



Contents lists available at [Journal IICET](#)
JPPi (Jurnal Penelitian Pendidikan Indonesia)
ISSN: 2502-8103 (Print) ISSN: 2477-8524 (Electronic)
Journal homepage: <https://jurnal.iicet.org/index.php/jppi>



Charles Sanders Peirce's semiotic analysis of human values in the film sound of freedom

Frans Fandy Palinoan*, I Made Markus Suma, Patrio Tandiangga, Arwin Dama
STIKPAR Toraja, Indonesia

Article Info

Article history:

Received May 29th, 2024
Revised Jun 11th, 2024
Accepted Jul 15th, 2024

Keyword:

Charles Sanders Peirce's,
Semiotic analysis,
Human values,
Film sound of freedom

ABSTRACT

This research focuses on semiotic analysis of the film Sound of Freedom. This semiotic analysis aims to determine the interpretation and meaning related to the life values of the film. In this research the author uses elements from Charles Sanders Peirce's semiotic analysis method, with the limit of semiotic studies to the semantic level. This research is based on the understanding that film is not only a work of art that aims to entertain but can also be a communication medium that indirectly conveys human values. This film is an adaptation of a true story that tells the story of a United States government agent, Timothy Ballard (Jim Caviezel), who uncovers a child trafficking network in Colombia. The research method used by researchers is a qualitative research method using data originating from the results of document analysis and observations of texts. Technical data analysis was carried out using Charles Sander Peirce's semiotic theory. Researchers took Peirce's formula regarding objects which are classified into three, in the form of icons, indexes and symbols which are applied to each scene of the film Sound of Freedom. The results of this research show the human values contained in the film Sound of Freedom semantically. The results of this research show that the film Sound of Freedom contains human values. These human values include Respect for Human Dignity, solidarity, and sacrifice for humanity.



© 2024 The Authors. Published by IICET.
This is an open access article under the CC BY-NC-SA license
(<https://creativecommons.org/licenses/by-nc-sa/4.0>)

Corresponding Author:

Frans Fandy Palinoan,
STIKPAR Toraja
Email: stikpart@gmail.com

Introduction

Calls for life values can be conveyed anywhere and at any time, and in various forms of media. Including through film media. This is interesting because films have a close relationship with society. Films and society are always understood linearly, meaning films always influence society based on the message or meaning conveyed in them. Criticisms that arise against perspective are based on the argument that films are portraits of life in the society where the films are made. Films always record realities that grow and develop in society, and then project them onto the screen. (Kartikawati, 2024; Laowo & Nugroho, 2017; Prima, 2022)

Film is a communication medium that has a great influence in shaping the mindset of its viewers through the content it contains. In this film there is a process of sending and receiving messages (Ibrahim, 2007). Films have their own artistic value, because films are created as the work of creative professionals who are professionals in their field. (Fransiska Wijaya et al., 2021) Films as art objects should be assessed artistically, not rationally. Films are a part of modern life and are available in various forms, such as in cinemas, on television,

in the form of video cassettes and laser discs. (Fransiska Wijaya et al., 2021) Films not only present exciting experiences, but also everyday life experiences that are packaged in an interesting way. (Mudjiono, 2020).

Film is an audio-visual communication medium to convey a message to a group of people gathered in a certain place. Film is also considered a powerful mass communication medium for the target masses, because of its audio-visual nature, film is able to tell a lot of stories in a short time. (Asri, 2020) When watching a film, the audience seems to be able to penetrate space and time which can tell the story of life and can even influence the audience. (Kartikawati, 2024)

In this research the author realized the same thing, that films can be used as a medium to convey positive values to the audience, including human values. (S. Arifin et al., 2024; Fajrillah et al., 2024; Triyogo, 2022) Conveying human values is currently something that needs to be done. In today's world conditions, there are many social changes as a result of technological developments. It often happens that respect for humans weakens. One factor is the lack of human understanding of human values. By knowing and exploring human values, humans will be able to respect human dignity regardless of religion, ethnicity or social status, which is very important. (Haq, 2023; Santoso, 2014; Senjaya, 2023)

