



Messages Contained In The Short Film "Tilik"

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ABSTRACT

The purpose of this qualitative research is to find out: 1) how the moral messages contained in the short film Tilik, 2) whether the moral messages contained in the short film Tilik can build a bad image of Islam. Data collection techniques using observation and documentation. Sources of data from this study are divided into sources, namely primary data sources (Tilik film) and secondary data sources (internet, books, and related journals). The data were analyzed using Roland Barthes' semiotic approach. Semiotics Roland Barthes uses the concept of denotation, connotation and myth as the meaning of the message. The research findings show that: 1) the moral messages in the short film Tilik are, the moral messages are visiting the sick, backbiting or gossiping, prejudice, criticizing, bribing, prohibiting slander, selfishness, helping, violating regulations, and spreading hoax news. 2) based on the moral message in this study, it was found that the Tilik film builds a bad image of Islam.

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1. INTRODUCTION

Film is one of the mass media in the form of audio-visual which is very interesting. According to Cangara (2008: 136), in a narrow sense the film is called the presentation of images through a wide screen but in a broad sense it is often also referred to as being broadcast on TV. Film also creates a work that can be a medium of information and entertainment and is one of the functions of communication. With the development and advancement of technology media. Film can be used as a medium of entertainment and education, but it can also provide new cultural values. So in creating a film, it must have a unique allure so that it demands creativity freely so that people can know the moral message of the film. One of the films that inspires the phenomena that exist in society and becomes a concern for researchers is TILIK, which means to visit, is one of the Javanese short films produced by Ravacana Films.

In 2018, the film *TILIK* received funding from Special Yogyakarta. This short film was released on the Youtube Films Chanel on August 17, 2020. This short film *TILIK* presents various issues about moral messages that often occur in everyday life. Every human being must have morals in living life, especially in a social environment. Morals can describe a figure that can be judged from various perspectives. According to the language of morality is *al-adah*, namely habits or customs. Meanwhile, according to the term are traits that are embedded in the soul that cause all kinds of actions easily and easily without the need for thought and consideration (Rifa'i, 1995: 2).

This film displays the symbols of a Muslim or Muslim woman, but behaves not in accordance with the morals shown. Of course, these actions can build a bad image of Islam because backbiting is a bad act that causes slander. What's interesting about this *TILIK* film is a film that tells the phenomena that exist in the community, especially in areas or rural areas. All kinds of actions and traits that are displayed in each scene are played by various characters in it who display the habits of daily life, namely visiting sick people, mothers who like to gossip, as well as increasingly advanced technological developments make hoax information more freely circulated which often causes uproar in the community. From these habits, it can be reflected on what kind of morals are shown in this film.

According to Mudjiyanto (2013: 73) in his journal entitled *Semiotics in communication research methods*, semiotics comes from the Greek, *semeion* which means sign or same which means the interpretation of signs. Semiotics is a study that teaches about signs, the function of signs, and the production of meaning. What is very important in semiotics is

the meaning of the message and the way it is conveyed through signs or symbols. Therefore, the reason why semiotics focuses on the study of symbols or pure message signs (Danesi, 2012:13). In the world of Semiotics, Ferdinand de Saussure plays a very important role as the originator of Structuralism, he also introduced the concept of semiology. According to De Daussure (2003:256) semiotics is a science that provides knowledge of signs which are part of the signs of social life. In simple terms semiotics is the science of signs supported by the opinion of Kriyantono (2006:261), Semiotics studies about the systems, rules, conventions that require these signs to have meaning.

Meanwhile, Umberto Eco (1976) mentions that the sign is a "lie", in a sign there is something hidden behind it and is not a sign itself. This statement is corroborated in the journal Alex Sobur (2002:39) stating the notion of semiotics according to Eco (1979:4-5) that Semiotics in principle is a scientific discipline that examines anything that can be used to lie, deceive or deceive.

