

CHAPTER I

INTRODUCTION

1.1 Background of The study

Language is an important part of daily human life. Without language, one can't interact with others, wherever they are. Everyone needs a language and must know it when they want to talk to others. It just has to be a familiar language around the world. It is used as a means of communication with others, and without a language, the world is empty. Language is unique because there are many kinds of languages in this world, and they all have different meanings. The attachment between language and living things is very strong. Everyone believes that language is universal, where language takes place to express our emotions, feelings, signs, and others in communication through language. This is express many languages using body movements, gestures, and nature codes. People have many ways to communicate with other people.

Language refers to a sign or a communication system agreed upon by someone in a certain community. Language is a sign that allows humans to identify themselves or others and easily understand every aspect of life. Learn the language without reference; the meaning is like studying the properties of road signs or the structure of the eye without having to refer to anything. Simply put, language is a tool for communication. Communication is a process of exchanging information as a referent and the one who receiving the information as a referent and who receiving the information called receiver. Information can include facts, opinions, attitudes,

ideas, beliefs, and even emotions. The interaction of people is marked by communication.

The meaning of a sign is something that has a certain purpose that is telling, meaning the sign itself, in whatever form, aims to provide information from an existing sign. Meaning means that objects not only carry information, in which case they want to communicate, but also constitute a structured system of signs. The study of signs and everything related to them how they function, their relationship to other signs, and their transmission and reception by those who use them Semiotics studies the systems, rules, and conventions that allow these signs to have meaning.

The writer chose the film of “Ngeri-Ngeri Sedap” because it is a Batak film. This is a motivational film with many applications. The purpose of this study is to explain the importance of signs, especially icons, indexes, and symbols. The film “Ngeri-Ngeri Sedap” has attracted a lot of interest from the audience. The concept of the film, which is currently in the process of wide distribution, is very much related to the people of North Sumatra, especially those who live in the Tanah Batak region. The writer used semiotic analysis because it is qualitative in nature and pursues a critical point of view. To understand the information or reality obtained from the interpretation of symbols and visual cues displayed in the movie, the reader uses semiotic techniques. Since the film “Ngeri-ngeris Sedap” would be shown in the conclusion of this paper, the analysis used is Charles Sanders Peirce's semiotic analysis.

1.2 Problem of the study

Based on the background of the study above, the writer makes the formulation of the problems are arranged as follows:

1. What signs of represented found in the “Ngeri-nger Sedap” film?
2. What are the meaning of sign are expressed in “Ngeri-nger Sedap” film?

1.3 Objective of the Study

Based on the limitation of the problem above, the purpose of this research is

1. To explore the form of signs express in “Ngeri-nger Sedap” film
2. To describe the meaning of sign that found on “Ngeri- nger Sedap” film

1.4 The Scope of the Study

This study is crucial in limiting the one that has been selected without overly complicating it. In order to achieve the best possible outcome, the writer used Peirce's semiotic theory in this analysis of the “Ngeri-nger Sedap” film. The writer used the film images as the basis for their study. The writer explores the reader's understanding of signs by focusing on the icon, index, and symbol meanings employed in the “Ngeri-nger Sedap” film.

1.5 The Significance of the study

In this result of the study there are 2 of significance of the study they are:

1) Theoretically

1. The result of the study could become a new perspective in the study of icon, index and symbol and could become a new model of the next researcher.
2. This study is expected to be a new model in study of semiotic.

2) Practically

1. Lecturers of the English Department: Can make further study.
2. Students of English Department: Can provide more information about semiotic and be a reference.
3. Readers: The study could enrich research in semiotic perspective.

CHAPTER II

REVIEW OF LITERATURE

2.1 Theoretical Framework

In conducting the research, a theoretical frame is important to explain concepts that apply to the research content. In this main theory of semiotics by Charles Sanders Peirce, a theoretical or conceptual framework is used in research to outline possible courses of action or present a preferred approach to an idea, thought, or concept involved in this research.

2.2 Semiotic

In general, semiotics is the study of signs or symbols and their meaning. Signs or symbols have various origins. There are signs from humans, animals, plants, and any signs or symbols created by humans. Semiotics is important because it can help people take "reality" for granted as something having a purely objective existence that is independent of human interpretation. It teaches us that reality is a system of signs. Studying semiotics can help us become more aware of reality as a construction and of the roles played by ourselves and others in constructing it.