There are those who consider films to be mere entertainment shows, there are also those who consider films to be a medium that can provide learning for the audience. For filmmakers, it is not uncommon for them to make films based on personal experiences or real events that are made onto the big screen. Because basically films always record realities that grow and develop in a society and then project them onto layers (Asri, 2020; Fransiska Wijaya et al., 2021; Prima, 2022). Films can be a good learning medium for the audience, not only entertaining, films are also able to convey messages directly through images, dialogue and acting so that they become the most effective medium for spreading missions, ideas and campaigns, whatever they are. (bin Mohamad & bin Che Yaacob, 2021; Permana, 2022)

In this research the author examines the film entitled *Sound of Freedom* using a semiotic approach. This film tells the story of the process of saving children from sex trafficking by the Ballard Team. This is a special agency for Homeland security investigations (HSI). The story begins in the Tegucigalpa area, Honduras, where a poor father named Roberto was deceived by the former beauty queen, Gisselle. Gisselle herself offers Roberto's children (Miguel and Rocio) a contract to become child models. Unfortunately, after the father gave permission for the child to continue the photo shoot, Roberto saw his child being sold to sex slavery.

Meanwhile, on the other hand, Tim Ballard is working in Calexico, California to overcome the problem of child pornography. Even though the team has caught many child predators, they are still not satisfied. Because the Ballard team has apparently still not been able to save children from exploitation activities. Until one day the Ballard Team met a predator who had been captured. Ballard's team decides to devise a plan by disguising themselves as a pedophile in order to save the child. Ballard's team finally succeeded in saving Roberto's son, Miguel for the first case. Not only that, Tim Ballard is also looking for his missing brother, Rocio. To continue the investigation process, they decided to come to Cartagena, Colombia. (Hemafitria & Yuliananingsih, 2020; Sihabudin, n.d.)

Unfortunately, in the rescue mission Rocio faced quite high risks. Despite this, Team Ballard was able to save Rocio and bring her home to her family. The heroic actions of the team brought the audience into a dramatic and also tense story. The end of the film revealed that after the rescue mission was successfully carried out, Team Ballard did not continue his career in the federal law enforcement process. In fact, together with his wife, he decided to establish the Operation Underground Railroad organization, a non-profit organization that rescues children from sex trafficking.

The research method used by researchers is a qualitative research method using data originating from the results of document analysis and observations of texts. Technical data analysis was carried out using Charles Sander Peirce's semiotic theory. (Sobur, 2012) Semiotics can be briefly interpreted as the science of signs. Semiotics comes from the Greek, namely 'semeiotikos', meaning interpreter of signs. As a scientific discipline, semiotics means the analytical science of signs or the study of the function of signifying systems. 'Sign' and 'meaning' are key words that connect semiotics and communication. (Gunadi, 2023; Margareth et al., 2024; Saputra & Hasmawati, 2023) A sign can be formed from message elements contained in communication. (Pangestuti, 2021; Saleha & Yuwita, 2023) And where this communication is alive, these signs have a certain structure which is motivated by cultural or sociological conditions.

Thus, the study of semiotics is needed to study the structure of messages or the context behind communication messages, especially in the reach of mass communication. (S. Arifin & Anshori, 2022; Miranti, 2022; Patrisia et al., 2023) Semiotics can also be applied to mass media studies, not only as a theoretical framework but also as a method of analysis. (Hidayat, 2021; Laowo & Nugroho, 2017). The results of this

research show that the film *Sound of Freedom* contains human values. These human values include Respect for Human Dignity, solidarity, and sacrifice for humanity. The human values obtained by the author in this research are then reflected on so that it becomes a comprehensive research result that can provide explanation and enlightenment to readers and audiences who watch this film.

