



Semiotics Analysis Moral Message Of Film "Hichki"

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ABSTRACT

This research is entitled Semiotic Analysis of Hichki's Film Moral Message. This study tells about a woman who has Tourette's syndrome and wants to become a teacher, but is difficult to accept because of a rare disease she suffers from. For five years trying to get into various schools finally paid off, he was accepted at one of the schools where he studied after being rejected five times at that school. However, he was given students who came from underprivileged families, which made him a lot of challenges to stay aloof in the face of the behavior of 14 students in his class. The purpose of this study is to provide meaning through semiotic analysis and moral messages that indirectly affect the audience's thoughts and behavior while watching this film. This study uses a semiotic analysis of Roland Barthes' model with a qualitative approach. The results obtained from this study are that the moral messages contained in the hichki film are persistence, independence, never give up, sincerity, cohesiveness, honesty, and affection which are not only given by the main character but also other characters.

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1. INTRODUCTION

India has many similarities with Indonesia, one of which is in terms of culture, religion, and ethnicity. India is a democratic country and has the most people like Indonesia with the seventh in the world, apart from that, India's economic strength is almost the same as Indonesia. Each film has a message and a positive or negative effect for the audience. HICHKI film, a film released on March 23, 2018, genre drama directed by Siddhart P. Melhorta, produced by Aditya Chopra, Sidharth P Malhotra, and starred by actresses and actors Rani Mukherjee, Kunal Shinde, Harsh Mayar, Neeraj Kabi, Supriya Pilgaonkar, Ivan Rodrigues, Suprio Bose, in just a few months of its release, this film was able to reach a rating of 7.6 out of 10 and entered the best 10 category of the top 15 best Indian films in 2018. (Dini Fadhilatur Rohma, 2019: 3).

In this 2 hour 20 minute film, it tells the inspirational story of a woman who lives an affluent life and has noble aspirations to become a teacher and strives to make it happen even though she always gets continuous rejection. In the story, he is a sufferer of Tourette's syndrome. Tourette syndrome is a neuropsychiatric disease that causes a person to make spontaneous speech or movements (tic) without being able to control them. This disease is inherited is genetic or hereditary (https://id.m.wikipedia.org/wiki/Tourette_Syndrome). With her shortcomings and various obstacles in the process of her career in education, the woman named Naina wants to be an inspiring figure that with the shortcomings she has does not prevent a person from growing to achieve their goals and make shortcomings as a strength to succeed in pursuing a career without the help of insiders. and worthy of being a role model.

From this film, the complexity of the problems that occur in today's society is the lack of closeness, communication and concern between teachers and students in helping their students develop the talents that exist in each of them, so it is not uncommon for these students to be confused about continuing their studies after graduating from school, such as going to school. level of education in determining the majors to be taken. In addition, building attitudes or morals towards students is also necessary when there is communication between teachers and students after closeness is established.

In real life, this film has succeeded in inspiring and being used as teaching and learning practices for several students in MA schools. MTs. Al-Ittidahiyah Pkl. Masyhur, Medan, because they have some similarities between students at MA schools. MTs. Al-Ittidahiyah Pkl. Mansyhur, Medan with the students in the HICHKI film, some of whom come from pre-prosperous families and tend to be naughty so that some teachers are overwhelmed in teaching and learning and often make a fuss at school. In this film, MA students. MTs. Al-Ittidahiyah Pkl. Masyhur, Medan concluded that in teaching and learning, creative methods are needed to provide material so that it is easy for students to understand, as Naina did in the film to make her students not experience boredom in teaching and learning, and in teaching and learning they should not judge whether they are good or bad. how stupid a student is before knowing his background first. So, the students are required to get to know their students first because according to them they study wrong, a student only gets bad grades, but if a teacher teaches wrong, he will never get bad grades. Teaching is easy, learning is difficult so you should not judge students based on academic grades without knowing their life background. After watching this film, several students felt the impact of student changes when applying how to communicate well with their students, what attitudes or actions should be taken in dealing with juvenile delinquency in school and how to teach and learn methods so that students do not get bored in learning, and the results are several students are more ethical than before and are reluctant to make a fuss with their playmates at school because of the closeness between students and teachers.

