

THE MORAL AND VALUE MESSAGE OF ISLAM IN FILM “UDAH PUTUSIN AJA” (SEMIOTICS ANALYSIS OF CHARLES SANDERS PEIRCE)

Hesti Nurhidayati¹, Lilik Hamidah²

^{1,2}Sunan Ampel Islamic State University, Surabaya

¹hestinur226@gmail.com, ²elham73iain@yahoo.com

Abstrac: The field of film is currently attracting the attention of all citizens. Although film has many other forms of mass media, it has special effects on those who view it. The "final decision" film isa recent release, with many moral messages given in the background of the teen's story. This study aims to determine what and how the representations, objects, interpretants, and moral messages contained in “Udah Putusin Aja” film. To describe this problem, researcher used the Charles Sanders Peirce model of semiotic analysis method and the framework of cultural norm theory. The results of this study are representations of moral messages depicted in the dialogue of the players. Furthermore, the object is something that is represented. Inrelation, the objects here can be seen in the speech style, body gestures and dialogue with moral messages that appear as signs. Interpretant is someone's interpretation of signs. The conclusion of the moral message in “ Udah Putusin Aja” film: always say greetings, wear a headscarf, donot come into contact with non-Muslim women, maintain honor for Muslim women, help each other, remind of death, prohibition of dating, don't prejudice Allah SWT's plan, and apologize and forgive each other.

Keywords: Moral Message, Islamic Value, Film, Charles Sanders Peirce's Semiotics

Abstrak: Saat ini, bidang perfilman sanggup menarik perhatian semua masyarakat. Terlebih setelah komunikasi massa berkembang sangat pesat sehingga mampu memberikan peran bagi perkembangan bidang perfilman. Film mempunyai pengaruh khusus bagi para penontonnya. “Udah Putusin Aja” adalah film yang belum lama dirilis, terdapat banyak pesan moral yang disampaikan dengan latar belakang cerita anak remaja. Penelitian ini bertujuan untuk mengetahui apa dan bagaimana representasmen, objek, interpretant, dan pesan moral pada film “Udah Putusin Aja”. Untuk mendeskripsikanya, peneliti menggunakan metode analisis semiotika model Charles Sanders Peirce dengan pendekatan dalam bingkai teori norma budaya. Hasil dari penelitian ini adalah representasmen pesan moral digambarkan pada dialog dari para pemain. Selanjutnya, objek merupakan sesuatu yang direpresentasikan. Dalam kaitannya, objek disini terlihat pada gaya bicara, gestur tubuh dan dialog yang muncul sebagai tanda lalu diproses oleh peneliti dan hasilnya disimpulkan menggunakan bahasa peneliti. Selanjutnya, interpretant merupakan interpretasi seseorang tentang tanda. Interpretant pesan moral dalam film ini merupakan penafsiran peneliti yang dihasilkan dari representasmen. Kesimpulan pesan moral dalam Film “Udah Putusin Aja” yaitu: selalu mengucapkan salam, memakai jilbab, tidak bersentuhan dengan yang bukan muhrim, menjaga kehormatan bagi muslimah, saling tolong-menolong, mengingatkan tentang kematian, larangan berpacaran, tidak berburuk sangka terhadap rencana Allah SWT, dan meminta maaf serta saling memaafkan.

Kata Kunci: *Pesan Moral, Nilai islam, Film, Semiotika Charles Sanders Peirce*

A. Introduction

The relationship between film and society has a very long history. At its growth in the late 19th century, films came as the world's second mass communication media. With movies as mass communication media at the time making the newspaper grow lost. From its growth, it can be concluded that films are easier to become genuine media communications because they do not face the social, economic, demographics, engineering, and politics that they did in the 18th and 19th centuries.¹

A movie is a moving picture. Movies serve as new media that is used to spread entertainment that has long been a custom. The film featured various stories, jokes, events, and music for the public.² Film is the most interesting and popular medium because it contains both audio and visual. In the movies film makers can freely deliver messages they want to deliver so that the audience can instantly grasp the messages being delivered. Movies are the most interesting and popular media because they contain both audio and visual.

