

SOCIAL SEMIOTICS INTERPRETATION ON HITAM PUTIH

PROGRAM TELEVISION

SKRIPSI

Submitted in Partial Fulfillment of Requirements

For the Degree of Sarjana Pendidikan (S.Pd)

English Education Program

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BERITA ACARA

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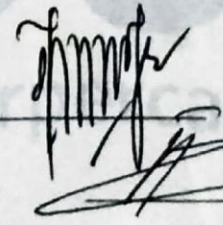
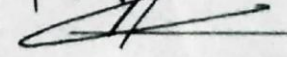
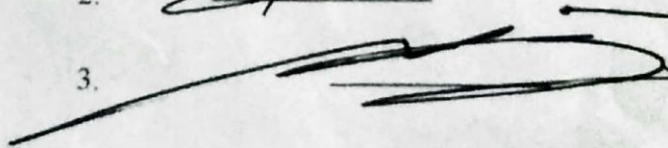
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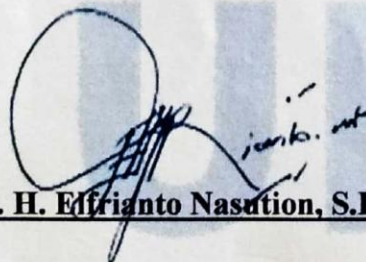
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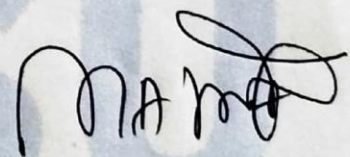
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Dengan ini menyatakan bahwa skripsi saya yang berjudul “**Social Semiotics Interpretation on Hitam Putih Program Television**” adalah benar bersifat asli (*original*), bukan hasil menyadur mutlak dari karya orang lain.

Bila mana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhamamdiyah Sumatera Utara

Demikian pernyataan ini dengan sesungguhnya dan dengan sebenar-benarnya.

YANG MENYATAKAN,

Materai 6000



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ABSTRACT

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This study deals with the analysis of Social Semiotics Interpretation on Hitam Putih Program Television. Hitam Putih is one of the Program Television in Indonesia. Hitam Putih presents talk shows about life, social, music, politics, health, and what is happening in the world. The objectives of this study is to analyze social semiotics and interpret a language in a television program show by looking at the social context, so that readers can interpret a language according to the context and there is no misunderstanding. The research instrument used was qualitative research. The research method and theory used is the social semiotics analysis model M.A.K Halliday. The author is to choose 5 video programs of Hitam Putih Program randomly on television or youtube. Collecting data with documentation that is data obtained in the form of formal records, including data grouped, simplified, and data packaged in tabular form. Then the data that has been obtained are categorized according to the M.A.K Halliday Social Semiotics method. The results of all the videos that the researchers conducted, it was found that all of these videos were included in the theory that the researchers used.

Keywords : *Social Semiotics, Interpretation, Hitam Putih.*

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The Researcher,



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CHAPTER I

INTRODUCTION

A. Background of the Study

Television has become one of the most popular media and has the most influence on the public. Television becomes a means for the public to find out about information, education, and also entertainment. Indirectly, watching television has become a favorite activity of the people because television is audiovisual. In general, television programs can influence attitudes, perceptions and feelings by viewer. This is due to the psychological influence of television that makes viewers feel involved in the story or event that showed.

Hitam Putih is one of the Program Television in Indonesia. Hitam Putih presents talk shows about life, social, music, politics, health, and what is happening in the world. The first broadcast was in 2010 with Deddy Corbuzier as the host. Each program presents inspirational themes that are delivered casually. Guest stars are often made helpless when given Deddy Corbuzier's critical questions. This program also gets questions, comments, and even criticism from the public through media social related to discussions about differences in language, culture, social, and life signs of foreign artists or famous people from various countries who are the guest stars of the event.

John Sallis (2002) states "Thus every translation is already interpretation. One could say: the translator not only must intend the meaning and keep that intention in force, so that the meaning is preserved in the translation, but also must interpret the meaning, so as to be able to set it in the context of the other language; he must

thus express it in the new language world in such a way as to establish it as a valid meaning within that world.”

According to the concept of social semiotics M.A.K Halliday, Wulantari's Thesis (2016) language is social semiotics means interpreting language in the sociocultural context where the culture is interpreted in semiotic terminology as an "information system". Language is as a study of the 'meaning' contained in a text or discourse that is the exchange of meaning in an interpersonal context. Thus language is one of a number of systems of meaning which together shape human culture. Halliday also stresses the social context which has three elements namely field of discourse, tenor of discourse, and mode of discourse. which clarifies general ideologies from social, cultural, linguistic and religious views.

The fact of problem in this study is the social outlook or public perception in interpreting a language that is sometimes incompatible with the contest and causes misunderstanding of the guest star or host on the Hitam Putih Program. This can be seen from the comments, suggestions, or criticism by people who watch Hitam Putih Program. The author wants to contribute to this research in the form of how to analyze social semiotics and interpret a language in a television program show by looking at the social context, so that readers can interpret a language according to the context and there is no misunderstanding. Based on the rationale above, the researcher will be conducted the research entitle **“Social Semiotics Interpretation on Hitam Putih Program Television.**

B. The identification of the Problem

In relation to the background presented above, the problem will be identified as follows:

1. To identify social semiotics on Hitam Putih program television
2. To identify language interpretation according to social context
3. To identify social semiotics according the concept of social semiotics M.A.K Halliday

C. Scope and Limitation

Based on the background of the study, the scope of this research will focus on social semiotics and the limitation chosen by the author is to choose 5 video programs of Hitam Putih Program randomly on television or youtube.

D. The Formulation of the Problem

1. What kinds of semiotics meanings are used in Hitam Putih Program?
2. How are the meaning used?
3. Why are the meaning used is the ways they are?

