



# Semiotic Analysis Of The Message Of Tolerance In The Film "Ajari Aku Islam"

Charles Sanders Pierce Method

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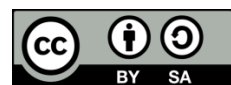
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## ABSTRACT

*This study aims to find out what the meaning of the sign of tolerance and Islamic values in the film "Ajari Aku Islam" is. This research is a qualitative descriptive study. Data collection techniques using observation and documentation using the semiotic approach of Charles Sanders Pierce. The author is interested in using this semiotic theory to deepen the working pattern of the triangle meaning described in the Triadic and Trichotomy analysis to answer the formulation of the problem in the research. Pierce's semiotics uses the term representamen as a form of initial sign, then object as a sign reference, and interpretant as meaning. The object of research is the film "Teach Me Islam". This research then produces the meanings of religious tolerance and Islamic values which are seen in the film "Ajari Aku Islam". The conclusions of this study include the meaning of religious tolerance which is shown through 4 principles, namely respecting the differences in the beliefs of others, giving freedom in choosing religion, understanding mutual understanding between religions and not looking at physical and psychological differences in socializing. The Islamic values in the film "Ajari Aku Islam" include; human relationship with God, human relationship with oneself, human relationship with fellow human beings.*

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## 1. INTRODUCTION

Indonesia is a melting pot of culture and religion, so it is known as a multicultural and multi-religious country. Diversity requires the Indonesian people to apply the principles and values of tolerance. Tolerance fosters social harmony and peace. The role of tolerance is very crucial to be the basis of the integrity of a country. Accepting differences and not imposing will is a

representation of the value of tolerance. Tolerance in essence breeds harmony and unity. Indonesia with a Muslim majority population makes Islam very important in creating harmony. To realize social harmony, there needs to be an attitude of tolerance and respect in seeing differences.

However, the prevalence of intolerance cases, especially inter-religious intolerance, indicates that there is a lack of public understanding of tolerance. The root of the problem of inter-religious conflict is the claim of truth and not being ready to accept differences, causing an attitude of not respecting the teachings of other religions. The importance of understanding tolerance has led the government to launch the Trilogy of Indonesian Religious People, namely religious harmony between people in one religion, harmony between religious communities with other religions, and harmony between religious communities and the government (Diputhera, 2002 p. 83). Through this program, it is hoped that a harmonious and peaceful community life will be created.

Film as a mass media through its persuasive power also plays a role in distributing information. Messages in films are generally easier to understand and more interesting because they are presented through audio-visual media so that the messages conveyed can be accepted by the public. Through films, it is hoped that religious values can be understood with full awareness without coercion. So in this case the film as a mass media has a large enough influence in developing the principles and values of tolerance to the community.

One of the films that contains the value of tolerance and representation of Islamic values is the Film *Ajari Aku Islam* which was released in 2019 by producer Jaymes Rianto. Research on the film "*Ajari Aku Islam*" was also studied by Reni Monika Febriyanti, Eko Rio Rianto, and Heryanti.Febriyanti (2020) in a study entitled "*Analysis of the Narrative of the Representation of Islamic Values in the Film Ajari Aku Islam*" used the Lacey narrative structure to make it easier to explain the structure of Islamic values in the film *Teach Me Islam*. The conclusion of this study is that there is a good continuity at the stage of a balanced condition, to the awareness that the disturbance occurs. The representation or an action caught in the film *Teach Aku Islam* is marked by the presence of symbols of Islamic values from several dialogues or scripts as well as nonverbal communication which can be seen from facial expressions, body gestures, and intonation.

Rianto's research (2020) entitled "*Messages of Da'wah in the Film Ajari Aku Islam: Semiotic Analysis of Roland Barthes*", concludes that through connotative and denotative meanings this film teaches the principle of virtuous life according to Islamic teachings through how to relate to God and how to relate to fellow human beings. The relationship with God is related to worship such as worship, while the relationship with fellow human beings is described with a polite attitude, *husnudzon* or being kind to others. The difference in his research is in the method of semiotic analysis.

Heryanti's research (2021) entitled "*Moral Message in the Film Ajari Aku Islam (Analysis Semiotics of Roland Barthes)*", concludes that the moral message in the film *Ajari Aku Islam* is the importance of religious tolerance for Indonesian people who have cultural, ethnic, ethnic and religious diversity. The religious messages contained include faith values, moral values, and worship values. The difference in the research is in the method of analysis.

