

Humanity Values in the Video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*: Roland Barthes' Semiotics Study

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Article History:

Received : 27/03/2023

Revised : 20/04/2023

Accepted : 25/04/2023

Published : 30/04/2023

Keywords:

Humanity values; Roland Barthes;
Semiotics

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Abstract: Religious tolerance is an essential requirement for a harmonious and peaceful religious life in society. Therefore, supporting religious tolerance can help societies achieve greater diversity and harmony, and reduce conflicts and misunderstandings that may arise due to differences in religious beliefs. Support for religious tolerance at this time can be shown in various ways, one of which is through videos entitled *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*. This study aims to elaborate on the human values contained in the video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*. To find out these messages and values, the theory used to analyze the video is Roland Barthes' semiotics, namely the meaning of signs at the first level in the form of denotative meanings and the meaning of signs at the second level in the form of connotative and mythical meanings. This research is included in descriptive qualitative research. The data in this study were obtained through the listening method and note-taking technique then analyzed by the semiotic study of Roland Barthes. The results showed that there were semiotic signs, both verbal and nonverbal signs in the video which contained denotative, connotative and mythical meanings. Through these two processes of reading the Barthes sign, it can be seen that the values contained in the video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* include maintaining unity and harmony, messages of peace between religious communities, making friends without barriers, loving children, and freedom of speech. These values represent the role of religion as a complement to human morality.

المخلص: التسامح الديني مطلب أساسي لحياة دينية متناسقة وسلمية في المجتمع. لذا، يمكن أن يساعد دعم التسامح الديني المجتمعات على تحقيق التنوع والانسجام وكذلك أيضا ينقص الصراع والخلاف بسبب اختلافات دينية أو جنسية أو فكرية. فدعم التسامح الديني يتعرض بأي طرق شتى، منها من خلال الفيديو كما يتمثل الفيديو تحت الموضوع زين رمضان ٢٠١٩ - الدين تمام الأخلاق. هذا البحث يهدف إلى تكشيف القيم الإنسانية الواردة في الفيديو زين رمضان ٢٠١٩ الدين تمام الأخلاق.

لمعرفة هذه القيم فإن النظرية المستخدمة لتحليلها هي النظرية السيميائية لرولان بارت تعني أن الدلالة للعلامات اللغوية في المستوى الأول هي الدلالة التعبيرية والدلالة في المستوى الثاني هي الدلالة الإيحائية ويكون منهما معنى أسطوريا. فهذا البحث بحث وصفي نوعي وتمّ الحصول على البيانات في هذا البحث من خلال طريقة السماع وتدوين الملاحظات وتمّ تحليلها باستخدام المنهج السيميائي لرولان بارت. تظهر النتائج أن فيه علامات سيميائية إما لفظية كانت أم غير لفظية المحتملة على الدلالة التعبيرية و الدلالة الإيحائية والأسطورية. ومن خلال قراءة العلامات اللغوية لرولان بارت، تحصل على أن القيم الإنسانية الواردة فيه هي المحافظة على الاتحاد والانسجام، والرسالة عن السلام بين الأمم المتدينين والصحة بلا حاجز، وحب الأطفال وحرية التعبير. فتمثّل هذه القيم دورا مهما للدين كتمم الأخلاق الإنسانية.

الكلمات الرئيسية: القيم الإنسانية، النظرية السيميائية، رولان بارت.

Introduction

There is one interesting quote conveyed by Quraish Shihab, "in many ways, a religion determines substance, not a shape. For example, a mosque, please take any kind of shape" (Shihab & Shihab, 2019). From this quote, it can be understood that religion is about the substance or content of the teachings that need to be understood well by its adherents and can be applied in their life. But indeed, the facts speak otherwise. There are still many people who do not practice the substance of their respective religious teachings in their social life, which eventually leads to conflicts or disputes between others and even between adherents of other religions. For this reason, the values of the substance of religious teachings must always be disseminated and conveyed to everyone by utilizing various media, especially in this era of rapid and advanced technological development.