E. The Objective of the Study

1. To analyze social semiotics on Hitam Putih program television.
2. To figure out how the meaning used
3. To find out the reason of why the meaning used in the way they are

F. The Significance of the Study

The results of the study are expected to be used theoretically and practically:

1. Theoretically

The result of the study could be used as an information and reference material, acquiring knowledge and understanding about the social semiotic studies, especially in the field of language.

2. Practically

a. For the teachers especially english teacher

The findings of the research can be used by english teacher as information or inspiration in teaching social semiotics at the university. It will be useful for the English teacher especially in developing and improving the students' interpretation of language skill.

b. The future researcher

This study is useful for other researchers who are interested in conducting study with similar problems and variables. Thus, this study can be used as a reference for futher similar studies.

c. The readers

it was recommended to use the study as reference for understand social semiotics interpretation especially in the Hitam Putih program television.

CHAPTER II

THE REVIEW OF LITERATURE

A. Theoretical Framework

1. Social Semiotic

Etymologically, the term semiotics comes from the Greek word *semeion* which means "sign". A sign is defined as something which on the basis of a previously established social convention, can be considered to represent something else. In terminology, semiotics can be defined as the study of a broad range of objects, events, all cultures as signs.

Kahfie Nazaruddin (2015) In general, it can be said that a sign is something that represents something else; sign refers to something else. As will be explained in the chapter on signs, the definition of semiotics depends very much on views of the nature of signs and the intricacies of types of signs. In this regard, Eco (1976: 8-9, 14-16) distinguishes two kinds of semiotics, namely communication semiotics and significance semiotics. The semiotic distinction proposed by Umberto Eco is based on the type of sign.

Eco outlines the problem of sign types in a separate chapter. It is sufficient here to state that there are two types of signs, each of which underlies the semiotics of communication and the semiotics of significance. First, there are a group of signs that are intended by users as a means of communicating. This happens when we use language to convey information to others. When someone says: "I want to go to the market", he intends to tell the other person that he wants to go to the market. The sentence is a deliberate sign as a conscious means of

communicating. Semiotics which examines the use of such signs (semiosis) is called communication semiotics. Apart from the sign groups that underlie the semiotics of communication, there are also other groups of signs that are not really intended to communicate. This class of signs underlies the semiotics of significance. In the semiotics of significance, as already said, signs are present without being preceded by an intention to communicate. In this case, something becomes a sign because the recipient of the sign perceives it as a sign. Because a person (or a group of people) perceives something as a sign, there is significance or marking or semiosis. The smog that often blankets several cities in Indonesia can be used as an example. The forest burners, who created the smoke, certainly did not intend to spread smoke as a means of communication, but we see the smog as a sign that a forest fire has occurred. Such signs are examined in the semiotics of significance. These examples show us that the form of a sign can be concrete, it can also be abstract.

Signs can be in the form of language units (words, sentences, etc.), visual images (photos, paintings, maps), sounds (music, hiss), smells (perfume, carbolic), taste (salty, sweet), actions (laughs), running, or an object (rock, paper). Those are the various forms that can be signs. Each one will truly become a sign if it is given meaning. Regarding this, Peirce (in Chandler, 2007: 13) says that something will never be a sign if we don't consider it a sign. In other words, something new can become a sign after it is treated as a sign. So, whether something is a sign or not depends on us who use it.

Theo Van Leeuwen (2004) these 'semiotic resources' surrounding us include obvious modes of communication such as language, gesture, images and music, but also less obvious ones such as food, dress and everyday objects, all of which carry cultural value and significance. Social semiotics focuses on how people regulate the use of semiotic resources in the context of specific social practices and institutions, and in different ways and to different degrees. Finally, social semiotics is itself also a practice, oriented to observation and analysis.

Fathur Rokhman (2013) Humans are often referred to as people who like to interact with other people. Social is very closely answering to people's lives. The social environment in which the speech event occurs can be in the form of a family room, in a mosque, on a soccer field, in a lecture hall, in a library, or on a roadside. The place where speech events occur can also affect the choice of code and style in speech, for example, in the library room, of course we have to speak in a soft voice, on the soccer field we can speak aloud, even in a noisy room with the sound of machines. we have to speak loudly, because if it's not loud, the other person can't hear us.

Social semiotics is more likely to see language as a system of signs or symbols that are expressing cultural and social values and norms of a particular society in a social process of language. Thus, the term social semiotics is the relationship of every human being to the human environment that has meaning, and that meaning will be interpreted by people who interact with each other by involving the environment.

1.1 Definition of Social Semiotics

According to language as social semiotics M.A.K Halliday, Ming's Journal (2014) language as a social semiotic resource people use to accomplish their purposes by expressing meanings in context. Systemic theory is a theory of meaning as choice, by which a language, or any other semiotic system, is interpreted as networks of interlocking options. Amrin's Journal (2007) Language is semiotic. Different with the general semiotic which consists of meaning and expression, semiotic language is social semiotic which consists of meaningless elements, forms, and expressions. Social semiotics, semiotics specifically examine the sign system produced by humans in the form of symbols, there is a symbols in the form of words and symbols in the form of sentences. In other words, semiotics specifically examines the sign system found in language. Theo Van Leeuwen (2004) In linguistics the focus changes from 'sentence' to 'text' and that 'Context', and from 'grammar' to 'discourse', so in social semiotic the focus changed from 'sign' to the way people use semiotic 'resources' for both produce communicative artefacts and events and interpret them – which is also a form of semiotic production - in the context of specific social situations and practices. Amrin's Journal (2007) Language or text depends on context. Next, the transition determines the text. With this reciprocal relationship determined by the text specified and determined by the context. This situation is expressed as a constructual language (construction) with a social context. With this understanding, context and text determine each other: first determine the context of the text and second determine the context.

