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Jurnal The Gist adalah jurnal yang memuat karya ilmiah berupa artikel di bidang Ilmu sastra dan Bahasa. Jurnal The Gist diterbitkan 2 kali dalam setahun oleh Fakultas Sastra Universitas Alghifari sebagai media untuk menampung karya ilmiah sivitas akademika di lingkungan Fakultas Sastra Universitas Alghifari. Jurnal ini juga membuka peluang bagi penulis dari luar lembaga untuk berkontribusi dalam penulisan karya ilmiah selama masih memiliki bidang ilmu yang sama.

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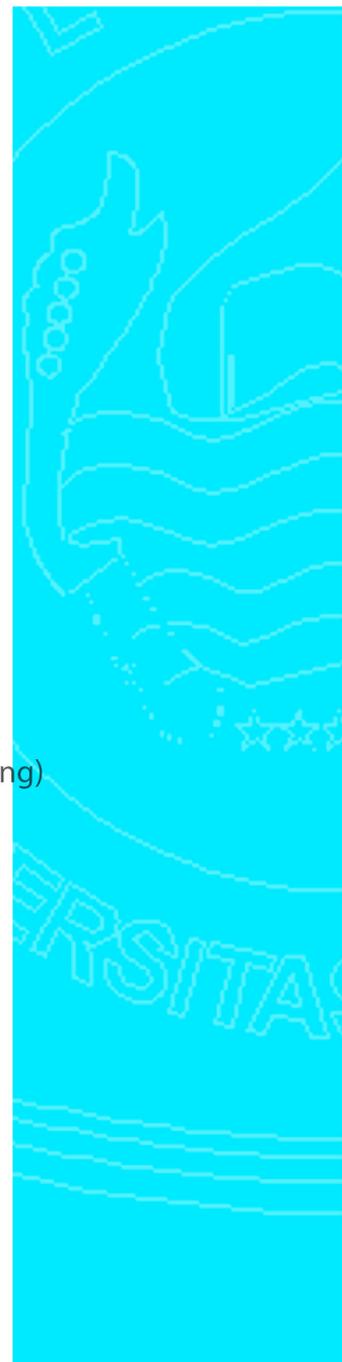
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A SEMIOTIC ANALYSIS OF "SEWU DINO" FILM

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Abstract: Film is a means of entertainment or information that uses images and writing in it. Film is also an educational medium, and can arouse strong emotions. In this research, the researcher uses horror films as his research. Horror films themselves are films with a mystical theme in which ghosts are the main characters. This paper aims to analyze icons, indices and symbols in the horror film "Sewu Dino" using Charles Sanders Peirce's semiotic theory. This film displays icons, indices and symbols that have important messages or meanings in them. Researchers used qualitative descriptive methods by paying attention to icons, indices and symbols contained in the scenes of the film "Sewu Dino". The data sources taken are images, scenes and dialogue in this film. The film "Sewu Dino" is a horror film with the theme of black magic for 1000 days. In this paper, researchers found several icons, indices and symbols in each scene in the film "Sewu Dino". The results of this research are that there are icons, indices and symbols in every image and scene as well as indexes contained in the dialogue in this film.

Keywords: *horror film, Sewu Dino film, Semiotics.*

Abstrak: Film merupakan sarana hiburan atau informasi yang menggunakan gambar juga tulisan didalamnya. Film juga merupakan media edukasi, dan dapat menggugah emosi yang kuat. Pada tulisan ini peneliti mengangkat film horor sebagai penelitiannya. Film horor sendiri merupakan film yang bertema mistis yang didalamnya terdapat hantu sebagai karakter utamanya. Tulisan ini bertujuan untuk menganalisis ikon, indeks dan simbol dalam film horor "Sewu Dino" dengan menggunakan teori semiotika Charles Sanders Peirce. Film ini menampilkan ikon, indeks dan simbol yang mempunyai pesan atau makna penting di dalamnya. Peneliti menggunakan metode deskriptif kualitatif dengan memperhatikan ikon, indeks dan simbol yang terdapat dalam adegan film "Sewu Dino". Sumber data yang diambil berupa gambar, adegan dan dialog dalam film ini. Film "Sewu Dino" ini merupakan film horor bertema ilmu hitam selama 1000 hari. Dalam tulisan ini peneliti menemukan beberapa ikon, indeks dan simbol pada setiap adegan dalam film "Sewu Dino". Hasil dari penelitian ini adalah bahwa terdapat ikon, indeks dan simbol pada setiap gambar dan adegan serta indeks yang terdapat dalam dialog yang ada di film ini.

