

Socio-Cultural Values in The Film; Semiotic Study of Charles Sanders Peirce on Farha

Mohammad Rosyid Ridho, Aulia Safitri, Zalifa Nuri.

^{1,2}UIN Sunan Gunung Djati, Bandung, Indonesia

³Universitas Gadjah Mada, Yogyakarta, Indonesia

e-mail: mohammadrosyid@uinsgd.ac.id

First Received: December 15, 2024

Final Proof Received: February 12, 2025

Abstract:

This paper analyzes the social and cultural values represented in the film *Farha* using Charles Sanders Peirce's semiotic approach. The film *Farha* portrays the life of Palestinian society before and during colonization through the perspective of a young girl struggling to survive in a world fraught with division and conflict. By focusing on her journey, the film provides a poignant depiction of the challenges, aspirations, and transformations within Palestinian society. As a work of visual storytelling, *Farha* serves as a medium to shed light on the historical and social realities faced by Palestinians. This paper aims to explore the socio-cultural values embedded in the film, particularly in relation to traditional customs, educational aspirations, and shifting gender roles. The study employs Peirce's triadic semiotic model, which consists of three key elements: the representamen (the sign itself), the object (what the sign refers to), and the interpretant (the meaning derived by the audience). Through this approach, the research seeks to uncover the deeper significance behind the film's symbolic elements and their implications for understanding Palestinian cultural identity. The findings of this study indicate that *Farha* depicts Palestinian society as one that is deeply rooted in traditional social values, emphasizing community, resilience, and familial bonds. Furthermore, the film brings attention to the importance of education as a means of empowerment, particularly for women. The protagonist's aspiration for education symbolizes a broader societal shift toward gender equality and self-determination, highlighting the evolving roles of women in Palestinian society.

Keywords: *Socio-Cultural Values, Farha Film, Semiotics, Charles Sanders Peirce*

INTRODUCTION

Film as part of mass media has an important role in conveying messages. It is so effective a medium that it may reflect and shape the social and cultural views of their audience. Through storylines and characters, daily life and societal dynamics, socio-cultural values are there to present themselves. That way the values contained in, ethics, morality, social norms, and sense of truth or justice in a community, are conveyed. As films in general should reflect the life of the people being referred and play a role in communicating various elements of socio-cultural values, as suggested by Kriyanto (2006), also emphasized by Evans (2020) and Amalia (2016), this particular film has a leverage to

influence people's perceptions, meaning it can function as an effective publicity medium to introduce them to the appropriate mindset as an expected result in social interactions.

The issues raised in this film are about human predicaments and hopes reflected in daily life of today Palestinians. Produced by Darin J. Sallam, it hurls itself to convey the message and spread awareness of human rights. Depicting the lives of people and the cultural values they adhere to, it stages the story of a young woman played out against a recognizably Palestinian backdrop during “nakbah, a catastrophe” in 1948, which presents various signs and narratives that reflect the socio-cultural values of the local community. Its main character, “Farha,” highlights historical events from the perspective of a nascent 14-year-old girl. Intertwined with the human sides it covers, there is implied a side to ponder of how the character so young in age can survive in the midst of the worse conflict the civilized world has ever seen. Only then arise questions about the condition of the Palestinian people before and after the colonization and the socio-cultural values interplay behind.

The film has definitely “hidden message” in it, another side that is not frequently put at a shine. To understand more deeply about the meaning and message, a semiotic theory is aptly applied here for research analysis. This theory reveals the meaning that is spread everywhere in a society. It will be perceived only in a much closer look, because meaning is represented by “semeion,” a Greek word meaning “sign.” While being a science that involves three elements, signs, codes and meanings, semiotics basically puts a system of signs at its core curriculum by which it may help any study devoted to understand language as a whole (Santoso, 2003:1). Renowned scholars Roland Barthes and John Fiske regarded semiotics as instrumental to understand popular works and took use of it profusely. Signs, Umberto Eco added, surely have their own meanings, but a bevy of a valid basis of knowledge to understand them is needed. Ferdinand De Saussure and Charles Sanders Peirce helped by contributing a rock-hard foundation to understand the functions of signs and their meanings. Signs, they suggested, are related to social life. Therefore, to decipher meanings from any work of any language past and present, while these signs provide necessary understanding and learning, first, to benefit them to the max, we need to look at their social context (Taufik, 2016).