1.1.1 Teks

Traditionally, a text is understood to be a piece of written or spoken material in its primary form (as opposed to a paraphrase or summary). A text is any stretch of language that can be understood in context. In literary theory, a text is any object that can be "read". It is a coherent set of signs that transmits some kind of informative message. Text is the arrangement of words both verbally and in writing. Text is an order of words used to provide information, explain meaning and other. According to Halliday, in Wulantari's Thesis (2016) text is a working language. Which discusses the work being done on certain tasks in a relationship. The important thing about this text is written as if it consisted of words or sentences, but consisted of meanings. As something independent, the text is part of the unit meaning. Because of its nature as a unit of meaning, the text must be seen from two angles together, both as a result or product or as a process. Text is a product in the sense of text which is output, something that can be agreed upon and studied, because it has certain arrangements which can be translated with systematic terminology. While the text is a reciprocal process, a discussion of meaning becomes social. The text itself is an object and an example of the process of the results of social meaning in a particular context. The meaning is created by the social system and is questioned by community members in the form of texts. The meaning is not possible to be made so easily by being resolved from its environment. Halliday, in Wulantari's Thesis (2016) concluded that "meaning is a social system". Changes that occur in the social system will be reflected in the text. Will determine the shape and meaning of the text.

1.1.2 Context

Linguists analyze sentences without regard to the context. The meaning of a new sentence can be given correctly if we know who the speaker is, who hears it, how to ask for it, and so on. Because of thinking, it is necessary to analyze the sentences first by analyzing the context. Definition of Context. Context is the background, environment, settings, framework, or surroundings of events or occurrences. Simply, context means circumstances forming a background of an event, idea or statement. Context is the condition in which a situation occurs. Social semiotics is also related to context, because the understanding of language situated in the study of texts. In social semiotics studies between text and context it cannot be separated. The terms own context and text remember that these two aspects are aspects of the same process. There is a text and there is another accompanying text, and this accompanying text is called context. However, the understanding of what accompanies the text includes not only what was spoken and written, but also includes other non-verbal events in the whole environment of the text. The situation is the environment in which the text operates. The context of the situation is the whole environment, in which the speech environment (verbal) and the environment in which the text is produced (spoken or written). In the social semiotics model of M.A.K Halliday, there are three elements which are the focus of contextual interpretation of texts, namely (field), (tenor), and (mode). These concepts are used to interpret the social context of the text, namely the environment in which the exchange of meaning happened.

1.2 The Concept of Social Semiotics

The term concept comes from the Latin “conceptum”, meaning something that is understood. The concept is the main constituent in the formation of scientific knowledge and philosophy of human thought. The concept is a generalization of several groups that have certain phenomena so that they can be used for describing other phenomena in the same case. The concept is an abstraction of an idea or mental picture, expressed in a word or symbol. The concept is also expressed as part of knowledge that is built from a variety of characteristics.

According to the concept of social semiotics M.A.K Halliday, Wulantari's Thesis (2016) language is social semiotics means interpreting language in the sociocultural context where the culture is interpreted in semiotic terminology as an "information system". Language is as a study of the 'meaning' contained in a text or discourse that is the exchange of meaning in an interpersonal context. Thus language is one of a number of systems of meaning which together shape human culture. Social semiotics is more likely to see language as a system of signs or symbols that are expressing the cultural and social values and norms of a particular society in a linguistic social process. it will be interpreted by the people who interact with each other by involving the environment. Halliday also stresses the social context which has three elements namely field of discourse, tenor of discourse, and mode of discourse. which clarifies general ideologies from social, cultural, linguistic and religious views.

1.2.1 Field of Discourse

It refers to what is happening, to the nature of the ongoing social action: what is actually being preoccupied or preached by the pertinent, in which language participates as a particular constituent. Field of discourse is defined as “the total event, in which the text is functioning, together with the purposive activity of the speaker or writer; it thus includes the subject-matter as one element in it. The field describes activities and processes that are happening at the time of speech. The analysis of this parameter focuses on the entire situation, e.g. when a mother talks to her child.

To analyze the field of discourse, we can ask the question “what is going on”. which includes three things, there are (1) The realm of experience refers to transitivity which questions what happens with the entire "process", "participants", and "circumstances ". (2) Short-term goals, refer to goals that must be achieved immediately. That goal is concrete. (3) The long-term goal, refers to the place of the text in the scheme of a larger problem. For example, as some research shows, there are cultural differences between Japanese and English that affect the long-term goals of food preparation. In Japan, cooking is, to a large degree, a serious matter and the goal is to reproduce the recipe exactly as shown, as opposed to the life-style/aspirational aspect of more Western cooking. There are differences in the idea of the home as a private space, as in Japan, or a more public space for entertaining, as in English. This in turn affects the last area. These objectives are more abstract.

1.2.2 Tenor of Discourse

It refers to those who take part, in the nature of the parties involved, their position and roles: what types of role relationships exist between the parties involved, including permanent and temporary relationships, both the types of speech roles they perform in conversation and a whole set of relationships that have a group of important meaning that involves them. To analyze the tenor of discourse, we can ask the question who is taking part, which includes three things, namely (1) the role of the agent or the community in relation to the functions carried out by individuals or society, or the institutional (or not) roles of the participants, such as doctor/patient, teacher/student, etc.; (2) social status related to the place of individuals in society in relation to people other people, equal or not, the power relationship between them which may be hierarchic or nonhierarchic and includes expert/novice and also conferred social status and gender, and (3) social distance is related to the level of participants' recognition of other participants, close or have distance. the amount or nature of contact the participants may have, which ranges from minimal (close friends) to maximal (formal settings). These three things can be temporary or can be permanent.

It is also possible for these tenor relationships to change over time. A regular patient, for example, may have less social distance than one on a first-time visit. They may also be affected by field choices: an office-worker talking to their manager about football may use a different register than when requesting leave. This may also be affected by the context of culture with each factor given more or less value.