Movies prevent reading or interpretation of material in order to retrieve messages such as when reading a book or listening to the radio, since the film includes both movies and then captures the message. Film is a medium of communication that can take many forms of impact, whether it is entertainment or education. Movies can influence viewing communities because their abilities and strengths have a wide range of social size. The message behind movies can shape and influence people. Movies can capture a reality that grows and evolves in society to end up in the projection above the screen.³

Film is an image of the people that it's made of. Lately, a lot of these films have been popping up with a load of moral messages in them that are so unbelievably concise, succinctly, and so interesting that they attract the attention of the public. And eventually a lot of interest to film makers emerged to create his works for the public to see and to have a positive impact on them. To convey both a social and a moral message, film can be one of the most effective tools of communication media.⁴ Whether the moral message is found in Islamic religious teachings or is socially acceptable.

This "Udah Putusin Aja" film presents a new color to film in Indonesia. It uncovers a wide range of realities that take place in a teen life. The film was adapted from a novel by Felix Siauw that has a background for high school romance. But it's not just a love story, it's more educational. It is primarily about how teens should act toward those of the opposite sex. Many positive values are highlighted in this film, especially as a result of dating at a young age.

The writer's interest in researching this film is seeing the incidence of teen phenomena and the incidence of out-of-wedlock pregnancies. Today's youth seems to forget God's prohibitions and rules about fraternizing with individuals of the opposite sex that are not *muhrim*, considering courtship to be a trivial matter and actually considering courtship to be a process of introduction before marriage. Whereas dating in some ways can be a bad thing for her life. It is hoped that the decision of a "Udah Putusin aja" will teach a lesson and change the behavior of today's youth by inculcating the moral values imprinted on the film.

The reason the writer has chosen "Udah Putusin Aja" to be the object of research is that it is a recent release of the film, there are many moral messages given, and it takes on the background of the adolescent story that matches the character of the researcher. In order to do so, researchers have decided to study how this film is supposed to be about representation, object, and interpretation of the moral message in the film.

¹ Alex Sobur, *Semiotika Komunikasi*, (Bandung: PT Remaja Rosdakarya, 2003), h.126

² Denis Mc Quail, *Teori Komunikasi Massa Suatu Pengantar*, (Jakarta: Erlangga, 1987), h.13

³ Alex Sobur, *Semiotika Komunikasi*, (Bandung: PT Remaja Rosdakarya, 2003), h.127

⁴ Adi Pranajaya, *Film dan Masyarakat, Sebuah Pengantar*, (Jakarta: Yayasan Pusat Perfilman H. Usman Ismail, 1992), h.6

B. Theoretical Review

Messages are a commission, an counsel, an encouragement, commands that are passed on through others. Morals based on etymology are derived from Latin, mores are the plural form of mos/mores' words that are customary. In the English public dictionary, it is said that morals are a good judge of what they do and what they do. Next, morals based on terms are a title that is used to designate the limits of traits, qualities, opinions, will or conduct that are appropriately wrong, right, bad, good.⁵

A moral message is one that contains teachings, verbal and written messages about how man should live and act. For him to be a good human being. The moral message is only about good doctrine; spontaneous and easy action and without fetibility and without thought and associated with discipline and the quality of human feelings, emotions, and tendencies.

The type of moral message can be distinguished into several messages, namely: 1) the religious message of Islam, which deals with the religious or godhead, which is that things pertaining to religion be it faith, taqwa, attitude, and so forth. 2) a psychological message, dealing with a psychological/personal problem, can be an attitude, whether it is honest, responsible, civilized, humble, patient, or otherwise. 3) the message of social criticism, which deals with social/social issues, of which the author will defend the community by writing.

Briefly, a film is a picture presentation through a wide screen. As for the larger picture, a film might be categorized as a picture shown by television.⁶ Film is an electronic mass communication form of audiovisual media that can present the story, voice, words, and the combination. Film also includes a second emerging form of modern communication in the film world, as well as the type of visual communication with moving pictures and sound that serves to convey the story or information to the viewer.

As films have grown over time, movies to date have several types, including the following:⁷ 1) documentaries, they are movies that present the reality of true events in various ways and are made for various purposes. Documentary film, however, must be acknowledged, is never without the purpose of disseminating information, education, and propaganda to a particular person or group. The point is, documentaries stay on things as real as possible. 2) short story films, the duration of short story films is usually less than 60 minutes. This type of film has been produced largely by film students or persons who love the film world and want to practice making good films. Even so, some people specialize in short films, and these products are commonly supplied to houses or television channels. 3) film stories are typically 90-100 minutes long.