Kata Kunci: *film horor, film Sewu Dino, Semiotika.*

BACKGROUND

Film is one of the literary works that is popular with society today. Film is a series of visuals as well as audio or moving images. Based on the opinion of Cangara (2011), films themselves are images presented on the big screen or broadcast on television. Apart from that, Arsyad (2003) also expressed the opinion that film is images collected in one frame and then projected onto a screen. The

word film is usually used for films that are shown in cinemas or on the big screen, and are usually paid for. Meanwhile, films shown on television are called series. The history of film begins at the end of the 19th century. Previously, films were black and white. However, along with technological developments in this era of digitalization, films are developing very rapidly. With the

development of technology, films shown in cinemas or other platforms are much more attractive with more realistic and clear visuals. In Indonesia and the world there are many film genres such as romance, comedy, tragedy, documentary and horror. Horror films, especially in Indonesia, are very popular. Stories in horror films are usually taken from real-life tragedies or myths that develop in society.

Sewu Dino is an Indonesian horror film based on the novel by SimpleMan. Published April 19, 2023. The film is directed by Kimo Stamboel and produced by Manoj Punjabi. This film is 121 minutes long. *Sewu Dino* is joined by renowned actress and actor Mika Tambayon as Sri Rahayu, Gisellma Firmansyah as Della Atmodjo, Rio Dewanto as Sugik, Martino Rio as Sabdo Kuncoro, Givina Lukita Dewi as Erna, then featuring other famous actresses and actors such as Agra Altaridia as Dini and Pritt Timoti as Mbah Tamin and others. The film *Sewu Dino* is a story of 1000 days that tells the story of black magic. The story begins with Sri Rahayu, a simple woman who lives in a village in East Java. To help pay for his sick father's treatment, he decides to apply for a job as a servant for the Atmodjo family. Sri does not work alone, but is accompanied by two friends, Erna and Dini. The three of them were tasked with looking after Mba Karso's granddaughter, Della Atmodjo, who had been exposed to black magic for 1000 days. Della is possessed by a spirit named Sengarturih. To get rid of the Sengarturih spirit in Della's body, the only thing that can be done is the Basu Sedo bathing ritual and carrying out a special ritual on the 1000th day.

In fact, films nowadays use a lot of objects that have their own meaning.

Films can also be a form of learning, because in a film there are definitely positive and negative things that we can take as our knowledge and learning in real life. Based on the opinion of Dr. Mary A. Carskadon (2011), one of the films horror films, can cause anxiety and stress. Then other experts also argued about the negative impact of films. According to Dr. Muhibbin Syah (2017) this film can disrupt a person's interpersonal relationships and social behavior. Apart from having a negative impact, of course films also have a positive impact. Based on the opinion of Dr. David Buckingham (2003) films can develop critical and analytical skills. Based on the opinion of Munadi (2008, 116) film is a communication tool that is very helpful in the learning process effectively. These messages are usually conveyed through the characters' dialogue, symbols or images in the film. Apart from that, films are also a means of entertainment for us when we feel bored or stressed. Because films contain images or symbols, this is related to semiotics. This semiotics studies the signs that exist in human life. Every image or symbol always has a hidden meaning in it.

Etymologically, the word semiotics comes from the Greek word *simeon* which means sign. In the Big Indonesian Dictionary (KBBI), semiotics is the science of signs and symbols such as (in language, means of transportation, Morse code, and so on). According to Ferdinand de Saussure, semiotics is the entire relationship between signifier and signified. Meanwhile, according to Roland Barthes, semiotics is the science of interpreting signs, and

language is also an arrangement of signs that contain certain messages from society. Barthes' theory is based on three ideas: denotative meaning, connotative meaning, and myth. According to Zoest (1993: 18), signs are not limited to objects alone but include everything that can be observed. Apart from that, other experts are of the opinion that semiotics is a field of study in which various kinds of things and events from many cultures are studied based on the inherent signals (Wahjuwibowo, 2018: 8). Suhendi believes that semiotics is a science that investigates things, events or even entire human civilization as signs (Suhendi, 2014: 111). Terminologically, semiotics is defined as the science that studies signs as representations of objects, events, situations and conditions in a broad culture. Alex Sobur believes that etymologically, semiotics comes from the Greek word *semeion* which means sign. A sign itself is defined as something that is based on social rules and is considered to have something else.