Charles Sanders Peirce's semiotic view is a grand theory in semiotics. This is based on the fact that Peirce's view is considered comprehensive, which is a structural description of all existing signification systems. (Hidayat, 2021; Pangestuti, 2021; Saleha & Yuwita, 2023) Peirce identified the elementary particles of signs and recombined them in a single structure. Peirce defines representamen as the sign itself, the object is something aimed at or directed at, and the interpretant is the result of the relationship between the interpretation of the first sign which refers to a particular object. Thus, a sign or representamen has a direct triadic relationship with the interpretant and object. (Pangestuti, 2021)

This process of combining an element (in the form of a representation) with another element which can be called an object produces a process called semiosis. This process is what Peirce calls the process of significance. (Pangestuti, 2021) These three elements (representamen, object, interpretant) cannot be separated because each of them has their function to mutually determine each other so that the semiosis process can achieve a meaning. (Nurhasanah, 2021) Therefore, an eternal chain of semiosis will be created from the relationship of sign elements in creating a meaning, in other words a sign can have many or infinite meanings. (Mudjiono, 2020; Tandiangga, 2021)

Method

The research method used by researchers is a qualitative research method using data originating from the results of document analysis and observations of texts. (Sukestiyarno, 2020,) Technical data analysis was carried out using Charles Sander Peirce's semiotic theory. (Amiuzza, 2017; R. Arifin, 2018; RerefDianty et al., 2022) The stages in this research begin with first watching the film which is the object of research in detail, then in the next stage the researcher carries out an analysis using semiotic theory. After that, scenes that contain human values are determined. (Sugiyono, 2013)

Researchers took Peirce's formula regarding objects which are classified into three, in the form of icons, indexes and symbols which are applied to each scene of the film *Sound of Freedom*. Peirce is known for his three-sided triadic model. (Bagus, 2020; Mudjiono, 2011) The three components are Representamen, object, and Interpretant. (Tandiangga, 2021) Something can be called a representation if it fulfills two conditions; firstly it can be perceived (both with the five senses and thoughts/feelings) and secondly it functions as a sign; it means representing something else. (Pangestuti, 2021; Saleha & Yuwita, 2023) Another component is the object. According to Peirce, an object is a component represented by a sign; could be said to be "something else." It can be material captured by the five senses, it can also be mental or imaginary. And the third component is the interpretant. Peirce explained that interpretant is the meaning/interpretation. Peirce also uses another term for interpretant, namely; "significance," "signification," and "interpretation." (Saleha & Yuwita, 2023). The framework of thinking regarding how signs work from Charles Sander Peirce's semiotics can simply be seen as follows:

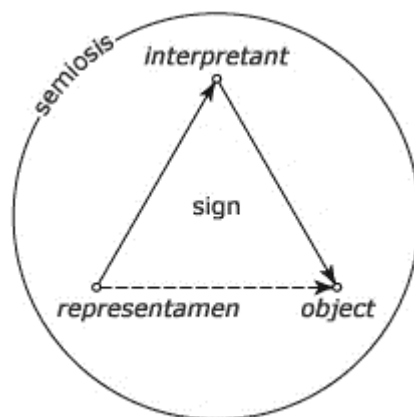





Figure 1. The framework of thinking regarding how signs work from Charles Sander Peirce's semiotics





Results and Discussions

Film Synopsis

This film tells the story of the process of saving children from sex trafficking by the Ballard Team. This is a special agency for Homeland security investigations (HSI). The story begins in the Tegucigalpa area, Honduras, where a poor father named Roberto was deceived by the former beauty queen, Giselle. Giselle herself offers Roberto's children (Miguel and Rocio) a contract to become child models. Unfortunately, after the father gave permission for the child to continue the photo shoot, Roberto saw his child being sold to sex slavery. Meanwhile, on the other hand, Tim Ballard is working in Calexico, California to overcome the problem of child pornography. Even though the team has caught many child predators, they are still not satisfied. Because the Ballard team has apparently still not been able to save children from exploitation activities. Until one day the Ballard Team met a predator who had been captured.

Ballard's team decides to devise a plan by disguising themselves as a pedophile in order to save the child. Ballard's team finally succeeded in saving Roberto's son, Miguel for the first case. Not only that, Tim Ballard is also looking for his missing brother, Rocio. To continue the investigation process, they decided to come to Cartagena, Colombia. Unfortunately, in the rescue mission Rocio faced quite high risks. Despite this, Team Ballard was able to save Rocio and bring her home to her family. The heroic actions of the team brought the audience into a dramatic and also tense story. The end of the film revealed that after the rescue mission was successfully carried out, Team Ballard did not continue his career in the federal law enforcement process. In fact, together with his wife, he decided to establish the Operation Underground Railroad organization, a non-profit organization that rescues children from sex trafficking.