Youtube is one of the media chosen for preaching and conveying these religious values, because of the ease of its access that can be reached by all groups in various parts of the world. The ease of accessing Youtube provides a large space for the public to voice opinions, express criticism related to a particular problem or topic and also to preach verbally and non-verbally. One of them is a video entitled *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*.

The video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* is a video uploaded on Zain's Youtube Channel on May 6, 2019 and produced by VIP Films. Zain is a Kuwaiti company engaged in various fields, as a cellular telecommunications pioneer in the Middle

East and has operated in 7 Middle Eastern and African countries. Among the videos on this Youtube channel are advertising videos campaigning for religious and humanitarian messages and values, one of those videos is *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*. In this video, there are several signs that indicate messages to the audience regarding inter-religious tolerance and humanity values. Thus, these signs can be understood by looking at the denotative and connotative meanings proposed by Roland Barthes in his semiotic theory.

Roland Barthes is one of the semiotic figures from the Saussure's structuralism. He is known as a renowned French intellectual and literary critic as well as an exponent of the application of structuralism and semiotics to literary studies. Barthes is a figure who played a central role in structuralism in the 1960s to 1970s (Sobur, 2013). Roland Barthes is the successor of Saussure's theory. According to Barthes, Saussure's semiology is a first stage semiology that needs to be developed into a second stage. According to him, the first stage is called the linguistic stage and the second stage is called the mythical system. To produce the second stage, the first stage (linguistic system) must be positioned as the signifier and the signified is the reader (Taufiq, 2016). Roland Barthes continues Saussure's theory by emphasizing interaction between text and personal experience and the culture of its users, the interaction between conventions experienced and expected by its users. Barthes' idea is known as the "order of signification" (Krisyantono, 2009).

Barthes argues that language is a sign system that reflects the assumptions of a particular society at a certain time. One of the important roles in his study of signs is role of the reader. Connotation requires the activeness of the reader to function. Barthes explains that the second system of meaning is above the first level system. This second system of meaning is called connotative and the system of meaning at the first level is called denotative.

In the first meaning system, the denotative sign consists of a signifier and a signified and produces a denotative meaning. At the same time, the denotative sign also acts as a new sign in the second sign's meaning system (connotative sign) which also consists of a signifier and a signified and produces a connotative meaning (Sobur, 2013). The meaning of the first level of sign explains the relationship between the signifier and the signified in the real form, resulting in an explicit, direct, and definite meaning. The second level sign meaning explains the relationship between the signifier and the signified and produces implicit, indirect, and uncertain meanings (Ubaidillah, 2014). This is Barthes' idea in the refinement of Saussure's semiology which stops at the denotative level of signification.

Another term known in Barthes' semiotic framework is myth. Myths are formed from a pre-existing chain of meanings at the denotation stage, which also consists of signs, signifier and signified. In other words, myth in Barthes' semiotic theory is the second level of meaning system (Wibisono & Sari, 2021). Connotation meaning, also known as myth, is identical to the operation of ideology and serves to reveal and justify the dominant values that prevail in a certain period. The connection with ideology is because every use of text, the use of language and signs, generally appears against the background of the ideology of the sign user which is done consciously or unconsciously (Sobur, 2013). According to Barthes, a myth is the meaning of a sign that has been cultivated, and is the result of conventions from certain social societies so that it is considered something scientific (Ubaidillah, 2014).

There are several studies on the study of semiotics Roland Barthes. Among them is a study through a semiotic analysis of Barthes' perspective in the book, several salafi's doctrines were found, those are the obligation to cover the face of adult women in front of men who are not *mahram*, the prohibition of praying in congregation in the mosque for women, and the prohibition of mixing for women and men who are not mahram in public places (Ubaidillah, 2014). The second research is a study using Barthes' semiotics that shows that the film *Dua Garis Biru* represents the importance of sex education for children which is still considered taboo by society (Gunawan & Junaidi, 2020). Another research is a study done with Roland Barthes' semiotic analysis too. It can be understood the denotative, connotative and mythical meanings of semiotic signs in the poet. In denotative meaning, the poet conveys a very deep feeling of longing for his mother. Connotatively, the poet feels remorse in himself for not being able to struggle to realize the hopes of his homeland. The myth contained in the poem is the feeling of longing and the desire to return will be greater when away from the closest people (Ahmad, 2021).