1.2.3 Mode of Discourse

It refers to the part played by language: how communicators (mass media) use language style to describe the field (situation) and tenor (the people quoted); whether using softened or hyperbolic (a kind of language style that contains excessive statements), euphemistic (means to use words with a good meaning or with a good purpose) or disfemisme / vulgar language (is an expression made with harsh words and can offend people), repetition (repetitive style of language), aprotonym (naming a person according to their nature and occupation).

To analyze the mode of discourse, the question that can be asked is what role is assigned to language, which includes five things, there are : (1) The role of language is related to the position of language in activities: language may be mandatory (constitutive) or not mandatory / supporter / additional. Additional roles occur when language helps other activities. How important is the language in this context, is it *ancilliary* (not important) or is it *constitutive* (the central element in the context) (2) Interaction type refers to the number of actors: monological or dialogical. (3) Medium related to the means used: oral, written, or gesture. (4) Channels are concerned with how the text can be interpreted: phonetic, graphic, or visual. (5) Rhetorical mode refers to the "feeling" of the text as a whole, namely persuasive, literary, academic, educative, dimensionless, and so on. These are generally form the mode of discourse. A politician's speech, for example, would be *constitutive* (the language itself is the central focus), *phonic* (the politician is speaking) but *written* (it is generally prepared on paper).

2 Interpretation

Interpretation is the act of explaining, reframing, or otherwise showing your own understanding of something. A person who translates one language into another is called an interpreter because they are explaining what a person is saying to someone who doesn't understand.

The basic definition of interpretation, according to the Webster dictionary is the “action of explaining the meaning of something; the way something is explained or understood.” In terms of language, the definition of interpretation should be broader: rendering a spoken or signed message into another spoken or signed language, preserving the register and meaning of the source language content.

It is the spoken or signed language communication between users of different languages. A language interpreter or sign language interpreter must not only quickly and carefully interpret meaning, but also tone and intent of the original message into the target or interpreted language.

A language being interpreted face-to-face, such as in a court, school or medical facility. However, remote interpreting can also be performed through telephonic interpreting or video remote interpreting. No matter the format, the interpreter must have excellent language proficiency, be able to quickly analyze and transfer messages between languages and adhere to professional ethics and standards of practice.

2.1 Definition of Interpretation

Devi's Journal (2015) interpretation is a process by word of mouth or movements between two or more speakers who cannot use the same symbol either known or in sequence. By definition, only interpretation used as a method if necessary, if an object (artwork, speech,) is quite clear in its meaning, then the object will not invite an interpretation.

The term interpretation itself can refer to the ongoing interpretation process or the results. Something interpretation can be part of a presentation, or a description of information changed to suit a specific set of symbols. The information is oral, writing, drawing, mathematics, or various other forms of language. The meaning that can arise when the interpreter either consciously or not makes a reference to an object with place it in a broader framework of experience and knowledge.

The purpose of interpretation usually is that it can increase understanding, as in brainwashing, which aims to upsetting understanding and creating confusion. There is diversity or difference in interpretation in reality which cannot undeniable again. there are differences in understanding texts and remembering characters humans who always differ in opinion in understanding and responding to something, the character of language which has a very broad meaning and different delivery of meaning in talking to someone. Interpretations that can vary in form, style, method, orientation or motivation.

2.2 Definition of Language Interpretation

Language interpretation is the facilitating of oral or sign-language communication, either simultaneously or consecutively, between users of different languages. The process is described by both the words interpreting and interpretation. Translation studies deal with the systematic study of the theory, the description and the application of language interpretation and translation.

Interpreting is a translational activity in which one produces a first and final translation on the basis of a one-time exposure to an expression in a source language. In professional parlance, interpreting denotes the facilitating of communication from one language form into its equivalent, or approximate equivalent, in another language form; while interpretation denotes the actual product of this work, that is, the message thus rendered into speech, sign language, writing, non-manual signals, or other language form.

This important distinction is observed in order to avoid confusion. An interpreter is a person who converts a thought or expression in a source language into an expression with a comparable meaning in a target language either simultaneously in "real time" or consecutively after one party has finished speaking.

The interpreter's function is to convey every semantic element and every intention and feeling of the message that the source-language speaker is directing to target-language recipients.

2.3 Interpretation According to Social Context

Interpretation according to social context is interpret language by looking at the ongoing social context. sometimes a word or sentence spoken by someone can have different meanings. for example, the word of "left". The first sentence "I saw he left his house two hours ago" which means that the word "left" is gone. Meanwhile, the word of "left" in the second sentence. "Don't forget to turn left after you pass the gate" which means turn.

The term 'context' is understood as the historical contingent situation of the text and its readers. The term 'interpretation' is understood as the contingent representation of the text under changing historical conditions. The enquiry compares interpretations presented in the framework of structural semiotics, and socio-semiotics and the semiotics of inference. The context influences the meaning of a phrase or sentence. It is linked to the environment in which the communication takes place.

In translation, the context is very important: one word may mean a different thing depending the context in which it is used. The concept that the use of language involves context of situation' sign? the communica-tion in which a language is used by the participants involved in it takes place within a particular context of situation or under a certain communicative circumstance which, to a sign? can't extent, determines the interpretation of meaning being communicated, that is, as intended by the speaker and interpreted by the hearer. In view of this concept, the meaning exchanged in communication does not relate only to the words

As a communication tool, language is used in society. Speaker a language is bound by the social rules that apply within speech community. The language spoken cannot be separated from context social, and therefore language has a social function. in the link between language and social context, technically language discussed in two levels of the semiotic system. Language is revealed as text, namely internal language its use, or language in charge of creating meaning; and at the other hand, language is considered as a social institution, namely language as a form from social practice, or language in its capacity as a means to actualize knowledge.