Movies that are shown in theaters are a motion picture as a medium of mass communication is referred to in the 2009 act on film no, which is the notion of film as a cultural paper that is both a social prangkbook and a mass communication medium made by the cinematography code with or without sound and can be demonstrated. As a form of mass communication media, film is used not only as a medium that reflects reality but also as it shapes reality. In this regard, movies have the capacity to carry the same message in unison and have diverse targets of ethnicity, religion, age, home, and status.⁸

Based on this understanding, it is understandable that a film can have an enormous impact on a viewer. These influences not only occur during the viewing season, but they can also take considerable time. The greatest influence that films can have is imitation or imitation. This impersonation results from the belief that what is viewed or viewed is natural and appropriate for each individual to do, such as the imposition of dress or hairstyle. Thus, if film

⁵ Abudin Nata, *Akhlaq Tasawuf*, (Jakarta: PT Raja grafindo Persada, 2010), h.9

⁶ Sri Wahyuningsih, *Film & Dakwah: Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik*, (Surabaya: Media Sahabat Cendekia, 2019), h.2

⁷ Heru Effendy, *Mari Membuat Film*, (Jakarta: Erlangga, 2009), h.3-4

⁸ Sri Wahyuningsih, *Film & Dakwah: Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik*, (Surabaya: Media Sahabat Cendekia, 2019), h.6

content does not conform to the values and norms of a particular society, it can have a negative impact on all aspects of life generally included in this group.⁹

Semiotics of Charles Sanders Peirce term semiotics or semiotics was produced in the late 19th century by the French, pragmatic, American philologist Charles Sanders Peirce and Ferdinand de Saussure. The two live together but live in separate parts of the earth, are unknown to each other, and base their semiological theories on a different basis. Saussure as a linguistics expert, developed the basics of common linguistics. He compares language as a sign system and places greater pressure on the structure that sets up the mark. While Peirce was more emphasis on conceptions that existed outside the mark.¹⁰

Peirce's theory is often called the "grand theory" in semiotics because Peirce's idea is comprehensive, descriptive, of all system marks. Peirce wants to identify the elementary particles from the sign and reassemble all the components in a single structure. With the triangular theory they develop, Peirce sees the sign as an integral part of its reference object and the subject's understanding of the sign. The Peirce triad model (representative + object + interpretant) shows a major role of the subject in the language transformation process.

Cultural norms theory suggests that mass communication has an indirect effect on individual behavior through its ability to establish norms. Melvin DeFleur basically proposes cultural norms that the media through selective presentations and the emphasis on certain themes is creating an impression among his khalayaks. DeFleur feels that individual behavior is governed by norms and that as actors affected by topics or situations, the media will have an indirect impact.

This theory holds that mass media deliver messages or information in certain ways, allowing people to interpret differently according to their culture. This implies that the media can influence the attitudes of the individual. So the point of the theory is to look at ways the media are affecting as a cultural product. Cultural norms theorists believe that mass media through their messages can create impressions that audiences customize to their cultural norms. Individual behavior is based largely on cultural norms that are adjusted to the situation at hand. In this case the media will work indirectly to influence that individual's attitude.

In the Islamic perspective, behavior is a message. The word behavior means individual responses or reactions to stimulation or environment. Behavior in Islam means any act or utterance performed by a person associated with Islam, all done because of belief in a God Almighty with teachings and duties in Islam. In interacting with others, the Muslim is commanded to speak well, thus leaving a good impression. The Qur'an reveals a great many moral or moral values that can be used to distinguish a Muslim's behavior. Rasulullah SAW said: "*Sebaik-baik kamu adalah yang paling baik akhlaknya.*" (HR. At-Tirmidzi).

C. Method

This type of study uses textual analysis using a semiotics model Charles Sanders Peirce. Researchers chose this model because it sought to know what the moral messages contained in "Udah Putusin Aja" were decided to represent by means of the signs (representations), the marks (objects), and the use of the interpreters found in the scenes and dialogues appearing in the film. Data collection techniques conducted through documentation and literature. Documentation techniques are used to get data on the profile of "Udah Putusin Aja" just to decide. Such data can be obtained through literature of books, articles, and the Internet.