According to Berger, semiotics has two figures, namely Ferdinand de Saussure and Charles Sander Peirce. The two figures developed semiotics separately and did not know each other. Saussure's scientific background was linguistics, while Peirce's was philosophy. Saussure said that the science he developed was semiology. Semiology according to Saussure is based on the assumption that as long as human actions and behaviour carry meaning or as long as they function as signs, there must be behind it a system of differences and

conventions that make that meaning possible. Where there is a sign there is a system (Hidayat, 1998: 26), while Peirce mentions the science he built on semiotics (semiotics). For Peirce, who was an expert in philosophy and logic, human reasoning was always carried out through signs. This means that humans can only reason through signs. In his mind, logic is the same as semiotics and semiotics can be assigned to all kinds of signs (Berger, 2000: 11-22). In subsequent developments, the term semiotics is more popular than semiology. Semiotics is an interesting science to discuss because there are so many signs in human life. This is in line with Hoed (2011) stated that semiotics is the study of signs in human life. In other words, everything that is present in our lives is seen as a sign, that is, something to which we must give meaning. This is in line with Barthes (1957: 19) who also explained the purpose of semiotics is to accept all sign systems, regardless of their nature and boundaries, whether images, signs, musical sounds, objects, and all of these things, which form habits or other things, which is not in the form of language, is at least a system of significance, namely the existence of a relationship between markers and markers to give meaning.

Semiotics is the study of signs, specifically those learned in semiotics. Sign here all of the elements of being that content a meaning and agreed by people to make another person understand the sign and then became a tool of communication. As is known, a human being is surrounded by signs. A sign is something to stand up to somebody for something in some respect or capacity (peirce).

The term of Charles Sanders Peirce's semiotics as a master of philosophy is that humans can only think through the signs. In his thought, logic is the same as semiotics, which can be applied to all types of signs. According to Peirce, semiotics

can be explained through sign, object, and symbol. The sign is something that stands for something that reflects a certain capacity or interest. Charles Sanders Peirce, 1839-1914, whose surname is pronounced "purse", was the son of Benjamin Peirce, a Harvard professor of mathematics and astronomy and, at the time, America's foremost mathematician. A sign can be a word, sound, color, image, action, or event. Flavors, objects, and so on. These signs may include sounds, words, and everything that could give guidance as a process of communication, like a house, a shirt, and every symbol with a meaning. In short, semiotics can basically become an appropriate theory to analyze the hidden meaning beyond the sign. The semiotics study has various discussions related to signs. Therefore, the writer uses semiotics to help interpret textual and visual data correctly. It also helps the writer prevent misconceptions from occurring in the process of analyzing both textual and visual data.

2.2.1 The Meaning of Semiotics

According to Saussure (in Gordan Senosson, in Trasti). One of its reputed initiators, semiotic was to study the life of sign in society", and at second mythical was to study the life of sign in society", and at second mythical founding-father, Charles Sander Pierce, as well as his forerunner Jhon Locke, convinced of semiotics as being the doctrine of sign. Letter in life, however Pierce come to prefer the wider term "meditation" as a description of the subject matter of semiotics. In semiotics theories Lamke defines semiotics as the theory of the production and interpretation of meaning.

According to Tinarbuko (2008), semiotics is the study of signs in order to know how they function and produce meaning. Meanwhile, according to Christomy

and Yuwono (2004), semiotics is the study of signs, sign functions, and sign production.

According to Berger, semiotics has two figures, Ferdinand de Saussure (1857-1913) and Charles Sander Peirce (1839-1914). These two figures developed semiotics separately and did not recognize each other. Saussure in Europe and Peirce in the United States. Saussure's scientific background is linguistics, while Peirce's is philosophy. Saussure called the science he developed semiology. Semiology according to Saussure as quoted by Hidayat, is based on the assumption that as long as human actions and behavior carry meaning or as long as they function as signs, there must be behind them a system of the differences and conventions that make that meaning possible. Where there is a sign there is a system (Hidayat, 1988:26)

Peirce called the science he built semiotics. For Peirce, a philosopher and logician, human reasoning is always done through signs. That is, humans can only reason through signs. In his mind, logic is the same as semiotics and semiotics can be applied to all kinds of signs (Berger, 2000:11-22). In later developments, the term semiotics became popular than semiology. Semiotics is the study of signs, the functioning of signs, and the production of meaning. A sign is something that means something else to someone.

As quoted by Iriantara and Ibrahim (2005:118:119), he put forward his theory of connotative meaning. He argues that connotation is used to explain one of the three ways signs work in the second order of signification. Connotation describes the interaction that take place when a sign meets the feelings or emotions of its users and their cultural values. This happen when meaning moves towards the

subjective or at least intersubjective. It all take place when the interpretant is influenced equally by the interpreter and the object or sign. For Barthes, the important factor in connotation is the first-order signifier. The first-order signifier is the sign of connotation.