Social context can be divided into cultural context and situation context. Cultural context is a system of values and norms that represent beliefs in certain cultures. This value system covers everything something that is believed to be true or false, good or bad, including in therein is ideology, which concerns the prevailing social order generally in culture. Meanwhile, the norm is the realization of a value system in the form of rules that control social processes, what the community members must and must not do inside do social processes.

The context of the situation is a direct environment within the use of the language of the context of the situation affects the register (variety or style linguistic expression) which consists of three aspects: field, tenor, and mode, which work simultaneously to form a contextual configuration or configuration of meaning. This configuration will determine the form of linguistic expressions and language style or meaning a whole text, which ultimately shows which register used to realize social processes in the text.

3 Program Television

Etymological understanding of television comes from the word "tele" which means far and the word "vision" which means visible, so television means visible or can see from a distance. Understanding Television in the Big Indonesian Dictionary is defined as a system of broadcasting images accompanied by sound (sound) through wires or through space using a tool that can convert light (images) and sound (sound) into electrical waves, and convert it back into a file that can be seen and the sound can be heard. In other words, television is a form of television image receiver.

The emergence of television stations, both local and national, proves that television stations are increasingly competing to meet people's needs for information. As Morissan said in his book "Jurnalistik Televisi", for many people television is a friend, even television becomes a mirror of behavior.

Sholichah's Thesis (2014) Program Television are materials that have been arranged in one format content with video elements supported by technical audio elements meet broadcasting requirements and meet aesthetic standards and applicable mystics. Television stations every day present a variety. There are many types of programs and various types. The various types of programs can be grouped into two parts. There are program television about information and program television about entertainment.

Program television is a segment of content intended for broadcast on over-the-air, cable television, or Internet television, other than a commercial, trailer, or any other segment of content not serving as attraction for viewership. It may be a

single production, or more commonly, a series of related productions (also called a television series or a television show).

Program television is a form of mass communication tool. Television is a medium that can dominate mass communication, because of its nature that can fulfill the needs and desires of the audience. This media has advantages over other mass media, namely it is audio-visual in nature, can describe reality and can immediately present events that are happening to each viewer's home wherever they are.

Program television also called television show, is a segment of content intended for broadcast on television. It may be a one-time production or part of a periodically recurring series. A single program in a series is called an episode. A television series that is intended to comprise a limited number of episodes is usually called a miniseries or serial.

Series without a fixed length are usually divided into seasons or series, yearly or semiannual installments of new episodes. While there is no defined length, US industry practice tends to favor longer seasons than those of some other countries. A one-time broadcast may be called a "special", or particularly in the UK a "special episode".

A talk show or conversation program is a program that presents one or several people to discuss a certain topic guided by a host. Those invited are people who have direct experience with the event or topic being discussed or they are experts in the issue being discussed.

4 Hitam Putih Program Television

Hitam Putih is one of the Program Television in Indonesia. Hitam Putih presents talk shows about life, social, music, politics, health, and what is happening in the world. The first broadcast was in 2010 with Deddy Corbuzier as the host. Each program presents inspirational themes that are delivered casually. Guest stars are often made helpless when given Deddy Corbuzier's critical questions. This program also gets questions, comments, and even criticism from the public through media social related to discussions about differences in language, culture, social, and life signs of foreign artists or famous people from various countries who are the guest stars of the event.