Charles Sanders Peirce is a philosopher and he has a theory that focuses on three-dimensional systems or what are called triads. Peirce divides signs into three, namely representamen, object and interpretant. Based on Charles Sanders Peirce's theory, he argued that representamen is a sign that can represent other things, and this sign is physical. Examples of representation can be images, body movements or words. Then the three are further divided into three, namely for representation, there are *sinsemen*, *qualisign*, and *legisign*. According to Peirce, a sign is a sign, where this sign indicates an object that is seen based on its shape or appearance. Examples of *synsemen* include words like there or here. Then Peirce expressed his opinion regarding the object. According

to him, an object is a sign that refers to something. Examples of objects themselves could be a compass, smoke, or a portrait. Apart from that, in Peirce's theory there is an interpretant, according to which interpretant is a process of interpreting signs that produces meaning or mental concepts. In this dimension there is a *rheme*, for example red eyes which means eye pain or sleepiness. Then *Dicent* signs, for example traffic signs. And finally there are arguments, for example the prohibition signs at gas stations. Second, there is an interpretant consisting of *rheme*, *decisign*, and argument. Then finally there are objects consisting of icons, indexes and symbols. Based on Peirce's theory, an icon is a sign that is based on the similarity or likeness of an image to an object (Budiman, 2011). Based on the opinion of Sobur (2003), an icon is a sign that has a relationship between signifiers and scientifically has characteristics in the same form. Based on a quote from the KBBI, an icon is a sign that is similar to the object it represents. Examples of icons can be images, such as images of the president or also maps of Indonesia or world maps. According to Peirce, an index is a sign that is connected to something else that has a cause and effect relationship. An example of an index itself could be a signature, smoke indicating the presence of fire. While symbols are signs that are based on mutual agreement. Based on the opinion of Frederick William Dillistone (1903-1993), symbols are objects that have patterns, for example language or images that match other objects. Examples of symbols include salt as a sign of death, Friday night as

a mystical sign, seven flowers as a sign of sacred things.

RESEARCH METHODS

According to Sugiyono (2022), qualitative descriptive research is research based on the philosophy of postpotivism and is used to explore the condition of natural objects with the researcher as the main instrument.

This research focuses on icons, indices and symbols in the film Sewu Dino. In this research, researchers used data sourced from the film Sewu Dino which

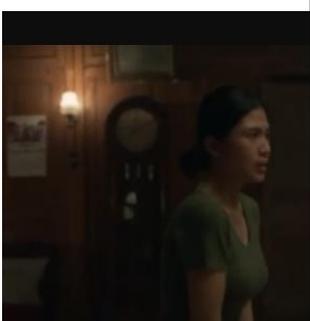
was obtained from YouTube, Telegram, film watching applications, books and journals that were relevant to this research. Data collection was carried out by watching and observing every scene and dialogue of the characters in the film Sewu Dino.

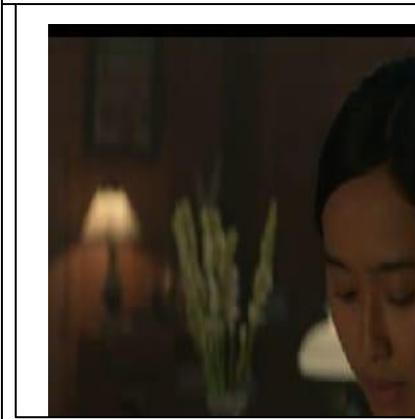
RESULT

The following are the results of the discussion regarding icons, indexes and symbols contained in the film Sewu Dino.

IMAGE OR DIALOGUE	ANALYSIS OF ICON, INDEX, SYMBOL
 <p>Image 1</p>	<p>Figure 1</p> <p>The index in the form of writing is "Sewu Dino" which is taken from the Javanese language which means "A Thousand Days" which is the main title of the film, because it raises the theme of black magic, where black magic occurs for 1000 days. This black magic was carried out by the Atmodjo family for the benefit of their family and a small child named Della Atmodjo was the victim of this black magic. The red color in the writing resembles blood and gives a mystical impression, because in the film there are many scenes related to blood and mystical nuances. Blood is very strong in mystical films, in this film there are many scenes that show blood, such as the scene where dela Atmodjo groans in pain and the scene</p>