Stephen W. Littlejohn (1996) calls Umberto Eco a semiotician who produces one of the most comprehensive and contemporary theories of sign. Eco considered the task semioticians to be like exploring a forest, and wanted to focus on modifying sign systems. Eco then transformed the concept sign into concept of sign function. Eco suggest that “a sign is not a negotiable semiotic entity, but a meeting place for independent elements (which come from two different elements (which come from two different systems from two different level of expression and content, and meet on the basis of coding relationship.

Since semiotics is interested in finding rules and regularities, it types to describe these phenomena as generic function in some kind of system. But it must be admitted that these generic function are modified by the context in which they appear. Therefore, semiotics is not only called upon to describe similarities and dissimilarities between different ways of conveying signification. But equally the different ways in which several system of signification collaborate at the transmission of meaning (spoken and written language.

2.2.2 Kinds of Semiotic

Semiotics has been use and approach in examine something related to the sign, for example literary works, and texts/ subtitles in film or movies. There are nine kinds of semiotics, namely:

1. Semiotic analytics, namely that semiotic has the signs as an object analyze sign systems. Pierce said that semiotics has the signs as the object analyze it into ideas, objects and meanings.
2. Descriptive semiotics is semiotics that pays attention to the sign system that we can experience know even though, there are signs from long ago still as witnessed now.
3. Frontal semiotic is special semiotic pay attention to sign systems produced by animals. Animal usually produced sign to communicate with each other, but the pitcher often produces a sign that can be called by man.
4. Cultural semiotics is a semiotic that specifically examines systems signs that exist in the culture of a particular society. The culture using certain signs that distinguish it from other society and has a system certain cultures that have been passed down are maintained and respected.
5. Narrative semiotics is a semiotic that discusses internal sign systems narrative in the form of myths and folklore oral stories.
6. Natural semiotics is a semiotic that specifically examines sign system generated by nature.
7. Normative semiotics is a semiotic that specifically discusses systems sign made by humans in the form of norms.
8. Social semiotic is semiotic specifically examines a sign produce by humans in the form of symbols. Both word symbols in the form of sentence.
9. Structural semiotics is a semiotic that specifically examines a sign system that is manifested through a biased structured.

2.3 Concept of Semiotic

The following are the opinions of experts regarding the theory of semiotics:

According to Saussure a sign can be considered as a sign if it contains signifiers and signified. A sign can be considered as a sign if it contain signifiers and signified Saussure's semiotic model is a semiotic about everything that can be observed if there are markers and maps. Saussure divides four theoretical concepts, namely signifier and signified, langue and parole, synchronic and diachronic, as well as syntagmatic and paradigmatic (Mudjiyanto & Nur, 2013). Things that are trapped by our minds are written and what is read a marker (signifier) while the signified is the meaning or message what is in our minds about something we catch. "Markers and sign maps constitute unity, like the two sides of the sheet of paper." Said Saussure. In semiotic Theory Saussure's structuralism uses a collective system of language as if it had be mutually agreed upon by all language users. Deep sober (Fanani, 2013) reveals that the concept of a signifier is a material aspect that has meaning.

Barthes's focus was fixed to the notion of two-stage significance (two orders of significations). Signification the first stage is the relationship between signifier and signified (denotation meaning). In this order describes the relationship between the signifier (object) and the signified (meaning) inside the sign, and between the sign and with its reference in its external reality. Matter this refers to the real meaning (real) of the marker (object) and stage significance. The second is the interaction that occurs when sign meets (connotative meaning). In the term used by Barthes , connotation used to describe one of three ways of working signs (connotation, myth, and symbol) in the second order of signs (second stage of

significance). Connotation describe the interactions that take place when confronted with feelings or emotions its users and its cultural values.

Umberto Eco sees semiotics as important for understanding variety symptoms in culture. He said that culture is “supra- individual principle” that governs human beings in a society and sometimes clashes with “individual autonomy”. Eco quoted pierce “a sign is something by knowing which we know something ‘, argues that a sign (which he calls text) is an opera aperta (open work). This means that each sign, which is a part the culture of society, is always open to experience the process semiosis is not limited. A sign can be understood and treated in a way different by each person at different places and times, even by the same person at different places and time (Hoed, 2010: 244).

2.4 Sign

In semiotics, a sign is something that can be interpreted as having a meaning, which is something other than itself, and which is therefore able to communicate information to the one interpreting or decoding of sign. Signs can work through any of the senses, visual, auditory, tactile, olfactory or taste and their meaning can be intentional such as a word uttered with a specific meaning, or unintentional such as a symptom being a sign of particular medical condition. From the many meanings listed in the dictionaries “sign”, a comprehensive definition has been formulated.

