THE MEANING OF ONE-WAY COMMUNICATION IN MUDABBIR FILM BY DIRECTOR ARFEDDIN HAMAS: SEMIOTIC OF ROMAN JAKOBSON

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Abstract

In literary work, there is communication between characters that contains meaning in it. From one of these types of communication there is a type of one-way communication. In this study, the author examined the film Mudabbir which aired on the Gontor TV youtube channel by director Arfeddin Hamas. The theory used by the author in researching this research is Roman Jakobson's semiotics which consists of six aspects, namely sender, receiver, context, code, message, and contact. The method used in this research is qualitative by using the free listening technique. The result of this research shows the meaning behind one-way communication contained in Mudabbir film with Roman Jakobson's semiotic theory includes direction, good advice from the board to its members.

Keywords: Semiotics, Communication, Roman Jakobson, One Way Communication, Mudabbir Movie

INTRODUCTION

In this digital era, films are increasingly in demand by many people. The presence of this film has developed from century to century and has progressed so that it can beat the creative values of other works of art because in a film there is a unique aesthetic value (Ariansah, 2024). Many moral messages are embedded in the film and can be used for reflection in everyday life. Film is one type of literary work that is in great demand by various groups because it expresses event that exist in society (Hardiono, 2019). There are messages in the film that can be taken by the reader as a reflection of everyday life. According to Setiawati & Rohanda (2020), story writers mediate the feelings that exist within themselves through literary works because some parts of life in society are found in literary works, one of which is film. In the film, of course, there are dialogues from various characters in which there are messages. From the conversation in this *Mudabbir* film by director Arfeddin Hamas, there is a context or meaning of the speaker's speech delivered to the interlocutor. The short film entitled Mudabbir by Arfeddin Hamas which airs on the Gontor TV youtube channel is one of the films produced by Darussalam

Gontor Islamic Boarding School.

This film tells about the life of students at Darussalam Gontor Islamic Boarding School who are studying and get a lot of punishment from the boarding school administrators for breaking the rules of the boarding school. The flow in a film is caused by communication between characters in the film. Communication has the origin of the word *communicatio* from Latin and the word originates from the expression communis which is the same. So, the word communication here has the same meaning where speakers and listeners have the same meaning or concept of a conversation (Effendy, 2017). There are many conversation that occur in the film between characters and characters using various types of communication. However, in this study researchers will using by one-way communication because one-way communication in the conversation only occurs to the speaker so that it allows the listener to be confused in understanding the meaning of the speaker's speech because it is not given the opportunity for reciprocity in communication. In order to understand more clearly the meaning of one-way communication in the film *Mudabbir* by Arfeddin Hamas, researchers took aspects of one-way communication using Roman Jakobson's semiotic study.

Humans cannot avoid communicating with other people because humans and communication are interrelated. The emergence of various types of communication is caused by humans who are interconnected with each other. Every time of course humans need communication with other humans and communication is important in human life (Sikumbang, 2014). Because humans live with other humans who depend on each other so called social creatures. The existence of this communication can understand humans in achieving

the goals and intentions of what they want. The main thing needed in communication is the use of language so that the people participating in the conversation can understand because it is with language that the meaning of communication can be understood. According to Prasetyo and friend (2019) language has the main function as a means of communication and can expand knowledge. Each region has a different language and has a different understanding of linguistic phenomena(Fauzi, 2022). In communication between humans, it requires a suitable diction to be spoken to the recipient. Because according to Mulyadi and friends (Mulyadi et a2023) there is a selection of diction that is suitable so that the recipient can understand the meaning in the conversation.

One-way communication is a type of communication that uses a way of delivering messages only on one aspect, which is the speaker where the recipient cannot get the opportunity to answer communication from the speaker (Hamdan, 2019). Meanwhile, in this one-way communication, the object does not get feedback and can only listen to information from the speaker. So that the recipient of the conversation from the speaker just can be silent or obedient to the words of the speaker where the listener must obey the words of the speaker.