Sign	Object	Interpretan
<p>Scene Time : 00:14:03 – 00:23:10</p>  <p>Semua orang sudah pulang untuk akhir pekan, cuma kita berdua.</p>	<p>To save children who are victims of human trafficking, Tim Ballard must pretend to be a pedophile too. This made him bad felled and depressed, but Tim still did this.</p>	<p>Sacrifice for humanity</p>
<p>Scene Time : 00:25:05 – 00:25:44</p>  <p>Uh Teddy Bear.</p>	<p>Tim Ballard asks Miguel about his name, Miguel answers "Teddy Bear". However, Tim asked for his real name.</p>	<p>Respect for the whole human person (anti-elimination of personal identity)</p>
<p>Scene Time : 00:42:20 – 00:43:58</p>  <p>Kurasa kau tak mengerti permintaanku kepadamu.</p>	<p>Tim Ballard asks his superiors to give him the opportunity to go to Cartagena, Colombia to save Rocio. At first his superiors refused, but because his superiors saw his determination and sincerity, he was finally allowed to continue his mission. The same support was provided by the wife of Tim Ballard.</p>	<p>Awareness of crisis situations experienced by other humans needs to be made towards other people so that it becomes a common concern so that more and more people are moved to get involved (solidarity).</p>

Sign	Object	Interpretan
Scene Time : 01:01:47 – 01:02:02 	Tim Ballard submitted his resignation to his superiors. His boss reminded him that in 10 months his pension funds would be approved. However, Tim Ballard remains firm in his decision to resign in order to save children who are victims of human trafficking.	Human dignity is far above material/possessions
Scene Time : 01:02:06 - 01:04:42 	Ballard's team tries to involve Pablo Delgado, a big businessman, to get involved in a mission to rescue child victims of human trafficking. Initially Pablo Delgado refused, but in the end he agreed to get involved after being touched by the reality of the suffering experienced by the victims.	It is necessary to raise awareness of crisis situations experienced by other humans so that it becomes a common concern so that more and more people are moved to get involved.
Scene Time : 01:12:46 – 01:14:46 	When Osorio Rodrigues, the lawyer for child traffickers tries to abuse a young child, Tim Ballard prevents it from happening. Even when Tim Ballard was held at gunpoint by Osorio's bodyguards, he was not afraid. Vampiro tries to remind Team Ballard not to overreact, so that their plan can work well.	Value of Solidarity
Scene Time : 01:24:40 – 01:55:15 	After saving 54 children, Team Ballard continues its mission to save Rocio Aguilar. A new challenge was faced because it turned out that Rocio Aguilar was sold to the head of the Rebels and taken to the rebel area. However, Tim Ballard et al disguised themselves as doctors to save Rocio. Finally Rocio was rescued and he was reunited with his family.	Every human person is valuable

After observing and researching each scene in the film Sound of Freedom using the semiotic theory of Charles S. Pierce, by looking for signs, objects and interpretants, in general the human values that appear in the film Sound of Freedom are as follows:

Respect for Human Dignity

The value of respect for human dignity contained in the film Sound of Freedom is visible in several film scenes such as when Tim Ballard asked Miguel his name, Miguel answered "Teddy Bear". However, Tim asked for his real name and when Tim decided to save a child who was a victim of human trafficking, Tim Ballard had to pretend to be a pedophile too. This made him sick and depressed, but Tim still did this. Humans are the most noble of God's creatures and have higher dignity and honor than other creatures. This is because humans have intelligence that other living creatures do not have. In the Old Testament Scriptures it is explained how God created humans in His own image and likeness and gave them the power to be masters over all other creation (cf. Gen. 1:26-30). This illustrates that humans are the most special creation. Humans are also the pinnacle of

all creation who are able to build relationships with other creations and with God, the creator of the universe (Kasdin Sihotang, 2009). According to the Big Indonesian Dictionary, humans are creatures created by God who are given the ability of reason, wisdom, morals and reasoning to be able to control other living creatures in order to create benefit and prosperity among fellow creatures. (Usman A. Hakim, 2001). Apart from that, according to Aristotle, humans are social creatures who in their daily lives are always in contact with other creatures and are able to organize themselves to meet life's needs. (Loren Bagus, 1996). Therefore, humans are special creatures who have rights and dignity that must be upheld and respected.