The technique for analyzing data, the author uses a semiotics analysis of Charles Sanders Peirce. Semiotics learned the truth about the existence of a sign in symbols produced or represented by a movie scene. A semiotic model of Charles Sanders Peirce explains how to analyze the meaning of messages from signs. His attention is focused on a triangle meaning,

⁹ Sri Wahyuningsih, *Film & Dakwah: Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik*, (Surabaya: Media Sahabat Cendekia, 2019), h.7-8

¹⁰ Ratna Noviani, *Jalan Tengah Memahami Iklan*, (Yogyakarta: Pustaka Pelajar, 2002), h.76

or triangle meaning, consisting of the three main elements, mark, object, and interpreter. Eventually, after further semiotics analysis, researchers will be able to determine the symbol found in the film and find the moral message presented in the film to be resolved.

D. Result and Disussion

1. The semiotics analysis of the "Udah Putusin Aja" film

Researchers in the study presentation would expose the data the author found. Since the focus of this study is to find the moral message in "Udah Putusin Aja" film has been decided, the data the writer presents is merely a scene containing a moral message. Here is a scene containing a moral message the author invented.



1.1 Picture of Scene 1

Represant	object	Interpretant
1. Shooting technique. Eye Level shooting angle with image size Medium Shot. 2. The background at school 3. Verbal messages show a youngest people give a salam or greeting in islam to older peopel or parents. 4. Text: Fariz: "Assalammualaium" Bu Jasmin dan Ayah: "waalaiummussalam"	In this scene is the teaching to say hello if you meet anyone	The film maker wants to convey the moral message that any Muslim who says hello to each other when they meet will be at his or her prayers by him who says his greetings first



1.2 Picture of Scene 2

Represant	object	Interpretant
1. Shooting technique. Eye Level shooting angle with image size Medium Shot.	At this scene teaches to wear the veil for Muslim women	In this scene the filmmaker wants to convey the moral message

<p>2. The background on bus 3. the value is how to be a good muslimah wiht wear a hijabi. 4. Visual: In this scene the filmmaker wants to convey the moral message that wearing a veil won't harm the hair, only makes the hair safe and makes the woman more beautiful</p>		<p>that wearing a veil won't harm the hair, only makes the hair safe and makes the woman more beautiful</p>
--	--	---



1.3 Picture of Scene 3

Represant	object	Interpretant
<p>1. Shooting technique. Eye Level shooting angle with image size Close Up and Long Shot 2. The background at pondok pesantren 3. the value is how take a distance with other people not a mahram 4. Visual: Amanda screamed in fear so she wanted to hug teacher kang. Teacher kang was giving a lecture to Amanda</p>	<p>At this scene it teaches that no contact between men and women who are not muhrim.</p>	<p>At this scene film makers want to convey the moral message that men and women who are not muhrim in Islam should not be near and touched.</p>



1.4 Picture of Scene 4

Represant	object	Interpretant
<p>1. Shooting technique. Eye Level shooting angle with image size Medium shot and Long Shot</p> <p>2. The background at pondok pesantren</p> <p>3. the value is how take a distance with other people not a mahram</p> <p>4. Visual: Ustadzah gives a talk about courtship, faraz and Amanda have an opinion</p>	<p>Here is the teaching of a Muslim woman to protect her honor by not dating.</p>	<p>In this scene the filmmaker is attempting to convey the moral message that we as Muslim women must be able to maintain honor by abstaining from things that would undermine the honor of a Muslim, such as dating. Because dating is like a bet, so its uncertain yet its SINS are certain.</p>



1.5 Picture of Scene 5

Represant	Object	Interpretant
<p>1. Shooting technique. Eye Level shooting angle with image size Medium shot</p> <p>2. The background at dining room pondok pesantren</p> <p>3. the value is how people to helping each other with pleasure.</p> <p>4. Visual: Amanda is in pain and faraz is treating Amanda's wounds</p>	<p>In this scene is the teaching to help one another man.</p>	<p>In this scene the filmmakers want to convey the moral message to do good to each other. It might help a friend who is in pain by treating him.</p>



1.6 Picture of Scene 6

Represant	Object	Interpretant
<p>1. Shooting technique. Eye Level shooting angle with image size Long shot</p> <p>2. The background at house</p> <p>3. the value is all of happening in world must written in lauhul mahfudz like relationship, life, and death. So we have a good thing to preparing ourself</p> <p>4. Visual: Amanda's father is talking to Amanda</p>	<p>In this scene teaches that there are four things sure in lauhul mahfudz, namely death, fortune, life, and soul mate.</p>	<p>The scene of this film maker wants to convey that in life, death is certain to be recorded by god in lauhul mahfudz. So before that time comes we must multiply charity.</p>