Those studies show that Barthes' semiotics can be a set of tools used to reveal the messages and values contained in signs, both verbal and nonverbal signs. For this reason, the theoretical framework in this study also uses Roland Barthes' semiotic theory to reveal messages and values in the object of the research, as did the three previous studies. The relation between semiotics and human values lies in the way they influence and interact with each other. Semiotics helps interpret the signs and meanings contained in language, culture and society, thus enabling humans to understand and appreciate the variations that exist in human society. Human values help maintain human dignity and set moral and ethical standards, thereby ensuring that interactions between people are fair, wise and kind. Thus, semiotics and human values work together in forming and understanding human

communication and ensuring good relations between communities. This relation shows that signs and values have an important role in human life and understanding their meaning can help strengthen human values. The difference between this research and the three previous studies is the material object in the study. This research uses a video entitled *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*.

Departing from the above background, the researcher focuses the study on one topic of discussion, it is the message and humanity values contained in the video entitled *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*. Therefore, this study aims to elaborate the messages and humanity values in the video through an analysis of the signs in the video using Roland Barthes' semiotic perspective.

Method

This research is a descriptive qualitative research, because in line with its purpose, this research intends to elaborate the message and humanity values contained in the video entitled *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq*. Qualitative research is a research method that reflects a phenomenological perspective. So, qualitative research seeks to understand and reveal the meaning of events and interactions that occur in certain situations (Zaim, 2014). In this case, the signs in the video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* are surrounded by depictions of the situation. So, the process of interpreting the interrelated linguistic signs in the video is accompanied by looking at the context of the situation and conditions of the Middle East represented in the video. Qualitative research is descriptive. It means the data in qualitative research is in the form of notes and is decomposed in the form of words or pictures, not in the form of numbers (Semi, 2012).

The data in this study were obtained using the listening method and note-taking technique. The researcher listened to the video entitled *Zain Ramadhan 2019 Al-Din Tamam Al-Akhlaq* and noted the signs contained in the video. The results of the researcher's notes in the form of signs, both verbal and nonverbal signs are used as data to be analyzed using Roland Barthes' semiotic analysis model. The analysis consists of two meaning processes, namely the meaning of signs at the first level to produce denotative meanings and the meaning of signs at the second level which produces connotative meanings. This connotative meaning is then associated with myths that are believed and have been entrenched in the community.

Result and Discussion

Human Values in Zain Ramadhan 2019 Video *Al-Din Tamam Al-Akhlaq*

A. Maintaining Unity and Harmony

The message about taking care of harmony between each other in the video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* can be found in verbal signs, in the form of:

لنكن كالأشجار تختلف أوراقا وأشكالاً وأخشاباً وتتصافح جذورها تحت التراب

The video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* begins with a depiction of a tree accompanied by the narration above. The narration when translated structurally means “we should be like trees with different shapes, leaves, and stems but the roots are still interlocked under the ground”. In the narrative of the text, there are signs that need to be observed more deeply. The first sign is the word “tree”. In the process of interpreting signs at the first level, signs are interpreted denotatively, namely explaining the relationship between the signifier and the signified in a real form which then produces an explicit meaning. The word “tree” in its denotative meaning means the form of a tree that has leaves, stems and roots underground.

The connotative meaning that produces the implicit meaning of the “tree” sign is the meaning of harmony and unity. As in the narrative above, it is said that one tree with another tree certainly has differences in terms of tree shape, leaves and stems, but the roots remain in the same soil and are related to each other. It means that although on the surface the shape of the tree is different with its own characteristics and stands alone, but on the ground surface, the roots are intertwined. In the narration above, the narrator uses the word تتصافح which means to shake hands with each other, but the subject of the sentence is the root, so the word is interpreted as intertwined or related. Therefore, this clearly represents the meaning of harmony. The differences that exist in our environment do not necessarily become a barrier to realizing peace and harmony with one another.