As regulated in the Constitution Number 39 of 1999, human rights are a set of rights that are inherent in the nature and existence of humans as creatures created by God Almighty and are gifts that must be upheld, respected and protected by law, state, government, and everyone for the sake of honor and protection of human dignity. More clearly in Article 53 paragraph 1 it is explained "Every child from the womb has the right to live, maintain life and improve his standard of living". This shows that since the womb, a person has the right and obligation to live, so it is not permissible to carry out an abortion on someone who is pregnant because it violates a person's rights and dignity. (Gregory C. Higgins, 2006). Pope John Paul II in his encyclical entitled *Evangelium Vitae* explained that the value of a person's life should not be contested by anyone because every human being has the right and freedom to live his life with free will. He explained that anyone who intentionally and directly commits an act that is displeasing to another person is a disobedient crime (Pope John Paul II, 1995). This shows how valuable a person's self is so that it cannot be damaged or controlled by other people for their personal interests. On the contrary, as creations that have noble dignity, humans are required to respect each other as the same creation.

Sacrifice for Humanity

Apart from the value of respect for the noble dignity of humans, this film also contains humanitarian values regarding sacrifice for humanity. This value is contained semiotically in the scene when Tim Ballard tries to involve Pablo Delgado, a big businessman, to be involved in a mission to rescue children who are victims of human trafficking. Initially Pablo Delgado refused, but in the end he agreed to get involved after being touched by the reality of the suffering experienced by the victims. As social creatures, humans certainly cannot live without the help of other people. Everyone has the right and obligation to live and work together to achieve true happiness, peace and brotherhood. In order to achieve all that, a sacrifice is required. Sacrifice is an action carried out by someone to provide assistance to someone who needs help (Usman A. Hakim, 2001). In a humanitarian context, sacrifice is very important to help those who are suffering. Both those who are affected by natural disasters, poverty, and so on. The value of this sacrifice is very high because through sacrifice a person can help other people whose rights or dignity may have been lost or even degraded.

The New Testament Scriptures, especially in the four Gospels, tell the story of how Jesus Christ was willing to sacrifice His life to redeem humans from their sins, He was even willing to be tortured, until he died on the Cross. From Jesus' sacrifice on the cross we can learn that to save many people requires enormous sacrifices, even lives. But not only that, it also requires intention and courage so that the sacrifice is not in vain. In addition, in the *Gaudium Et Spes* document, apart from discussing various aspects of life such as social, economic, political, cultural challenges, all believers are also called to be actively involved in improving world issues for the sake of human welfare (Vatican Council II, 1965). This document also actually invites all believers to be willing to make sacrifices in overcoming the problems facing the world so that prosperity and peace can be created in this world.

Value of Solidarity

In the film *Sound of Freedom*, another human value that is visible is the value of solidarity. This value is visible in several scenes such as when Osorio Rodrigues, a lawyer for child traffickers, tries to abuse a small child, Tim Ballard prevents this from happening. Even when Tim Ballard was held at gunpoint by Osorio's bodyguards, he was not afraid. Vampiro tries to remind Team Ballard not to overreact, so that their plan can work well. Solidarity is a concept of solidarity and mutual support between individuals and groups in facing difficult situations in order to achieve a desired goal (Sari, 2021). Solidarity is a system that must be built into everyday life because as social creatures, humans cannot live without help from other people because there are many needs that must be met which require humans to ask for help from each other. (Dahlan, n.d.; Febriani et al., 2023; Syarif & Usman, 2023).

