.

Mass communication is the process of designing messages delivered to a large and diverse audience over a wide geographic area, generally in the form of verbal or visual through media channels. Film is a form of mass communication media. Film is defined as an illusory art of moving images with an interesting plot or storyline, and is entertainment for the audience because it has interesting elements to look at, such as drama in the film or comedy in it (Salsabyla 2022).

The process of communicating ideas always involves the use of media. Speaking directly to one another while using language is the verbal form of communication (face to face). In the meantime, nonverbal communication can be accomplished through various forms of media as well as gestures like shaking one's head, nodding one's head, or giving the thumbs up (Plutzer 2021).

Media is a tool or means by which communicators can communicate with audiences. There are four categories of media: mass media, public media, group media, and interpersonal media. The advent of diverse media at the close of the 1800s gave rise to a phenomenon in contemporary society, namely mass media, which facilitated the rapid accessibility of messages from several sources. from movies, radio, TV, and newspapers (Handayani 2020).

One way to communicate with the public is through the media. The mass media serves as a platform for promotion and advertising in addition to providing information and entertainment. The window of mass media lets everyone glimpse a world that is farther away. Mass media has evolved quickly and is now a part of everyday life for people. Due to its extensive reach in disseminating information, media may connect people anywhere in the world without being constrained by time or geography. It is therefore the ideal instrument for communicating the social realities of everyday life. Nowadays, a wide range of human behavior is subtly influenced by the media, which plays a significant role (Alvita Mia Putri 2021).

Mass media has a significant impact on social, political, economic, and even cultural spheres in the modern period. The most common discussion on this subject centers on the issue of whether politics impacts the media, the media influences politics, or both influence each other. According to this viewpoint, the mass media serves as a tool of control in state management normatively in the political sphere (Curran 2007). According to this viewpoint, citizens' freedom of expression or access to necessary information can both help the democratic process through independent media (Low 2003). To put it briefly, the media serves as an official ombudsman. In the meanwhile, it serves the community's needs as a source of information and a forum for expressing opinions (Ritonga and Syahputra 2019). But as of right now, Indonesia's mainstream media no longer effectively fulfills both functions. This is a result of corporate activities controlling media ownership (Lim 2011).

The primary paradigm of mass media is that it is an institution with a role as an agent of change. The mass media plays an important part in achieving this primary paradigm. Specifically, it serves as a medium for teaching or public enlightenment. Second, the mass media also serves as an information medium, which is one in which the audience is always provided with transparent and truthful information. Third, and lastly, mass media serves as a vehicle for enjoyment. Mass media acts as a change agent and a cultural institution, that is, as an organization that constantly represents culture and fosters its advancement. As a change agent, mass media also serves to prevent the growth of cultures that truly undermine human civilization and society by promoting cultural development that is advantageous for moral people and a *sakinah* society (Bungin 2006).

As time goes on, the variety of mass media goods grows, ranging from audio to visual to audio-visual. Media can be used for a wide range of purposes, some of which include correlation functions, such as interpreting and explaining occurrences along with potential connections to other similar items or events in society. In addition to its entertainment function, mass media offers audiences and readers amusement as a way to decompress and divert their focus from societal problems (Patmawati 2021).

We have understood since the beginning of cinema that portraying reality requires a multitude of intricate technical decisions as well as imaginative options. Through this approach, event data from a three-dimensional historical environment is transformed into a two-dimensional visual representation. The story of the movie essentially replaces our constant and uniform sense of an endless stream of reality with a sequence of broken audio-visual pieces. The method is extremely artificial and unclear, as every filmmaker can create a unique portrayal of the same event. The reality we portray continuously serves as a reminder that there are numerous ways to portray the world (Carmona 2019). In order to create an image, people must be placed in the world as observers. Thus, viewing cinema as an attempt to make sense of the world through the creation of pictures is both possible and necessary (Mondzain 2015).