This film is interesting to study because it has many moral messages and semiotic meanings behind the moral messages. Semiotics is a science or method of analysis to study signs. Semiotics or in Barthes's terms, semiology, basically wants to study how humanity (humanity), interpret things (things), interpret (to signify) in this case cannot be confused by communicating (to communicate). Meaning means that objects not only carry information, in this case where the objects want to communicate, but also constitute a structured system of signs. (Alex Sobur, 2006: 13-15)

According to the National Education System Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself and society. According to Heidjrachman and

Husnah (1997:77) education is an activity to improve one's general knowledge including in increasing mastery of theory and skills, deciding and finding solutions to problems related to activities in achieving their goals, be it problems in the world of education or education. everyday life. In this case, morals are needed as the basis for student actions against teachers, and vice versa. In addition, this film also conveys the meaning of the struggle that a teacher does to his students who have lost their enthusiasm for learning by continuously motivating and carrying out teaching and learning activities using unique learning methods so that students are not bored in learning.

Based on these reviews, the researcher considers it necessary to conduct research as a real example of how communication and teacher actions should be in generating enthusiasm and motivation for teaching and learning students that are worthy of being applied in themselves and the world of education, especially in Indonesia.

Moral

Moral is a term used to determine the limits of good character, will, temperament, opinion or action that can be said to be right, wrong, good, bad. (Abudin Nata, 2010:92).

The meaning of good and bad in certain matters is relative. That is, something that is considered good by people of one nation in general, is not necessarily the same for other people or other nations. So a person's view of morals, values, and tendencies is usually influenced by his nation's way of life. (Nurgiyantoro 2002:320)

Meanwhile, Wila Huky, as quoted by Bambang Daroeso, formulates a more comprehensive understanding of morals, the formal formulation is as follows:

- 1) Morals are guidelines for good life behavior based on the teachings of life or a particular religion.
- 2) Moral is like the behavior of human life, which is based on the awareness that he is involved by the obligation to achieve the good, in accordance with the norms and values that apply in his environment.
- 3) Moral as a unit of ideas about the behavior of life, with a certain basic color adhered to by a group of people in a certain environment. (Daroeso, Bambang. 1986: 22)

In order to get clearer knowledge, it is necessary to give a review that the material substance of the three limits is not contradictory, namely about behavior. However, the formal forms of these three boundaries are contradictory. The first and second boundaries are almost the same, namely a set of ideas about behavior and teachings about behavior. While the third limitation is the behavior itself. In the first and second boundaries, morality is not yet in the form of behavior, but is still a reference for behavior. In the first limitation, morals can be summed up as moral values. In the second limit, morals can be understood as moral norms and moral values. Meanwhile, at the third limit, morals can be defined as moral attitudes, behavior, and actions. However, all of these explanations are not wrong, because in everyday speech, morals are often meant still as a set of ideas, values, teachings, principles, or norms. But more concretely than that, morals are also often referred to as attitudes, behavior, actions, characters that are based on norms, values, principles and teachings.

Semiotics

Etymologically, the term semiotics comes from the Greek word "semeion" which means sign. The sign itself is defined as something which, on the basis of previously established social conventions, can be considered to represent something else. Terminologically, semiotics can be

identified as a science that studies a wide range of objects, events, all cultures as signs. (Alex Sobur, 2006:15).

In another sense, semiotics is a science or method of analysis to study signs. Semiotics or in Barthes's terms, semiology, basically wants to study how humanity (humanity), interpret things (things), interpret (to signify) in this case cannot be confused by communicating (to communicate). Meaning means that objects not only carry information, in this case where the objects want to communicate, but also constitute a structured system of signs. (Alex Sobur, 2006: 13-15)

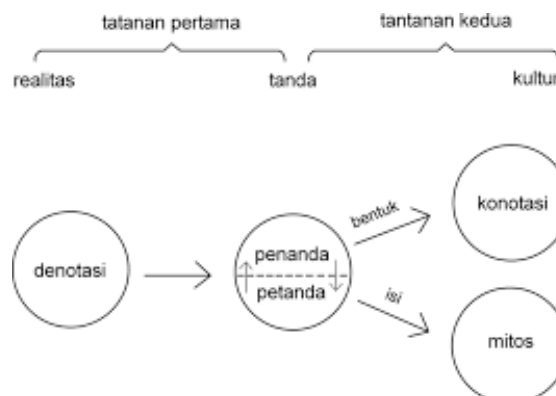
Semiotics is one part of the form of qualitative research. Semiotic analysis to examine more deeply about the meaning contained in the characteristics. Through semiotic analysis, most of the feature systems in media studies can be analyzed by looking for the meaning behind the characteristics. Research using semiotic analysis is a research method for the study of communication that tends to be more towards the source or reception of messages.