Through Peirce's semiotic approach, this study aims to understand the representation of the socio-cultural values in the film “Farha.” This paper will be using Charles Sanders Peirce's semiotics and offers to analyze these signs and reveal their meanings. Charles Sanders Peirce (1839–1914) was considered original philosopher whose cornerstone works in semiotics continues to effect present-day research. Among his theories that remain central to current scholarly discussions is this theory that highlights the complex framework and the relationship between signs and objects and their

interpretation (Sobur, 2009). This theory has something to do with logic and interestingly even comes from logic, thereby related to people's mindset or way of thinking. This way of thinking can be perceived through sign reasoning. Through reasoning it may make clear that signs and meanings are closely related. This relationship will go through a certain process and later may make sense and be understood (Suminar, E. R., Karman, & Solihin, I. 2019 : vol 2).

In Peirce's approach to semiotics, there are 3 important aspects, namely representamen, object, and Interpretant. Representamen or Representation is another form of sign or symbol. It can be in the form of images and words. An object refers to something that is concrete or tangible outside the sign. Interpretant means interpretation. Here, it is the recipient of the sign that determines the meaning and interpretation of a sign. These three aspects are commonly called Peirce's trichotomy relationship. Rather than static, its relationship is dynamic and oftentimes complex. In the interpretation process, the three aspects above collaborate and interact with each other, so that there is no one-way situation.

These researches below on semiotics in literary works done before will show the theme this article is following. Research by Ameliana Siska (2022) put the song 'Taşna'ul Mustahil through a semiotic approach entitled "Analisis Semiotik Saussure pada Lagu 'Taşna'ul Mustahil dan Konsep Pembelajaran Mufrodat bagi Siswa Madrasah Aliyah (Semiotic Analysis of Saussure on the Song of 'Taşna'ul Mustahil and the Concept of Mufrodat Learning for Madrasah Aliyah Students)." Her study aims to analyze the lyrics of the song from Saussure's perspective and explore the concept of learning mufrodat (Arabic vocabularies) based on words that contain semiotic elements in the lyrics. The results of the study show that there are 18 words in the lyrics that can be used as learning materials. Other findings suggest that this song conveys a message about the importance of good intentions and strong determination in facing life. Another, an article from Kartini, et al. (2022) titled "Representasi Pesan Moral Dalam Film Penyalin Cahaya (Representation of Moral Messages in the Film of Penyalin Cahaya, "the Photocopiers"). This research highlights that the moral message in the film includes unyielding spirit, courage, compassion and a will to help, instead of just blaming others on their wreaked circumstances. This applies both to oneself and to others. This film is a medium to broadcast good behavior and morals in daily life. Third, research in the form of a thesis from Andris Dyan Y.P (2019) with the title "Makna Lagu Dangdut Koplo Karya Nur Bayan Dalam Perspektif Semiotika Charles Sanders Peirce (The Meaning of Dangdut Koplo Songs by Nur Bayan in the Semiotic Perspective of Charles Sanders Peirce). This research reveals the philosophical values in Nur Bayan's song. This study found findings that dangdut koplo songs have elements of sarcasm and humor. The

process of semiosis, the relationship between representations and interpretations, is the behavior of everyday society. Dangdut koplo songs are closely related to culture and locality. A represented relationship between the first, the second, and the third, as a known pierce's trichotomous approach, this particular dangdut koplo can be interpreted as an expression of pure affection, las palabras de amor or romanticism.