According to Thomas Alber Sabeok (2011) there are six major types of signs that semiotics has catalogued and investigated. The first is symptoms. symptom is often interpreted metaphorically which means intellectual, emotional, and social phenomena originating from causes which are considered as physical

processes; Their behavior stemming from the above phenomena is a symptom of our times'; 'Their distaste for one another is symptomatic of the state of the phenomenon above.'; etc. A second type of sign is the signal. Signal is a communication system or sign that is used specifically by animals as a communication system because animals themselves do not use words and language in their communication system. For example, the midnight mammal, they using signal to survive. The signal of bat is sound in the night. Bat take advantage a gamma from the sound the bat made when they survive. Three types of signs are taken from Peirce's classification of signs as icons, indexes, and symbols. The third type is icon. Icon is a sign that is made to resemble, feign, or repeat its referent in some way. A photo can be an iconic sign because it can be seen to visually reproduce the reference. Icons have 3 types, (a) likeness resemblance is the icon sign that is made as close as possible to the reference visually; (b) indeces is a sign function used to represent the reference image or source image; and (c) symbols icon sign symbols that represent images from the reference source according to the context that is connected according to a particular context, either according to a certain agreement with the reference source or according to the social context. A fourth type is Index. An An index is a sign that refers to something or someone that influences it in terms of its existence or location in space or time, or in relation to something or other people. For example, when it snows, it signifies that the day is starting for winter and when the flowers in the garden bloom, it means that spring has begun. A fifth type is symbol. A symbol is a sign that represents or explains something and also represents the idea of an existing sign reference to explain something about a particular object according to the context described by the

symbol. An example is the symbol of the regional symbol consisting of several symbols that have meaning one by one and also explains the reasons for the goals and thoughts of the maker of the symbol. The sixth, and final, type of sign to be discussed in this book is the name. "Name" is a special sign to a person or a creature. When someone hears the name or type of animal called a tiger then what is in someone's mind is a very ferocious carnivorous wild animal. Likewise, when you hear the name or type of cobra, what that person has in mind is a vicious snake that is very poisonous.

The sign use to transmit information to say or to indicate a thing that someone knows and wants other to know as well (eco 19988, 27). A sign is something which stand to somebody for something in some respect or capacity. "The object could be a person who forms a sign (in respect to something else they want for example) which is interpreted by or simply affects someone or something else (an Interpretant). The interpretant could be a person listening to a piece of music or reading book (the sign) expressing someone's thought , or it could be a crop affected by a cold spell, a sign of the onset winter, the interpretant are themselves sign, but sign act can only in a certain respect and do not exhaust the being of their instantiation. The sign fits into this simplified canonical model of communication. Sign also a meaningful unit which is interpreted as "standing for" something other than itself. Signs are found in the physical form of words, images, sounds, act or object. Signs have no intrinsic meaning and become signs only when sign-users invest them with meaning with reference to as recognized code. Signs are more than just words; they also encompass gestures, tastes, smells, textures, and sounds. In other words, signs are any manner that a sentient, logical mind can codify

information and transmit it to another as a message. Philosophers have long debated the nature of signs. In the beginning, there were two main schools of thought in linguistics and later semiotics: those who argued that signs are dyadic and those who proposed that signs are interpreted according to a recursive pattern of triadic interactions.

According to Charles Sander Peirce's Theory of Semiotics, reasoning is done through signs; hence, semiotics is founded on logic because logic investigates how people reason. According to Peirce, these symbols enable us to reason, connect with others, and give context to what the cosmos manifests. In this case, humans exhibit a variety of indicators in various facets of their lives. When one of the most significant signals is linguistic. The focus of this semiotic theory is on the purpose and application of a sign. In many circumstances, signs are a vital part of communication and can be used for a variety of purposes.

Peirce focused more on linguistic cues because he believed they were crucial. He asserts that every sign normally applies to linguistic signs, but that this is not always the case. Peirce claimed that signs are tied to objects that resemble them, that their existence has a causal connection to signs, or that they are related to these signs conventionally. Consequently, generally Peirce contends that his idea is broadly applicable. As a result, although it is not the only linguistic sign in Peirce's theory, it is significant. As Peirce tries to express in this theory, the various signs that are tested with their objects constitute a broad discussion. Linguistic signs or representations of linguistic language can be found in the different signs that humans have produced in order to communicate in general.

Peirce's theory is often referred to as 'grand theory' in semiotics. This is more designed because Peirce's idea is structural description of all marking systems. Peirce wants to identify the elementary particles of the mark and remerge all components in a single structure. A sign is defined by Peirce in Sober (2009, 2016:41) as "something which stands to somebody for something in some respect or capacity". These signs may include sounds, words, and everything that could give a guidance as a proses of communication, like a house, shirt, and every symbol with meaning.