1.7 Picture of Scene 7

Represant	Object	Interpretant
<p>1. Shooting technique. Eye Level shooting angle with image size Medium shot</p> <p>2. The background at amanda bedroom</p> <p>3. the value is don't do a relationship with someone until you have a marriage</p> <p>4. Visual: Amanda is making a video</p>	<p>In this scene it teaches not to date, because the role of the invite is sinful</p>	<p>In this scene the filmmaker wants to convey a moral message to keep us from dating. Because beyond being banned in Islam, dating does invite many SINS. Whether it's healthy, it's safe, it's long or short, it's all the same because we never know when satan's coming, and it always comes to annoy humans.</p>



1.8 Picture of Scene 8

Represant	Object	Interpretant
1. Shooting technique. Eye Level shooting angle with image size Medium shot 2. The background at amanda bedroom 3. the value is don't have a bad feeling with god plan, we must positive thinking about it. 4. Visual: Amanda was praying after her prayers	At this scene teach not to be biased against god's plan.	The scene consists of a moral message that moviemakers want to convey so that we should not rush into god's plan, for there must always be a silver lining, and god has a more beautiful plan.



1.9 Picture of Scene 9

Represant	Object	Interpretant
1. Shooting technique. Eye Level shooting angle with image Close up and long shot. 2. The background at School 3. the value is we must admit mistake if we made it, and if they have done to asking an apologize you must forgive them. 4. Visual: Amanda apologized to faraz	At this scene teach to apologize if we have made a mistake	In this scene is the moral message that moviemakers have in mind, namely, that we have the courage to apologize if we make a mistake and must bear the consequences of our own actions.

2. The moral and value of Islam in the cultural values prespeculative

After presenting data on the research and then analyzing it, researchers found some of the research findings related to the focus of this research: the message of islamic morals and values in "Udah Putusin Aja" was decided. Here's the finding of a moral message in the film: (a) saying hello while meeting, current generation of Muslim youth in their communication keeps the values taught by Islam that is by uttering greetings first as faraz does in scene 1. Saying hello has become a culture in Indonesia. But now or as globalization has developed, the culture of uttering greetings to the rising generation has been lost. Today we often see the younger generation switching greetings taught in Islam with westerns such as hai, hello, good morning in the morning, good evening in the day, and goodnight at night. Yet the salutations taught in

Islam include the prayers of salvation for any Muslim who uttered them.

(b) Closing the veil for muslims. a Muslim teenager still wants to wrap her veil by wearing a veil to protect herself just as Amanda did in scene 2. Closing the veil for a Muslim is a duty as taught in the qur 'an. Nowadays we find a lot of women in hijab around us. But there are also many women who do not know how to dress and vex to fit the islamic agenda. With the age of women, many have followed the trend in western clothing without being aware of the she 'is. Today, many of us see a younger generation of muslims who have lost sight of the hijab's own function. As we all know, the veil serves to seal the loins of the muslims. However, many women use it in the wrong way, using it only for fashion. Wearing a hijab for example, the lower part of the body is packed with tight clothing that shows the curves of the sexy body.¹¹ (c) Not in touch with anyone who is not muhrim, a Muslim still maintains the values taught by Islam that they do not touch those who are not muhrim as indicated in scene 3. Islam runs away making contact with women who are not their mummies. The touch between a man and a woman can be forged into gold. However, as the ages grow, current contact between males and females who are not muhrim is perfectly acceptable. Many generations of young people associate freely with anyone, between male and female.

(d) Maintaining dignity, as a younger generation of muslims should be able to maintain honor by staying away from things that can undermine honor like courtship, as taught in scene 4 and scene 7. Courtship is a taboo relationship in Islam because of the extent of its damage, a relationship between a male and a female with no justified bond in the islamic system. These illicit relationships can lead to fornication and other sexual immorality. However, in today's globalization many younger generations look to western cultures as undesirable in Indonesia from conformity, hedonism, and the shifting of partners. Including encouraging the younger generation to date. Today's younger generation is more prone to disobedience and anti-critique, so it should come as no surprise that so many of the younger generations readily associate. It is from this free association that generations of young people do such inappropriate things as courtship to get pregnant out of wedlock.¹²