In a humanitarian context, loyalty in helping others in need is an extraordinary thing. As believers, we can also learn from the sacrifice and faithfulness of Jesus Christ in carrying all His sufferings to redeem humans from sin. He was also obedient and obedient until death to what His Father had willed. So, as a believer, you can emulate the loyalty of Jesus Christ in helping others in need with complete sincerity and loyalty. (Husna, 2021). The Encyclical *Caritas in Veritate*, written by Pope Benedict XVI in 2009, also discusses various aspects of social solidarity, including solidarity in helping others in need (Pope Benedict XVI, 2009). Apart from that, the

encyclical *Populorum Progressio* written by Pope Paul VI in 1967 also discussed solidarity and holistic human development. In this document, Pope Paul VI invited all developed countries to help poor countries as their brothers to improve their economies in order to obtain a decent life. (Pope Paul VI, 1967). These two encyclicals show how important it is to maintain the dignity of fellow human beings through cooperation, loyalty and sacrifice to help those who are suffering to obtain the right to a more decent life.

Conclusions

After observing and researching each scene in the film *Sound of Freedom* using Charles S. Pierce's semiotic theory, the researchers concluded that there were seven signs that appeared in certain categories. The eight signs point to objects and produce interpretants. Of the seven interpretants available, in general the human values visible in the film *Sound of Freedom* are; First, respect for the noble dignity of humans. Second, sacrifice for humanity. Third, the value of solidarity. In this way, of course, this film is able to provide meaning and life values that the audience can accept and apply in everyday life. In other words, the film *Sound of Freedom* not only functions as an entertainment medium but also as a medium for communication and education regarding the values of life. The author realizes that this research is not perfect so further research and development is needed. Suggestions for further research are that the research can be carried out more comprehensively and in more depth by using different semiotic theories so as to be able to provide different points of view.

References

- Amiuz, C. B. (2017). Semiotika Arsitektur Tradisional Sumbawa. *RUAS*. <https://ruas.ub.ac.id/index.php/ruas/article/view/245>
- Arifin, R. (2018). Semiotika Kultural dalam Pemertahanan Bahasa pada Acara Babalai Suku Dayak Paramasan. *Tarbiyah: Jurnal Ilmiah Kependidikan*. <http://103.180.95.17/index.php/jtjik/article/view/2294>
- Arifin, S., & Anshori, M. S. (2022). Studi Semiotik Feminisme pada Film Marlina Si Pembunuh Dalam Empat Babak (Analisis Semiotika Roland Barthes). *Jurnal Indonesia Sosial Sains*. <https://jiss.publikasiindonesia.id/index.php/jiss/article/view/540>
- Arifin, S., Wutsqah, U., & Uulanian, H. (2024). Membangun Karakter di Era AI (Menggabungkan Teknologi dan Nilai Kemanusiaan dalam Pendidikan). *Hikamatzu | Journal of* <https://yasyahikamatzu.com/index.php/hjm/article/view/74>
- Asri, R. (2020). Membaca Film Sebagai Sebuah Teks: Analisis Isi Film “Nanti Kita Cerita Tentang Hari Ini (NKCTHI).” *Jurnal Al Azhar Indonesia Seri Ilmu Sosial*, 1(2), 74–86.
- Bagus, A. A. N. (2020). Analisis Semiotika Dalam Film Dua Garis Biru Karya Gina S. Noer. *Jurnal Pendidikan Dan Pembelajaran Bahasa*, 9(1), 26–34.
- bin Mohamad, M., & bin Che Yaacob, M. F. (2021). Nilai-Nilai Kemanusiaan dalam Cerita Lisan: Satu Penelitian Takmilah: Human Value In Folktales: An Observation on Takmilah. *PENDETA*. <http://ojs.upsi.edu.my/index.php/PENDETA/article/view/4393>
- Dahlan, M. (n.d.). Peer Review Karya Ilmiah: Nilai-Nilai Kemanusiaan dalam Legislasi Hukum Islam di Indonesia. *Repository.Iainbengkulu.Ac.Id*. <http://repository.iainbengkulu.ac.id/4828/1/Nilai-Nilai%20KEMANUSIAAN%20DALAM%20LEGISLASI%20HUKUM%20ISLAM%20DI%20INDONESIA.pdf>
- Fajrillah, F., Razali, M., Handri, M., & ... (2024). Menggabungkan Kecerdasan Buatan (Ai) Dan Nilai Kemanusiaan Dalam Pendidikan di Era Digital. *Community* <https://journal.universitaspahlawan.ac.id/index.php/cdj/article/view/27947>
- Febriani, D., Munir, S., & Rukaesih, D. (2023). Nilai Kemanusiaan Dalam Film Drama Korea “Crash Landing On You” Karya Park Ji-Eun (Pengembangan Bahan Ajar Dalam Menganalisis Isi Drama *Diksatrasi: Jurnal Ilmiah* <https://jurnal.unigal.ac.id/diksatrasi/article/view/488>
- Fransiska Wijaya, M., Dewa Ayu Sugiarica Joni, I., & Made Ras Amanda Gelgel, N. (2021). Pesan Kemanusiaan Dalam Film *The Shape Of Water* (Studi Analisis Semiotik Roland Barthes). *Jurnal Medium*, 2(1), 49–58.
- Gunadi, D. F. (2023). Representasi Makna Perpisahan pada Lirik Lagu “Give Me Five” Karya JKT48: Analisis Semiotika Ferdinand de Saussure. *Jurnal Pendidikan Non Formal*. <https://edu.pubmedia.id/index.php/jpn/article/view/129>
- Haq, V. A. (2023). *Konsep Filsafat Iluminasi Suhrawardi dan relevansinya terhadap Pendidikan Islam berbasis moderasi beragama: Studi tentang nilai kemanusiaan*. [etheses.uin-malang.ac.id](http://etheses.uin-malang.ac.id/55100/). <http://etheses.uin-malang.ac.id/55100/>