Roland Barthes (1915-1980) is a semiotician who developed a study that previously had a thick color of structuralism with text semiotics. Barthes created a design about connotation and denotation which became the key basis of his analysis. According to Roland Barthes in Sobur (2006:15) Semiotics is the science of form that studies significantly about meanings regardless of their scope and studies the relationship between them and symbols related to the whole something. Understanding (to simplify) in communication (communication). This means that the object does not only provide information, in this case the object wants to communicate, but also applies a structured symbol system (Barthes in Vera, 2014:26). Roland Barthes' semiotic theory is linguistically almost the same as the language theory derived by de Saussure. Roland Barthes in Sobur (2013:68) makes a process model, meaning and interactive idea.

Roland Barthes' theory of significance challenges includes denotation, connotation and myth. In the theory put forward by Roland Barthes, the connotation is the same as the operation of mythical ideology and functions to reveal and prove more accurate judgments in a given period. Myth is a cultural interpretation or understanding of various realities or natural stories. According

to Roland Barthes in the book John Fiske (2012:143) myth is one of the habits in thinking about how to understand something.

2. RESEARCH METHODE

In conducting this research, the method used by the researcher is a qualitative descriptive analysis approach. Descriptive analysis is research that describes a symptom, event, event that occurs as it was during the research (Salim, Haidir, 2019: 49). The researcher uses this research method because it can objectively describe the information displayed in the short film *Tilik*. Qualitative research is research that examines social phenomena from the participant's point of view. Therefore, qualitative research is used to examine the condition of natural objects, where the researcher is the main instrument (Sugiyono, 2005). as much as possible and this research does not allow the expansion of the object of research.

3. RESULT AND ANALYSIS

The image of Islam based on the moral message contained in the short film *Tilik* is displayed in several scenes in the scene in the film *Tilik*. The first scene tells about Yu Ning getting news from Dian that Buk Lurah is being treated at the hospital and tells the news to other mothers through the WhatsApp group. Then they went together to visit the Buk Lurah at the hospital in a truck. Visiting sick people is *akhlaqul mahmudah* or noble character carried out by Muslims to care and sympathize with people who are sick. Seeing people who are sick is a commendable character shown in the film *Tilik* so that it can build a good image of Islam because the character who does it is a Muslim which is shown by the symbol of the clothes he wears. Next in the second scene tells about Buk Tejo and Yuk Sam talking about Dian's job is not right, going in and out of hotels and going to the mall with men. Then Yuk Ning replied to their words by saying that it could be that Dian was escorting tourist guests.

Backbiting is a moral *mazzmumah* or a despicable character because it tells about someone's disgrace who is not certain about the truth. The backbiting that is shown in *Tilik's* film can build a bad image of Islam because the characters who commit these acts use Islamic symbols such as wearing headscarves and Muslim clothing where they should not be Muslim women. In the third scene, he tells about Buk Tejo's bad assumptions about Dian because he sees Dian who has just worked but already has a lot of money and can buy branded goods. Bad prejudice is a moral *mazzmumah* or a despicable character due to finding fault with others and will cause slander in the community. Bad prejudice in Islam, but this character is displayed and played by characters who wear Islamic symbols so that they can build a bad image of Islam itself. The fourth scene tells about the mothers saying that Gotrek was very slow in opening the back door of the truck because the mothers couldn't wait to get off. Criticizing with words is a moral *mazzmumah* or despicable character because it can demean other people who may be better than those who criticize.

Criticizing or insulting others with bad words. However, the moral message of criticizing or insulting people shown in this *Tilik* film can build a bad image of Islam because the characters who commit these acts use Islamic symbols such as wearing headscarves and Muslim clothing where they should not be Muslim women.

The fifth scene tells about the bribery that Buk Tejo did to Gotrek by giving him an envelope with the aim that Gotrek wants to be a successful team for Pak Tejo who will run for Pak Lurah. Bribery is a moral *mazzmumah* or despicable character because Allah has cursed those who bribe and those who are bribed. The above hadith explains the prohibition of bribery, but in the film *Tilik*, characters who use Islamic symbols play or display morals that are not commendable

so that they can build a bad image of Islam that Muslims should not do. In the sixth scene, it tells about Yu Ning forbidding Buk Tejo to spread slander about Dian, then Yu Sam continues by saying that slander is more cruel than murder. The prohibition of slander is a noble character or morality because it can prevent a person from major sins. Slander is more cruel than murder. In the Tilik film, the characters are Yuk Ning and Yuk Sam, who forbid Buk Tejo not to slander so that the character can build a good image of Islam. In the seventh scene, Buk Tejo and Buk Tri are casually walking behind a truck being pushed by other mothers.

