

Semiotic Study of Dance Film Script “Suing Urban Body” in Producing Meaning

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Abstract. Semiotics in the script of the dance film “Menggugat Tubuh Urban” focuses on how meaning is produced through semiotic elements in context. This dance film becomes the object of research to understand how symbols, signs, and representations of the urban body are used to convey certain messages. Roland Barthes' semiotic analysis method is used to describe how the use of body movements, place settings, costumes, and other visual elements contribute to building narratives and meanings. Globalization also presents challenges in maintaining local cultural identities that are closely linked to traditional agriculture. As communities shift from agriculture to other sectors more linked to the global economy, sometimes the identity and sustainability of local cultures can be eroded. Globalization presents a complex paradox between traditional agriculture (sawah) and urban culture. The results of this study are expected to provide a deeper understanding of the meaning of a dance expression, dance film as an artistic medium is able to communicate complex ideas about the urban body through visual language and movement. The research process in reading the meaning of “Menggugat Tubuh Urban” uses qualitative research. Finding data and conducting interviews (informants) and documentation as materials in the preparation of the desired narrative (meaning). Urban critical space will be expressed in the body of a dancer. It can be communicated through movement, costume, makeup, property and setting. Based on the description above, the author will examine the lyrics of the Dance Film script “Menggugat Tubuh Urban” using Roland Barthes' semiotic study. This study will be carried out by analyzing the meaning of the Dance Film script through five main codes (Lexia).

Keywords: Dance Film, Semiotics (Lexia), Motion and Meaning, Visuals

1 Introduction

The advancement of Information and Communication Technology today has shown tremendous progress. Many aspects of life now utilize the advancement of Information and Communication Technology itself [1]. Technology has changed things that were once impossible in the real world. For example, in the past, people could not communicate with others who were far away. After the invention of the telephone and handphone, people can now communicate across unlimited distances and time [2].

The development of technology has indeed brought major changes in various aspects of life,

including human culture and identity. With increasingly open and easy access to information and communication, humans can connect with various cultures, values, and perspectives from around the world [3], [4]. However, this also presents challenges, such as the loss of local cultural identity and the emergence of cultural distortions.

When global culture becomes dominant, local and traditional identities are often marginalized. Previously held values and customs can be replaced by global trends that are more accessible and widely accepted. This process can make people feel like they are losing their own cultural roots, as they become more influenced by globalization than maintaining their local identity.

Cultural distortion can also occur when elements of a culture are adopted without deep understanding, leading to misinterpretation or application that does not fit the original context [5]. This can damage the essence of the culture and diminish its values.

Through the work of analyzing the text of the Dance Film script "*Menggugat Tubuh Urban*", the author represents how technological and scientific development has trapped humans in a problematic dilemma—living a paradoxical life. Humans are quickly transforming into machines that produce obsessions capable of eroding human values.

Artificial Intelligence (AI) is the simulation of human intelligence processes by machines, which includes tasks such as speech recognition, computer vision, language translation, recommendation systems, and driverless cars. In this millennial era, especially for teenagers, AI can have significant impacts—both positive and negative. Excessive dependence on technology can reduce collective human consciousness and moral sensitivity, as people increasingly rely on technological devices for daily life.

The context of this research begins with the assumption that human identity is being lost on a moral basis. There is an erosion of the collective social spirit, a decline in empathy, and an increase in technological work that diminishes the role of human labor. This phenomenon can be seen in society, where individuals are preoccupied with producing technology and losing social interaction in daily life.

The second assumption highlights the dominance of foreign cultural influences on the Indonesian generation. Analyzing the film text "*Menggugat Tubuh Urban*" through the lens of cultural distortion and technological development is relevant, especially when applying Roland Barthes' semiotic analysis.

Roland Barthes' semiotic study explores how meaning is formed and understood through signs and symbols in various forms of text—written, visual, or otherwise. Barthes, as one of the main figures in semiotic theory, developed concepts that help us understand how culture and ideology work through language and signs. He encouraged readers or viewers to "unpack" myths, that is, to look behind signs to reveal hidden ideologies or interests. This involves critically analyzing how meaning is shaped and influenced by power or social norms.

In the context of the film "*Menggugat Tubuh Urban*", this approach can be used to explore how the literary text of the urban body is exploited or represented amid technological development.

Literary works are an incarnation of life, born from an author's observation of the surrounding world. They represent the fictionalized reality perceived by the writer [6]. Through their works, writers attempt to reveal the meaning of life as captured by their inner vision—depicting human struggles, suffering, ideals, and hopes.