The semiotics used as the main theory of this research is the semiotics of Roland Barthes. Roland Barthes' semiotics was chosen because this method can be used to solve the meaning behind the sign by using the signification of 2 sessions in which the first session is an explanation of the meaning of denotation, which is the meaning that appears in the character, and the second is the explanation of connotation, so that through the connotation, it produces findings. findings and myths in that sense

Roland Barthes' Model

Roland Barthes is known as a structuralist thinker who is keen to apply Saussure's semiology and linguistics models. He was also an exponent of semiotics in the study of literature and the application of structuralism, a prominent French literary critic and intellectual. Barthes assumes that language is a sign system that reflects the assumptions of a particular society at a certain time. Roland Barthes is the successor of Saussure's thinking. Saussure himself was attached to complex ways of constructing sentences and sentences that ensure meaning, but was less interested in the fact that the same sentence could convey different meanings to different people in different situations.

Roland Barthes understands ideology as a false consciousness that makes people live in an imaginary and ideal world, even though the real reality of life is not so. Ideology exists as long as culture exists, and that is why Roland Barthes says that connotation is an expression of culture. Culture manifests itself in texts and thus ideology manifests itself through various codes that seep into the text in the form of important markers, such as characters, settings, points of view, and others (Sobur, 2009:71). . Roland Barthes' semiotic model discusses the meaning of signs by using two-stage signification, namely looking for denotative and connotative meanings, namely real meanings and figurative meanings.



Roland Barthes' semiotics model in Alex Sobur is arranged in levels of language systems, which are generally made up of two levels of language. At the first level is language as an object and the second is what is called metalanguage. Which is where this language is a sign system that contains a signifier or signifier and a signified or signified. The first system is sometimes referred to as denotation, which is an explicit relationship between signs and references or reality in marking, while the second sign system is called connotation, which is an aspect of meaning related to feelings and emotions as well as cultural and ideological values. The focus of his attention is on the view of the significance of two stages or two orders of signification. So in Barthes' concept, the connotative sign does not only have additional meaning but also contains the two parts of the denotative sign that underlie its existence. (Alex Sobur, 2006:263).

Semiotics is the study of codes or signs. The term semiotics comes from the Greek word "semeion" which means "sign". Etymologically, semiotics is associated with the word "sign, signal" which means "sign, provision". Signs are everywhere and are used in the daily life of individuals. The sign can be in the form of linguistic or non-linguistic nature (Halik, 2012: 2-3). Semiotics studies signs that can be meaningful. Semiotics describes the procedures for pursuing signs. Signs are the bottom of all communication. Signs are used as a method for creating paths in this world. The meaning of the sign should not be confused with the information sign. A sign means something outside of itself, and meaning is a sign bond with something in the human shadow (Sobur, 2013:15).

2. RESEARCH METHODE

The researcher uses Roland Barthes' semiotic analysis research type with a qualitative approach, where the researcher analyzes the object to be studied. This research is a research in tabular form in the form of scenes contained in the film which will be described into semiotics in the form of conclusions from denotative, connotative and mythical signs.

What is meant by Roland Barthes' semiotics model is that Roland Barthes gave birth to two studies, namely the signifier and the signified. The researcher uses Roland Barthes' semiotic analysis, because the researcher tries to explain the signifier and signified contained in the film, to understand and explain the moral message contained in the HICHKI film.

The reason the researcher chose this type of research was because it was considered related to the subject being studied, namely the film. Qualitative is a research procedure that produces descriptive data in the form of speech or writing and the behavior of the people who are observed as research objects. A qualitative approach is an approach that searches for data in the form of written words, pictures, and not numbers, which is scientific and naturalistic. The purpose of the qualitative research approach is to explain, describe or describe, the phenomenon in detail of a message, text through in-depth data collection. (Lexy J. Moleong, 2002: 9)

3. RESULT AND ANALYSIS

The results of the discussion of this study are seen from the observations made by researchers in accordance with the initial purpose of the study, namely how to analyze the semiotics of the moral message of the Hichki film. The results obtained through direct observation of the 118 minute hichki film using Roland Barthes' theory that this theory is considered by researchers to be very relevant according to the title and formulation of the problem in this study, the moral message shown through various scenes and events in this hichki film is played in such a way that it is exactly like real life which is concerned with how to deal with conflicts/problems without prioritizing emotions and ego.

The attitudes and behavior of the characters in the hichki film have good and bad moral elements that are more negative in nature but the main character manages to respond to every problem or negative thing leading to a positive thing. The example is positive when Mr. Wadia mentions the issue of Naina who is doing our door teaching activities or the field system and at the meeting of parents and guardians there is not a single parent of students who come while the other classes are almost and some of them have finished the meeting, Mr. Wadia accidentally met Naina and then asked how the meeting with the parents was, Naina casually replied with five glasses of drink, which meant that no one was present, from this dialogue it was clear that Mr. Wadia's face wanted to say just give up facing 9F students, then Mr. Wadia said again: "Don't you teach in the field, why don't you just meet them in the field", Pak Wadia's words instead of making Naina feel offended instead made her find the right advice to come and witness firsthand how the lives and activities of her students live in the neighborhood them, with happy faces after find a solution Naina said: "Finally our thoughts agreed, sir, thank you", Naina immediately left Mr. Wadia who was confused about what Naina meant.