They just looked and folded their hands without helping. These actions are included in the nature of selfishness, selfishness is a moral mazzmumah, namely a despicable character who only cares about himself without thinking about the circumstances of others. The selfish character shown in the Tilik film can build a bad image of Islam because the characters who commit these acts use Islamic symbols such as wearing headscarves and Muslim clothing where they should not be Muslim women. boarded by a group of women on strike. They are required to push the truck so that the car can start again. Finally they helped each other to push the truck and after the car started, they simultaneously raised both hands and said alhamdulillah as a sign of gratitude. Helping is a commendable morality or character that Muslims do in order to ease the work together and build cohesiveness between human beings. Help each other in doing good in order to ease the work together. The moral of help is a noble moral message that is shown in the Tilik film so that it can build a good image of Islam because the character who does it is a Muslim which is shown by the symbol of the clothes he wears. As well as the words of Alhamdulillah done simultaneously. In the ninth scene tells about mothers who did not accept when the truck they were riding was ticketed by the police for violating traffic rules. Then the policeman questioned whether the women understood the rules that trucks are prohibited to transport humans but are used to transport animals or goods, but the women did not listen to what the police said and insisted to keep visiting Buk Lurah, so the women were busy. -Many get off the truck to fight the Police. The act of breaking the rules is a despicable morals or morals because as a Muslim of course we must obey the rules that have been set by religion or the government for the good of ourselves or others. The verse above explains the prohibition against breaking the rules, but the moral message of violating the rules shown in this Tilik film can build a bad image of Islam because the characters who display these actions use symbols of Muslims which in Islam, Allah SWT recommends to obey the rules that have been set by power holders such as the government. In the tenth scene tells about Yuk Ning who feels sad because he is considered to be spreading hoax news because of unclear communication, causing misunderstandings about the news of Buk Lurah being hospitalized.

Spreading hoax news is a despicable morality or morality because as Muslims we are required to be more careful or tabayyun in getting information so that the news we want to convey is true and does not harm others. Spreading false news that has no clear truth, but the moral message of spreading hoax news shown in the Tilik film can build a bad image of Islam because the characters who commit these acts use Islamic symbols such as wearing headscarves and Muslim clothing which they should not be Muslim women. do the deed.

4. CONCLUSION

After analyzing the data from the messages contained in the Tilik short film using Roland Barthes' semiotic analysis, the researcher can draw the conclusion that the Tilik short film is a film with the theme of everyday life phenomena in the community. Based on the analysis that the researchers have done to answer the research problem of how the moral message is contained in the short film Tilik. The researcher found several moral messages displayed in this film which are

contained in certain scenes, namely moral messages visiting the sick, backbiting or gossiping, bad prejudice, criticizing, bribery, prohibition of slander, selfishness, helping, violating regulations, and spread fake news. This moral message is conveyed to the audience through the Tilik short film. These are divided into two parts, namely commendable morals (akhlaqul mahmudah) and uncommendable morals (akhlaqul mazzmumah). Moral messages that are included in the category of commendable morals (akhlaqul mahmudah) are visiting sick people, prohibiting slander, and helping, but on the contrary, moral messages that are included in the category of dishonorable morals (akhlaqul mazzmumah) are shown in the short film Tilik, namely, backbiting, or gossip, prejudice, criticize, bribe, be selfish, violate regulations, and spread hoax news. Based on this analysis, it can be seen that the Tilik short film displays more disgraceful morals played by characters who use Islamic symbols, so the researcher can conclude that the Tilik short film can build a bad image of Islam because of the incompatibility between Islamic teachings, with the moral messages shown in this short film Tilik.

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