- Hemafitria, H., & Yuliananingsih, Y. (2020). Peran Majelis Adat Budaya Melayu Dalam Penanaman Nilai-Nilai Kemanusiaan (Human Values) Di Kota Pontianak. *Jurnal Pendidikan* <https://journal.ikipgripta.ac.id/index.php/kewarganegaraan/article/view/1723>
- Hidayat, A. P. (2021). Pendekatan Semiotika Untuk Penulisan Sejarah: Beberapa Kemungkinan. *Tsaqôfah: Jurnal Agama Dan Budaya*, 19(1), 17–30.
- Husna, I. D. (2021). *Nilai-Nilai Pendidikan Karakter dalam Film Laskar Pelangi Karya Andrea Hirata (Relevansi terhadap Akhlak Terpuji dan Nilai-Nilai Kemanusiaan pada Pemeran* repository.iainkudus.ac.id. <http://repository.iainkudus.ac.id/id/eprint/6780>
- Kartikawati, D. (2024). Analisis Semiotika Pesan Ajakan Bersedekah Sebagai Perwujudan Komunikasi Persuasi Dalam Media Film. *JPPI (Jurnal Penelitian Pendidikan Indonesia)*, 10(1). <https://doi.org/10.29210/020242348>
- Laowo, E., & Nugroho, C. (2017). Representasi Nilai Kemanusiaan Pada Film Indonesia (Analisis Semiotika Roland Barthes Pada Film Soegija). *Proceeding of Management*, 1–32.
- Margareth, R. A., Sijabat, C. M., & Sinulingga, J. (2024). Semiotika Analisis pada Ulos Mangiring Batak Toba. *Jurnal Pendidikan Tambusai*. <https://jptam.org/index.php/jptam/article/view/14155>
- Miranti, C. M. (2022). Analisis Semiotika Gaya Bahasa dalam Program Sie Reuboh LPP-RRi Banda Aceh. *Jurnal Studi Ilmu Sosial Dan Politik*. <http://penerbitgoodwood.com/index.php/Jasispol/article/view/1205>
- Mudjiono, Y. (2011). Kajian Semiotika Dalam Film. *Jurnal Ilmu Komunikasi*, 1(1), 127–138.
- Mudjiono, Y. (2020). Kajian Semiotika Dalam Film. *Jurnal Ilmu Komunikasi*, 1(1), 125–138.
- Muri, Y. A. (2016). *Metode penelitian kuantitatif, kualitatif & penelitian gabungan*. Prenada Media .
- Nurhasanah, L. W. (2021). Analisis Semiotika Makna Berbagi Pada Video Lazismu Berjudul Sarung Berlubang. *Inteleksia-Jurnal Pengembangan Ilmu Dakwah*, 2(2), 327–350.
- Pangestuti, M. (2021). Analisis semiotika charles s. Pierce pada poster street harassment karya shirley. *Konfiks: Jurnal Bahasa, Sastra Dan Pengajaran*, 8(1), 23–33. <https://doi.org/10.26618/jk/xxxx>
- Patrisia, R., Cuesdeyeni, P., Nurachmana, A., & ... (2023). Analisis Semiotika Terhadap Prosesi Ngamuan Gunung Perak Pada Upacara Pernikahan Adat Dayak Maanyan Di Kabupaten Barito Timur. ... *SASTRA, SENI, DAN* <https://badanpenerbit.org/index.php/Mateandrau/article/view/228>
