CHAPTER II
THEORETICAL FRAMEWORK

This chapter contains the theories and the previous research that were used to analyze this research. The theories in this chapter are semiotic. The semiotic theory contains the figures in semiotics, definition of semiotic, definition of denotative meaning, definition of connotative meaning. I also describe definition of film and previous related studies that will be related to support this research. This chapter will describe about the explanation of the theories that I will use is the semiotic theory by Roland Barthes's concept that I mentioned above.

2.1. Figures in Semiotics

2.1.1. Semiotic of Charles Sanders Pierce

Symbols are a means used in nonverbal communication that includes signs with certain meanings. Symbols or signs are a study of semiotics that indicate a condition that explains the meaning of an object around us. According to Charles Sanders Pierce, semiotics is the study of signs and everything related to the sign itself. Pierce categorizes semiotic analysis into three things, namely, Representation (ground), Object, and Interpretant. When the category is known as a trichotomy relationship in semiotics. This relationship is known as symiosis, which is the process of interpreting a sign that starts from a basis called representation, then refers to an object and ends with the interpretant process. Charles Sanders Pierce is known for his triadic model and trichotomy concept which consists of:

1) Representation; the form received by the sign or functions as a sign (Ferdinand De Saussure called it a signifier). Representation is sometimes also termed a sign.

2) Interpretant; shows more meaning.

3) Object; shows more about something that refers to the sign. Usually in the form of thoughts in the human brain, it can also be something real outside the sign.

Pierce's triadic model is often also called "triangle meaning semiotics" or known as the triangle theory of meaning, which is explained simply: a sign is something or capacity that is associated with someone. Signs refer to more developed symbols, the signs that are created are called interpretants of the first sign. The sign shows something called an object (Fiske, 2007: 63).

Pierce said that meaning is produced from a chain of signs then becomes an interpretant, when connected with Mikhail Bakhtin's dialogism model, every cultural expression is always a response or answer to the previous expression, and which produces further responses by becoming addressable to others (Martin Irvine, 1998-2010).

1) Sign (sign)

2) Object (something referred to)

3) Interpretant (the result of the relationship between sign and object)

Charles Sanders Pierce's triangle meaning semiotics image

According to Charles Sanders Pierce, one form of sign is words. Something can be called a sign if it meets 2 requirements:

1) Can be perceived, both with the five senses and with the mind/feelings.

2) Has a function as a sign that can represent something else.

2.1.2. Semiotic of Ferdinand De Saussure

Ferdinand de Saussure in Course in General Linguistics (1916) defined semiotics as a science that studies signs as part of social life. Ferdinand de Saussure saw signs as a meeting between form (which is depicted in a person's cognition) and meaning (or content, which is understood by the human user of the sign). De Saussure used the term significant (signifier) for the form of a sign, and signifie (signified) for its meaning. De Saussure saw signs as something that structures (the process of meaning in the form of a link between the signifier and the signified) and is structured (the result of this process) in human cognition. De Saussure in his theory said that significant is not a concrete language sound, but an image of a language sound (image acoustique). Thus, what is in our lives is seen as a "form" has a certain "meaning". The relationship between form and meaning is not personal, but social, namely based on social "agreement" (Hoed, 2014:15). According to Saussure, language is a system of signs, where each sign is composed of two parts, namely the signifier and the signified. Voices, whether human, animal or sounds, can only be said to be language if the voice or sound expresses, states, and conveys certain ideas of understanding. Therefore, these sounds must be part of a system of conventions, a system of agreements or part of a system of signs (Sobur, 2004:46).

Tabel 2.1.2. Process Sign of Semiotic's Ferdinand De Saussure

| Sign | → | Signifier | → | Signified |

A sign is the unity of a form of signifier with an idea or signified. In other words, a signifier is a meaningful sound or a meaningful scribble. So, a signifier is a

material aspect of language including what is said or heard or written or read. A signifier is a mental image, thought, or concept. What must be noted is that in a concrete language sign, the two elements cannot be separated. Language signs always have two aspects: signifier and signified (Sobur, 2004:26).

According to Culler as quoted by Fatimah (2020:33), the concept of signs in Saussure's theory is known as Saussure's dichotomy of signs. In his concept, Saussure emphasized the need for social conventions among language communities, which regulate the meaning of a sign. A word has a certain meaning due to the existence of a social agreement among the community of language users.