In the real world, the moral message conveyed through Hichki's film succeeded in influencing several aliyah teachers equivalent to high school at an Islamic private school in Medan, North Sumatra, namely Al-Ittidahiyah Jl. Pangkalan Mashur. According to Irma Purnama Sari, one of the homeroom teachers who has the same student character as 9F in the Hichki film and is known to be quite badass, when interviewed about the Hichki film which was witnessed simultaneously by teachers and students in school motivational events, he received a lot of moral and educational messages. which can be applied to real life, one of which is honesty, encouragement, and the desire to succeed/success as a teacher like Naina and she also said: "That the shortcomings in us cannot stop dreams and aspirations as long as there is determination and desire to keep trying to have seriousness to make it happen, because what we are reaping or working on at this time, there will be results that we will harvest," he said. Not only that, learning through the moral message of Hichki's film, he is now starting to find out the reason why the student whose identity is deliberately hidden continues to annoy his friends and always fights against the teacher even though he has repeatedly been punished, after communicating, approaching and finding out how actually the life of the student is slowly, finally within a period of less than a month his students experience a fairly good character improvement even though in terms of achievement it has not fully improved.

Through this hichki film scene, many meanings of moral messages are implied in it to be applied to real life, researchers also find markers, signifiers, denotatives, connotations to give birth to myths, here is an analysis of the results found:

First Scene Analysis

Persistence

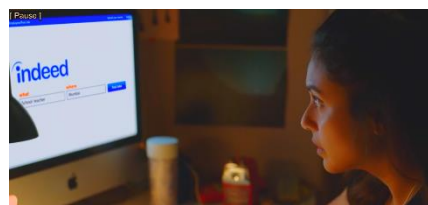


Illustration of the first scene

After conducting an interview at one of the schools, Naina was rejected because she has Tourette syndrome which always makes strange sounds and can't control it. And when Naina was about to leave the room, one of the questioners suggested that Naina look for a profession other than teaching, Naina then asked if they had previously known about Tourette's syndrome, and they all nodded as a sign of not knowing, while smiling Naina said: "If I can teach you something new to all of you, I am sure that I can handle the students".

Not giving up, Naina continues to look for teacher job vacancies on the internet through the indeed link by taking the medium shoot technique, not only that she also looks for the same vacancy through various types of newspapers by taking long shoots to receiving many interview calls but still getting rejected continuously constantly from the school he attended.

The selected image taken is a cut from the core of the scene. The choice of images represents denotative and connotative meanings and myths which will be described in the next point. One of the signs that appears in this scene is through the dialogue above. Based on the illustration above, the researcher got four icons that became the framework for building the plot of the scene above which according to the researcher there is a moral message attached to each icon.

Table 1 first scene icon

<i>(Signifier)</i>	<i>(Signified)</i>
Naina holds personal data containing curriculum vitae to complete the job listing requirements.	Curriculum Vitae (CV)
Service to access job vacancies online.	Indeed
Sheets of paper with news, job vacancies, etc., are divided into columns.	Newspaper
A fat man with bald hair in the middle wearing a neat suit.	Principal

Denotation :

In the first scene using a medium shoot, Naina confidently said: "If I can teach you something new, all of you, I believe that I can handle students". The teachers in the room looked at each other when they saw Naina leaving the room with a big smile of confidence.

Connotation :

Naina is sure that one day she will be able to become a successful teacher, not just teaching but being able to become a teacher not in general in her own way in teaching and learning, and she is sure that one day she will become the most memorable teacher in the history of her life.

Myth :

Great people are always born from people who have experienced rejection many times and the bitterness of life.

Second Scene Analysis

Independent



Illustration of the second scene

When Naina and her family had breakfast, in the middle of eating their meal, her father gave her an envelope containing a letter of information on job vacancies at a friend's banking office, but Naina immediately found an excuse to get up from the dining room chair to the kitchen to make bread for her sister Vinay to avoid her father's chatter about conditions and his disapproval of being a teacher who is always judged to have a small salary. In this scene, the shooting technique is a medium shoot and a long shot which clearly shows all the activities of the object according to its role in the film.