- Permana, I. K. (2022). Optimalisasi Penanganan HAM Guna Mengimplementasikan Nilai-Nilai Kemanusiaan di Tengah Masyarakat dalam Rangka Terwujudnya Kamdagri. *Dialog*. <http://journal.unla.ac.id/index.php/dialog/article/view/2053>
- Prima, D. A. M. (2022). Media Karya Mahasiswa Komunikasi dan Desain journal of digital communication and design (jdcode) analisis isi film “the platform.” *Journal of digital communication and design* , 1(2), 127–136.
- RerefDianty, W., Puspitasari, D., & Meirantic, A. (2022). Mengkaji makna yang terkandung dalam puisi" ilusi" karya heri isnaini pada buku montase dengan pendekatan semiotika. *Jurnal Riset Rumpun Ilmu* <https://prin.or.id/index.php/JURRIBAH/article/view/134>
- Saleha, & Yuwita, M. R. (2023). Analisis Semiotika Charles Sanders Peirce Pada Simbol Rambu Lalu Lintas Dead End. *Mahadaya*, 3(1), 65–72.
- Santoso, D. N. (2014). *Nilai-nilai kemanusiaan dalam novel Na'ib Izrail karya Yusuf As-Siba'i*. repository.um.ac.id. <http://repository.um.ac.id/id/eprint/11294>
- Saputra, W. A., & Hasmawati, F. (2023). Analisis Semiotika Pada Desain Logo Penerbit Cahaya_Publisher. *Jurnal Ilmu Komunikasi Dan* <http://jurnal.minartis.com/index.php/jkomdis/article/view/1018>
- Sari, L. (2021). *implementasi nilai kemanusiaan dalam komunitas pemuda madiun bergerak di kabupaten madiun/laili nadhiroh widya sari*. repository.um.ac.id. <http://repository.um.ac.id/145674/>
- Senjaya, M. (2023). *Penegakan Hukum Pidana Dalam Tahap Penyidikan Berbasis Nilai-Nilai Kemanusiaan Dalam Perspektif Pembaharuan Hukum Acara* repository.unpas.ac.id. <http://repository.unpas.ac.id/64660/>
- Sihabudin, M. R. (n.d.). Strategi Komunikasi Persuasif Jaringan GUSDURian dalam Menyebarkan Nilai-nilai Kemanusiaan. *Repository.Uinjkt.Ac.Id*. <https://repository.uinjkt.ac.id/dspace/handle/123456789/72329>
- Sugiyono. (2013). *Cara Mudah Menyusun Skripsi, Tesis, dan Desertasi*. Alfabeta.
- Sukestiyarno. (2020). *Metode Penelitian Pendidikan*. Unnes Press.
- Syarif, M., & Usman, B. (2023). Fiqh Sosiokultural Untuk Menegakan Nilai Kemanusiaan Universal. *SYARIAH: Journal of Islamic Law*. <http://ejournal.stisnu-aceh.ac.id/index.php/JIIS/article/view/69>
- Tandiangga, P. (2021). Symbolisme, Realitas, dan Pikiran dalam Semiotika Charles W. Morris. *Jurnal Syntax Transformation* , 2(5), 650–661.
- Triyogo, Y. B. R. (2022). Nilai Kemanusiaan dalam Lakon Gojali Suta. *Lakon Jurnal Pengkajian &Penciptaan Wayang*. <https://jurnal.isi-ska.ac.id/index.php/lakon/article/view/50-61>