B. Conceptual Framework

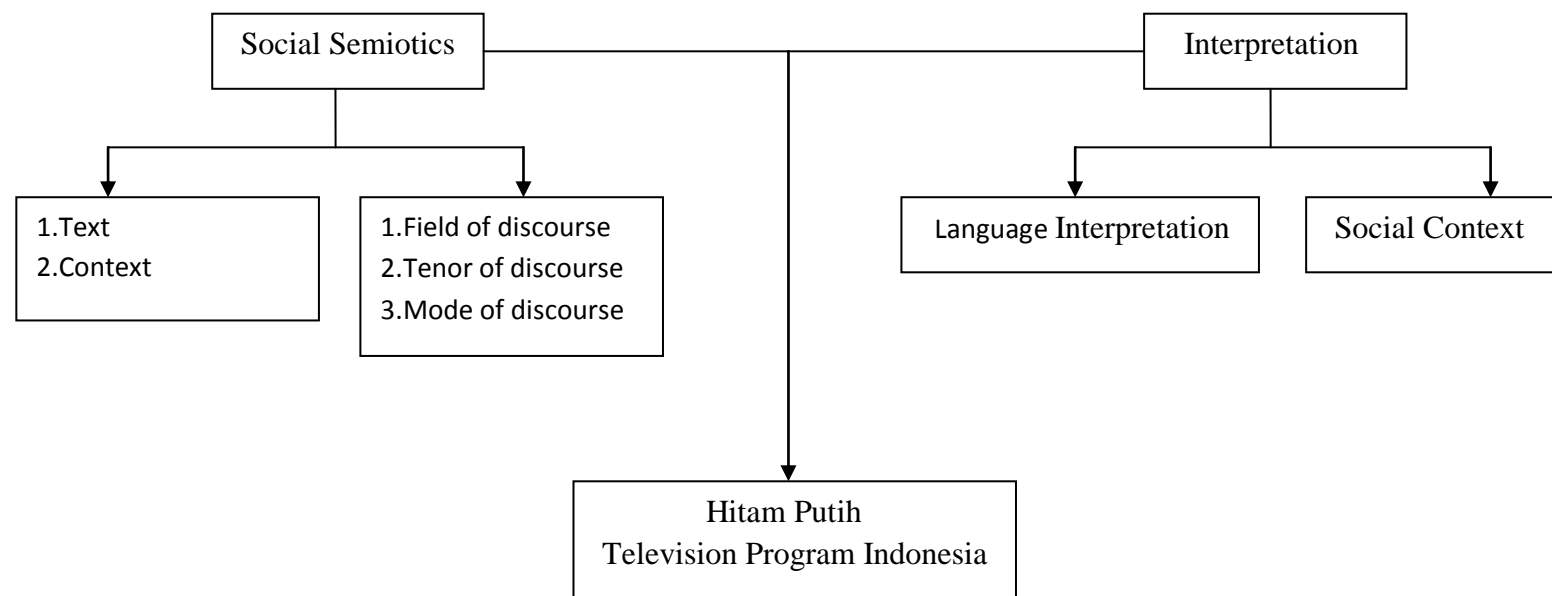


Figure 2.1. Conceptual Framework

In this study examines the text and context in the Hitam Putih Television Program, in the program there are social semiotics that will be examined. How to analyze a text and its context. In addition to analyzing text and context, researchers will also examine the concept of social semiotics by using the Social Semiotics M.A.K Halliday concept, namely: Field of Discourse (what is being said or what is happening in the conversation), Tenor of Discourse (anyone involved in text talks or the situation) and Mode of Discourse (how they use the language).

Interpretation is a process by word of mouth or movements between two or more speakers who cannot use the same symbol either known or in sequence. Language interpretation is the facilitating of oral or sign-language communication, either simultaneously or consecutively, between users of different languages. Interpretation according to social context is interpret language by looking at the ongoing social context.

Public perception in interpreting a language that is sometimes incompatible with the contest and causes misunderstanding of the guest star or host on the Hitam Putih Program. This can be seen from the comments, suggestions, or criticism by people who watch Hitam Putih Program. Therefore, I will interpret a language in a television program show by looking at the social context, so that readers can interpret a language according to the context and there is no misunderstanding.

Because Hitam Putih is one of the famous Program Television in Indonesia. Hitam Putih became the center of attention of the Indonesian's viewer. Hitam Putih presents talk shows about life, social, music, politics, health, and what is happening in the world. The first broadcast was in 2010 with Deddy Corbuzier as the host. Each program presents inspirational themes that are delivered casually. Guest stars are often made helpless when given Deddy Corbuzier's critical questions. This program also gets questions, comments, and even criticism from the public through media social related to discussions about differences in language, culture, social, and life signs of foreign artists or famous people from various countries who are the guest stars of the event.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Design

This research uses constructivist paradigm. In communication studies, this constructual paradigm is called the paradigm of production and translation of meaning. For constructionists, reality is subjective. Here there is no objective reality, because reality is created through certain constructions and views. The constructivist paradigm tries to understand certain intentions and meanings, the disclosure of intentions and meanings that are hidden from the subject.

Because the subject has the ability to control certain purposes in each discourse. The constructivist paradigm views that the reality of social life is not a natural reality, but the result of construction. Therefore, the concentration of analysis on the constructionist paradigm is to find how the event or reality is constructed, in what way the construction is formed. The reason the author uses the constructivist paradigm is to find out the meaning contained in a text delivered in Hitam Putih Program Television.

B. Location and Time

Data is taken from Hitam Putih program television the youtube and television. This data collected chosen by the author is to choose 5 video programs of Hitam Putih Program randomly on television or youtube.

C. Source of Data

The subject in this research is the Program Television. While the object of research is the Hitam Putih Program Television which data is taken randomly in television and youtube. The author is to choose 5 video programs of Hitam Putih Program randomly on television or youtube. The following data will be collected in the form of videos taken through youtube.

1. Hitam Putih – Daya Tarik Musik Islami (10 August 2016)
2. Hitam Putih – Si Kecil Multitalenta (25 January 2017)
3. Hitam Putih – Hafidz Al-quran Muda Asal Amerika (14 November 2017)
4. Hitam Putih – Ayana Moon Selebrgram Korea (15 January 2018)
5. Hitam Putih – Pasangan Viral Beda Negara (16 August 2018)

D. Research Instrument

The research instrument used was qualitative research. This research is used by the writer to analyze and interpret the meaning of the contents of media texts related to the Hitam Putih Program Television. Qualitative research is to present a picture and / or understanding of why and how a phenomenon or reality of communication occurs. The result of data in qualitative research that focuses on descriptive data in the form of written and oral words of something that is observed and find truth that can be accepted by common sense. Qualitative research has the aim of discovering things that are hidden (latent), which is therefore very concerned with clumsiness and controversy. The author is required to be able to find explanations about the findings of the data that are considered important and interesting, including those that differ from each other.

E. Method of Research

The research method used is the social semiotics analysis model M.A.K Halliday. Semiotics specifically examines the sign system produced by humans in the form of symbols, both tangible symbols and symbolic forms of words in units called sentences. In other words, social semiotics examines the sign system found in language. There are three elements in the interpretation of texts in the model of social semiotics M.A.K Halliday. First, the field of discourse refers to what happens. What is being used as a discourse by perpetrators (mass media) is Hitam Putih program about something that is happening. Second, the tenor of discourse refers to anyone who is taken or used as a source, whoever is included or becomes a reference in the discussion. Third, mode of discourse refers to the use of language. How do communicators use language style to describe the field (situation) and the tenor (people quoted), related to the use of language or forms used to explain what is conveyed on the Hitam Putih Program Television.

F. Technique of Data Analysis

1. Data Collection

Collecting data with documentation that is data obtained in the form of formal records, and by collecting and reviewing some literature both in the form of videos, social media posts, and documents that exist on television programs. Study the materials or documents that are related to research to complete a study. These documents can be public. Researchers obtain data through videos, articles, journals related to the discussion, as well as internet searches related to the object of research and data sourced from Hitam Putih Program Television.

