

## CULTURAL VALUES IN THE FILM 'NAJIH' BY PONDOK PESANTREN DALWA CHARLES SANDERS PEIRCE'S SEMIOTIC ANALYSIS

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### ABSTRACT

This research aims to describe the cultural values contained in the film "Najih" by Pondok Pesantren Dalwa. The film Najih tells the story of a young man who is determined and never gives up in his journey to learn Arabic. This research is a qualitative descriptive study that uses the research object in the form of the film "Najih" by Pondok Pesantren Dalwa. This research focuses on the film "Najih" with objects in the form of stills from different scenes in the film. Researchers classify signs based on representation, object and interpreter. Through the analysis applied, a lot of data was found that revealed the cultural values in the film "Najih". These cultural values include elements such as knowledge, belief, art, morality, law, customs, skills and habits. This can be seen from the data presented in the research.

**Keywords:** Film, Cultural Values, Semiotics.

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**Introduction**

Nowadays, mass media are considered a necessity for society as entertainment and as a means of communication and information. One of the media that is a means of communication and information is film. Film plays an important role in

conveying messages and cultural values to society (Ratih Puspitasari, 2021). It builds cultural identity and influences public perception of various issues. In the era of accelerated globalisation, film is also a powerful tool for introducing and disseminating cultural values from different parts of the world. In addition to reflecting everyday life, cultural values in films also reflect the norms, traditions, beliefs and ethics of a particular society. Therefore, analysing cultural values in films is important for understanding how culture is produced, reproduced and interpreted through this medium (Yunus, 2013).

In an age that has developed as it has, there are many types of films that can be easily consumed by the public. The messages and

impressions contained in films can create memories for everyone who enjoys them. Film can be called an effective communication medium because the language used in it is verbal and non-verbal (Ratih Puspitasari, n.d.-a). From the many studies on the impact of films on society, it can be understood in a linear way, which means that films are very likely to influence and shape the audience based on the content of the message behind it (Tiara, 2023). The creation of a film often stems from habits that arise or grow in everyday life.

One of the films formed from daily habits is a film called 'Najih'. This film, produced by Pondok Pesantren Dalwa, tells the story of a boy who failed in his first attempt at boarding school. Through his failure, Najih learns a lot and understands that failure is not the end of everything. Najih continues to strive to improve his knowledge of religion and Arabic. In his struggle, there are many obstacles and events that the main character of this film, Najih himself, goes through. This film is played by students of the Dalwa Islamic Boarding School, and it contains many cultural elements because it shows the state of the boarding school both in its environment and the movements of the people in it. Therefore, there are many events in this film that are very interesting to study for their cultural value.

Judging from the function of films, which are often used as a basis for forming the character of the audience, films with nuances of life in Islamic boarding schools are felt to be able to form more or less good character in the audience, especially today's teenagers. From a historical point of view, Islamic boarding schools occupy a fundamental position in the cultural development of social society, from colonial liberation to the establishment of the stability of society (Muhammad

Anggung, 2021). According to Herlina and Kosasih in the journal (Bali & Susilowati, 2019), , pesantren is an educational institution that can monitor the habits of students for 24 hours. The maximum planting of Islamic values and also discipline in Islamic boarding schools can form a religious culture and habits that can prevent deviant actions among students. And then this culture and habits are shown to the wider community, thus forming a good personality for the audience

Cultural values are abstract concepts about basic issues that are very important and valuable in human life (Nurrachman et al., 2019). Culture itself is the foundation that forms the identity of a society, encompassing various aspects of life such as language, customs, and value and belief systems. Cultural values, as a core element of culture, play an important role in establishing social norms and behaviours that are recognised and valued by a group of people. Understanding cultural values is becoming increasingly important in the current era of globalisation, where interactions between cultures are becoming more frequent and complex. Basically, Culture encompasses values that can be passed down, interpreted, and applied in tandem with the social changes that occur within society. (Supiarza & Sarbeni, 2021). In general, culture has values that are inherited, interpreted, and implemented in line with social change. The implementation of cultural values demonstrates the legitimisation of the culture by the society (Yunus, 2013). Cultural values can be interpreted as the efforts of a leader, or even a community or an educational institution, to develop the values that exist in each person and society in order to achieve a positive change (Shaleh, 2022).