2.1.3. Semiotic of Roland Barthes

Roland Barthes was born in Chevourg in 1915 and died in Paris in 1980. He studied French Literature and classical languages at the University of Paris, then after graduating taught French at the Universities of Romania and Egypt. After that, Barthes joined the National Center for Scientific Research which studied sociology and lexicology. In addition, Barthes also taught the sociology of signs, symbols and collective representation in Paris. Barthes began his career as a writer then devoted himself to semiology. Roland Barthes is widely known as a writer who uses semiotic analysis and a developer of his predecessor, Ferdinand De Saussure (Iswidayati, 2006:1). Roland Barthes is one of Saussure's followers who has the view that semiotics is a system of signs that reflects the assumptions of a particular society at a certain time. Roland Barthes calls the term semiotics semiology which is essentially a science that studies how humanity interprets things. To signify in this case cannot be confused with to communicate. To signify means that the objects will be communicated, but also to reconstruct the structured system of a sign. Thus, Roland Barthes sees signification as a total process with a structured arrangement. Signification is not limited to language alone, but also exists in things that are not language. In the end, Roland Barthes considers that social life itself is a form of signification. In other words, all forms of social life are a system of signs in themselves (Kurniawan, 2001:53). Roland

Barthes in his work, Mythologies (1957) uses the development of Saussure's sign theory (signifier and signified) as an effort to explain how we are in a social life that is dominated by connotation. Connotation is the development of the signified aspect (meaning or content of a sign) by the sign user according to his point of view. Connotation that has mastered society will become a myth. Barthes tries to explain how everyday events in our culture become "normal", even though they are merely myths due to connotations that have become established in society (Hoed, 2014:17).

2.2. Semiotic

The word semiotics is a sign or interpreter of signs taken from the Greek language, namely semeion or seme. The science of semiotics is embedded in classical and scholastic sciences on the art of logic and rhetoric (Kurniawan in Sobur: 2013: 16-17). Umberto Eco (1976: 12) defines semiotics as a discipline that studies everything that can be used to lie, because if something cannot be used to lie, conversely it cannot be used to tell the truth; and in fact it cannot be used for anything. Although it seems playful, this is a fairly profound definition, because it underlines the fact that we have the ability to represent the world through signs in any way we want, either by lying or misleading (Danesi, 2010: 33) Semiotics is a scientific study that focuses on understanding signs in human life. What is meant is that we must give meaning to everything because everything in human life can be seen as a sign. John Fiske has stated that semiotics has three parts, namely:

1) Signs are human constructions about the study of different signs;

2) Codes or systems, have the function of organizing signs;

3) The culture in which codes and signs work, has a dependence on signs and codes for their form and existence.

According to Pierce (in Sobur, 2009: 110) Pierce uses the term semiotics as a synonym for the word logic, logic must study how people reason. This reasoning,

in Peirce's basic theoretical hypothesis, is carried out through signs that allow us to think, relate to other people, and give meaning to what the universe displays. Semiotics for Pierce is an action, influence or collaboration between three subjects, namely sign, object and interpretant (Wibowo, 2013: 18).

In contrast to Pierce, Saussure developed the basics of general linguistic theory regarding language as a sign system. According to Saussure (in Wibowo 2013: 15) this study traces the development of words and expressions throughout history, looking for influential factors such as geography, population movements and other factors that influence human linguistic behavior. Barthes put forward a semiotic theory that relies on Saussure's dichotomous theory. Saussure divided signs into two parts, namely (signifier) and (signified). Saussure was interested in the complex way sentences are formed and the way sentence forms determine meaning, but was less interested in the fact that the same sentence might convey different meanings to people in different situations.

In Barthes' theory, he developed semiotics into two levels of signs, namely the level of denotation and connotation (Rusmana, 2014: 200). According to Barthes, denotation is a sign whose signifier has a high level of agreement which produces true meaning. For Barthes, denotation is a first level signification system while connotation is a second level signification system. Barthes (Rusmana, 2014: 201) states that literature is the clearest example of a second level meaning system built on language as the first system. This denotation stage just examines the sign from a linguistic point of view, in this case the literal meaning. From understanding this language, we can enter the second stage, namely examining signs in terms of connotation. At this stage, connotation describes the interaction that takes place when the sign meets the user's feelings and cultural values. Connotation works at a subjective level so that its presence is not realized.