The connotation meaning above then gives rise to a myth related to it. Myth here is not defined as something related to mystical things as is understood among the people, but the connotative meaning of a sign that has been entrenched and believed by the social community. Thus, the myth of the sign above can be understood that harmony, peace and unity are built on the basis of existing differences. This is in accordance with what Barthes said that connotation involves interpretations and associations that are not always the same for everyone. Barthes also stated that

connotation can be used to bring up myths or wrong understanding of a thing or concept. Myths that are created through the connotations attached to signs or symbols are considered natural or universal by society. Then, the connotation is spread through various media such as mass media, advertisements, or even literature (Barthes, 1987). This ideology is actually well understood in theory by many people, but in practice, it shows a lot of different things. People still feel more or less foreign and find it difficult to accept the differences in their surroundings, so this has led to the emergence of social inequalities and conflicts of interest, as is the case in the Arab world. Conflicts and feuds in the Arab World, which are very complex to date, also cannot be separated from the fact that they differ in several aspects but are reluctant to accept these differences which then lead to gaps and arbitrariness of the majority group. That's what the video wants to criticize. Through the video, the first scene shows pictures and narration related to the parable of the tree.

The Prophet Muhammad has exemplified the portrait of unity over differences through the Medina charter. Through this charter, all walks of life with different ethnicities and religions are under the leadership of the Prophet Muhammad SAW. They agree and are willing to defend and guard the city of Medina from enemy attacks, as all are led to merge into one civil society in which all individuals have the same rights and obligations as citizens, including justice without distinction, ethnicity, religion, and position. Social (Shihab, 2019).

In the view of Islam, all humans are brothers, even though they are of different ethnicity and religion. As Muslims, we must treat adherents of other religions as brothers and sisters of humanity. This is a picture of Islam seeing the relationship between humans entirely without distinguishing type, ethnicity, or religion because all humans come from one lineage, so there is no difference in terms of humanity (Shihab, 2019).

B. Message of peace for all religious people



Figure 1.



Figure 2.

From the figure 1. above, the results of the meaning at the denotative level show that there are three people consisting of two adult men and one baby. The baby is carried by an old man and a young man reads a prayer. Likewise with figure 2, it can be seen that there are three people consisting of a man (father), a woman (mother) and a baby. The baby in figure 2. is also being carried while his father is reading a prayer. In addition, there are also other images that are still related to the two images above:



Figure 3.

The baby in the left position (white dress) in figure 3. uses a pin that says 'Allah' SWT. The sign shows her identity that she is a Muslim. While the baby in the right position (blue dress) uses a pin in the shape of a cross. So, the second sign in picture 2.3. indicates her identity as a Christian. The two signs in picture 2.3. are still related and in one context with the previous image. The three images above are also accompanied by a prayer text read by each actor, namely:

Prayer in figure 1.

بِسْمِ اللَّهِ عَلَيْكَ أَسْتُوذِعُكَ الْحَافِظُ مِنْ رَأْسِكَ حَتَّى قَدَمَيْكَ. اللَّهُمَّ إِنِّي أَعِيذُ قَلْبِي بِاسْمِكَ السَّلَامُ مِنَ
التَّعَصُّبِ وَالتَّطَرُّفِ وَالتَّظْلَامِ

Prayer in figure 2.

رَبِّي حَبِيبِي اِرْبِطْ عَلَيَّ قَلْبَ ابْنَتِي الْعَفْوِ عِنْدَ الْمَقْدَرَةِ. فَسَلَامٌ لِمَا تَفْعَلُ، لِمَا تَسْمَعُ، لِمَا تَرَى