In this context, the study of cultural values not only helps to understand existing cultural diversity, but also to identify the factors underlying social harmony and cultural conflict. Some elements of cultural values highlighted by Edward B. Taylor are knowledge, beliefs, arts, morals, laws, customs, skills and habits. These elements cannot stand alone, but must be interrelated to form a complex whole, then it can be called a culture. (Tylor, 1871).

Value itself is a concept that reflects individual or group beliefs about what is considered important, good and desirable in life. Values are normative in nature because they contain expectations of what is desired by human beings, which is necessary for the realisation of human life behaviour (Ardiansyah et al., 2018). Values can influence a person's attitude, behaviour and decision making. Values are often formed through the process of socialisation and social interaction, and are influenced by culture, religion, and personal experience.

This research will focus on the film 'Najih' as an object of study with the aim of identifying and analysing the cultural values presented. After the data from the object of study, the author will further explore the discipline of semiotics. The semiotic concept used is that proposed by Charles Sanders Peirce. Charles Sanders Peirce's semiotics focuses on the trichotomous quality of signs in literary works. The trichotomous relationship in question is the relationship between object, representamen and interpretant. (Dan et al., 2020).

After analysing all aspects of cultural values in Najih's film, the researcher will group them according to the existing cultural values and then determine the type of the representamen, interpretant and object, after determining which are

included in the representamen, interpretant and object in Peirce's semiotic theory, followed by classifying the representamen, interpretant and object into what group.

It is hoped that this research will provide readers with a deeper understanding of how cultural values in films are formed, maintained and adapted in people's lives. In addition, this research aims to explore how cultural values play a role in shaping individual and collective identities, as well as facilitating social interaction and intercultural integration. As such, the results of this study are expected to make a significant contribution to the academic literature and social practice related to cultural studies.

## Research Methods

### 1. Methods

This research uses a qualitative descriptive method (Rohanda, 2016). The qualitative method aims to describe data in the form of words or phrases that are grouped into certain categories in order to reach a conclusion (Ratih Puspitasari, 2021). The focus of this research is on the representation of cultural values that are analysed in the film 'Najih'. The object of this research is the film 'Najih', with the analysis being carried out on image fragments from different scenes in the film. The data collected are film scenes that have been identified as containing cultural values. Furthermore, the author will interpret the data. Through qualitative content analysis of the film 'Najih', the author will be able to identify the cultural values present in the film. In this research, the author will use the semiotic theory of Charles Sanders Peirce, which focuses on concepts and meanings.

### 2. Approach

As an analytical method, there are several approaches that can be used to conduct semiotic analysis. To examine the cultural values in this study, the data analysis used is Charles Sanders Peirce's semiotic analysis with his triangle of meaning theory. The application of Peirce's approach is used in this study because the researcher seeks to explore information or reality (the reality that occurs) more deeply (Risa Aulia et al., 2023) that exist in the film *Najih*. Peirce sees the sign (representant) as an inseparable part of the object of reference and the subject's understanding of the sign (interpretant). (Mutmainah et al., 2021). All three make semiotics something that is not limited.

Cultural values in this study are classified using the opinion of the father of cultural anthropology, Edward Burnett Tylor. In his book, Tylor defines culture as a complex whole that includes knowledge, beliefs, arts, morals, laws, customs, abilities, and habits (Tylor, 1871).

### 3. Data Source

#### 1. Data Sources

The data sources in this research consist of two types, primary data and secondary data. Primary data was obtained from the original video recording of the film '*Najih*', which was accessed through Dalwa TV's official YouTube. The researchers then selected visuals or images from relevant scenes in the film. Secondary data was obtained from literature supporting the primary data, such as journal articles, lecture notes and books related to the film. Many studies on the semiotics of Charles Sanders Peirce have also been carried out by various researchers.

The first reference to literature writing referred to in this writing is *Nilai sosial budaya dalam film tilik (kajian semiotika charles sanders peirce)*, Semiotics Study of

Charles Sanders Pierce by Dwi Ratih. in the study using a descriptive study with a qualitative approach. Researchers use data obtained through the selection of scenes in the film '*Tilik*' related to socio-cultural values. in his writing explains the socio-cultural values contained in several scenes contained in the film *Tilik* using Charles Sanders Pierce analysis. The author includes pictures of the scene parts and also includes the minutes of the scene. The author also explains what social and cultural relationships are in accordance with the Javanese society. In the analysis, the author explains three points based on sign, object and interpreter.