The study of film has a lot to do with structural or semiotic analysis. Generally speaking, movies have a lot of indications. These signs consist of a variety of sign systems that cooperate nicely to get the intended result. visuals and sounds—spoken words and other sounds that accompany the visuals simultaneously—as well as the soundtrack are what matter most in a movie. The employment of iconic signs, or signs that describe something, is an even more significant semiotic system in movies (Yahya and Ali 2023). The semiotic analysis approach can be used to determine messages and symbols that are either directly or indirectly shown in a film, as well as the function of the film in telling and presenting a tale and the meaning and significance that the author has previously explained. incorporating a science into communication.

The author cited a number of earlier studies that are pertinent to this one in order to show her growing interest in the subject of this research, including: First, there are parallels and divergences between this research and pertinent research done in 2024 by Alya Maulida for her thesis, "The Values of Da'wah in the Film *Mat Kilau: Awakening of Heroes*". The commonality between this study and the others is that they both use qualitative methodologies and Roland Barthes' semiotic analysis paradigm to discuss the movie *Mat Kilau: The Awakening of a Hero*. The distinction lies in the fact that this study concentrates on da'wah values, whilst the other study concentrates on da'wah communication. Second, this research differs and is comparable to relevant research published in a journal paper by SelviYani Nur Fahida in 2021 under the title *Semiotic Analysis of Roland Barthes in the Film "Later We Tell About Today"* (NKCTHI) by Angga Dwimas Sasongko. What unites them is that they both employ qualitative techniques and Roland Barthes' semiotic analysis to study a movie. Regarding the distinctions, that is, the variations in the films under consideration, the author talks about *Mat Kilau: Awakening of Heroes*, while the research looks at the movie *Later We Tell About Today*.*Mat Kilau: Awakening*

of Heroes is a Malaysian motion picture. The film's story takes place in 1982, during the British colonialists' takeover of the state of Pahang. Malay people's natural resource potential was taken advantage of by British troops who interfered with their religion and customs, stole land from business owners, and forced taxes on them. Because the British had done this without their consent, the Malays in Pahang also retaliated against the British. Malay warrior Mat Kilau resides with his father Tok Gajah and his companions. The movie Mat Kilau has many subliminal meanings and heroic and religious ideals, which is why scholars are interested in using it as a study subject. To comprehend preaching communication as well as denotation, connotation, and myth, further research must be done. communicated in the movie to fully investigate the message that is suggested in Mat Kilau so that the public can benefit from this research.

RESEARCH METHODS

The descriptive qualitative method employed in this study generates descriptive data in the form of text, spoken and written words from participants, and behavior that researchers can see. Microstudies, a generic form of qualitative research, are mostly employed in the social sciences and humanities. primarily concerned with human patterns and behavior, or behavior, and the reasons underlying those patterns and behaviors, which are typically hard to quantify (Harahap 2020).

The qualitative approach employs techniques for data collecting and analysis, including the use of observation tools. In the meantime, the goal of this kind of descriptive research is to present an event or events in a way that makes them readily and clearly comprehended. In order to gather information for the research, observation techniques were used to watch the movie Mat Kilau: Awakening of Heroes, take notes on scenes, and record symbols and meanings. Roland Barthes' semiotic model, which created the two multilevel signification systems known as denotation, connotation, and myth, is the semiotic analysis that is employed. This is used to determine the film Mat Kilau: Awakening of Heroes' meaning (Wibisono, P., & Sari 2021)

RESULT AND DISCUSSION

Meaning of Denotation, Connotation and Myth

The study's findings are consistent with the problem statement, which asks questions about denotation, connotation, and mythology. It also explains how da'wah communication is portrayed in the movie Mat Kilau: Awakening of Heroes

Scene 1



Denotation: After completing their training, Mat Kilau and his pals were declared ready to become heroes by Tok Gajah.

Connotation: Despite their readiness to become heroes, they are modest, unhurried, and yet feel undeserving. They also have a lot to learn from their individual shortcomings.

Myth: Hastily completed tasks yield suboptimal outcomes and may even lead to regret. Islam forbids hasty decisions as well since they come from the devil.