From the figures above, it can be understood that the connotative meaning is a message to be conveyed to the audience regarding the meaning of peace taught in every religion. In accordance with Barthes' opinion that connotative meaning cannot be separated from context and situation because connotative meaning is influenced by cultural, social, and contextual factors that exist at a certain time and place. This is because the meaning of connotation is considered as a meaning that is built by habits, traditions, and values that are collectively accepted by the community where the language is used. In addition, according to Barthes, connotative meanings can also be changed by cultural and social shifts that change people's views and values. Therefore, the meaning of connotations can be very subjective and not fixed and universal (Barthes, 1987). The two prayers above generally have the same meaning, namely asking to always be protected from bad things and given peace and safety in every action. The prayer in picture 1. means asking Allah SWT for protection for the child from bad traits and behaviors such as fanaticism, extremism and misguidance. These three things cannot be separated from the context and conditions that have occurred recently, especially in the Middle East itself. The Middle East is a strategically important region of the world that is rife with political turmoil. Its position connected by the continents of Asia, Africa and Europe makes this region a target to be contested by actors with an interest in it (Sundari, 2022). The Middle East is also a complex and diverse world. It has a multicultural diversity: ethnic, tribal, religious, linguistic, historical, traditional, and immigrational. Alongside Muslim, Arab countries also have Christian and Jews communities. Although these communities have been installed for a long time in Arab countries, recent Western military interventions in these countries have largely contributed to promote the creation of extremist groups and has thus increased the religious hostility directed against religious communities and minorities or aiming to impose the application of religious norms (Yahiaoui & Al Ariss, 2017). So, conflicts and chaos that occur are also often colored by fanaticism towards certain

groups and extremism in any case, especially extremism in religion that is believed to have a clear impact that we can see until now. In addition, the prayer in picture 2. also refers to the same thing. The prayer means a request to God to always be given spaciousness and safety in every action he takes.

This is in line with point (1) related to harmony and unity between fellow human beings with all the differences. This meaning shows that any religion, be it Islam or Christian, the principle is to command its people to do good to others and to create peace and harmony among human beings. Thus, the meaning of the connotation above is shown to all groups, both Muslims and Christians. This can be seen from the two different pins pinned to the clothes of the two babies. This indicates that the message related to instilling harmony and peace is aimed at all religions, which in this video are represented by Islam and Christianity.

The second level of meaning that produces connotative meanings like the one above cannot be separated from the myth that has been embedded in the community, that differences in beliefs are often used as an excuse to attack other groups, when this should not be the case. No religion condones acts of discrimination, fanaticism, extremism and all forms of attacks directed at other groups. Basically, peace is the main thing in human life, because of peace, a comfortable and harmonious life will be created. Humans will feel calm and happiness when living in a peaceful environment (Hidayat, 2017). In line with this statement, peace is the highest need and the main goal of all people's lives conditioned by love and compassion. Therefore, without love and compassion, there will be no peace (Muharto, 2016).

If it is associated with Islam, then Islam itself does not justify the practice of violence. The values of peace have also been explained in the Al-Quran and Hadith. There is not a single verse, as well as the hadith, which calls for bad things, such as hatred, enmity and so on. The content in the Al-Quran and Hadith certainly refers to the command to create peace among others which is realized by fairness, freedom of opinion, mutual assistance and other good behaviors. Radical ways to defend something or achieve certain goals also cannot be said to be Islamic ways, because Rasulullah SAW was sent to spread love to the entire universe, as in the QS. Al-Anbiya: 107:

وما أرسلناك إلا رحمة للعالمين

And we have not sent you, but to be a mercy to the worlds

Talking about Islam and grace, Quraish Shihab (2019) explains that what hinders grace from coming is actually ourselves. One of the obstacles is radicalism. All

forms of violence that are committed against others certainly prevent grace from coming to us, because their hearts and minds are already covered with anger.

Peace will be realized if we can freely accept differences and instill tolerance. Tolerance towards fellow Muslims must start from an important point that all are the same in the principles of religious teachings, such as believing in the oneness of God, recognizing the Prophet Muhammad as the last prophet, and so on, although they differ in the details of their religious teachings. One example is when in the implementation of different schools of thought. The tolerance for non-Muslims is as in the QS. Al-Lahab: 5 which reads as *lakum dinukum wa liya din* . That is, they can carry out their religion safely, as well as Muslims (Shihab & Shihab, 2019). From this sentence, it can be understood that when we can cultivate an attitude of tolerance, both towards fellow Muslims and non-Muslims, then peace will be realized.

C. Friends without borders



Figure 4.



Figure 5.