In the realm of communication, it can be interpreted using semiotic studies. In this study, researchers took Roman Jakobson's semiotic theory study on the aspects of code and message theory. There is a meaning of one-way communication contained in the dialogue in the *Mudabbir* short film shown on the Gontor TV youtube channel. In this study, the author will explain things related to one-way communication in the *Mudabbir* film aired on the Gontor TV YouTube channel and then implement it with Roman Jakobson's

semiotic theory in the aspect of code and message theory.

The advantage of this research is that researchers combine one-way communication with Roman Jakobson's communication theory. In this study, the authors refer to previous research in order to get smoothness in research. The first research is a journal ny the title "Jacobson's Semiotics Study of the Dialogue of Prophet Ya'qub and Prophet Yusuf in Surah Yusuf" which was researched by Maulana Yusuf and Solehuddin from Islamic State University Sunan Gunung Djati Bandung in 2023. The similarity in this research is in the study that uses Roman Jakobson's semiotic study wich using by theory of codes and messages. While the difference in his research is on the object, that is Surah Yusuf contained in the Qur'an (Yusuf & Solehuddin, 2023). Then the different thing in this research is by connecting one-way communication theory with Roman Jakobson's semiotic theory. Researchers took Roman Jakobson's semiotic theory because in this semiotic theory it explains communication theory. In this film, researchers found a variety of one-way communication that happened in the film Mudabbir by director Arfeddin Hamas. In contrast to previous research studying aspects of the dialogue on Prophet Ya'qub and Prophet Yusuf who did not specialize in aspects of one-way communication.

Then, the next research is a thesis researched by Asykar Rabbani, a student of Islamic State university Sunan Gunung Djati Bandung in 2024 by the title "Symbolic Communication Messages in Yusuf Ash-Shiddiq Film by Farajollah Salahshoor". The similarity in this research is in the study of Roman Jakobson's semiotics which using by the theory of codes and messages. While the difference is in the object of research which examines the film Yusuf Ash-Shiddiq by Farajollah Salahshoor and in this study using by teory the form of one-way communication (Rabbani, 2024). The study analyzed the aspects of communication messages that happened in all the dialogues in Yusuf AshShiddiq's film by Farajollah Salahshoor which was combined with Roman Jakobson's semiotic theory. However, this study only looked at the one-way communication side because there is a hidden meaning context behind the one-way communication. Sometimes the speech and context contained in this one-way communication have hidden meanings so that researchers need to look further into the meaning of one-way communication contained in the movie Mudabbir by Arfeddin Hamas which is shown on the YouTube TV channel.

Therefore, the purpose of this research is to find out the meaning of one-way communication in the film *Mudabbir* by Arfeddin Hamas and so that readers can know the meaning of one-way communication universally. In addition, in this film there are implied messages and can be used as guidelines for everyday life in terms of dialogue contained in the film *Mudabbir* by Arfeddin Hamas.

METHOD

In this study the authors used a type of qualitative research that used techniques in an analytical descriptive way. According to Meleong, qualitative research has the aim of being able to interpret things that have to do with the culprit (Fiantika et al., 2022). According to Ratna (2021), qualitative methods resolve data by means of interpretation in the form of descriptions. In the qualitative method, from the data that has been collected by the author, then collected and presented it by analysing the objects that have been found. Furthermore, the data that has been found is then imple-

mented with theory. The results of this research are then explained for the completion of this research.

This research uses Roman Jakobson's semiotic approach. Semiotics initially developed as a field of study when there was an association in the Vienna Circle in 1922 at the University of Wina (Vera, 2015). In addition, according to Riyadi and Khoer in Nugraha (2022) Roman Jakobson has skill in linguistics which developed the structuralist approach in linguistic studies in the twentieth century. Roman Jakobson then introduced his linguistic concepts to A.J Greimas (Ramadhan & Rohanda, 2024). In Roman Jakobson's semiotics, there is a theory of code and message in the form of context, message, sender, receiver, contact, and code. The sender is the subject who sends the dialogue to the intended person. The receiver is the person who receives the speech from the sender. Then contact is a conversation event that occurs, in which there is a dialogue in the form of code. Then the message is the meaning of the conversation. Context is the condition when the dialogue occurs (Taufiq, 2016).