	<p>where a shaman is stabbed by one of the characters here. The symbol of this writing is "Sewu Dino" which symbolizes black magic for a thousand days, the word "Sewu" refers to "A thousand days" and the word "Dino" means or refers to "Day", which is red. The colors in the writing symbolize blood and a mystical atmosphere. The symbolic message of this article is that the author wants to convey to the audience that this film tells a mystical story about a thousand days of black magic.</p>
 <p>Image 2</p>	<p>Figure 2</p> <p>Figure 2, there are several icons in the film Sewu Dino. The icon is an image of a coffin covered with a yellow cloth. Image index 2, namely the coffin and yellow cloth, is a cover used to cover bodies or people who have died. In the film Sewu Dino, a yellow coffin and cloth were used to lock up Della Atmodjo for 1000 days because her body was possessed by a spirit named Sengarturih. Della Atmodjo was placed in the coffin so that she would not rebel and hurt people around her. The symbol is a coffin and a yellow cloth cover, which is a symbol of the cover used to cover bodies or people who have died.</p>

	<p>Image 3</p>	<p>The third icon is a picture of a small child in a white shirt lying in a coffin. The index is that the small child lying in white clothes is Della Atmodjo who is the victim of a thousand days of black magic. Where Della was locked in a coffin for a thousand days. Della uses this white shirt because in Indonesia there are lots of horror films where ghost characters wear white clothes or cloth. The symbol is a child lying in a coffin, a symbol of a victim of black magic. And the symbol of the white shirt is the symbol of the shroud.</p>
	<p>Image 4; 00.04</p>	<p>In the 4th picture, the visual of a woman called Jum is an icon. Jum here is described as a servant in the Atmodjo family house who wears clothes like a servant in general. Then the facial expression shown by Jum showed that he was afraid.</p> <p>The clothes worn by Jum are an index, where the clothes worn by Jum are simple, this indicates that simple clothes are usually used to protect the body and the simplicity of the clothes means that simple clothes like that are usually worn by servants, this is what can differentiate between the maid and the house owner.</p>

		<p>In the picture there is a woman wearing simple traditional Javanese clothing, this is included in the index where the index is the link between the sign and its meaning. Clothing functions to cover and protect the body, and the traditional Javanese clothing worn means that the person wearing the traditional clothing is a Javanese woman, where Javanese women are often depicted as simple and elegant. The woman in the picture is a long-time servant in the Atmodjo family and is tasked with helping the family and looking after or bathing Della Atmodjo who is in the coffin.</p>
<p>Image 5; 00:30</p>		
	<p>Image 6; 00:35</p> <p>"Oh Jun...Jun...Kliwon is scared on Friday."</p>	<p>"Oh Jun...Jun...Kliwon is scared on Friday."</p> <p>In picture 6 at minute 00:35, there is an icon of a woman who is one of the servants in Atmidjo's house. The quote from the sentence delivered by the character above is "oh Jun...Jun...Kliwon is afraid of Fridays." In this quoted sentence, there is an index where the other character is afraid because that night is Kliwon Friday night. Apart from that, the quoted sentence above can also be a symbol, namely the words "Friday kliwon". This word has become a symbol because for Javanese people Friday Kliwon is</p>

	<p>a sacred night and has a mysterious nuance.</p>
<div data-bbox="193 376 624 607" data-label="Image"> </div> <p data-bbox="188 696 395 734">Image 7; 06:42</p>	<p>In picture 7 at minute 06:42 there is an icon in the form of yellow paper and the words "Wanted female household assistant aged 20-35 years, salary 10 million/month. If interested, please come directly to the Atmodjo family house". The index of this image is the yellow paper, which is notification paper regarding job applications. And the writing "Wanted female household assistant aged 20-35 years, salary 10 million/month. If interested, please come directly to the Atmodjo family's house" is written that the Atmodjo family is looking for a household assistant with the criteria of a woman aged between 20 years to 35 year, with a salary of 10 million per month, and if interested, job applicants can come directly to the Atmodjo family's house. Because the Atmodjo family needs an assistant to look after and take care of Della Atmodjo who was affected by black magic for 1000 days. The symbol of this image is yellow paper and the words "Wanted female household assistant aged 20-35 years, salary 10 million/month. If interested, please come directly to the Atmodjo family's house" is the</p>