Two people in the figures above are still related to the figure 3. The denotative meaning of figure 4. is that there are two children who belong to different religions run around holding hands. Likewise with figure 5. which is still related to the previous figure, it shows that there are two adults holding hands. The two people in figure 5. are

the same as two children as before but in the adult version. The narratives contained in the two images above is also the same narrative, it is:

لن نتفارق نبفى الرفاق فالدين تمام الأخلاق

Based on the second level of meaning, the connotative meanings of the signs above indicate the importance of making friends with anyone without distinguishing one from another, including in terms of belief. Making friends is not only limited to having people who hold the same religion, but we can also make friends with people who hold different religions. That is, religious differences are not a barrier in establishing a friendship. Therefore, the narration of the two images means “we will not be separated and will still be friends”. This connotative meaning is also inseparable from the understanding that exists in society. Holding hands is usually used as a symbol of friendship, symbolizing a close relationship, helping and supporting each other. Thus, the sign above is interpreted as a representation of the friendship between adherents of different religions.

Friendship is one of human nature as social beings. Humans cannot live alone, but live in pairs and side by side, so they need other people, both in the context of family and friends. Friendship relations, both in the view of Islam and other religions, are a form of good relations. Because, in truth, in friendship, there is no element of hatred, interest and other bad things (Rizem, 2015).

As a tangible form of tolerance, Islam also directs its people to establish good friendly relations with inter-religious people, but as a Muslim, it is still necessary to pay attention to the applicable boundaries. Quoted from the Nuonline page, there are boundaries that need to be considered in the practice of inter-religious harmony, including in friendship relations with adherents of other religions, namely 1). Not exceeding the limits of faith so that they fall into kufr, such as participating in celebrations or other religious rituals; 2). Do not go beyond the limits of the Shari'a so that you fall into the matter of haram, such as using other religious symbols with the aim of enlivening (Mahbib, 2018). Outside of that context, interactions between religious communities can still be realized, such as helping when experiencing difficulties and supporting each other in terms of goodness.

D. Loving Children

The message about loving and caring for kids in this video is found in verbal signs, in the form of:

لا تخذش طفلا تستر بدين وتخونه

The narrative above in the first level of meaning produces a denotative meaning, it is the prohibition to not hurt children and then hide behind the name of religion. The connotative meaning resulting from the process of interpreting the second sign of the sign above is a message to always be kind and love children. Every religion certainly invites its people to love others, including children. Therefore, doing bad things or speaking harshly to children and taking refuge in the name of religion is not justified by any religion. That is, such an act is actually an act that violates religious principles.

The connotative meaning arises because it looks at the phenomena that still often occur in the community. The age difference is often used as an excuse for older people to do anything to the younger ones. Older people often think that they have more authority, so they have the right to do whatever they want, even if it hurts or does things that can hurt. This is in accordance with the concept of authorization theory in social interaction owned by Theodor W. Adorno which explains that humans tend to take on the role of those who have power over other people, and control their behavior. This happens because of the influence of strong social and cultural hierarchies in society (Liliweri, 2018).

In particular, if you look at the context of the video, the message in it is closely related to the situation and conditions in the Middle East. The conflicts that occurred in the Middle East were also felt by the children. The troops occupying a certain area do not indiscriminately decide who is the victim. For example, the number of victims of children in Palestine. There were around 745 Palestinian children arrested throughout 2019. These children experienced various rights violations, such as being forcibly picked up without their parents being accompanied, intimidated, put in prison and without being fed (Dikarma, 2019). In addition, the news published in May 2021 also informed the same thing. There were at least 212 victims killed in Gaza, 61 of whom were children and as many as 1,300 people were injured as a result of air strikes launched by Israel against Palestinians in retaliation to Palestinian troops in the Gaza Strip (Berly, 2021). This illustrates the lack of compassion for children who in fact they do not know anything about. Therefore, through this video, this video voices the importance of being friendly and loving to children. This meaning also includes interactions with children who hold different beliefs. That is, being friendly and loving to children is not only addressed to adherents of the same belief, but also to children who adhere to different religions.

In Islam, loving children is a one form of increasing piety to Allah SWT. Islam, as in QS. Al-ankabut: 107, is a religion full of grace. The Prophet Muhammad was sent with the aim of conveying the Mercy of Islam to the entire universe. So, it can be interpreted that the form of affection here is not only directed to certain people, but is also aimed at the entire universe, including humans, animals, plants, and among the most important is love for children.