In Roman Jakobson's communication theory there is a code which means it has a role to direct from one symbol to another. According to Guiraud in Taufiq (2016) the code is divided into three, there are:

The logical code is language based, practical code, and also epistimological code. Social codes in the form of insignia, protocols and etiquettes, as well as rituals, fashion, and games.

Language and aesthetic codes

Meanwhile, context according to Taufiq (2016) is a series of words that have a function in order to understand the meaning clearly. Context is also a situation that has to do with an event. According to Saifudin (2018), context is a framework of

concepts for various things and becomes a reference for speakers and listeners in understanding a meaning in communication. The meaning of the framework is that it has been conceptualised and has a role and relationship that ultimately forms a meaning.

According to Rohanda (2016), data is a source that comes from the object in the study to find out information so that it can be analysed to complete a study. The data of this research is the dialogue in the film *Mudabbir* by director Arfeddin Hamas which has a type of one-way communication. According to John R. Wenburg, et al, one-way communication is a type of communication in which the speaker delivers his dialogue with a one-way message to the listener. This type of communication often occurs from superiors to subordinates or when giving speeches where listeners cannot get feedback from speakers. This one-way communication has distinctive characteristics, that is racing to the source, deliberateness in the act of communicating, and ignoring the interaction process (Hariyanto, 2021).

The source of this research is the Mudabbir film that airs on YouTube on the Gontor TV channel which has a duration of 16 minutes 20 seconds. This film was published on 9 July 2017 in which there are many figures of Darussalam Gontor Islamic Boarding School students. The data for this study are dialogues on one-way communication in the *Mudabbir* film which airs on the Gontor TV YouTube channel. Many meanings are contained in the dialogue in the *Mudabbir* film by Arfeddin Hamas.

Then for data collection by collecting data of the one-way communication type. Then, the data was then analysed with the theory of codes and messages of Roman Jakobson's semiotic study. After finding

and analysing the data, then making conclusions from this research. To help complete this research, the author uses the data collection technique of free listening, in which the researcher only observes the phenomenon that is happening without being involved in the phenomenon (Mahsun, 2014). This free listening technique, the researcher pays attention to the speech that occurs in the data to be studied in the object of research (Sudaryanto, 1993). As according to Surdayanto in Rahmawati (2019) this free listening technique is that the researcher is not involved in the phenomenon being studied. In this technique, the researcher records and watches the *Mudabbir* short film repeatedly by director Arfeddin Hamas in order to understand the various dialogues that occur in the film.

FINDINGS AND DISCUSSION
Synopsis of Mudabbir film by director Arfeddin Hamas

A student who is studying at Darussalam Gontor Islamic Boarding School tells his story while at the boarding school who is forced to study there. But it turns out that he found many experiences and friends from various regions that he could not find outside boarding school. One night, he was talking with his friend using Indonesian language. As a result of using Indonesian language he was punished by his *mudabbir* (manager of dormitory) and received a remminder. The next day he was called by the *mudabbir* along with his roommate because he found his room very dirty and received a remminder.

When the students were on night watchman and he saw his *mudabbir* go to the security department and it turned out that one of the students was absent from the attendance. The security department scolded him and told the *mudabbir* to find the absent student until a predetermined time

limit. The *mudabbir* went to various places to find the absent students. From here it can be seen the struggle of a *mudabbir* behind his members who have the mandate to foster his members as big brother in the boarding school. Since then, the student's view at Darussalam Gontor Islamic Boarding School of the *mudabbir* has changed because of the punishment given as a form of attention.

Many lessons can be taken from the film *Mudabbir* by director Arfeddin Hamas, that the value of education where a dormitory administrator at the boarding school.

Application of Roman Jakobson's semiotic theory on one-way communication in Arfeddin Hamas' Mudabbir film

In this study, the focus is on one-way communication in the conversation found in Arfeddin Hamas' Mudabbir.