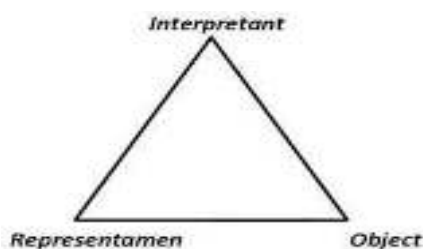


Figure 2.1 "*Triadic concept*"

Peirce presents a sign or representative has direct 'triadic' relationship with the Interpretant and its object. Process" semiosis" is called Pierce as signification. (Wibowo, 2013; 167) Charles Sanders Peirce says human reasoning has always been done through a sign that means that man can only reason through the sign. According to the Peirce's semiotics consist of three elements sign, object reference, and use of the sign (interpretant) or so called triangle theory of meaning of triangle meaning (Krisyantono, 2008:265).

Peirce categories signs according to three "tricotomies". The first trichotomy concerns what kind of thing the sign is, with qualisign, sinsign and legisign. The second trichotomy is icon, symbol and index, categorizing sign according manner of the connection between the sign and the object by convention

or by an actual connection with the object. The third trichotomy is rheme, dicent and argument categorizing sign according to the manner of the connection between the sign and the interpretant by supposing, exhibiting and arguing.

2.4.1. First Trichotomy

First trichotomy is viewed from the point of view of the relationship between representation and object. This is indicated by a simple divisions of signs, including Qualisign, Legisign and Sinsign.

1) Qualisign

A sign's Qualisign is its Qualitative. For instance, the strength of the words used to describe the sign, such as difficult terms. soft or rough. Not only words that determine the quality of a sign, it can also be the colours used and even the images that accompany it.

2) Sinsign

Sinsign is the existence and actuality of an object or event as a sign. For example, the word flood in the sentence "there was a flood disaster" is an event that explains that floods are caused by rain.

3) Legisign

Lesign is the norm contained in a sign. It relates to what can and cannot be done. For example, a no smoking sign indicates that we are prohibited from smoking in the environment where the sign is located. More common of course, are traffic signs, which indicate what we can and cannot do when driving.

2.4.2 Second Trichotomy

Peirce's second trichotomy makes the classification from the point of view of the relationship between representaments and signs. The stages put forward are as stated as below.

1. Icon

An icon is a sign that resembles the shape of the original object. It can also be interpreted as a relationship between a sign and an object that is similar in nature. The purpose of an icon is to convey a message about its original form. The simplest and most common example we encounter but do not realize is a map.

2. Symbol

A symbol is a sign that relates to its signifier and also its the sign. That something is symbolized through a sign that is agreed by the signifiers as a common reference. For example, a red light which means stop. Everyone knows and agrees that a red light means stop.signifies stop, letters, number systems, mathematical symbols, computer codes, punctuation marks, traffic sign, National flags.

3. Index

An index is a sign that relates to things that are causal, or cause and effect. In this case, the sign has a casual relationship with its object in a causal manner. For example: smoke, thunder, footprints, smell, doorbell ringing or photos, movie or DVD recordings.

2.4.3 Third Trichotomy

Based on the interpretant, Pierce explained that signs can be classified into three stages. The following are the stages based on the relationship between interpretant with a sign.

1. Rheme

Rheme is a sign that allows for different interpretations. For example, if a person has red eyes, it could be that he is sleepy, or maybe he has eye pain or irritation. He could have just woken up, or he could even be drunk.

2. Discent

Dicent sign or dicisign, is a sign that is in accordance with facts and reality. For example, if there are many children on a village road, then a traffic sign is posted on the road to caution many children. Another example is a road that is prone to accidents, and then a sign is posted cautioning that it is prone to accidents.

3. Argument

Argument are markers that the sign of the end is not an object but rules. Direct sign gives reason about something. For example "no smoking" sign on gas stations, this is because gas stations it's an easy place burnt. Argument, which is a sign that is someone's difference towards something based on certain reasons. Someone says, "Its dark." That person says dark because he/she thinks that the room is suitable to be said to be dark. Thus, an argument is a sign that contains a judgement or reason, why someone says so. Of course, the judgement contains truth.

2.5 Ngeri-ngeris Sedap “Missing home” Film

Film is a text that contains a series of photographic images that result in the illusion of motion and action in real life. At the map level, film is a motion of real life, and it is clear that the topic of film is very important in semiotic media because the film genre has a significant system that is responded to by people who, through their film, seek recreation, inspiration, and insight at the interpretant level. Film is a field of application for semiotics. Film is built on many signs. These signs include various sign systems that work well together in order to achieve the expected effect of objects, places, and events. Film can be interpreted through the senses. Ngeri-ngeris Sedap (Missing Home) is the film that told about a faraway family. A family that looks very happy on the outside, but actually it's not like that because their children don't want to come back and visit his hometown. Finally, the parents devised a plan so that they would return home. But one day, the relevance of the secret in the family caused conflict.