The second research used as a reference is a study entitled *Analisis Nilai Budaya pada Film Barakati Cultural Values in the Film Barakati* by Annisa Muthmainnah and Deddy Warsana. This research uses a qualitative method which is descriptive and analytical. This research involves a description of the results of observations of the film plot, followed by an analysis of the cultural values contained in the film '*Barakati*'. In this study, the author used Charles Sander Pierce's semiotic analysis, which divides signs into three categories, namely icons, indexes, and symbols. Like the previous author in this journal, the author also presents the data obtained by including images from the scenes in the film, and then describes them with sign analysis.

The third research used as a reference is a study entitled Charles Sanders Pierce's Semiotic Study: Trichotomy Relationship (Icon, Index and Symbol) *Analisis Nilai Religius Dalam Film Negeri 5 Menara Karya Mashdar Zainal* written by Sovia Wulandari and Erik D Siregar. This research describes Pierce's semiotic studies, namely icons, indexes and symbols in the

short story Anak Mercusuar by Mashdar Zainal. The method used by the author is the library method by applying qualitative methods. The final results obtained by the author are 4 signs in the form of icons, 6 signs in the form of indexes and 3 signs in the form of symbols.

In this section the author outlines the literature or sources that are relevant to the topic being discussed. The aim of the literature review is to show a comprehensive understanding of previous research according to the topic to be discussed.

### Results and Discussion

This short film entitled 'Najih' tells the story of a santri named Najih who has difficulty in remembering *mufrodat*. Najih tries hard to prove that he can be like other students. Najih keeps trying, exploring knowledge and deepening his understanding of Arabic. At every step he remembers the principle taught by his *Ustadz*: '*Man Sobaro Zufiro*', which means 'whoever is patient will succeed'. His perseverance has not been in vain. Despite the many obstacles he encountered, Najih held on to his dream and the principle that became his foundation. After a long journey, from being scolded by the headmaster to being moved to the dormitory because he was considered incapable, Najih was finally able to prove to everyone in his boarding school that no struggle is in vain. He successfully represented his boarding school and won the Arabic language competition. A victory that proves that with strong determination, patience and tireless effort, nothing is impossible.

This film was produced by Dalwa Tv and released on 24 May 2024 on the official Youtube channel of Dalwa Tv. This short film is a routine work made by students of

Dalwa Islamic Boarding School with the help of teachers of Dalwa Islamic Boarding School. There are cultural values in this Najih film. The classification of cultural values in this paper uses Edward B. Tylor's view of culture, which is combined with Charles Sanders Peirce's semiotic theory. The following are the results of the analysis of cultural values in the film Najih.

**Figure 1. Minute 02:04**



**Representamen:** dialogue spoken by Najih  
يا اخي، كم نفر ينتظر

**Object :** Signifier of Najih wanting to stand in line for the bath. Najih's marker wants to queue for the bath with the dialog is,

Najih : يا اخي، كم نفر ينتظر طابور بعدك

Santri 1 : هذانتظر في الغرفتي

Najih : يا اخي، كم نفر ينتظر طابور بعدك

Santri 2 : واحد

Najih : انا بعد

Santri 2 : ايوا

**Interpretant :** Najih asked the people in front of the bathroom door if anyone was behind him, he was looking for the shortest queue.

The researchers concluded that the meaning of Figure 1 is a cultural value (habit) that has happened very often and can be used as a good example. When najih wants to take a shower, she does not enter the bathroom immediately, but first she asks the people who came earlier, *يا اخي، كم نفر ينتظر* he asks with sentences like this to the people who are in front of the bathroom door, najih does not show a trespassing attitude, but she is looking for the fastest queue.

**Figure 2. Minute 04:03**



*Representamen:* figure 2 will reveal the cultural value of the film Najih, the picture shows a group of students sitting opposite one of their teachers.

*Object:* a religious activity, religious education and spirituality. This activity is a routine activity carried out by the main character in the film.

*Interpreter:* the scene shows an *ustadz* teaching the book and explaining inspirational stories to his pupils. Recitation is an element of cultural values (customs). The researchers concluded that the meaning of the scene in Figure 2 is a habit lived by the community, especially in an Islamic boarding school environment. *Mengaji* can also be used as a form of custom, because *mengaji* is not only about an *ustadz* teaching the Koran to his students, but gathering activities accompanied by discussions about religion can also be called *mengaji* activities.