Figure 1. Minute of 01:15

In this scene, there is a mudabbir conversation such as:

إن لغتنا العربية لغة الجنة، لغتنا المحبوبة و هذه . و هي سيدة اللغات أرقى، و أعظم اللغات اللغة العربية أجمل، هذه اللغة العربية هويتنا، هوية هذاالمعهد الشريف. اسمعوا أيها إلا خوة فلا تتكاسلوا في نطقها في ترقيتها إن لأن احتياء اللغة نوع من أنواع الجهاد (Hamas, 2017)

"Indeed, Arabic is the language of the dwellers of heaven and the language we love. Arabic is the most beautiful and the greatest language in the whole world, and Arabic is the identity of our hut. So listen up, brothers! Do not be lazy in its pronunciation and improvement! Because reviving this language is a form of jihad."

In this conversatio, a *mudabbir* is conveying his message to his members who have just life in the boarding school to improve their Arabic language skills because Arabic is the most beautiful language. In addition, the boarding school uses Arabic in its daily life so that in order to facilitate communication, it must improve language skills in the boarding school environment.

In the word الف تتكسّلوا في نطقها في ترقيّتها which means 'do not be lazy in speech and language improvement'. The word الف تتكسّلوا is a code in the form of fiil nahyi which means prohibition. This dialogue includes one-way communication because only just one person has the opportunity to speak, which is the *mudabbir* who is reminding in front of his members. The sender in this communication is *mudabbir* because it orders its members not to be lazy in improving language skills. But the point of this goal is not just ordering, but advising for its members. Meanwhile, the recipient is the member who is being advised by *mudabbir*. This dialogue has a situation and language context because it is in a state of advising its members at the boarding school. In addition, *fi'il nahyi* in the form of the word الف تتكسلوا which means do not be lazy has the meaning of advising and motivating not to be lazy not just a mere prohibition sentence. This communication between *mudabbir* and its members is a type of one-way communication because members can only hear and obey what *mudabbir* says without re-ciprocating or answering the expression of what the speaker says. Therefore, it can be described in this conversation as :

Figure 2. Description of Conversation

Figure 3. Minute of 02:26

In this scene, there is a mudabbir conversation such as:

أنت, تعالي! ألم تفهم أن معنى اللغة تاج المعهد ؟ فبعد هذه الدقيقة لا أريد أن أراك أن تتكلم باللغة الإندونيسيايا. فهمت! (Hamas, 2017)

"Hey you, here! Don't you understand the meaning of "language is our crown?" Then after this moment, I don't want to see you speaking by Indonesian language in more time. Do you understand?"

In this conversation, initially a *mudabbir* saw one of his members talking to his friend using Indonesian. At that time, the *mudabbir* passed by and heard the conversation of his member who was using Indonesian language. Because in the boar-

ding school environment it is mandatory to use Arabic and English according to the schedule, the *mudabbir* also called his members and gave directions to his members not to speak Indonesian language.

In the conversation above there is the word **ةغللاب ملكتت نأ كارأ نأ ديرأ ال ايسينودنإلا** which means that they don't want to see their members speaking Indonesian language which is a code. The message of the sentence can be interpreted as a warning from mudabbir to its members not to speak Indonesian. The context of this dialogue is found in the word **ديرأ ال** which is reminding its members not to speak Indonesian which shows the situation because it is in an angry condition, but here it does not mean angry but warns to be better to its members. While the sender is *mudabbir* who speaks to the recipient, that members who have no reciprocal answer to the sender and must obey the sender. Communication in this dialogue is included in the type of one-way communication because a person with a higher rank or *mudabbir* is talking to his subordinates or members. The members can only obey what the *mudabbir* commands from the conversation above. So, the above conversatione can be described as below:

Figure 4. Minute of 04 : 17

In this scene, there is a mudabbir conversation such as:

لما تجولت أنا في البارحة وجدت حجرة أكنت الحجرة واسخة، أي ةالحجرة؟ عرفتم أية الحجرة؟ الأولي، اسمعوا أيها الإخوة! النظافة من عليكم أن تحفظ النظافة .الإيمان هذا تنبيهها لكم إن وجدت لكل وقت. أن في المرة العديدة كمثل هذا المثال أحاككم جميعا (Hamas, 2017)

"When I went around the dormitory last night, I found a dirty room. What room was it? Do you know? Room one, good! So listen up my brothers! "cleanliness is part of faith". Therefore you must maintain cleanliness at all times! This is a warning to you, if I find this happening again, I will punish you."