METHOD

Research is carried out to answer problem (Hermawan, 2018:39). To answer the problem, appropriate methods are needed. The research method used in this paper is descriptive qualitative. Qualitative research does not involve samples and populations, but real phenomena as objects of study. Therefore, according to Ratna (2015), this method is most suitable for analyzing research objects of this kind. Here, a qualitative method with image analysis is of use, focusing on semiotics through a descriptive approach. Examining natural objective phenomena nonetheless, the method involves the researcher as one of the instruments (Sugiyono, 2009). Both Erickson and Kirk & Miller agreed that the purpose of this kind of research is to reveal the impact of narrative activity on the lives of individuals and based on human observation. It is a classic tradition in social sciences, both in the field and in the humanity themselves (Anggito, 2018). If associated with semiotic theory, it uses analysis of picture or image. This analysis uses an image as the main object. It will be used to extract content, meaning, structure, and discourse presented. Not only that, the study of images will examine how meaning is produced and the essence of that meaning (Rahardjo, 2018).

The source of data from this study is the film "Farha". Based on its origin, data is divided into two types, namely primary data and secondary data (Taufiq, 2018). While primary data was obtained through direct observation and documentation of the film "Farha," secondary data was from books, journals, articles, and other relevant sources which relate to Palestinian socio-cultural values. This technique involves direct observation of the object (the film "Farha") as well as in-depth analysis of the film's contents. The data found was then collected using observation, note-taking, and literature study. A researcher should pick data collection technique which suits to his or her needs to find the right data so that the research can be in accordance with the known order or standards (Sugiyono, 2013).

Researchers will observe the film "Farha," record the socio-cultural values it contains, and analyze the data that has been collected. Data analysis is carried out using Charles Sanders Peirce's

triadic semiotic model, which consists of representamen, object, and Interpretant. That way it may help find and understand the signs in the film.

RESULTS AND DISCUSSION

Representamen in the film "Farha" includes visual and verbal symbols used to convey messages. Certain color, lighting, and elaborate dialogue is used extensively in the film for that matter. As for *object*, it refers to the socio-cultural values raised throughout the film's story, representing the concept of reality which can be read between the lines in the form of scattered signs in various places. In this context, *Interpretant* is the meaning which can be acquired from the signs.

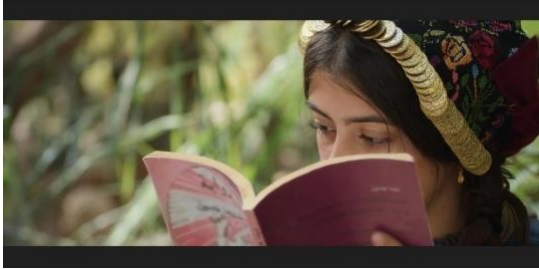
Based on the analysis found, it shows that the film "Farha" uses various signs to convey messages about togetherness, struggle, and cultural identity. Each sign in this film not only functions as a narrative element, but also as a symbol that reflects deeper values.

1. Social Conditions of Palestinian Society before Colonization in the Film "Farha."

In the film "Farha," the social conditions of Palestinian society before colonization are depicted through life in a small village that shows:


- a. Close-knit Community: The village had strong community ties where residents were acquainted with each other and in constant support to each other.
- b. Traditional sources of sustenance: Activities such as farming, cooking, and husbandry were reliant on nature and the land.
- c. Local Culture and Traditions: Community celebrations such as weddings, festivals, and others, religious or customary, reflected entrenched culture and staunch tradition.
- d. Education and Aspirations: Crave for education within the hearts of the village young generation reflected their practicable aspirations.
- e. Gender Roles: traditional view of gender roles among villagers was robust. Nonetheless, their young ones, personified by the character "Farha," showed a drive for change and a recognition of the importance of education for women.
- f. Relative Harmony: Before colonization, village life was depicted as peaceful and harmonious.