**Figure 3. Minute 07:27**



*Representamen:* Dialogue in Figure 3 من صبر ظفر

*Object:* A form of patience to achieve victory. A self-energising phrase spoken by the *ustadz* and repeated simultaneously and repeatedly by all his disciples.

*Interpretant:* The dialogue من صبر ظفر gives an understanding that patience is the key to achieving the desired results in life. In this scene, it is also shown by the posture of the students who clench their hands, which shows that this dialogue can create enthusiasm in the students.

The researcher concluded that the meaning of the scene in Figure 3 is a cultural value in the form of belief, where the phrase من صبر ظفر is often said by people who want to increase their enthusiasm to become a self-reminder that a patient person will definitely achieve success.

**Figure 4. Minute 08:03**



*Representamen:* The incident in Figure 4, which shows several students wearing *thobe* (Arabic men's clothing) and white caps.

*Object:* A situation that shows a religious identity. Seen from what Najih and his friends are wearing.

*Interpretan:* Najih and other students use the robe and cap while carrying the book. The researchers concluded that in this scene there are cultural elements in the form of habits in a religious environment. The clothes worn by the characters are a symbol of Islam. In the cultural value shown in the picture above, it can also be used as a good example for the community that it is not

only women who are always required to cover the aurat and dress modestly, but it must also be realised by men.

**Figure 5. Minute 08:32**



**Representamen:** The Miswak given to the Najih.

**Object:** Najih was given a miswak by one of his friends, a miswak here which is a form of religious tradition. His friend reminded Najih that using miswak istiqomah can help him in memorizing, with the dialogue

لا يفوتك كذلك الاستقامة في استعمال السواك، فانه ورد في بعد فوائده تقويتل الحفظ

**Interpretation:** This act of giving a miswak shows the cultural value in Islamic tradition. The activity of miswak for Islam is Sunnah, usually people miswak when they want to pray and memorise. It is done so that memorisation becomes easy.

As explained in the hadith

قال رسول الله صلى الله عليه وسلم: "السَّوَاكُ مِنْ سُنَنِ الْفِطْرَةِ"

السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ ، (حديث رواه الحاكم وابن ماجه)  
مَرْضَاةٌ لِلرَّبِّ، وَيُسَهِّلُ الْحَفْظَ

شرح الحديث

تنفيذ سنة السواك يظهر الطاعة لتعاليم الإسلام، والإخلاص في ممارسة هذه السنة يمكن أن يجلب البركة والسهولة في مختلف جوانب الحياة، بما في ذلك الحفظ

It can be concluded that following the Sunnah of miswak shows adherence to the teachings of Islam, and sincerity in carrying out this Sunnah can bring blessings and

ease in various aspects of life, including memorisation.

The researcher concluded that this picture is a simple act of caring for others by reminding them of a religious practice. This picture has a cultural meaning in the context of the daily life of Muslims.

**Figure 6. Minute 04:00**



**Representamen:** Figure 6 at the 04:00 minute shows the activity of eating together.

**Object:** shows a social situation where the students were eating together and sharing with each other.

**Interpretant:** The scene shows the students eating together, so in this scene it represents cultural values. In the pesantren environment, togetherness with roommates is very ingrained in everyone, so most students prefer to eat together rather than alone. This is also in accordance with the hadith narrated by bukhori and muslim.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى"

“The example of the believers in their love and affection is like a body. If one member of the body is sick, the whole body feels the pain.”

The culture of eating together has also become a habit for most people. Some people even prefer to eat together rather than alone. This can show that cultural values that can lead to togetherness are still maintained.

**Figure 7. Minute 09.17**



**Representamen** : Figure 7 Minute 09.17

**Object:** shows a social situation that shows the students are praying in congregation with *khusyu*.

**Interpretant:** the scene shows the students who are praying in congregation (*sholat berjamaah*), so in this scene it means the representation of cultural values. The culture of congregational prayer has become a habit of most people. In fact, this is an obligation within the scope of the *pesantren*. In Islam, congregational prayer also has many virtues. Therefore, many people prefer to pray in congregation compared to praying alone. This can illustrate the cultural values that can lead to togetherness are still maintained.