Ngeri- ngeris Sedap film is a family drama set in a Batak family that conveys the anxiety of overseas children who are bound by customs and culture, adapted from the novel of the same name by Bene Dion Rajagukguk. A part of being a novelist in his novel. Bene Dion is also the director and screenwriter for the film version. This film set in the Batak tribe stars Arswendy Beningswara Nasution, Tika Pangabean, Boris Bokir Manullang, Gita Bhebita Butarbutar, Lolox, and Indra Jegel. The film opens in Indonesian cinemas on June 2, 2022.

2.5.1 Synopsis of “NGERI NGERI SEDAP” Film

Mr. Domu and Mrs. Domu are the parents of four children: Sarma E. Purba, Domu, Gabe, and Sahat Purba. Sarma lives with his parents, while the others live in other cities with their own careers. Homesick and with a Batak Thanksgiving party approaching, the parents want their children to come home but are faced with a dilemma. Domu wants to marry a Sundanese woman but is forbidden by Mr. Domu because he thinks others cannot understand Batak customs. Gabe is a comedian, and despite being sent by Mr. Domu to study law, Sahat lives in Yogyakarta with someone called Domu after college and doesn't want to return. Mr. and Mrs. Domu decide to pretend that they want a divorce, so they go home but WOULD only stay temporarily. After a discussion over dinner leads to no peace, the children take their parents up Holbung Hill and confide in each other without being seen. Mr. Domu asks that he be defended because he is the one who provides for the family, and Mrs. Domu says that her husband makes her tired. Mrs. Domu's mother told her grandchildren that she knew everything and told them to stay until the Thanksgiving ceremony was over.

The day after the ceremony, Mrs. Domu had to rest because of a fever. Mr. Domu scolded Domu, Gabe, and Sahat for not following his wishes. The children agreed that if there was still no end in sight, they would go back to their respective places. Mr. Domu then starts an argument that makes everyone, including Mrs. Domu, angry at his patrilineal ideology. Mrs. Domu spills the beans that the divorce scenario is fake and that Sarma already knows this. Sarma says she feels pressured to always follow her parents' orders. Mrs. Domu says she really wants a divorce. She goes to her mother's house while the children go home, except for Sahat, because of his grandmother's orders. Mr. Domu confided in his mother that he was just following his father's ways, and she said that each family is different and the way to lead each family should be different. Mr. Domu then meets his children and learns various things: Domu's wife can learn Batak customs; Gabe's colleagues are understanding people, and Domu says that Sahat is an honorable man in the village. Mr. Domu took everything home, remembering Mrs. Domu's orders. The whole family had a meal together. Ngeri Ngeri Sedap ends with the Batak quote, "Sititi ma sigompa, bolang-golang pangarahutna. On ma na boi tarpatupa, sai bodang ma pinasuna", which means "This is what we can serve; may it be a blessing."

2.6 Previous Research

There are the previous studies under the same topic related to this research that is read by writer before conducting the research. The research can be seen as following:

Laja (2017) "Analysis signs in Dan Brown's DaVinci Code Film.". The purpose of this study is to identify and classify the types of signs in the Davinci code film. In this study, he used Peirce's theory (1955) the results of this study

indicate that three types of signs namely icons, indexes and symbols that appear in every scene in DaVinci code film.

Katiandagho (2021) “Analysis of signs in the Film Inferno Works and Brown”. The purpose of this research is to identify, classify and analyzing the sign in Inferno Works and Brown film. The writer used Peirce theory. The result of this research shows that there are 9 icons, 4 indexes, and 17 symbols. They were found from 25 scenes in the Inferno film and each sign has different meanings.

Niatur Rahmah (2019) “Semiotics sign in Walt Disney’s selected Movie Posters in 2018”. The purpose in this study is to know the classification of sign with Charles Sanders Pierce theory, the meaning of sign by Roland Barthes the the correlation Between visual and verbal sign with Gyllian dyer Theory. The results the classifying of sign are including representament: qualisign, sinsign, and legisign. Object: icon, index, and symbol. Interpretant: dyme, dicent and argument. The meaning are including denotative, connotative and myth.

Tryadi sya’dian (2015) “Analisis Ssemiotik pada Film Laskar Pelangi”. The purpose in this study is analysis of the aesthetic approach of Charles Sanders Pierce in describing signs that include icons, indexes and symbols in the Laskar Pelangi film. In this study he uses pierce theory. This result of the study is the meaning of the icons contained in the Laskar Pelangi film.

Sembiring (2021) “Semiotic Meaning in Wardah Advertisement”. The writer used Peirce Theory (1955) and the purpose of this research is to determine the type of semiotics signs and the meaning of the types if signs in the Wardah Advertisement poster. Then classifying the three element sign namely icon, index

and symbol. The result of this research is found 44 data. There were 12 icons, 8 index and 24 symbols.