Table 1. A girl reading a book

Representamen	Object	Interpretant
 <p>A girl reading a book</p>	<p>يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ</p> <p>"Allah will exalt those who believe among you and those who are given some degree of knowledge. And Allah knows what you are doing." (QS. Al Mujadilah ayat 11)</p>	<p>The girl is reading.</p> <p>Reading, as an activity that educates and provides wisdom, is highly appreciated and valuable in a socio-cultural context.</p>

The object used in this data is QS. Al Mujadilah verse 11. This verse highlights the importance of science. In Islam, both faith and knowledge elevate a person's status. This means that reading and seeking knowledge are important activities. The sentence "Allah will exalt those who believe among you and those who are given some degree of knowledge. And Allah knows what you do" also contains important socio-cultural values in the context of Islam and community life: knowledge is essentially beneficial for society. This verse serves as a reference for socio-cultural values that emphasize the importance of reading and seeking knowledge. The figure of the woman reading the book in the scene reflects this principle, because she is expanding her horizons and, thus, improving her position both in religion and in society.

Table 2. Girl's activities in the river


Representamen	Object	Interpretant
 <p>Girls' activities in the river</p>	<p>وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ</p> <p>"And He is the one who sent down rain from the sky, so</p>	<p>The women realize local wisdom and show a balance between hard work and moments of happiness in their communities.</p>

Representamen	Object	Interpretant
	<p>We brought with it all kinds of plants, and out of them We grew green plants. We took out from the plants the grain that was gathered in a row. And from the date palm tree (He made) tight bunches. And the vineyards, and the olives, and the pomegranates, which are similar (but) different (in shape and color). Pay attention to the fruit when it bears fruit and (also notice) when (the fruit) is ripe. Indeed, in such things there are signs (of Allah's greatness) for those who believe." (QS. Al-An'am: 99)</p>	

The data above reflects local wisdom related to rivers. The object analyzed is QS. Al-An'am: 99, which explains how Allah sent down water from the sky, then grew various fruits as sustenance for humans. This verse also emphasizes the importance of being grateful for God's grace through water. Interpretant obtained from this picture shows that the women are grateful for the existence of the river as a gift from Allah as well as part of the local wisdom upheld by the local community. In more detail, the social and cultural values depicted in this data include the harmonious relationship between humans and nature, togetherness and simplicity in rural life.

The moments of togetherness displayed affirm that life is not only centered on hard work, but also on happiness obtained through social interaction. The practice of taking water from natural sources is a form of local wisdom that has been passed down from generation to generation, reflecting how local cultures value and preserve their natural resources.

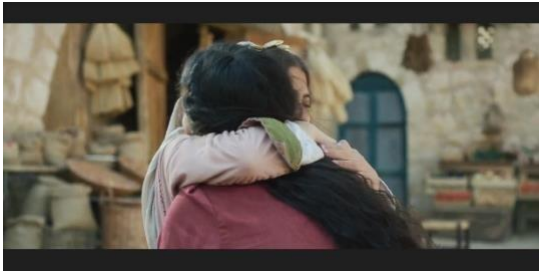
Table 3. The women are reciting together.

Representamen	Object	Interpretant
	<p>طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ</p> <p>"Seeking knowledge is an obligation for every Muslim." (HR. Ibn Majah)</p>	<p>The women understand the importance of religious education and still maintain religious heritage.</p>
The women are reciting together.		

Prophet said in Hadith narrated by Ibn Majah that studying knowledge is an obligation for the entire community. Representamen as we perceive here proves that the hadith is applied in the society very well. The women are attending a gathering where the recitation and also teaching about religion and spirituality take place. It can be concluded that the community supports the instilments of religious and moral values in the village for women as well.

The cultural values in the data above are reflected through a close and harmonious social life. The existence of cultural values, such as togetherness and religious aspects, contributes to the formation of a cultured and harmonious society. Through Peirce's semiotic approach, it can be concluded that the images of women who attend recitation with the religious teachers in their village (representamen) not only represent the activity physically, but also reflect deeper social and cultural values, such as commitment to religious education (object) and the role of recitation in the life of their community (interpretant). This suggests that visual signs have rich and complex meanings in certain cultural and social contexts.