(e) Helping fellow humans, the current generation of Muslim youth has maintained the islamic values of helping fellow muslims in trouble as faraz does in scene 5. It is inherent in human nature that humans are created to help and help one another when they are in dire straits. In the islamic culture, caring for one another and helping one another become one of the hallmarks. Today, many societies and charities are present because of high concern and helpfulness. Nowadays, from organizations to organizations, influence, celebrities, to the common people who work together to do what they can to help the needy. For example, in Indonesia many natural disasters are quick to solicit donations for victims, many others. (f) Not prejudiced against god, as a Muslim today still maintains the islamic values of remembering death and not being biased against god's plan shown in scene 6 and 8. As information and communication technologies grow today, we can do much to fortify our faith in god. Such as listening to studies or lectures on death and the lessons behind an incident on youtube or another communication media platform, watching movies that contain a moral message in it, reading books about Islam, etc. (g) forgiving each other, today's younger generation still applies the islamic teaching of apologizing when making a mistake like Amanda in scene 9. Apologizing and forgiveness is a highly recommended trait in the islamic faith. In the present, apologies can be made anywhere at any time. We can both apologize in person and in indirect ways as we might through the medium of communication.

3. See the problem from the perspective of cultural norms theory.

In affecting cultural norms, the media may have several methods. First, the information

¹¹ <https://www.kompasiana.com/kiranamicarina/perempuan-berjilbab-antaraagama-dan-fashion/>

¹² Robby Darwis Nasution, Jurnal "Pengaruh Modernisasi dan Globalisasi Terhadap Perubahan Sosial Budaya di Indonesia"

presented can strengthen current cultural patterns and convince the public that the culture is still in force and must be obeyed. Second, mass media can create new cultures that can complement or perfect old, contradictory cultures. Third, the media can change traditional cultural norms that have been in force for a long time and change society's behavior.¹³

Film is a medium of communication that can take many forms of impact, whether it is entertainment or education. Movies can influence viewing communities because their abilities and strengths have a wide range of social size. The message behind movies can shape and influence people. This study has decided on a moral message in "Udah Putusin Aja". In Islam, morality is called morality or temperament. Sexual origin is the plural word (al-khuluqu) of speech (al-khuluqu) to refer to the traits, behavior, temperament, conduct, matuah, habit. Islam comes into a society governed by moral principles that are based not only on faith in the rule of god but on respected customs that shape people's values and its moral structure. Islam is reinforcing the virtues of moral kindness such as patience, hospitality, honesty, etc. And it was directed not only to the next of kin, but also to all mankind.

From analysis, researchers obtained the discovery of a moral message or what the so-called moral perspective described in the film was decided. This is as follows: (a) scene 1, In this scene faraz, jasmin's mother and Amanda's father express the attitude of a Muslim who should pronounce and answer greetings at the meeting. Because salutations are among the foremost names of god's name that bear the meaning of salvation. In this regard, enunciating and answering greetings falls into a praiseworthy category. (b) scene 2, In the scene, jasmin reprimanded Amanda for not wearing her veil, until finally, she put Amanda's veil on and said to Amanda that she was better and prettier in hijab. In Friday islamic veiling or dressing unveiled is an uncovenanted obligation, since the command to wear a veil isa direct command from god contained in the qur 'an, verse 31. (c) scene 3, In this scene teacher kang shows the attitude that should be done by any Muslim who isn't muhram is not to touch each other to avoid slander. While it is morally praiseworthy, there are limits to be followed. Islam strictly forbids men to touch women who are not their mummies. The touch of the hand between a man and a woman can grow mighty, even contributing to prosperity.

(d) scene 4, In this scene ustadzah gives a lecture on keeping a muslimite's honor an example of not dating because women are seen from their past. Women have such a powerful and tremendous role in human life. In the qur 'an there is a special letter that discusses women because god and his sent prophet glorify women. Women are noble in nature, they have 3 levels above men. As in lukman's email, paragraph 14. (e) scene 5, In this scene Amanda is displaying scratching her hands with painful wounds from being struck by caterpillars. Faraz, knowing this, quickly helped Amanda by treating Amanda's wounds. As social creatures, humans are unable to live alone and will always need the help of others. It is inherent in human nature that humans are created to help and help one another when they are in dire straits. Islam also mandates all its devotees to help one another. As the word of god SWT in verse 2's letter of al-maidah means: "and please help yourself to all that is good and obedient." And that includes good morals to our fellow man.

(f) scene 6, The scene contains the meaning that in life, death is certain to be recorded by god in lauhul mahfudz along with the terms of sustenance, life, and marriage. If the permit of human life is depleted then the time of death has come. For that matter, several times god commands men in the qur 'an to do good as long as there is a chance of living in the world.