	<p>symbol of paper or notification letter regarding job vacancies.</p>
 <p>Image 8; 12:00</p>	<p>Figure 8; 12:00</p> <p>In picture 8 at minute 12:00 there is a woman standing facing a painting on the wall. The woman's name is Sri, who is the new maid in the Atmodjo family. In this scene, Sri is walking around the Atmodjo family's house, and at that time she stops to look at the painting on the wall because she feels there is something strange about the painting and the Atmodjo family's house. The paneliti found an icon in this scene, the icon depicts a woman wearing traditional Javanese clothing holding a baby. This image is a painting by Mbah Karsa Atmodjo and Della Atmodjo. The index is that in the film Sewu Dino, Mbah Karso Atmodjo is the head of the Atmodjo family, because in the Atmodjo family only he and his granddaughter, Della Atmodjo, remain. And in this painting Mah Karso is wearing typical Javanese clothes, because the Atmodjo family is a Javanese family. The symbol is the clothes worn by Mbah Karso Atmodjo, which are traditional Javanese clothes.</p>
	<p>"Perform your duty, then I will fulfill my share. You cannot</p>

 <p>Image 9; 17:30</p> <p>"Perform your duty, then I will fulfill my share. You cannot betray me because your life is already in my hands."</p>	<p>betray me because your life is already in my hands."</p> <p>In picture 9 at minute 17:30 there is an icon in the form of a picture of Mbah Karso and also Sri. Here Mbah Karso said to Sri "Perform your duty, then I will fulfill my share. You cannot betray me because your life is already in my hands." This sentence that Mbah Karso said to Sri is an index, namely because Sri has been accepted to work in the Atmodjo family house, then she must carry out all her duties and never betray Mbah Karso because if Sri does not fulfill her duties, the consequences will be even more so if she betrays Mbah Karso. Sri's life will not be saved because it has been pawned by Mbah Karso. The symbol is found in the word "gadaikan" which is a symbol of black magic or sacrifice.</p>
 <p>Image 10; 21:23</p> <p>Sri: "We miss Tiyas because, we can't afford to pay. Sri doesn't want to miss you, sir, because we don't have money, sir."</p> <p>Mr Sri: "Yo, if that's what you want. I told you to take care of yourself."</p>	<p>In picture 10 at minute 21:23 there is an icon, namely a picture of Sri and her father. In it there is a dialogue between Sri and her father. The dialogue is as follows.</p> <p>Sri: "We miss Tiyas because, we can't afford to pay. Sri doesn't want to miss you, sir, because we don't have money, sir."</p> <p>Mr Sri: "Yo, if that's what you want. I told you to take care of yourself."</p> <p>The dialogue above is an index, where Sri asks her father for</p>

	<p>permission to work because she has lost Tyas due to lack of money and Sri also doesn't want to lose her father because of the same thing.</p> <p>The symbol is in the phrase "unable to pay". This sentence is a symbol of not having money</p>
<div data-bbox="204 640 732 891" data-label="Image"> </div> <p data-bbox="188 987 411 1021">Image 11; 84:37</p>	<p>In the 11th picture at minute 84: 37 there is an icon in the form of an umbrella. The index is that there are three umbrellas and it is a fence that must be stuck into the ground, because by sticking the umbrella into the ground Della will appear. The symbol is that the umbrella is the umbrella of a deceased person, where the umbrella is usually placed on a coffin and is a symbol of an umbrella for a person who has died.</p>
	<p>Figure 12; 1:00:04</p> <p>In the 12th picture there is an icon that contains a visual of Della Atmodjo. In this scene, Della Atmodjo runs screaming to hurt Sri and her friend. Here the researcher describes the figure of della Atmodjo as a small child who was affected by Dino Sewu's black magic and was possessed by Sengarturih. Her grimacing and screaming expression depicts that Della Atmodjo's body and soul are being controlled by Sengarturih. Then the rope that tied Della Atmodjo's hands was</p>

	<p>Image 12; 1:00:04</p>	<p>in the form of an index, where the rope is used to tie things and is made from palm fiber. Thus this can be connected using an index and meaning relationship, that rope is used to tie something and the brown color on the rope has the meaning of earth which means naturalness or nature. Apart from that, the color brown also means strength and endurance. In this scene, Della Atmodjo's hands are always tied so as not to hurt the people around her.</p>
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CONCLUSION

From this research it can be concluded that researchers found icons, indices and symbols in every scene and dialogue of the characters in the film Sewu Dino. In this film the images, sound and dialogue presented are so good that researchers can easily analyze the semiotic elements in the film. The researcher concluded that each icon, index and symbol was presented very clearly and these elements had a clear and strong meaning. So a film must have symbols or images and dialogue that have their own meaning. Then the researchers also concluded that the film Sewu Dino was quite good, because it provided learning to the audience, especially in supernatural matters. The lesson that can be taken from this film is that every time we believe in mystical things, we still have to use critical thinking, because everything we believe in has an impact on ourselves, our families, and even the environment around us.

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