Literary works are a reflection of the heart. They are created not merely for entertainment but to convey meaningful and timeless human values often forgotten in everyday life. Through the text

of the Dance Film script "*Menggugat Tubuh Urban*", the scriptwriter exposes the social phenomenon of modern society—a paradox between technological development and human identity that is frequently alienated or distorted.

Through semiotic studies, the author seeks to uncover the layers of meaning behind this representation, revealing how modern technology and cultural change intersect within the film "*Menggugat Tubuh Urban*".

2 Research Methods

The semiotic study of the dance film script "suing the urban body" in producing meaning, the author uses a qualitative descriptive research method. It is used to unpack the meaning in Roland Barthes' semiotic study. The qualitative descriptive approach allows researchers to explore and analyze the hidden or implied meanings in the text or media, which is in line with the purpose of semiotics to decipher the signs and symbols in the text. Qualitative research is interpretative, which means researchers can dig deeper into the meaning behind signs and symbols. This is in line with semiotic analysis which focuses on revealing connotative meanings and myths inherent in a text or cultural object [7]. This research uses systematic literature review. Literature review research is a literature search and research by reading various books, journals, and other literature publications related to the research topic, to produce one writing regarding a particular topic or issue [8]. In this study, researchers used qualitative descriptive analysis techniques. Research analysis is directed at finding knowledge or theories of previous research through books, national and international journals. The data is analyzed by classifying, finding similarities and differences, providing views and combining [9]. So as to build one argument that is owned from the results of the data found.

3 Results and Discussion

Sudjiman states that semiotics is the study of signs and everything related to them, including how they function, their relationship with other signs, their transmission, and their reception for those who use them [10]. In a broader perspective as a theory, semiotics means the systematic study of the production and interpretation of signs, how they work, and their benefits for human life. Through the work of analyzing meaning, of course, semiotics provides light in seeing and finding the meaning contained in an object. Literary works are human creations that contain high beauty value because all forms of literary works are made based on the heart and clear thinking. Literary works express the reality of people's lives figuratively. That is, literary works are a representation or reflection of society [11, p. 254]. Dance movie scripts are inspired by social phenomena in the development of technology and knowledge. It also contains reflections on the life of urban society. This study can be seen from Leksia as a reading unit. Through Lexia, researchers parse the text of the dance film script "*Menggugat Tubuh Urban*" in finding meaning:

- a. Hermeneutic *codes* are units that function in various ways to articulate a problem, its resolution, and various events that can formulate the problem, or that delay and even arrange a puzzle (enigma) and just give a hint for its resolution [12]. With the text expressed through the title “Menggugat Tubuh Urban”, the scriptwriter intentionally builds an abstract space to encourage (readers) to find out the data that wants to be expressed through the next text. This reading is also emphasized in Syahputra's perspective in his journal: The hermeneutic code is a code that contains sign units that together function to articulate in various ways the question-response dialectic, in which the process of answers or conclusions (stories) is suspended, giving rise to a kind of enigma (puzzle) or in other words the hermeneutic code is related to the puzzle in folklore. Through the work of analysis, “Menggugat” is a word choice that can be interpreted as an expression of resistance. Meanwhile, “Urban Body” is understood as a fast-paced life. Encouraging humans to become machines to produce the obsessions of modern life. This title certainly invites readers to explore the problematic life of modern society. People's identities are trapped in cultural distortions. The declining spirit of the millennial generation in learning local culture is a deep reflection on the script “Menggugat Tubuh Urban”.

SCENE 6

EXT – JALAN

Adegan ini merupakan transisi dari adegan 5. Dengan situasi dan kondisi (bangunan dan properti) hari ini.

CAST: PENARI (LK)

SCENE 7

EXT/INT – BANGUNAN KOTA

Penari membangun ekspresi dalam ruang urban. Keinginan yang tidak lagi menyimpan identitas. Penari mengeksplor kain merah sebagai benang merah (identitas).

- b. The code of semes or connotations is a code that utilizes cues, clues, or “glimpses of meaning” generated by certain signifiers. To some extent this connotative code is somewhat similar to what Anglo-American literary critics call “theme” or thematic structure”. A thematic grouping [12]. Semic codes or connotations refer to the additional layers of meaning contained in a sign or symbol, beyond its denotative or literal meaning. In semiotic studies, connotation refers to the associations, emotions, or cultural values attached to a sign, which can vary depending on the social or cultural context. The text study on scene 7 provides a semic code with “red cloth” as a communication expression that is being produced by an author to convey an implied meaning. The red cloth is chosen for a reason by providing “attitude, emotion, and history” in the communication text in the script. The existence of “red cloth” can also be interpreted through the existence of modern community life in responding to the development of technology and science in social life.