(g) scene 7, In this scene Amanda made a video of our solicitation to date. Whether it's healthy, it's safe, it's long or short, it's all the same because we never know when satan's coming, and it always comes to annoy humans. Islam prohibits any forms of relations between men and women who are not mahram, only within the narrow boundaries allowed in the islamic world. This is in view of the extent of the damage and slander that results when such human

¹³ Onong Uchjana Effendy, *Ilmu, Teori dan Filsafat Komunikasi*, (Bandung: Citra Aditya Bakti, 2000), h.279

relationships are liberated. Including relationships that are fostered in Islam because of the magnitude of the damage it causes are what are called "courtship," relationships between men and women without any justified bond in the islamic system. These illicit relationships can lead to fornication and other sexual immorality.

(h) Scene 8, there is a point in this scene that we must never presume unthinly on god's plan, for there must always be a silver lining. To be prejudiced against god is absolutely forbidden in Islam, as SWT's quoted in the Qur'an, al-fath's letter 6 means: "and in order that he would condemn the hypocrites of men and women and those of men and women whom they were prejudiced against god. They will have a terrible turn (destruction) and god will refine and curse them and provide for them beasts, and (fiery hell) they are the evil places of return." Every test or disaster is best passed because god always knows what is best for us. Neither god shall bring forth his servant with a test beyond his ability. Being impartial to god's plan includes being morally praiseworthy toward god. (i) Scene 9, In this scene Amanda is apologizing to Faraz for accusing Faraz of being pregnant out of wedlock, when what really happened was that Faraz was married. Here Amanda teaches us the courage to confess by apologizing and suffering the consequences of her actions. And Faraz forgave Amanda with a great heart. Apologizing and forgiveness is a highly recommended trait in the islamic faith. No matter how heavy or severe human experience is the result of another's mistakes, almighty god still commands each servant to open his chest to the faults of his fellow man. It includes being morally praiseworthy toward one's fellow man.

E. Conclusion

Based on the presentation of data described by researchers and after analyzing the data of "Udah Putusin Aja" film using the semiotics analysis model Charles Sanders Peirce has decided, then researchers find out how the representations, objects and interpreters of the moral message are presented in the film. Representation is something that represents something else. In this study, representations of a moral message are depicted in the dialogue of players. Next, the object is something represented. In relation, the object here is shown in the speech style, the body gesturing and the dialogue of a moral message that appears as signs then is processed by the researcher and then the result is summed up in the language of the researcher. Next, interpretation is someone's interpretation of the sign. The moral message interpretation in this film is the interpretation of researchers generated from representations.

Based on the findings of the findings, the moral message in "Udah Putusin Aja" film is summed up: always saying hello, wearing a veil, not touching anyone who isn't muhrim, keeping honor to the muslims, helping one another, reminding of death, prohibiting dating, not being biased against god's plan, and apologizing and forgiveness.

References

- Effendy, Heru. *Mari Membuat Film*. Jakarta: Erlangga, 2009.
- Effendy, Onong Uchjana. *Ilmu Teori dan Filsafat Komunikasi*. Bandung: Citra Aditya Bakti, 2000.
- Micarina, Kirana. <https://www.kompasiana.com/kiranamicarina/perempuan-berjilbab-antaraagama-dan-fashion>
- Nasution, Robby Darwis. "Jurnal Kominfo." "Pengaruh Modernisasi dan Globalisasi Terhadap Perubahan Sosial Budaya di Indonesia.", 2018: 14.
- Nata, Abudin. *Ahlak Tasawuf*. Jakarta: PT Raja Grafindo Persada, 1992.
- Noviani, Ratna. *Jalan Tengah Memahami Iklan*. Yogyakarta: Pustaka Pelajar, 2002.
- Pranajaya, Adi. *Film dan Masyarakat, Sebuah Pengantar*. Jakarta: Yayasan Pusat Perfilman H. Usman Ismail, 1992, 1992.
- Quail, Denis Mc. *Teori Komunikasi Massa Suatu Pengantar*. Jakarta: Erlangga, 1987.

Sobur, Alex. *Semiotika Komuniiasi*. Bandung: PT Remaja Rosdakarya, 2003.

Wahyuningsih, Sri. *Film & Dakwah: Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik*. Surabaya: Media Sahabat Cendekia, 2019, 2019.