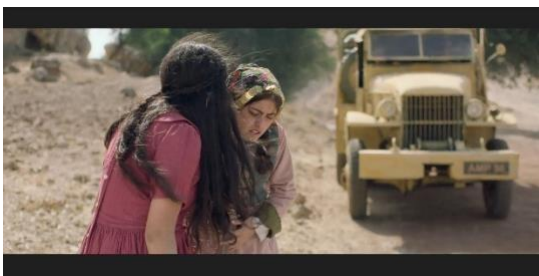
Table 4. A child being escorted by his family to meet his best friend

Representamen	Object	Interpretant
	<p>مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ</p> <p>"Whoever does not love will not be loved." (HR. Muslim, No. 2319)</p>	<p>The meeting between a child and his best friend reflects the values of togetherness and strong friendship.</p>
An image showing a child being escorted by his family to meet his best friend		

The object of this Representamen refers to HR. Muslim No. 2319, which emphasizes the importance of affection and emotional bonding in daily life. This hadith teaches that compassion and empathy are fundamental aspects of social interaction. The statement "Whoever does not love will not be loved" (HR. Muslim No. 2319) contains socio-cultural values that underline the importance of mutual affection in building harmonious relationships.

The scene of a child cuddling with his best friend, supported by his family, illustrates how affection can strengthen social relationships. Compassion in everyday interactions contributes to the creation of a harmonious and supportive environment, both at the individual and community levels. The interpretation that arises from the relationship between this representation and the object is the understanding of the social and cultural values related to family relationships and friendships. The warmth and support of the family in the scene emphasizes the important role of the family in shaping positive social interactions. The moments of happiness seen from the meeting and hugging between the child and his best friend reflect the value of togetherness and close friendship. This emphasizes the importance of emotional support in daily life, in accordance with the message in HR. Muslim No. 2319.

Table 5. Two daughters exchanging stories.

Representamen	Object	Interpretant
	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ	There are two women from different backgrounds. They told about their desire to continue their education in the city. However, suddenly
	"O man, indeed We have created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-	the Israeli army came. This reflects conflicts that interfere with their daily lives and dreams.

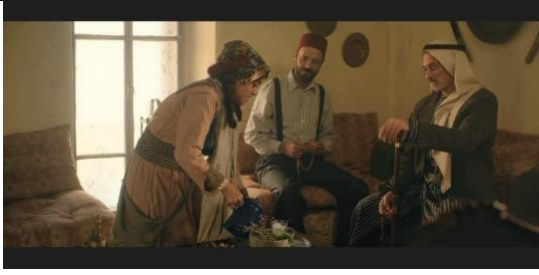
A picture showing two daughters exchanging stories.

Representamen	Object	Interpretant
	Knowing..” (QS. Al-Hujurat: 13)	

Object above shows that all human beings were created from men and women and made into various nations and tribes in order to know and respect each other. This verse emphasizes the importance of unity, understanding, and respect for diversity as fundamental principles in Islam. The socio-cultural values contained in this verse reflect the close interaction and mutual understanding between individuals from different backgrounds. Overall, the message in this verse emphasizes the importance of cross-cultural friendship, education, and peace, in line with the teachings of the Qur'an and the hadith that support these values.

Interpretant in this picture depicts the harmonious relationship between two women from different social environments, villages and cities, who share dreams and aspirations. However, the presence of Israeli soldier triggers conflicts that disrupt their peace and ideals, reflecting the reality of social and political tensions that often impact people's lives and people-to-people relationships. It can be concluded that through various signs, messages about social and cultural unity and diversity can be conveyed. The conflicts that occur in the story illustrate the challenges of achieving social harmony, reminding us of the need for collective efforts in overcoming divisions and building a peaceful and just life.