E. Freedom of speech



Figure 6.

The denotative meaning of the sign above is a prohibition against covering up or blocking an opinion. Ideas or opinions will always come up with different perspectives from each person. In figure 6., it is also seen that one of the hands is holding a pen in a wire-wrapped state. In addition, it can also be seen that there are a group of people holding pens, in a room full of wires as a room divider.

The result of the second meaning in the form of the connotative meaning of the two signs above shows that the meaning is not only limited to prohibitions and descriptions as above. More than that, the sign means a message to uphold freedom of opinion. Freedom of opinion is freedom which refers to the right of every individual to speak about something without censorship and control from others. Every individual has the right to express their own ideas and opinions, without any restraint or control from certain parties. The presence of this meaning is certainly related to the myth that develops in society that expressing an opinion is usually always conveyed by people who have power. News or information in the media often favors certain groups, so that the information conveyed tends to incriminate one side and support certain groups. In accordance with the opinion of Robert Cialdini in his theory of persuasion that a person can influence other people if there are principles of obedience and consistency in it. the point is Those who have made a commitment are more likely to comply with requests or actions consistent with their previous commitments (Santosa, 2013). This

shows that there are parties that regulate and have the power to cover up and control news, information and opinions related to an issue and problem.

Freedom of speech is a form of respect for human rights which is a characteristic of a democratic system. If you look at the background of this video, of course the meaning is specifically to represent the conditions in the Arab World, although as a whole it is also intended for everyone. As a form of democracy, freedom of expression can be said to be minimal in practice. This is because the democratic system is still not fully embedded. Ibnu Burdah (2013) explains, most Arab countries actually have instruments and symbols of democracy, such as political parties, holding general elections, people's representatives and so on. However, in reality, political practice in these countries is still far from the basic principles of democracy. For example, in Lebanon, some of the people's freedoms are taken away by the elites of political groups with consociationalism. In Palestine, the established democracy was killed by the United States, the Soviet Union, Israel, and the pro-Western Arab states. This reflects that the democratic system, including freedom of expression, is still not fully practiced in social and state life.

Thus, the five human values, including maintaining unity and harmony, peace between religious communities, making friends without discrimination, loving children, and freedom of speech which are represented in the video *Zain Ramaḍān 2019 Ad-Dīnu Tamāmul Akhlāq* are also the substance of any religious teachings. Religion, especially Islam commands its people to do good to anyone, be it to fellow Muslims or to non-Muslims. With this, the role of religion as a moral enhancer can be realized very well.

This research provides a portrait that every sign manifested in the form of culture, language and everything in the scope of people's lives can be interpreted through the process of sign meaning. In Barthes' semiotic approach, giving meaning to a sign is based on the cultural and social factors behind it that understood by the reader of the sign. However, the meaning of the sign in semiotics is also inseparable from the element of subjectivity of the reader of the sign, related to how the reader's intuition in understanding a sign. For this reason, this research is limited to the scope of finding the meaning of the signs conveyed through the video, which is related to human values.

Conclusion

From the results of the analysis above, it can be concluded that there are semiotic signs, both verbal and nonverbal in the video entitled *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* which contains denotative, connotative and mythical meanings. These signs can be understood through two processes of reading signs in Roland Barthes' Semiotics. From this analysis, researchers can understand the humanity values contained in the video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* including maintaining unity and harmony, messages of peace between religious communities, making friends without barriers, loving children, and freedom of speech. These values represent the role of religion as the perfection of human morality as the title in the video suggests.

Research related to linguistic signs in the video provides a real picture that the values conveyed have not been fully realized in social life, because in fact there are still many individuals who have not practiced the substance of these values. The video *Zain Ramaḍān 2019 Al-Din Tamam Al-Akhlaq* indirectly invites mutual respect between fellow humans in any case, without any discrimination. In other words, the campaign or invitation through the video is supposed to develop sensitivity and awareness of the importance of treating fellow humans as well as possible in order to create a peace, and these humanity values can be practiced by everyone in their social life.

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