2. 2.1. Denotative Meaning
According to Pateda (2010:98) denotative meaning is a meaning or group of words that is based on a straightforward relationship between a language unit and a form outside the language that the language unit treats appropriately. Denotative

meaning in its pure form is associated with scientific language, a writer who just wants to convey information to us. In this case, the scientific field in particular will tend to use denotative words, because it is a clear direction to facts whose main aim does not require additional interpretation by choosing connotative words. Therefore, to avoid possible interpretations, the writer will try to choose words that are relatively free of interpretation, because each word has a denotation where the writer must question whether the words he chooses are correct.

Meanwhile, according to Chaer (2007:292) denotative meaning is the original meaning, original meaning, or meaning that is actually the same as lexical meaning. Denotative meaning refers to the original meaning or actual meaning of a word or lexeme, so connotative meaning is another meaning that is "added" to the denotative meaning which is related to the sense value of the person or group of people who use the word. According to Kosasih (2011:147), describing denotative meaning is a meaning that does not change meaning. Denotative meaning can also be called straightforward meaning.

In some research, denotative meaning is often also called basic meaning, original meaning, or central meaning. The use of basic meaning, original meaning, or central meaning to refer to denotative meaning does not seem to be a problem. Denotative meaning is also referred to by several other terms such as denotative meaning, cognitive meaning, ideational meaning, referential meaning, and proportional meaning. So, it can be concluded that denotative meaning is the original meaning or true meaning involving objective information.

2.2.2. Connotative Meaning
Connotative meaning is a meaning that arises because of conceptual meaning or has the addition of social attitudes, self-attitudes in one era, personal attitudes and other additional criteria. Connotative meanings are not one to one, but can be interpreted multiple times according to additional meanings to the basic meaning. Therefore, the connotative meaning may differ from era to era, from a social group, from person to person, and from one region to another.

According to Pateda (2010: 112) connotation is a group of words that are based on feelings or thoughts that arise or are caused by the speaker, writer, listener and reader. In other words, connotative meanings are additions to social attitudes, personal attitudes that experience semantic degradation, decreasing the value of the current meaning to be lower than the previous meaning. According to Subroto (2011: 112) that the type of connotative meaning is also related to positive or negative attitudes towards a group of people. For example, the word "dog" for a group of Muslims has a negative connotation because if a dog licks it it can invalidate their ablution, for a group of western people, the word "dog" can have a positive connotation. For western people, this word creates an association as a pet that is considered loyal.

Based on the explanation above, it can be concluded that connotative meaning is a meaning that is not straight forward, a meaning that has been added to its basic meaning, that is, it is only an addition that gives a sense of value, both positive and negative. Connotative meaning refers to figurative meaning or non-actual meaning, and also connotative meaning contains imagination, taste value, and is created to arouse feelings.

2.3. Reading Film as a Text

Film is an audio-visual media that combines two elements, namely narrative and cinematic. The narrative element itself is related to the theme, while the cinematic element is the plot or storyline. Film is interpreted as a play, meaning that the film represents a story from a certain character in a complete and structured manner. This term is more often associated with drama, namely a visualized acting art. Another definition related to film is a work of cultural art which is a social institution and mass communication media created based on the rules of cinematography with or without sound that is shown. The institution in question is order or arranging, in short, film has a role in organizing the lives of its audience both positively and negatively where these films have a message inserted for the audience.

In this context, a film is interpreted as a message conveyed in the communication of a film story that understands its nature, function, and effects. While in social practice, film is seen not only as an expression of the art of its making, but also as an interaction between supporting elements, the production process, distribution and its expedition. Even further, this perspective assumes the interaction between films and the ideology and culture in which films are produced and consumed. Films also have an important role between social reality and the construction of reality that are combined, which makes a film a means to understand the phenomena that occur in society. Films are often used as a benchmark for the actual state of society, as a reflection of existing social reality.

According to Peter L. Berger and Thomas Luckman in The Social Construction of Reality A Treatise in the Sociology of Knowledge (1966), construction is described as a social process through action and interaction, where individuals continuously create a reality that is owned and experienced together subjectively. Reality is not formed naturally but is formed and constructed through the process of externalization (adjustment to the sociocultural world as a human product), objectivation (social interaction that occurs in the institutionalized intersubjective world) and internalization (the process by which individuals identify themselves into the social institutions in which they are located).