Table 6. An uncle visiting his brother's house and saw his grown-up nephew


Representamen	Object	Interpretant
 <p>A picture of an uncle visiting his brother's house and saw his grown-up nephew.</p>	<p>مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ "Whoever believes in Allah and the last day, let him glorify his guest." (HR. Muslim, No. 47)</p>	<p>This moment reflects the closeness in family relationships and the warmth that the uncle feels. Farha, who prepared a drink for her uncle, reflected the values of respect and care in the family.</p>

Object above is the hadith of HR. Muslim No. 47 which talks about the rights of a Muslim over other Muslims. This hadith underscores the importance of social and ethical relations in Islam, including politeness, care, and mutual respect in interacting with other Muslims. Visiting relatives,

showing concern, and respecting guests are all part of the Islamic teachings implemented in the data above.


The data above illustrates the social and cultural values of the family. An uncle who sees his adult nephew describes feelings of nostalgia and strong family ties. Farha demonstrated the value of politeness, care, and responsibility in the family by making drinks for her uncle. Close family relationships, politeness, and attention in social interaction are the socio-cultural values shown by the above events. The evidence from the Quran and hadith confirms how important these principles are in people's social and cultural lives.

Table 7. A discussion between uncle and father about education

Representamen	Object	Interpretant
 <p>Image showing a discussion between uncle and father about education</p>	<p>ما نحل والد ولده أفضل من أدب حسن</p> <p>"There is no more important gift from parents to their children than a good education." (HR. Al Hakim: 7679).</p>	<p>The long discussion between the uncle and father about Farha's education shows the family dynamics that support each other and collaborate in making important decisions.</p>

The hadith narrated by Al-Hakim 7679 is the object and context of the events described in representamen. This hadith emphasizes the importance of education as the best form of parents giving to their children. The existence of a long discussion between the uncle and father shows that the family has a critical thinking process and works together. According to this interpretation, there are dynamics that occur in social and cultural environments where education is considered very important, and family decisions are made through mutual discussion, which supports and reflects collective values. The awareness and understanding that the uncle, one of the other family members, started education shows the cultural value of family cooperation and the importance of education. It can be concluded that representamen in film scenes functions as a symbol that carries an important meaning about education collaborating with objects or hadith that emphasize the value of education in a socio-cultural context. From this collaboration, interpretant. It suggests that the process of semiosis in the sign in the film can depict deeper sociocultural values.

Table 8. A man knocking on the fence and bringing food to Farha's father, who is currently the village head

Representamen	Object	Interpretant
 <p>The image shows a man knocking on the fence and bringing food to Farha's father, who is currently the village head.</p>	<p>وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ</p> <p>"And spend (your possessions) in the way of Allah, and do not throw yourselves into destruction, and do good; Indeed, Allah loves those who do good." (QS. Al-Baqarah: 195)</p>	<p>The act of hosting food for leaders is a symbol of kindness, social responsibility, and respect for community leaders and reflects mutual cooperation and concern for fellow community members.</p>

The sign refers to QS. Al-Baqarah: 195, which teaches the importance of infaq and doing good. This verse emphasizes the act of giving help to others as a form of worship and devotion to Allah. In the context of the film, the man's actions reflect the application of the values contained in this verse. Socially and culturally, this message shows the importance of kindness, sharing, and a helping attitude in community life. Overall, this verse affirms socio-cultural values, such as social care, sharing, and respect for leaders and communities. The evidence from the Qur'an and hadith further strengthens the urgency of applying these values in community life.

2. Analysis of Socio-Cultural Values in the Film “Farha” in the concept of Peirce's Semiotics

Using Peirce's triadic semiotic model which includes *representamen*, *object*, and *Interpretant*, this study sees some results as below:

- Solidarity and Togetherness: social ties in the Palestinian village community were strong.
- Importance of Education: aspiration to continue education was alive among their young generation, as the character “Farha” personified, which showed how high they valued education.
- Gender Roles: Despite traditional gender roles, the film shows the pervasive drive for change, as seen through the film character, “Farha.”
- Social Justice: The film depicts condition of how though being usurped from all their rights, it did not make Palestinian people fail to believe in their hopes every now and then.