Naina continues to try to avoid her father's offer to work any type of work other than being a teacher according to her long-standing dream. From this scene, it can be seen how independent Naina wants to show that she is able to make the impossibility of what people say about her being a teacher come true without anyone's help, including her own father, even though Naina has been failing to be accepted as a teacher for five years. In the second scene of the fourth part, Naina's face looks completely disinterested in the job offer her father gave her by saying: "Sorry, my hands are dirty. I'll read later", before finally Vinay called him to receive a phone call from St. Notker school.

This scene highlights the moral message with a fairly short duration with not too many main elements. The researcher observes the signs in each scene through a dialogue and an icon that represents the independence of Naina in this film.

Table 2 second scene icon

<i>(Signifier)</i>	<i>(Signified)</i>
Looking forward with sharp eyes without ignoring the other person	Annoyed
Move away from the seat while eating together and avoid conversation	Emotion
Mix the flour with water and then unite it by kneading it on a container.	Kneading the dough

Denotative

The denotative meaning in this scene depicts the emotionality of a child who was detained quite well for his father in his refusal to accept an offer as an employee in one of his father's friend's banking offices.

In a scene taken with a medium shoot technique that focuses on the object as the main character (Naina) with the dialogue: "Naina, part-time animator is not a job, take this, dad has a friend in banking and there is a vacancy for you, you've been looking for five years teacher vacancies", said the father while giving Naina an envelope containing job vacancies. But Naina instead offered bread in between her father's conversation with her and rushed to the kitchen to make bread dough. Naina doesn't want to explain anything she just wants to prove that she is capable of being a teacher and will give birth to highly educated students without comparing the salary to someone like her father's profession who always opposes her becoming a teacher apart from the syndrome she suffers from.

Connotative

From the dialogues and scenes above, it can be understood that Naina does not want anyone's help in her career and future, including her parents, she wants to prove that she is capable and independent as a teacher with her hard work.

Myth

From the belief that Naina gets the myth from this scene, that every effort made in earnest will never betray the results.

Analysis Of The Third Scene

Never give up



Illustration of the third scene

After experiencing eighteen rejections in various schools without success and being rejected at the school where she used to study five times, finally Naina was accepted at the St. Notker school, she was very happy to have the opportunity to teach. However, she was placed as the last homeroom teacher for 9F which was inhabited by children from pre-prosperous families and were very naughty, unlike other students at the school who came from wealthy families and had various excellent achievements. Naina begins to be challenged when she accidentally enters the hall where there are students in the class she will teach, her students secretly bet for a week behind her back until when she can endure their behavior. In terms of taking pictures, it looks like using

long shot and big close techniques when Naina's smiling figure feels challenged to see the prospective students she will face.

Until he arrived in class he was enjoying the rhythm of the hiccup song that he released every time he was nervous that his students deliberately made on the first day of teaching, he deliberately clapped his hands, it was clear the point of view taken by the cameraman using the long shot technique from a distance to make it visible. perfect all the objects involved. The students are stunned to see Naina who is fine. He continued to walk up to one of the students who asked his friends to bet on how long he could survive against them, seen with the medium shoot technique Naina took out 100 Rs from her pocket and gave it to Ravinder to join the bet on himself.

The elements that make up this scene are divided into four parts which will be explained in the following table:

Table 3 third scene icon

<i>(Signifier)</i>	<i>(Signified)</i>
A group of untidy teenage children, smoking cigarettes in the school environment, bringing pets such as sewer rats and cooperating with each other in bad things.	Pre-prosperity
Participate by clapping in the lyrics of the song that contains ridicule of her (Naina).	Self-confident
Spend a large amount of money and leave it to someone to see the limits of his ability (Naina) to survive in the face of the behavior of his students.	Bet

Denotation :

In this second scene, a long shot technique is used which shows all the activities of the actors playing their roles. One of the students named Ravinder challenged his friends to bet on how long Naina could survive at the school, some said a day and they ended up betting a week with a different amount of money each. "Ma'am stuttering won't last a day, if she lasts a week who wants to bet?", said one of the class students she was going to face.

The researcher observed the scene where the bet money dialogue indicated that the 9F class students were trivial about Naina's mentality and ability to attend to them.

Connotation :

Naina's tourette syndrome makes her seen as weak and consequently makes people want to put her down and underestimate her.

Myth :

People who have shortcomings are always seen as weak and incapable.