Sumaraw (2019) "Analisis of Sign in "The passion" by Chad and Kelly Hayes Symbolic Analysis". The Purpose of this research is to identify and classify the types of signs, and to analyze and describe the meaning of signs found in the movie "The Crucifixion". In this research, he used Peirce's theory (1955). The research results show that there are three kinds of symbols in the film, namely icons, indexes and symbols. The icon appears in 5 scenes, namely a man and a woman, an exorcism book, a photo of Adelina and Vaduva sisters, and exorcism book and Agares. Index appears in 9 scenes, including prison cells, vomiting bloods, black clothes, flashlight, insects, strangulation, blood, rain and blood from impact. Symbols were found in 5 scenes, namely prayer candles, crosses, prohibitions, masks and crosses. Therefore, 19 scenes in the movie "The Crucifixion" contain signs.

Nur Hikma Usman (2017) "Representasi Nilai Toleransi Antar Umat Beragama dalam film "Aisyah Biarkan kami Bersaudara"". The purpose in this study is to describe the value of interfaith tolerance religion represented in the film "Aisyah Biarkan kami Bersaudara". This study use Charles Sanders Peirce theory. The result of the study is indicate that the film " Aisyah Biarkan kami Bersaudara" contains the value of inter-religious tolerance in the form of respect other people's, giving freedom or independence and mutual attitude understand.

The next research is Fira (2021) "Qualisign, Sinsign and Legisign in Great Expectation Charles Dickens". The study aims to describe the semiotics of Charles Sanders Peirce based on the representament in the novel. In this study he calssified

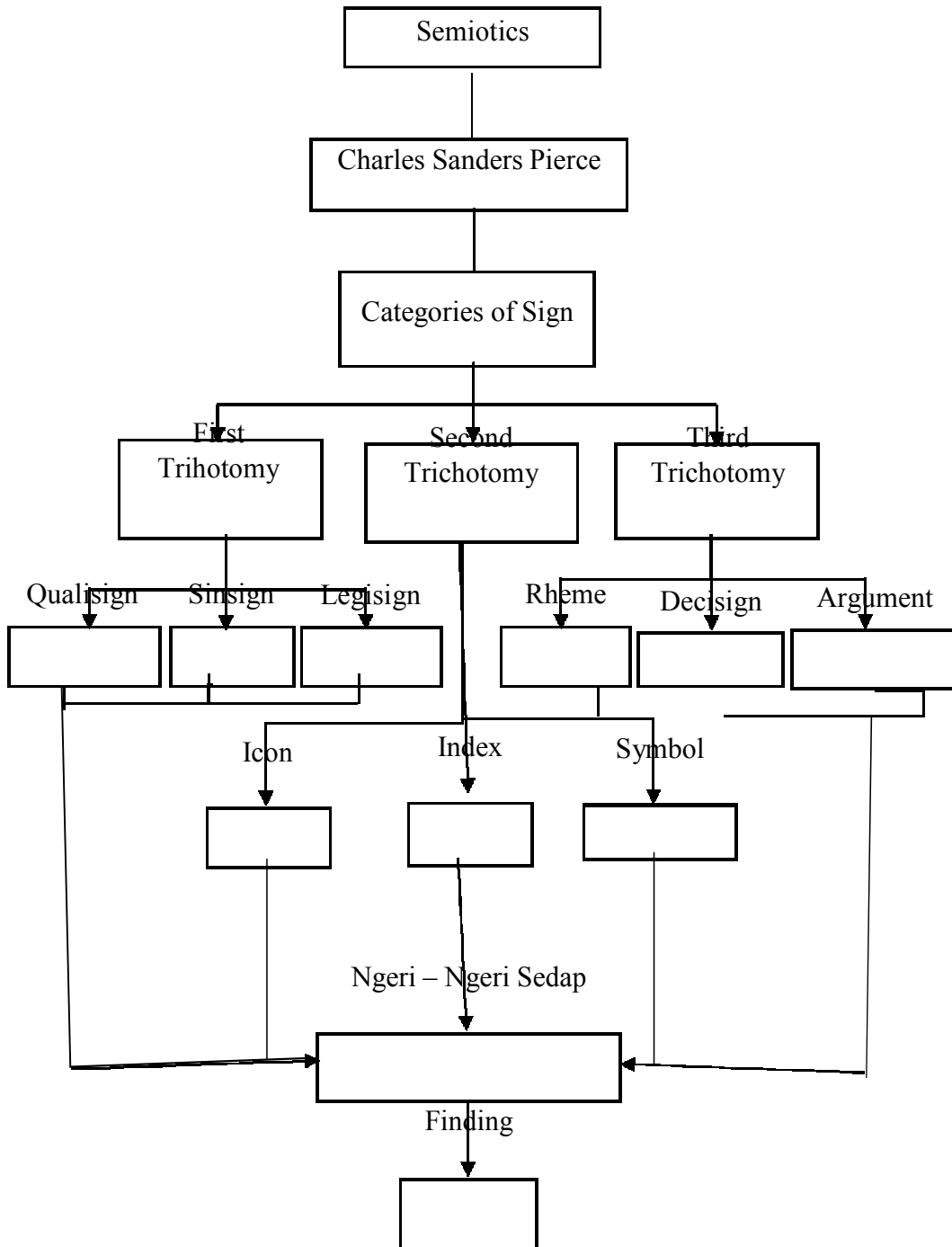
the three signs according to Peirce and found from the 14 qualisign data in the Great expectations Charles Dickens novel which are found in the form of Characters and other characters conversation, characters activities or activities, there are 12 sinsign in data in Charles Dickens Great Expectation which are found in the form of caharacters or others character conversation. There are 11 legisign data in Charles Dicken Great Expectation which are found in the form of expression and behavior of Characters.