Message content can be informative, persuasive, or coercive (Pleter, 2017). It is informative if the message adds information, is persuasive if the message contains an invitation or influences others to act on something, and is said to be coercive if the message encourages someone to do something, loaded with messages of tolerance and Islamic values contained in it. Semiotic analysis aims to understand the meaning of the message through signs and markers. The author

chose the Charles Sanders Peirce method because this theory is known as a grand theory, namely a theory that looks at semiotics as a whole. The purpose of this study is to find out how the message of tolerance and Islamic values in the film *Ajari Aku Islam* uses semiotic analysis of the Charles Sanders Peirce method. The benefits of this research are expected as a reference in communication science research, especially the study of semiotic analysis. For filmmakers, it is hoped that they will always consider the message in working on a film, and for the audience, they are expected to be more critical in studying a film as a learning medium, not just for entertainment.

Semiotics comes from the Greek word "simeon" which means "sign" and in terms of semiotics is defined as the study of a collection of things about objects, events and all cultures that act as signs (Sobur, 2001 p. 96). Van Zoest (1992) defines semiotics as "the science of signs or signs and all that is related to them: the way they are used and their relationship to the recipients and givers they use".

Semiotics is the science of marking and the meaning of sign systems, the science of how the meaning of an object is juxtaposed in a text or the science that studies the meaning of signs from several kinds of works in society that are related to meaning (Umarroh, 2018 p. 36). Signs also mean something that is not visible from the sign or has its own meaning, for example smoke which means there is fire. Semiotics functions to interpret a sign to find out the meaning of a hidden sign and meaning is an understanding obtained from a sign.

According to Komaruddin Hidayat, the study of semiology is a field that studies the function of texts. The role of the text is to guide the reader in order to understand the message contained in it. The reader is like a treasure hunter who carries a map, to understand the code contained in the signs that show the true meaning that requires interpretation of the sign. But semiology is not only in the text being studied, but also in the language that exists in the events to be studied which are found in art, music, mass media and all that is disseminated to others (Roland, 2012 p. 13). The purpose of semiotics is to provide a sign system that is not related to language, syntax, interpreting a text that is difficult and sticks to culture (Sobur, 2001 p. 128). Therefore, the emergence of views on other meanings or signs as additional or connotative and special or related denotative also gives an impression that is obtained or obtained through the use and combination of meanings (Dinnis. Mcquail p. 182).

Film was invented at the end of the 19th century and has continued to advance until today and its development is more advanced than photographic technology. In 1826 Joseph Nicéphore Niépce, a French historian, photographer who made images of a mixture of silver. Scientist from the United States Thomas Alva Edison (1847-1931) inventor of the electric lamp who was inspired to create a means of recording and creating an image assisted by George Eastman and in 1884 invented film tape or so-called celluloid made of transparent plastic. Then in 1891 Eastman assisted by Hannibal Goodwin showed a way of film being put into a camera on a sunny day. The first time the film was shown only to the general public for a fee was on December 28, 1893 at the Grand Café Boulevard de Capucines Paris. So this became an event of the birth of cinema and film in the world. 130 AD, But the international community said and believed that this event was a marker for the birth of the world's first film.

Tolerance from the English language *tolerance* or *tolerantia* which means patience to let something, gentleness or lightness, is an act that shows others to give their opinions, even though their opinions are not true and different. The origin of the word tolerance is very much noticed in Europe because of the slogan of togetherness and brotherhood which is the core of the revolution in France (Fauzi, 2019 p. 11). In KBBI (Big Indonesian Dictionary) tolerance is a noun or noun. Tolerance has several meanings, including: 1) Tolerance behavior, 2) The limits

of approved additions or subtractions, 3) Acceptable storage. Tolerate is a verb which means to silence or let (KBBI, p. 1478).

Tolerance also comes from the Latin, "tolerar" which means restraint, behave patiently, respect the opinions of others, accept and respect each other. Umar Hasyim said tolerance is an attitude of giving freedom to fellow human beings, social beings, to carry out their respective lives without coercion from others, but as long as they do not violate the rules that contradict the terms of peace in society (Muhammad, Yasir, p.171 ). The essence of tolerance comes from God as "Rahmatan lil'alam" for the universe in order to avoid various kinds of conflicts between religious communities. In Islam, it teaches that it is necessary to be thorough and not indiscriminate and to always tolerate others and maintain the sanctity of the teachings of Islam, Islam. It also teaches mutual love, affection and instills the values of freedom of expression.