Fourth Scene Analysis

Sincerity

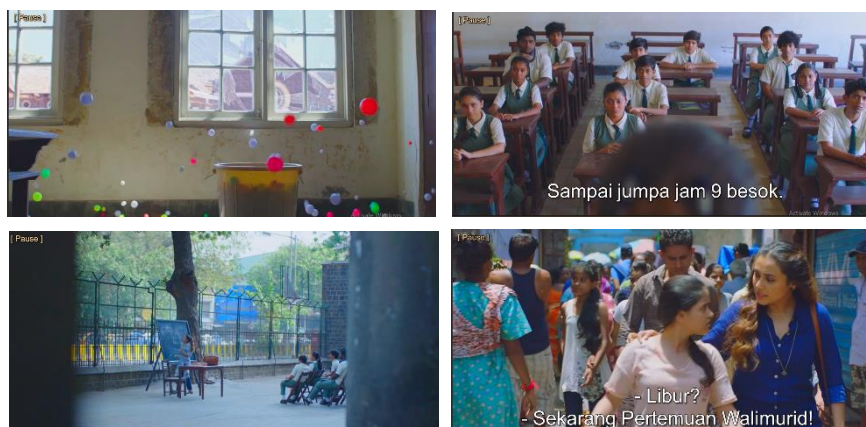


Illustration of the fourth scene

In this part of the scene, the 9F graders start to wreak havoc at school by throwing explosive chemicals into buckets covered with balls and shattering their classroom glass. With a full shooting technique but not intensely visible on the intended object, it can be seen that the class glass is broken due to a ball explosion that is too strong. Here Naina defends her students by telling the principal that the reason is that she is not in her class. Finally, the 9F graders realized Naina's sincerity who really wanted to stay at the school with their behavior that never made Naina give up. Naina decides to threaten them if they don't come to class tomorrow at 09.00 WIB, then Naina will not want to teach at the school, realizing that the next day all 9F students finally decided to obey Naina because only Naina was the teacher who was able to survive for a week in class they.

With pleasure, Naina began to study with 9F students using the out door learning method so as not to feel bored and boring, this scene can be viewed in Bland 4.4 with in frame and long shoot techniques that show all objects according to their respective roles.

Until finally, when the day when the parents and teacher meeting took place, none of the parents and students were present, until Mr. Wadia, who from the beginning did not like him being there, gave advice to meet the parents of his students in the field/outside according to the method of teaching and learning outside. .

Naina decides to meet her students' parents one by one outside with various activities and jobs that illustrate that her students come from underprivileged families. This illustration can be seen in the scene of Naina who is meeting with one of her students in the market to queue for water because of the dryness of the water in their house.

Based on the illustration above, there are several markers and markers that give meaning in building the story in this scene. Therefore, the main icons are the characters and the setting of the incident. The following are markers and markers in the illustration above.

Table 4 fourth scene icon

<i>(Signifier)</i>	<i>(Signified)</i>
The explosion incident was caused by a liquid mixture of chemicals that was placed into a bucket filled with balls on top.	Broken Window Glass
The whitewashed room is filled with chairs and tables and there is a black chalkboard hanger along with a chair and a teacher's desk in front of it.	Classroom
The atmosphere behind the blackboard is a school fence across from the market, where transportation is passing by and surrounded by shady trees.	Outdoor learning
A group of people walked on foot and most of the humans carried plastic bags filled with food ingredients and some carried their merchandise on their laps above their heads.	Market

Denotative

In this fourth scene, the technique of taking more scenes uses the long shoot technique which involves all the characters and the setting of the place without a designated focal point. But reviewing the denotative meaning through her dialogue, namely when the classroom window glass was broken due to the actions of the 9F students and when the principal also agreed to expel them all, Naina instead apologized and made a complaint that the one at fault was not her students with said the principal: "Sorry, I didn't realize that nitrogen was going to explode, I'm really sorry sir, they weren't wrong", from this dialogue it is clear that the meaning shown by Naina to her students is very sincere, really wants to become a teacher and makes them aware of the importance study. Not only that, in the third picture of this scene, it can be seen that 9F students have learned and followed Naina's directions. Ravinder also gives Naina a stake for Naina's success in surviving the behavior of herself and her classmates. Even in the next scene, Naina is willing to go out into the field to meet her guardians who cannot attend the teacher and student guardian meetings at school, Naina sees for herself how the lives of the students she is facing and some of the students' parents ask Naina to teach their children to be successful so they don't experience problems. hard life like his parents.

Connotative

Naina admits that there is no mistake in her in order to continue to maintain the existence of 9F students at the school until she is able to prove that her students can compete with other classes.

Myth

Sincere does not see right and wrong.

Fifth Scene Analysis

Compactness



Illustration of the fifth scene

Mr. Wadia entered without permission into the 9F class and then with an emotional face asked the entire 9F class who deliberately put a bottle of tire patch glue on the St. Notker project for the annual science competition so as to create a project that had been painstakingly designed for class 9A which is a class flagship shattered into pieces. Aatish stood followed by his close friend Killan, then all 9F class students stood together defending their two friends who were in trouble, from the second picture of the fifth scene, it can be seen that all students stood without exception even though they did not participate in destroying the project.