Scene 2



Denotation: Mat Kilau, who narrates to his offspring the tales of Islamic heroes from the Prophet Muhammad SAW's day.

Connotation: Children go to their parents first when they want to learn new things.

Myth: In order to mold their child's character and to prevent the child from aspiring to follow in his parents' footsteps, parents must educate their children before moving on to the next level. A child's behavior outside is influenced by how they are treated at home since they will carry over what they learn there.

Scene 3



Denotation: A sultan who conferred with sultanate authorities to decide what to do about British acts

Connotation: Decisions must be taken and agreed upon together

Myth: Decisions taken and mutually agreed upon will produce positive results and not harm many people and a leader must prioritize the interests of his people first.

Scene 4



Denotation: Mat Kilian said that if Awang wanted to be in his position then let Awang be the leader, Mat Kialau didn't want to spar with Awang.

Connotation: Give in for good so that there is no division between friends

Myth: Defeating does not mean losing or being weaker, but rather to avoid division and prioritize common interests and goals over one's own interests.

Scene 5



Denotation: Awang is angry and doesn't accept Mat Shine becoming a hero leader

Connotation: Awang feels that he is more worthy to be the leader of the heroes because Awang feels that he and Kilau are no different. He felt that Kilau did not deserve to be a leader because Mat Kilau was not firm.

Myth: Jealousy and jealousy can damage a person's heart and mind and can also affect the way someone views someone for the worse, even envy and jealousy can damage ties of brotherhood, therefore you should not feel superior to anyone and remain humble.

Scene 6



Denotation: Wahid wanted to go to Tok Gajah's house but was forbidden by his wife and asked to accompany her who was pregnant.

Connotation: Wahid prioritized the interests of his nation more than his wife for the sake of his nation's freedom from foreign colonialism so that the future of the nation's children was more secure.

Myth: To get something big, something must be sacrificed, even if it is family

Scene 7



Denotation: 2 of Mat Kilau's friends took British weapons because they were not sure they could win against the British with the weapons they had, but Mat Kilau forbade them, saying that belief was the most important thing.

Connotation: Faith is the first and greatest capital that every person must have if they want to face something, especially faith in Allah SWT.

Myth: In the Al-Quran, it is explained that only Allah is enough as a helper, do not depend and hope for anything other than Allah SWT because that will only disappoint and if something is done with full confidence it will be easier and more confident to do it.

Scene 8



Denotation: Mat Kilau with British troops who had a feud caused by British troops doing whatever they wanted by asking for taxes from traders, then Mat Kilau said "As a migrant, be careful of your manners, don't think about becoming a king."

Connotation: Wherever you go, one of the most important things is to maintain manners and follow the rules that apply in a place and don't do as you please.

Myth: The term adab is higher than knowledge is true, because the first thing people do is morals and manners. If your manners and morals are bad then people will immediately judge us as bad as a whole. Therefore, wherever you are, maintain manners and morals.

CONCLUSION

Overall, Mat Kilau's film depicts the struggle of the Malay people in Pahang who tried to fight against British colonialism, who initially wanted to help the Malay people to develop and advance the Malay nation, but they took all the resources, set taxes and limited the rights of the Pahang Malay people.

The struggle of the Malay people is not far from the teachings of the Islamic religion, because the Malay Sultanate is a family of Islamic kingdoms. Each of their struggles is always accompanied by Islamic preaching and values, they always adhere to the teachings of the Islamic religion and are guided by the Al-Quran and Hadith and have beliefs. high so that this is what enabled them to win against British colonialism.