Pauzan (2018) “A Semiotic Analysis of the John Wick 1 Film Using Charles Sanders Peirce’s Semiotic Theory”. The purpose of this research is to identify and classify the types of signs, and to analyze and describe the meaning of signs found in the movie John Wick 1. In this research, he used Peirce’s theory (Vera, 2014 24:26). Based on the results of this research, he concluded that according to Peirce’s in Vera (2014) classification, the signs appearing in the movie John Wick 1 are divided into three types namely icon, index and symbol. The result is there are sixteen icons, twelve indexes and nine symbols that the writer found in some scenes of the film.

Anasthasya (2019) “Analyzing the signs in Ryan Coogler’s Black Panther Film. The purpose of this research is to identify and classify the types of signs, and to analyze and describe the meaning of signs found in the movie “Black Panther”. In this research, he used Peirce’s theory (Sudjiman and Zoest 1992). Based on the results of this research, he concluded that according to Peirce’s (1992) classification, the signs appearing in the movie “Black Panther” are divided into three types. From the 12 analysis results of 22 scenes, 6 kind of icon signs, 10 kinds

of index signs, and 11 kinds of symbol signs were found. It can be seen that these signs have different meaning according to the objects or sign.

2.7 Conceptual Framework



**Figure 2.2 Conceptual framework Semiotics
(An analysis sign found in “Ngeri- ngeri Sedap” film)**

Semiotics is the study of how words and other symbolic systems of communication make meaning. In semiotics, a sign is anything that stands in for something other than itself. The map meaning is focuses primarily on linguistics sign. There are several semiotic figures namely Roland Barthes, Charles Sanders Pierce, Ferdinand de Saussure, and Umberto Eco. But, in this research is about sign by Charles Sanders Pierce categories signs according to three “tricotomies”. The first trichotomy concerns what kind of thing the sign is, with qualisign, sinsign and legisign. The second trichotomy is icon, symbol and index, categorizing sign according manner of the connection between the sign and the object by convention or by an actual connection with the object. The third trichotomy is rheme, dicent and argument categorizing sign according to the manner of the connection between the sign and the interpretant by supposing, exhibiting and arguing. But in this research the writer focused on the second trichotomy namely: Icon, index and symbol.

CHAPTER III

RESEARCH METHODOLOGY

3.1 The Research Design

The writer would conduct this study by using a descriptive qualitative method. The writer need method of analysis, and the method itself would help the writer support and simplify research and help the writer to collect and to analyze the data for this research in depth. Steven J. Taylor (1984: 5) state that qualitative method develops concepts, insights, and understanding from pattern in the data, rather than collecting data to asses preconceived models, hypotheses or theories.

3.2 The Source of Data

In this study, the writer would analyze the signs in the images of the film with the title "Ngeri-Ngeri Sedap" film directed by Bene Dion Rajagukguk. The data for this research is images from the video in the film.

3.2 Techniques of Collecting Data

In this research, the writer took same steps to collecting data as follows:

1. Searching the Video of Ngeri-ngeris Sedap Film from youtube.
2. Watching the film many times
3. Take and Screen shot the picture contain of the film
4. Grouping the signs based on the type.

3.4 Techniques of Analyzing Data

After collecting data, the writer would analyze the data by the following steps that are:

- 1) Identifying the data which are related the sign strategies by images.
- 2) Analyze pictures using the Charles Sanders Peirce triadic theory.
- 3) Classifying the sign in “Ngeri-nger Sedap” Film into each type of sign
- 4) Tabulating the data to show the percentage of trichotomy
- 5) Drawing conclusion and the result of the analysis