2. Data Analysis

Data collection in this research is through several stages, including data grouped, simplified, and data packaged in tabular form. Visual data collection by watching Hitam Putih Program. Then the data that has been obtained are categorized according to the M.A.K Halliday Social Semiotics method, namely the field of discourse, tenor of discourse, and mode of discourse means contained in the text presented by Hitam Putih Program. Finally, presents data from the results of interviews conducted by the author. Data is presented by grouping according to the sub-chapters of each discussion. After the data presentation, the next step is to draw conclusions that describe various data that have been obtained and draw conclusions from the results of the study.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. Research Findings

This chapter was analysis the main problems taken for research material. Research using the theory of social semiotics M.A.K. Halliday who stated about the meaning in a text, including field of discourse, tenor of discourse, and mode of discourse. These three elements will be examined by researchers in observing the meaning of the text in the Hitam Putih television program video. This study concentrated to social semiotics interpretation. It tried to describe about the social semiotics of the language interpretation according to social context in Hitam Putih program television. The following data findings are in accordance with social semiotic analysis.

Table 4.1

The concept of social semiotics

No	Date	Title	The Concept of Social Semiotics		
			Field of Discourse	Tenor of Discourse	Mode of Discourse
1.	10 August 2016	Hitam Putih – Daya Tarik Musik Islami	Islam influenced Maher Zain’s lifestyle and became a guide for him.	3 Persons	Disfemisme, Repitition, Dialogis, Oral, and Written.
2.	25 January 2017	Hitam Putih – Si Kecil Multitalenta	The talents of guest stars, career paths, and future life	5 Persons	Repitition, Persuasive, Dialogis, Oral, and Written.

			goals when they grow up.		
3.	14 November 2017	Hitam Putih – Hafidz Al-quran Muda Asal Amerika	They talk about the Quran and Muslim’s life in the world.	3 Persons	Persuasive, Educative, Dialogis, Oral, Written, and Gesture.
4.	15 January 2018	Hitam Putih – Ayana Moon Selebgram Korea	Ayana moon’s life journey and career.	4 Persons	Aprotonym Dialogis, Oral, and Written.
5.	16 August 2018	Hitam Putih – Pasangan Viral Beda Negara	The story of the realitionship between couples of different countries	4 Persons	Euphemistic Dialogis, Oral, and Written.

1. Field of Discourse

1. 10 August 2016 (Hitam Putih – Daya Tarik Musik Islami)

The field of discourse in this video discusses Islam influenced Maher Zain’s lifestyle and became a guide for him. Through the religious music he sings, he collaborates with Islamic singers in various countries, so that he meets many people who have a good influence in his life. Dedy as the host in the Hitam Putih program television asked Maher how Maher's previous life was. because deddy heard that before, Maher was a party boy and maher replied that it was true before, Maher was a party boy. This can be seen from Maher's dialogue with Dedy as follows.

“ Dedy : I heard that before you are a party boy? ”

“ Maher : Oh yes along time ago. I don’t have muslim friends and was

very far away from islam. Slowly it made me think a lot having good friends. They taught me about islam and Quran so I felt very connected ”

After that, he changed his life for the better, he found new friends and environment. learn and know more about Islam, understand the contents of the Quran, and make it a guide in his life.

2. 25 January 2017 (Hitam Putih – Si Kecil Multitalenta)

The field of discourse in this video discusses about the talents possessed by guest stars, namely Zara and Chloe. They have talents since they were three years old. Their parents support them because their talents are also activities they like, that is singing and dancing. This can be seen from zahra's dialogue with Deddy as follows.

“ Deddy : Your mother and father support too? ”

“ Zahra : Yes. They really support to me. It's like I'm going to my room and they was help me. Sometimes they said be performance do good, do swag, like that. ”

Other than that. They have received many job offers that match the talents they already have, and they keep it as a career until they grow up, by releasing the latest single song which tells about the feeling of not giving up with dreams. This can be seen from Chloe's dialogue with Deddy as follows.

“ Deddy : Your song about what? ”

“ Chloe : It's like feeling people don't stop with your dream. It's basically that.”

Their goal is to catch their dream, never give up, become professional singers and dancers who can boast of their parents when they grow up.

3. 14 November 2017 (Hitam Putih – Hafidz Al-Quran Muda asal Amerika)

The field of discourse in this video discusses the Quran and Muslim's life in the world. Quran is the holy book of muslims, the Quran has a very influential meaning in a person's life if he is willing to study and understand the Quran. The Quran has been used as a guide for life by humans, because there are many lessons that can be taken if someone studies the Quran. This can be seen from Fatih's dialogue with Deddy as follows.

“Deddy : What do you do in Indonesia?”

“Fatih : We here to connect with the fans and you know, explain myself and explain what I do, my goal in life really is to spread the message of Quran. I want to people listen to the Quran, to understand it and ultimately just to develop a realitionship with God. Because person that has realitionship with God is a person that is happy.”

However, some people in the world, especially those who are not Muslims, still view Islam as a bad religion. because there are many cases such as terrorists that lead to Muslims. This was conveyed by Fatih Seferagic, when he say in the video that there are still many media that present negative news such as bombs and terrorists who are synonymous with Muslims rather than Muslim daily life in a peaceful state. Because according to him, negative things have become an

attraction and a concern for the people. The people has been dominated by negative news rather than positive news.

4. 15 January 2018 (Hitam Putih – Ayana Moon Selebgram Korea)

The field of discourse in this video is a famous Korean celebgram named Ayana Moon, discussed her career journey and her life as a mualaf. The dialogue presented in the video, which tells about Ayana's journey to the Middle East, she learns about the culture and politics that exist there and after she asks her professors about Islam, asks people for advice and makes friends with Muslims. She finally decided to convert to Islam. Even though she has converted to Islam and wears the hijab. There are still obstacles with his daily life, such as it is difficult to find work in Korea. because there are still not used to seeing someone wearing a hijab. This of course worries Ayana's parents. This can be seen from Ayana's dialogue with Deddy as follows.

“Deddy : Your family know that you become muslim and they okay with that?”