- e. Impact of Colonization: The film also displays the horrifying impact of colonization on social life, including loss, trauma, and individual resilience.

The film "Farha" successfully portrays various aspects of socio-cultural values through strong narratives and characters. Through semiotic analysis, it may show that film can serve as a powerful tool to appreciate cultural diversity and invite unbiased discussion on relevant social issues in society.

CONCLUSION

Studying the film "Farha" through Peirce's methodology, this paper finds that it contains various significant socio-cultural values. Within Peirce's semiotic approach, this film functions as an effective medium in conveying social and cultural messages while not by all means operating at the expense of its entertainment side. The benefit of this approach is it provides a deep understanding of how meaning is formed and understood in a cultural and social context. This way the paper may conclude that the social conditions of Palestinian society before colonization were relatively peaceful and organized while the impact of colonization on society had done to the opposite in such fields as its social cohesion and solidarity, education, gender roles, and social justice. Further studies are recommended to expand the semiotic analysis to other films with similar themes.

BIBLIOGRAPHY

- Ameliana, S. (2022). Analisis Semiotik Saussure dalam Lagu 'Tasna'o Mustahil. Unpublished master's thesis. Department of Arabic Language Education. UIN Prof. K.H. Saifuddin Zuhri.
- Anggito, A. (2018). *Metodologi Penelitian Kualitatif*. Bandung: CV Jejak.
- Evans, M. A. (2020). Black and white propaganda triggering the war in Afghanistan. *NOTION: Journal of Linguistics, Literature, and Culture*, 2(2), 80-89.
- Farha*. Directed by Darin J. Sallam. Jordan: TaleBox, 2021.
- Film Farha* (2021). [Production Company].
- Hermawan, A. (2018). *Metodologi Pembelajaran Bahasa Arab*. Bandung: PT Remaja Rosdakarya
- Kartini, K., Fatra Deni, I. ., & Jamil, K. . (2022). Representasi Pesan Moral Dalam Film Penyalin Cahaya: Analisis Semiotika Charles Sanders Peirce. Siwayang. Journal: Publikasi Ilmiah Bidang Pariwisata, Kebudayaan, Dan Antropologi, 1(3), 121–130.
<https://doi.org/10.54443/siwayang.v1i3.388>
- Kriyantoro, R. (2006). *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana Predana Media Group.
- Moleong, L. J. (2009). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

- Putra Y. D. A. (2019). Makna Lagu Dangdut Koplo Karya Nur Bayan Dalam Perspektif Semiotika Charles Sanders Peirce. Unpublished master's thesis. Department of Philosophy: Universitas Gadjah Mada.
- Ratna, N. K. (2015). *Metodologi Penelitian*. Yogyakarta: Pustaka Pelajar.
- Rahardjo, M. (2018). *Teori Semiotika*. Jakarta: Kencana.
- Sobur, A. (2002). "Bercengkrama dengan Semiotika" dalam Jurnal Mediator. Vol. 3.
- Suminar, E. R., Karman, Solihin, I. (2019). *Simbol Masalah Sosial dalam Novel Al-Karnak Karya Najib Mahfudz (Kajian Semiotika Charles Sanders Pierce)*. Hija'i, Vol 2.
- Sugiyono. (2009). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif dan R&D* . Bandung: ALFABETA, CV.
- Taufiq, A. (2018). *Pengantar Metodologi Penelitian*. Jakarta: PT Raja Grafindo Persada.
- Taufiq, W. (2016). *Semiotika untuk Kajian Sastra dan Al-Qur'an*. Bandung: Yrama Widya.
- Taufiq, W. (2018). *Metode Penelitian Bahasa Arab*. Bandung: Refika Aditama.