However, after Naina talked to the principal about their mistakes, they could no longer be tolerated after the umpteenth time Naina apologized and asked the principal to keep Class 9F at the school. Naina leaves them at school, but in this scene they begin to realize Naina's presence as a sincere teacher. They are not allowed to come back to school until the exam day arrives, Oru looks annoyed with Aatish when he hears Aatish say goodbye to Naina, the medium shoot technique that takes the exact angle of Oru's facial expression is very deep in his role.

However, they don't want to see Naina continue to be disappointed with their actions, they finally agree to study even at home at the same time even seen at the end of the picture from this scene showing the solidarity of 9F students who continue to study for exams and cannot be separated from Naina's monitoring until night.

This scene implies a moral message that is not short in several scenes but contains a dialogue that can be used as a reference for further research and the icons that play a role in making the scene create a high sense of solidarity even though some scenes cause social inequality.

Table 5 fifth scene icon

<i>(Signifier)</i>	<i>(Signified)</i>
Speaks while pressing your upper and lower teeth in an unfriendly tone.	Hold back emotions
Pulling the monkey on the other person's clothes accompanied by short words that made the other person hurt because of his previous behavior.	Disappointed

A large television that is displayed through a projector light for everyone to see the contents of a small laptop.	Steady screen
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Denotative

Aatish and Killam's disappointment was not only felt by Naina but also the other students who were comfortable with Naina's presence, including Oru, as seen from the picture in this fifth scene, the medium shoot and close up technique made the facial expressions of the characters look clearer and very explore the role so that the audience feels as if they are participating in the atmosphere of the film. Oru's words to Aatish contain a hidden meaning behind it: "at least he stutters, but you stutter in your mouth", Oru then left Aatish and Killam followed by his friends who felt the same disappointment as Oru.

Connotative

Defective mouth does not mean also not heartless, and vice versa, someone who is perfect more often makes behavior and words that can hurt other people's hearts.

Myth

There is no myth in this scene, because the social inequality shown in this scene is a big issue in this film, besides the moral message to be allowed to reply to cruel words with cruel words is permissible as a lesson to keep the tongue from making noise.

Sixth Scene Analysis

Honesty



Illustration of the sixth scene

Syamal is a school keeper giving leaked questions for fake science and math exams while inflating his bicycle tires at the workshop where Aatish and Killam work, without thinking they take them and at night when all his friends pray together to face the exam the next day Aatish and Killam came to them to give the questions they got from the school guard this morning, but they didn't accept it and instead left Aatish and Killam, this scene can be seen from the sixth scene in the second picture which shows they are doing a prayer ritual together at night with a long shoot technique close up so that the icon looks.

However, when doing the exam questions given by the school guard and those who came out were far different, this made Aatish and Killam look at each other and were surprised, the rest of his friends focused on the exam and tried to answer according to the abilities they had learned.

The day of graduation arrived, what a surprise all the students of St. Notker whose name had the highest rank in their school came from class 9F, namely Oru. However, it was actually criticized that they had cheated because Syamal, who is the school guard, said that he was the one who gave the leaked questions to 9F students. Naina strongly opposes this, because if her students cheat then all the top rankings fall on class 9F.

But finally Akhsay told Mr. Wadia as the homeroom teacher of class 9A behind all the St. Notker people that he was the one who gave the question to the school custodian with the aim of getting all 9F students out of the school.

Knowing this, Mr. Wadia felt that he failed to educate the students because it turned out that the cheating was done by the students themselves. When Mr. Wadia was on the stage, it was clearly seen that the medium shoot closer shooting technique he spoke with all those present in the room before wearing the best student badge was the one who ordered the school staff to give 9F fake questions to get them out of school, Mr. Wadia admitted a mistake he didn't commit in order to protect his student.

The best badge finally went to student 9F Oru, Mr. Wadia left the room with a disappointed, embarrassed and guilty face. But Akshay caught up with him, and handed the best student badge to Mr. Wadia, he realized that honesty is more valuable than having to live to be considered smart when he has cheated on others.