لَا يَنْهَى اللَّهُ عَنْ الدِّينِ لَمْ يُقْبَلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِينِهِمْ أَنْ تَبَرُّوهُمْ وَنَفْسُ طَوَّاءِ الدِّينِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۙ  
 إِنَّمَا يَنْهَى اللَّهُ عَنْ الدِّينِ قَتْلَكُمْ فِي الدِّينِ وَأَخْرَجَكُمْ مِنْ دِينِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ  
 هُمُ الظَّالِمُونَ ۙ

Meaning: "Allah does not forbid you to do good and be fair to those who do not fight you because of religion and do not (also) expel you from your country. Verily, Allah loves those who act justly. Verily, Allah only forbids you to make as your friends those who fight against you because of religion and expel you from your country, and help (others) to expel you. And whoever takes them as friends, then they are the wrongdoers (Ministry of Religion, 2010: 550)

The verse above explains how humans must respect each other and do good to each other between religious communities, because basically humans need each other even though they have different religions or beliefs. And Allah also likes people who do justice to different religions as long as it does not conflict with religion and does not make fun of Allah's religion. Tolerance has values that must be instilled in explaining to others.

## 2. RESEARCH METHODE

This study uses a descriptive method through a qualitative approach. In the research analysis, the researcher uses semiotic analysis, namely the interpretation of everything. Semiotics is a science that studies the signs that exist in an object and in searching for data using narrative forms or pictures does not use statistical data (Kountur & Ronny). Data collection techniques using observation techniques and literature study. Observation is an in-depth observation of the film by watching it several times, then classifying the scene and analyzing it using the semiotic analysis of the Charles Sanders Pierce model.

## 3. RESULT AND ANALYSIS

### Synopsis of the Film "Ajari Aku Islam"

The film Ajari Aku Islam is a religious drama genre film produced by RA Pictures and Retno Pictures which was released on October 17, 2019. This film aims to introduce values in Islam and the importance of tolerance. The film, played by Roger Danuarta and Cut Meyriska, is about the love story between Kenny (Roger Danuarta) and Fidya (Cut Meyriska). The interesting thing is when their love story is hindered by differences in cultural and religious backgrounds. Fidya is a Muslim girl with a Malay ethnicity, while Kenny is a man of Chinese-Indonesian blood who is Confucian. Both of their parents disapprove of their relationship. Fidya is betrothed to Fahri (Miqdad Addausy) who has just returned from Turkey after taking his master's degree. Meanwhile, Kenny is betrothed to Chelsea Tan (Shinta Naomi) who is a girl of Chinese descent, the son of a high-profile businessman. Kenny had actually been interested in

Islam for a long time, but there was no way to learn it. After getting to know Fidy, Kenny began to learn about Islam and was assisted by Fidy. Kenny's rejection of Chelsea makes the Chelsea family angry and intends to harm Fidy's family. And Kenny, who knows this, tries to help Fidy's family. The story of this film ends with the murder of Kenny and at the end of his life by saying the two sentences of the creed and dying a Muslim.

### **Semiotic Analysis of the Message of Tolerance in the Film "Ajari Aku Islam" Charles Sanders Peirce's Method**

Semiotics is defined as a science that examines a series or something about objects, events and all cultures that act as signs (Sobur, 2001 p. 96). According to Umarroh (2018) semiotics is the science of marking and the meaning of sign systems, the science of how the meaning of an object is juxtaposed in a text or the science that studies how the meaning of signs from various kinds of works in society relates to meaning. In this case semiotics assesses the meaning of each sign, and the sign has two aspects, namely the signified and the signifier. Where the signified is the result of the signifier. As a method of analysis, semiotics aims to express a meaning based on the communication of the artist's thoughts, feelings, or expressions to the audience through the composition of signs.

Charles Sanders Peirce in Danesi (2011) states that signs are divided into 3 forms, namely icons, indexes, and symbols. Icons are signs that represent reference sources through simulation, such as data in tables and diagrams. An index is a sign that connects a reference source or is known as a cause-and-effect relationship, such as a black cloud meaning it will rain. A symbol is a sign that is designed to juxtapose a reference source through agreement, such as a rose representing love.