- c. *The symbolic code* is a “grouping” code or configuration that is easily recognizable because of its regular recurrence through various means and textual means, for example in the form of a series of antitheses: life and death, outside and inside cold and heat and so on. This code provides the basis for a symbolic structure [13]. The symbolic code that is being built in the text “Menggugat Tubuh Urban” is by creating an antithesis of Indonesian civilization in the dimension of “Today and the past”.

SCENE 9

EXT/INT – BANGUNAN KOTA

Terlihat meja dan kursi. Seorang lelaki berpakaian jas dan dasi membangun gerak tubuh modern dengan properti laptop serta identitas modern lainnya. Berbagai penari figur berada di belakang aktor dengan membawa properti tas, cangkul, dll.

Symbolically, this text uses a choice of codes to represent the period. This is grouped with code choices: tables, chairs, suits, ties as modern representations. From the results of this analysis, we can understand that a civilization can be expressed through literary works as a form of expression of communication.

- d. The *proairetic code* is an “action” code. This code is based on the concept of proairesis, which is the ability to determine the results or consequences of an action rationally [14]. implements the logic of human behavior: actions produce effects and each effect has its own generic name, a kind of title for the “sequence concerned. The proairetic code can be studied in the text of the manuscript below.

SCENE 4

EXT. SAWAH

CAST: PENARI 1 (LK) DAN 2 PENARI (PR)

Adegan ini dikelola dengan artistik orang-orang sawah. (Artistik juga dibebaskan hasil tafsir penari)

SCENE 5

EXT. JALAN

Adegan ini dikelola dengan ekspresi transisi suasana tempo dulu. Terlihat seorang lelaki yang akan menuju ke sawah.

CAST: PENARI (LK)

SCENE 6

EXT. JALAN

Adegan ini merupakan transisi dari adegan 5. Dengan situasi dan kondisi (bangunan dan properti) hari ini.

CAST: PENARI (LK)

SCENE 7

EXT/INT. BANGUNAN KOTA

Penari membangun ekspresi dalam ruang urban. Kekinian yang tidak lagi menyimpan identitas. Penari mengeksplor kain merah sebagai benang merah (identitas).

Referring to the codification built in the text written on scene 4 and 7, it can be interpreted that there are changes in ideology, culture, infrastructure, history that have an impact on human actions in the life of modern society.

- e. The cultural code is also the same as the referential code, which manifests as a kind of anonymous and authoritative collective; sourced from human experience, which represents or speaks of something that it wants to confirm as “generally accepted” knowledge or wisdom. These can be codes of knowledge or wisdom that are continually referred to by the text, or that provide a basis of moral and scientific authority for a discourse [15]. Through interpretation and investigation of the meaning contained in the presentation of the text in the Dance Film script “Menggugat Tubuh Urban” has a Javanese cultural text. This can be referred to scene 2 by writing clearly using the code of Javanese society. This can be seen from the property used.

SCENE 1

INT. DAPUR

Suasana gadis desa menampi beras dalam berbagai ekspresi.

CAST: PENARI 1 (PR)

SCENE 2

INT. RUANG MAKAN

Satu keluarga dengan properti (jawa) sedang menikmati hidangan nasi dan lauk.

CAST: PENARI 1 (PR), PENARI 2 (LK), ANAK GADIS

4 Conclusion

The semiotic study in exploring the meaning of the dance film script is the result of analytical work with Roland Barthes' semiotic approach through Lexia. Where the meaning space can be parsed through : Hermeneutic code, Code of semes or connotation, *Symbolic* code , *Proairetic* code, Cultural code. Through this we can conclude that Barthes views the text as a network consisting of many "lexia," which are small reading units or text segments that have their own potential meaning. Each lexia can be parsed and analyzed to reveal different layers of meaning. The lexical approach allows for polyphonic meaning to be revealed, where a single lexicon can contain multiple interpretations and complex associations of meaning. This shows that meaning is not monolithic, but open-ended and dependent on the reader's context. In Barthes' analysis, each passage often relates to other texts, creating a rich intertextuality. This shows that understanding meaning is always related to previous reading experiences and the wider cultural context.

Based on the results of this interpretation, the researcher concludes in a qualitative description by building the results of the interpretation where the imaginary space of the manuscript "Menggugat Tubuh Urban" through the culture of Javanese society is providing a critical space for the development of technology and knowledge in the life of urban society. Where humans race to produce future obsessions with eroded humanist values that have an impact on trapping humans in problematic absurdity.

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