From the explanation above, it can be concluded that film is one of the media or intermediaries used to convey communication messages to a large group of people, namely mass communication. The messages conveyed are also varied, depending on what the filmmakers themselves want to convey. The messages that are conveyed and received by the audience will also differ between one individual and another.

2.4. Previous Related Studies

The process of analyzing the denotative meaning and connotative meaning in The Hate You Give movie script has references from previous research which became the researcher's reference for carrying out research. Some studies have

their own differences from the author's research. Research regarding the analysis of denotative meaning and connotative meaning is found in several previous scientific works. A review of similar research is carried out by comparing previous research with research currently being carried out by the author so that the location and position of this research can be found amidst previous research.

The following are several similar studies and are related to research that was used as a reference for conducting previous research. The first research was conducted by Ichsan Ghifari (2018) with the title "Interpretation of the Idiomatical and Lexical Meaning of Japanese Proverbs Containing Elements of the Word Inu (Dog)." The formulation of the problem discussed in this research is (1) What is the relationship between the lexical meaning and idiomatic meaning of Japanese proverbs containing the word Inu? (2) How is the meaning of the word INU in Japanese proverbs related to positive, neutral or negative meanings. The aim is to describe Japanese proverbs that use INU words whose idiomatic meaning can be traced from their lexical meaning. In analyzing using semantic theory, namely the study of meaning. The methods used are data collection methods, data analysis stages, and data analysis results presentation stages. The relevant data that has been collected is then classified according to the Indonesian alphabet and then analyzed using the referential equivalent method to find differences in meaning in the context, then presented informally. In this research, the meaning of the word INU was found in Japanese proverbs which contain positive, negative and neutral meanings. Meanwhile, in this study, the researchers only found 10 out of 18 data on proverbs whose idiomatic meaning could not be traced from their lexical meaning.

The second research was conducted by Dian Pratiwi (2019), entitled "Semantic Analysis Dialogue of Film Surat Cinta Untuk Kartini by Azhar Kinoi Lubis." The problems discussed in this research are (1) What is the denotative meaning in the film Surat Cinta Untuk Kartini. (2) What is the connotative meaning in the film Surat Cinta Untuk Kartini. The aim is to describe the

denotative and connotative meaning contained in the film Surat Cinta Untuk Kartini. In analyzing, semantic theory is used, the method used is the descriptive method. The method used is by collecting data, describing the data, and then analyzing the data. In this research, 44 denotative and connotative meanings were found which have been explained descriptively in the film Surat Cinta Untuk Kartini by Azhar Kinoi Lubis.

The third research was conducted by Abdul Farid (2017), entitled "Analysis of Connotative Meaning in the Text of the Novel Cinta Suci Zahrana by Habiburahman El Shirazy". The problems discussed in this research are (1) what is the form of lingual, connotative meaning in the text of the novel Cinta Suci Zahrana. (2) what is the connotative meaning of lingual units in the text of the novel Cinta Suci Zahrana. The aim is to describe the lingual form of connotative meaning, the discourse of connotative meaning contained in the text of the novel Cinta Suci Zahrana by Habiburrahman El Shirazy. In analyzing, semantic theory is used, the methods used to collect data in this research are the documentation method and the observation method. The data that has been collected is then analyzed using qualitative methods, namely by searching and compiling it systematically. In this research, lingual forms and forms of connotative meaning were found in the form and form of morphology and syntax including basic words, affixed words, phrases, clauses and sentences in the text of the novel Cinta Suci Zahrana by Habiburrahman El Shirazy.

The difference between this research and the other research above is especially primary data, theory approach and focus of the object analysis. This research uses The Hate You Give movie script written by Audrey Wells as the main source and this research will focus on the dialogue of the character that represents the denotative and connotative meaning in this movie script. The object is rare because the most character in this film is about living in as a black people who fight for against dominated white people. The similarity in this research study with the research results of Abdul Farid (2017) "Analysis of Connotative Meaning in the text of Novel Cinta Suci Zahrana by Habiburahman El Shirazy" and Ichsan

Ghifari (2018) "Interpretation of the Idiomatic and Lexical Meaning of Japanese Proverbs Containing Elements Of the Word Inu (Dog)." which I found is the qualitative method used which means collecting data through documentation and observation which is analyzed descriptively. For the next similarity result, it is the object of research conducted by Dian Pratiwi in analyzing the film "Surat Cinta Untuk Kartini" (2019), but there are differences in the theory used to conduct this research study.