The idea of trichotomy and Charles Sanders Peirce's triadic model consists of a representamen/sign, which is something in a physical form that can be seen by the human senses; object, which is something that is being discussed or a target for research; and interpretant, in the form of interpretation of an object that is in the human mind

Film as a mass media is not only a representation of life, it can also influence and shape reality in social life. Although films are considered as entertainment media, films also have persuasive power in conveying the message and intent of making the film. Through the semiotic analysis of Peirce's method, the film "Ajari Aku Islam" was analyzed using the trichotomy model and the triadic model.

### **Message of Tolerance in the Film "Ajari Aku Islam"**

The message of tolerance in the film Teach Aku Islam through verbal messages is seen from the Sign, Object, and interpretant.

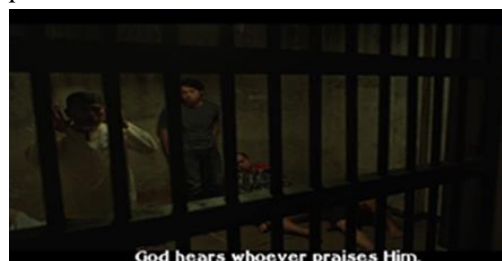


Figure 1. The scene of a person worshipping in a holding cell

Sign on this scene where a man wearing a cap is praying in a holding cell. The object is Kenny is watching a man who is praying and chooses to be silent or not to disturb him. This scene interprets that Kenny has been tolerant, by respecting the way of worshipping others.



Picture 2. The scene of Kenny chatting with Fidya

Sign on this scene where Kenny is having a dialogue with Fidya. The object is Kenny is asking Fidya to introduce Islam and make him fall in love with Islam. Despite the differences in religion and culture, Fidya did not show any dislike for Kenny. Fidya doesn't mind the differences, in fact he judges from Kenny's attitude and behavior regardless of Kenny's religious and cultural background. This scene interprets the attitude of tolerance of Fidya's behavior.



Picture 3. The scene of Fidya buying an Islamic book for Kenny

Signs in this scene are Fidya, Salma, and Kenny at the bookstore. The objects in this scene are Salma and Fidya helping Kenny to learn Islam by asking him to buy books. This scene interprets that Fidya and Salma show an attitude of tolerance by helping Kenny and respecting his decision to study Islam without being suspicious and not being pushy. This can be seen in the dialogue between the two.

Fidya : *If you want to learn more about Islam, you should read these books (while choosing books)*

Kenny : *Do you believe that these books can make me fall in love with Islam?*

Fidya: *God willing. (18.13 - 19.03)*



Picture 4. The scene of a Muslim reprimanding Kenny

Sign in this scene is a young man coming to Kenny. The object on this sign is a young man reprimanded without uttering harsh words to Kenny for not taking off his shoes when he wanted to enter the mosque. This scene interprets that even though Kenny makes mistakes, it is not a reason to be rude to someone, through the attitude that a Muslim man shows is a sign of tolerance.

Tolerance is an absolute thing that must be understood in social life. Tolerance is a reflection of an attitude of tolerance, where a sense of respect is present when seeing differences and not judging it is wrong so that they hate differences. Islam upholds tolerance in religion can be seen through the words of Allah SWT:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٥٦﴾

Meaning: *There is no compulsion to (enter) religion (Islam), in fact it is clear (difference) between the right path and the wrong way. Whoever disobeys Tagut and believes in Allah, then indeed, he has clung to a very strong rope that will not break. Allah is All-Hearing and All-Knowing. (Q.S Al-Baqarah/2:256)*

### Islamic values in the film Ajari Aku Islam

Based on the research analysis, there are three Islamic values in the film Ajari Aku Islam. The research results based on the semiotic analysis of the Pierce method are as follows:

a. Human Relationship with God.

Human relationship with God is based on faith or called faith and belief. Faith is something that is believed. As a Muslim, the foundation of faith contains the pillars of faith, the pillars of Islam, and Ihsan. Signing when players perform prayers is a form of reflection of faith in Allah. Worship in Islam is related to obligations in Islam. Several scenes show the players praying in mosques, homes, and in detention cells. That is, worship must be done anywhere.