In this conversation, the mudabbir initially saw the condition of the room in his dormitory which was very dirty. Seeing the condition of the room like that, he finally called his members to maintain cleanliness and not repeat such things again. Although it seems that he was angry, but in essence this treatment of *mudabbir* is good value because it is warning about things in goodness.

In the dialogue above there are the words **لكل ةفاظنلا ظفحت نأ مكيلع تقو** which means "you have to keep the room clean at all times" in this word there is a situation code in the form of an order to be able to maintain cleanliness in the surrounding environment. The message of this dialogue is in the form of a directive to maintain cleanliness at all times and not to maintain a dirty room. Meanwhile, the

sender is *mudabbir* who gives directions to his members who have dirty rooms and the recipients are members. The context in this dialogue is included in the situation in the form of direction from *mudabbir* to members who do not clean their rooms and leave the rooms in a dirty state even though it seems like they are angry. The dialogue above is a type of one-way communication because it is the mudabbir who orders the members to maintain cleanliness. In this communication, the listener or member can only obey what the speaker orders. In the dialogue, it can be described as below:

Figure 5. Description of the Conversation

Figure 6. Minute of 05 : 36

In this scene, there is a security section of Darussalam Gontor Islamic Boarding School conversation such as:

اعلموا أن حراسة المعهد ليل
تدريب علي غرس الروح المسؤولية .
فبعد اذا سوف أقسام لكم الأمكنة
لحراس هذه الليلة لأن تحفظ
الأمكنة . فكل واحد منكم مسؤول علي

حفظ هذه الأمكنة. لا أحد أن ينام،
كل واحد ليحفظ هذا المكان حقيقة
الحفظ. احفظوا جيدا. لا نوم عند ما
تحفظون هذا المكان (Hamas, 2017)

"Be aware that the night watchman is an education to foster a sense of responsibility. After this, I will distribute places for you to look after. Each of you is responsible for that place. None of you should sleep, and you should keep the place properly."

In the dialogue conducted by the security department to the members to direct their members who are on night picket, it contains messages and also directions to its members to have responsibility if given a mandate. In addition, the security department gave a message to keep the place as good as possible and it was hoped that no member would sleep while carrying out night pickets.

In the words اعلموا أن حراسة المعهد ليل تدريب علي غرس الروح المسؤولية which means "know that this night watchman is an education to foster a sense of responsibility" is the code of the conversation. From this conversation, the sender is the security department who is sending his coversation to the interlocutor, while the recipient is the member who is listening to the conversation from the recipient, he is the security department. The context code of the situation is in the form of direction to members in order to foster the spirit of education to members about night watchman so that they can be responsible in carrying out their mandate, therefore the message is also in the form of advice to members to be responsible. In this communication is included in the type of one-way communication because the

security department is briefing members who have the mandate to picket the night at the boarding school. The dialogue can be described as:
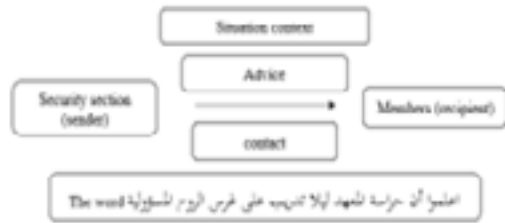

Figure 7. Decription of Conversation

Figure 8. Minute 08:20

In this scene, there is a security section of Darussalam Gontor Islamic Boarding School conversation such as:

لم تعرف جاهل ! ابحث قبل الساعة الواحدة ! أنتظيرك هنا (Hamas, 2017)

"Why don't you know? Search before one o'clock at night! I'll wait here"

In this conversation, the mudabbir was reporting the results of the night attendance of his members before going to bed to the security department. But it turns out that the security department found one of its members who was not present during the absence. Seeing this situation, the security department was angry with the mudabbir because the mudabbir as a responsible staff should know his members because he has been given the responsibility as a responsible staff. Finally, the security section told him to find the missing mem-

ber until he found him before one o'clock at night.