**Figure 8. Minute 10:40**



**Representamen** : Stick in figure 8

**Object:** A social interaction situation involving Najih and the caretaker of the *pesantren*. In this situation, the caretaker is beating Najih with a stick.

**Interpretant:** The scene in picture 8 is the *ustadz* in the white cap punishing Najih by beating his hand with a stick, this was done

because Najih made a mistake. Before Ustadz hit Najih, he first explained to Najih that he did not want to hit him, but that he had to do it so that Najih would not make the same mistake again. This is shown in Ustadz's words in the dialogue,

إِنِّي فِي الْحَقِيقَةِ لَا أُرِيدُ أَنْ أَعَابِقَكَ هَكَذَا، وَلَكِنْ كَيْ لَا تَنْسَى  
مَرَّةً أُخْرَى، يَجِبُ عَلَيَّ أَنْ أَعَابِقَكَ

The researchers concluded that this is a cultural value that is included in the legal element. Punishment by beating with a stick is widely practised in the community, so it can be included in the category of cultural values. Many parents do this to their children in the hope that they will not make the same mistake twice.

**Figure 9. Minute 12.57**



**Representamen** : Figure 9 Minute 09.17

**Object:** shows a social situation in which the pupils are gathered together, some are just talking and some are learning together.

**Interpretant:** The scene shows the students gathered in the middle of the room, so in this scene it means the representation of cultural values in the boarding school. The culture of sitting together has become a habit in the *pesantren* environment. Even outside the *pesantren*, some people are happier when they can get together with their friends and spend half their time talking. This may illustrate that the cultural values that can lead to togetherness are still maintained. This is also in accordance with the hadith narrated by bukhori and muslim.



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَى

"The example of the believers in their love and affection is like a body. If one member of the body is sick, the whole body feels the pain."

**Figure 10. Minute 14:39**



**Representamen** : Figure 10, bowing posture of three students.

**Object** : an illustration of respect for teachers or elders.

**Interpretation:** the scene in figure 10 shows the respectful attitude of three students to the teacher/older person by bowing their bodies and giving way to the teacher. This is very often done by students as well as the community. The attitude of respect for people who know better must be instilled in children by their parents from childhood. So this attitude of respect is a cultural value that is highly upheld in the community. It is also narrated in the hadith of Tirmidhi

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَيْسَ مِنَّا (رواه الترمذي) مَنْ لَمْ يُوقِّرْ كَبِيرَنَا وَلَمْ يَرْحَمْ صَغِيرَنَا

'He is not one of us who does not love the little ones and does not honour the elders.' It can be interpreted that respecting teachers and elders is a cultural value that makes it a must.

**Figure 11. Minute 18:45**



**Representamen** : The competition festival poster in the picture.

**Object** : A competition or festival event focusing on the Arabic language at a national level. Indicates formal interaction in a meeting room.

**Interpretan:** This image can be interpreted as a sign of a serious educational event where participants compete in an Arabic language competition. It shows the importance of Arabic education in a cultural or academic context.

Festivals like this are very often held in schools or boarding schools, like a مسابقة الخطبة, which shows that a festival like the one in picture 11 is a cultural value that falls under the element of customs. Such a culture is very important to preserve because it is useful for the quality of future generations.

## Conclusion

Based on the analysis that has been done using Charles Sanders Peirce's theoretical approach and Edward B. Tylor's cultural theory, eleven data are found that show cultural values in the movie "Najih". Tylor, eleven data were found that show the value of cultural values in the movie "Najih". This research includes discussion of representamen, object and interpretant. This short film shows many cultural values that occur in the boarding school environment, these cultural values can be applied and commonly done in the

community environment outside the boarding school.

Cultural values in Dalwa Tv short films include customs, laws, habits, beliefs and knowledge systems. This can be seen through the data findings written by researchers. In addition to cultural values, the movie "Najih" also provides a lot of inspiration and motivation to everyone who watches it. With the simplicity of the theme and an interesting plot, this short movie can attract the audience to the meaning that the author wants to bring. The story in this movie succeeds in fulfilling the benefits of using the movie itself, namely as a means of entertainment, as well as providing information and learning in the form of mass media.

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Dalwa Tv. Najih, 26.23,  
<https://www.youtube.com/watch?v=a8o6YlCjkkE&t=274s>