REFERENCES

- Ali Mahfud. *Hidayah Al-Mursyidin Ila Thuruq Al-Wa'ziwa Al-Khitabah*.
- Alvita Mia Putri. 2021. "Representasi Sosial Dalam Film Parasite."
- Bungin, Burhan. 2006. "Sosiologi Komunikasi: Teori, Paradigma, Dan Diskursus Teknologi Komunikasi Di Masyarakat."
- Carmona, Carlos Ruiz. 2019. "The Fiction in Non-Fiction Film." *Icono14* 17(2): 10–31.
- Curran, J. (2007). 2007. "Rethinking Media and Democracy. In R. Negrine & J. Stanyer."
- H. M. Arifin. 2004. *Suatu Pengantar Studi Psikologi Dakwah*. Jakarta.
- Handayani, Nureta Dwi. 2020. "Pesan Dakwah Dalam Film Animasi Nussa (Analisis Semiotika Roland Barthes)." *UIN SUSKA Riau*: 1–66.
<https://core.ac.uk/download/pdf/326816493.pdf>
<https://core.ac.uk/download/pdf/326816493.pdf>
- Harahap, Nursapia. 2020. *Metodologi Penelitian Kualitatif*. ed. Hasan Sazali. Medan: Wal ashri Publishing.
- Koschmann, M. 2016. . "Perspektif Komunikasi Tentang Hubungan Pemangku Kepentingan Organisasi: Diskursivitas, Relasionalitas, Dan Materialitas. Penelitian Dan Praktek Komunikasi."
- Kutlu, Tuğba. 2023. "Quality Service Management in Hospitals under the Ministry of Public Health." *East Asian University Academic Journal* 4(1): 88–100.
- Lim, M. 2011. "@Crossroads: Democratization and Corporatization of Media in Indonesia. Tempe, AZ: Ari Zona State University and Ford Foundation."
- Low, P. C. (2003). 2003. "The Media in a Society in Transition, a Case Study of Indonesia (MA Thesis). The Fletcher School, Tufts University, Medford, USA."
- Mondzain, M. J. 2015. "Homo Spectator: Ver, Fazer Ver. Lisboa: Orfeu Negro."
- Onong, Effendy. 2005. "Dinamika Komunikasi."
- Patmawati, Patmawati. 2021. "Representasi Kesenjangan Sosial Dalam Film Parasite (Analisis Semiotika Roland Barthes)." *MITZAL (Demokrasi, Komunikasi dan Budaya) : Jurnal Ilmu Pemerintahan dan Ilmu Komunikasi* 5(2).
- Plutzer, Michael B. Berkman and Eric. 2021. "PESAN MORAL DALAM FILM DUA GARIS BIRU (ANALISIS SEMIOTIKA PADA FILM DUA GARIS BIRU) SKRIPSI Diajukan." : 6.
- Ritonga, Rajab, and Iswandi Syahputra. 2019. "Citizen Journalism and Public Participation in the Era of New Media in Indonesia: From Street to Tweet." *Media and Communication* 7(3 Civic Organizations in an Age of Distrust): 79–90.

Salsabyla, Arawinda Nur. 2022. “Analisis Semiotika Pesan Moral Pada Film ‘ 12 Suicidal Teens ’ Karya Yukihiro Tsutsumi.” *Acta Diurna* 18(2): 83–90.

Sherry, John. 2015. “The Complexity Paradigm for Studying Human Communication: A Summary and Integration of Two Fields.” *Review of Communication Research* 3(1): 22–65.

Simon, Marvin K., and Mohamed-Slim Alouini. 2004. “Types of Communication.” *Digital Communication over Fading Channels* 2: 45–79.

Wibisono, P., & Sari, Y. 2021. “Analisis Semiotika Roland Barthes Dalam Film Bintang Ketjil Karya Wim Umboh Dan Misbach Yusa Bira.” *Jurnal Dinamika Ilmu Komunikasi* 1(1): 30–43.

Yahya, Andi Muhammad, and Muhammad Ali. 2023. “CENDEKIA: Jurnal Ilmiah Pendidikan ANALISIS SEMIOTIKA PADA FILM KEHORMATAN DIBALIK KERUDUNG KARYA MA’MUN AFFANY.” *CENDEKIA: Jurnal Ilmiah Pendidikan* 11(1): 63–73. <http://doi.org/10.33659/cip.v11i1.266><http://ejurnal.stkip-pb.ac.id/index.php/jurnal/index>.