In the words ابحث قبل الساعة الواحدة which means look for before one o'clock at night. The context in this dialogue is the context of the situation in the form of anger from the security department because one of its members was not in the room during the night absence before going to bed. At that time, the mudabbir reported his absence to the security department and the security department was surprised and finally angry because one of its members was missing. The message of this conversation is an order to look for the absent member until they find the absent member. The sender in this conversation is the security department who is ordering the mudabbir while the receiver is the mudabbir who gets the instruction to look for his member. From the conversation above, it is included in the type of one-way communication because it is an order from the superior or security department to his subordinate mudabbir. In this communication, mudabbir as the recipient of communication can only obey the words of the security department to look for missing members and cannot refuse the orders of his superiors. So it can be concluded that the description is as follows:

Figure 8. Decription of Conversation

Figure 9. Minute 11:26

هل تجاولت حول هذا المعهد؟ (Ha-mas, 2017)

"Have you gone round the whole area of the boarding school?"

This sentence was spoken by the security department who at that time saw the *mudabbir* who was looking for his lost member but did not find the lost member. Finally, the *mudabbir* told the security department that he did not find his lost member. The security finally told him to look for him by going around the whole boarding school.

In this speech, the security section includes one-way communication because it is the security section that commands the *mudabbir* to look for its members by going around all areas in the boarding school. *Mudabbir* as the recipient of the speech from the security department can only obey what the security department says without the opportunity to answer the speech from the *mudabbir*.

In the conversation in the sentence هل تجاولت حول هذا المعهد؟ there is a context of the situation that is ordering the *mudabbir* to go around all areas in the boarding school in order to find its missing members. In addition, there is a language context because the sentence above when viewed structurally includes an interrogative sentence because there

is the word له which means whether. However, the context in this speech includes an command to look for the missing member by going around all areas in the boarding school. The message in this conversation is in the form of an order to the *mudabbir* to search for the lost member until they find him in more detail. The sender in this conversation is the security section and the recipient is *mudabbir* who gets an order from the security section. It can be concluded that the description of the conversation above is as follows:

Figure 9. Description of Conversation

CONCLUSION

The results of the research on Mudabbir's film obtained six data that are one-way communication analysed using Roman Jakobson's semiotic theory. The first data has the context of the situation and language, which has a message of advising, in the word الف تكسّلوا spoken by *mudabbir* to members. In the second data, there is the word ال أريد أن اراك أن تتكلم بالغة which has a message of direction to its members. Then, in the third data there is the expression عليكم أن تحفظ النظافة which has a directive message from mudabbir to its members. Then in the fourth data in the film there is the word اعلموا أن حراسة المعهد ليل تدريب علي غرس الروح المسؤولية which is uttered by the security department to its student members who have a message of advice to be responsible in carrying out their res-

ponsibilities. In the fifth data, there is the word ابحث قبل الساعة الواحدة which has an order from the security section to the *mudabbir*. Then the last data contains the word "هل تجاولت حول هذا المعهد؟" which has the meaning of an instruction. This type of one-way communication used in the film *Mudabbir* by Arfeddin Hamas is a communication that is spoken from superiors to their subordinates to obey what is said by the speaker. Of all the one-way communication there is educational value embedded in it and has good value. A supervisor or *mudabbir* sounds like telling his subordinates or members to do something, but the supervisor's action is for the good of the member to grow into a better person than before. In addition, the directions contained in the dialogue of the short film *Mudabbir* by Arfeddin Hamas have values that can be implanted in everyday life.

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