In the sixth scene, the background changes three times in different places so that it gives different markings but the main point is still the icon from the dialogue as an analysis of this scene, the icons are:

Table 6 sixth scene icon

<i>Penanda (Signifier)</i>	<i>Petanda (Signified)</i>
There are terraced houses surrounded by people trading and bustling.	Market Environment
Statues of gods in Hinduism are widely worshiped by Hindus because they have the title of knowledge, intelligence, protective deity, repellent of reinforcements and wise gods that are found in various parts of India. (https://id.m.wikipedia.org/wiki/Ganesha)	Ganesha statue
A long hallway filled with classrooms in every building.	Class corridor

Denotative

It can be seen in the last picture in the sixth scene with a close-up shooting technique that focuses more on this object, that Mr. Wadia feels very guilty about the bad stigma he has had about Naina and all 9F students. He admits to Naina that: "There are no bad students, there are only bad teachers". He realized the way his students had been giving birth to selfishness and greed until his students only cared about achievement without caring about others until in the end he knew firsthand Akhsay's evil plan through his honesty and told the truth in front of all teachers and students that teaching is easy, learning is what matters. difficult.

Connotative

Akhsay as a student of Pak Wadia who has always been concerned with achievement without the process finally justifies all ways to be able to bring down other people he doesn't like regardless of what happens to that person after that.

Myth

Hating someone/group of people doesn't mean justifying all ways to get rid of that person/group of people in a race. It may be that he hates his behavior but his heart still wants to compete in a healthy competence.

Analysis Of The Seventh Scene

Love and affection



Illustration of seventh scene

After Mr. Wadia realized that his sincerity, patience and seeing and hearing directly the statement through Akhsay, his proud student for his bad deeds, Mr. Wadia turned into a humble teacher and socialized with other teachers and students without discriminating from poor family backgrounds or vice versa. . The damaged science competition project made by Aatish and Killam is now redesigned by collaboration between 9A and 9F classes to be able to take part in the science competition which is held every year between schools, it can be seen through the first picture of this seventh scene with a long shot technique that the science project they are working on make it much more beautiful than before, and it can also be seen in the second picture of Mr. Wadia and Naina who are watching their school students get back the first prize trophy while smiling broadly.

The third picture with a medium close up technique shows an old Naina sitting at the head of the school closing her story book for 25 years at the school and it is time for her to take a break (retirement) from her position. But unexpectedly when he came out of his room all the students of St.Notker and 9F alumni were present to witness Naina's departure from the school. Love and affection began to appear to grow since they accepted Naina as their homeroom teacher until Naina Retired, the shooting technique that uses more close-up medium in this scene is more clearly seen how the characters play their gestures and facial expressions so that, making the audience feel as if in the story.

The main elements of the icon that make up this story are:

Table 7 seventh scene icon

Penanda (<i>Signifier</i>)	Petanda (<i>Signified</i>)
Small building components that are designed in such a way and look like the original.	Science contest project
The face that smiled widely and clapped to see the championship that year was won by the St.Notker school was back.	Happy
The series of contents containing the story of Naina's career path which is filled with various feelings of sadness, disappointment, anger, laughter and happiness, has a red cover and has a ribbon and rubber hook to prevent it from being opened carelessly.	Naina's life story book
Naina smiled again when she saw the students she had taught and mentored come and still remember her for about 25 years at the school with a different and more presentable appearance than before.	Affection

Denotative

The seventh scene is the closing of the film *Hichki* which shows a scene of the emotional story of how the end of the life journey of a woman with Tourette syndrome and students who have lost their enthusiasm for learning and their dreams are reunited in the last scene with various life dramas. In the first, second and last pictures, this scene clearly shows that shooting using the long shot technique but remains focused on the main object that solidarity and affection and respect begin to build, so that at the end of Naina's life journey in the third picture she is quite satisfied with what she has seen. Being the destiny of his life can be the role of a teacher who is quite legendary. This scene does not contain dialogue, so the denotative meaning of this last scene contains a visual moral message that can only be explained by the researcher through each scene.

Connotative

Naina's return after the end of her 25-year working period at St.Notker's school invited a lot of enthusiasm from students, teachers and alumni who had contributed a lot and provided an example of how a teacher should play a role, not just teaching and learning but the knowledge learned can be applied in real life. real world life.

Myth

There is no myth at the end of this research scene, all the moral messages in this *hichki* film are true and can happen in real life. Because whatever we plant, we will reap in the future, so it is not uncommon for us to see how people who have shortcomings are more successful and loved by the community, not because of their shortcomings but how to appreciate, treat and communicate with others so as to make people around them feel comfortable until a sense of belonging arises. love and affection.

4. CONCLUSION

All the moral messages in this hichki film are true and can happen in real life. Because whatever we plant, we will reap in the future, so it is not uncommon for us to see how people who have shortcomings are more successful and loved by the community, not because of their shortcomings but how to appreciate, treat and communicate with others so as to make people around them feel comfortable until a sense of belonging arises. love and affection.

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