The scene of Fidyaa praying when Kenny died is a manifestation of faith in Qada and Qadar. Believing that everything happens because of the will of Allah SWT, and praying indicates that a person does not give up hope even though he is in a disaster. Having a good attitude when disaster strikes is a reflection of a believer.



Picture 5. Scene of Fidyaa praying

Fidyaa: *He went to bring love to meet YOU with love so welcome him with love in YOUR heaven and until we meet later let me continue to love you with my prayers (While crying). (1.27.40 - 1.28.05)*

b. Human relationship with self.

The human relationship with oneself is related to moral values. Moral values or behavior shown by a Muslim and Muslim women through dressing in accordance with Islamic values. The way Fidyaa and Salma dress according to Islamic law is to dress closed and wear a hijab. This is explained in Q.S. Al-A'raf: 26, which means:

*O son of Adam, verily We have sent down to you clothes to cover your nakedness and beautiful clothes for adornment. And that piety is the best. That is part of the signs of Allah's power, hopefully they will always remember.*

c. Human Relations.

Islam regulates how to relate to fellow human beings. One of them is helping each other. The attitude of help shown by Fidyaa and his friends in raising funds for earthquake victims also includes Islamic values. How to do fundraising is found in the dialogue between Fidyaa and Salma.

Fidya : *For the social activities for the natural disaster, I don't think we can do that, we just carry around with boxes asking for donations.*

Salma : *So, where do we get the money?*

Fidya : *Now that I think about it, why are we selling accessories? Besides helping victims of natural disasters, we also help SME businesses because we help market their merchandise, where are you going?*

Salma : *Ahh, how small is it that we get the money?*

Fidya : *Grandpa where are you salma anyway. Ehh, in Indonesia, there are many good people, let alone knowing that there are many victims of natural disasters who want to donate, it's okay if our donations are small, the most important thing is that we help victims of natural disasters and help people's businesses too, believe me I'm the same as me, do you think it fits?*

Salma: *MaasyaAllah, I'm lucky this time I have a friend like you, it's pretty smart and sholehah too.*

Fidya : *You can do this. (03.55 - 04.56)*

By not begging reflects the attitude of a Muslim when he needs help. By selling accessories, they not only help victims of natural disasters, but also help MSME businesses.

The attitude of helping is also reflected in Fahri's behavior in helping Kenny to deepen his knowledge of Islam sincerely, without relating personal problems. This can be seen from the dialogue between the two:

Fahri: *I'm glad there is a non-Muslim who wants to learn Islam, it's only right that I help. About me and Fidya, that's a matter for later, the most important thing is that I help you according to my ability. What do you want to ask about Islam?*

Kenny : *Are you sure you don't regret that I converted to Islam and married Fidya?*

Fahri : *Jealous yes, but I never regret it.*

Islam teaches to help each other, in this case is to help each other in virtue and piety. And Islam forbids if you help in evil. It is contained in the Q.S. Al-Maidah: 2, which means:

*...And help you in (doing) righteousness and piety, and do not help in sin and transgression...*

Islam also regulates how to interact with the opposite sex, which is not allowed to touch, depicted when Kenny holds Fidya's hand and Fidya's response is to let go of his hand and say Astaghfirullaahal'adziim. This shows that touching the opposite sex is prohibited in Islam. Another thing when Kenny took Fidya home, Fidya chose the path behind Kenny, not beside Kenny.

#### 4. CONCLUSION

Based on the results of the semiotic analysis of the Charles Sanders Pierce method, several research conclusions were found. First, the message of tolerance in the film "Ajari Aku Islam" can be seen from several scenes and dialogues that contain messages of tolerance. In this film, the message of tolerance is shown through an attitude of accepting and respecting differences, depicted through communicating with people from different religious and cultural backgrounds by being polite and not demeaning others. man and God, the relationship between man and himself, and the relationship between human beings. Human relationship with God based on the value of aqidah (faith) is represented through prayer and prayer scenes, in this case a human being believes in the existence of the Creator. The human relationship with oneself is how a person has an obligation to take care of himself, in this case it is described through how to dress Muslim women according to Islamic law, namely using closed clothes and wearing a hijab. The relationship between human beings in Islam is reflected through the attitude of helping each other regardless of religious and cultural background as long as it is on the path of truth and



goodness, as well as how to interact with the opposite sex, namely by not being alone and touching.

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