“Ayana : No, They are not okay still, because I am in Korea being a muslim means I can lose everything. I cannot get a job.”

“Deddy : Why?”

“Ayana : Because they (Korean) don't like islam. So my parents really worried about my life.”

From the dialogue above, it is clear that this is an obstacle in Ayana's life. that there are still Koreans who cannot accept the Muslim way of dressing.

5. 16 August 2018 (Hitam Putih – Pasangan Viral Beda Negara)

The field of discourse in this video is about couple marriage different country. Men come from Lombok while women come from Germany. In the video discusses about what she did when she first visited Lombok, the reasons why she can love her husband. How can she know her husband, and how their relationship before she get married. This can be seen from Jasmin's dialogue with Deddy and riko as follows.

“ Deddy : The first time you visit Lombok for what? ”

“ Jasmin : I vacation with friends “

“ Deddy : and you meet him in the café and what happen? “

“ Jasmin : We exchange number “

“ Riko : So, why do you like him? “

“ Jasmin : His very funny, his very sweet guy, and with big heart “

In addition, they also told how to have a relationship before marriage and after marriage. The community responses and comments they received, and future housing plans. Because they are still going back and forth between Indonesia and Germany.

2. Tenor of Discourse

1. 10 August 2016 (Hitam Putih – Daya Tarik Musik Islami)

The tenor of discourse in this video are 3 persons. The first is Deddy Corbuzier as a host. The second is Chika Jesssica as a co-host. The third is Maher Zain as a Guest Star. The following is a dialogue involving the three of them.

“Deddy : Halo, how are you? ”

“Maher : Very well thank you. How are you? “

“Deddy : I’m good, are you speak Indonesia? “

“Maher : No. I don’t know. “

“Chika : You haven’t been in Indonesia “

“Maher : So you asked me why I haven’t been here for long time. Well I have been traveling all around the world you know, touring and we after the first and second album. Alhamdulillah you know we got exposue all around the world. So we were travelling and touring. We had concert and the same time was working on the new album. So everything takes time you know. “

The dialogue above is the opening dialogue in the Hitam Putih program television. Their status in the dialogue shows that Maher is the guest star of the Hitam Putih program television, who is a religious singer who is currently holding tours and concerts in Indonesia. Meanwhile, Chika and Deddy were the presenters who hosted the program television. It can be seen from how they greet the guest stars and also ask questions to the guest stars.

2. 25 January 2017 (Hitam Putih – Si Kecil Multitalenta)

The tenor of discourse in this video are 5 persons. The first is Deddy Corbuzier as a host. The second is Chika Jesssica as a co-host. The third is Zahra Leola as a Guest Star. The fourth is Enda as a Zahra's father. The five is Chloe Xaviera as a Guest Star.

The following is a dialogue Chika with Zara

“ Chika : Hai, What's up? ”

“ Zahra : Good. I'm good “

“ Chika : You can speak English? “

“ Zahra : I'm really good english “

The dialogue above is the opening dialogue on the Hitam Putih program television which is temporary in nature because Chika only asks about Zahra's health and English skills.

The following is a dialogue Deddy with Zahra's Father.

“ Deddy : Nah terus gimana dia kan very enthusiastic about dance dan sebagainya, pelajaran sekolah gimana? ”

“ Zahra's father : Pelajaran sekolah ya so so lah ya “

The dialog above is a short one that uses 2 languages. Because Zahra's father is not proficient in English.

The following is a dialogue Deddy with Zahra and Chloe.

“ Deddy : Chloe make a rule . This is rules both of you. No English

“ Chloe : Oh that's hard “

“ Zahra : I can't live without English “

“Deddy : From our instagram. Many comment, they ask your both to speak Indonesia. “

The dialogue above is a dialogue related to the reaction from the audience. There were comments asking Zahra and Chloe to speak Indonesian.

3. 14 November 2017 (Hitam Putih – Hafidz Al-quran Muda Asal Amerika)

The tenor of discourse in this video are 3 persons. The first is Deddy Corbuzier as a host. The second is Chika Jesssica as a co-host. The third is Fatih Seferagic as a Guest Star. The following is a dialogue involving the three of them.

“Chika : You meet and greet with your fans? ”

“Fatih : Sometimes depend on event, how much time we have you know but usually yes “

“Deddy : Okay, so you have any worse at all for your fans at watching this now? “

“Fatih : Yeah, When I go around is to tell you guys your prayer Insha Allah the five times a day that you are supposed to do. “

The dialog above is the closing dialog between the host and the guest star. The guest star tells about what he is doing in Indonesia and gives advice or messages to fans or people who watch him.

4. 15 January 2018 (Hitam Putih – Ayana Moon Selebgram Korea)

The tenor of discourse in this video are 4 persons. The first is Deddy Corbuzier as a host. The second is Chika Jesssica as a co-host. The third is Ayana Moon as a Guest Star. The fourth is Yannie Kim as a Guest Star.

The following is a dialogue Chika with Ayana

“ Chika : You can speak english? ”

“ Ayana : Yeah/. I can speak english “

“ Chika : You speak english with me ”

“ Ayana : Okay “

The dialogue above is the opening dialogue on the Hitam Putih program television which is temporary in nature because Chika only asks Ayana's English skills to start a conversation.

The following is a dialogue Deddy, Ayana and Yannie.

“ Deddy : Your family know that you become muslim and they okay with that? ”

“ Ayana : No, They are not okay still, because I am in Korea being a muslim means I can lose everything. I cannot get a job.”

“ Yannie : Kalau menurut aku sih ya, terbatas aktivitasnya bukan karena dia memeluk agamanya apa, soalnya kan aku juga islam. Kalau menurutku hanya hijabnya saja mereka belum terbiasa menerima. ”

The dialogue above is a dialogue in accordance with the position of those who both live in Korea. Namely Ayana and Yannie. In the dialogue, Yannie explained in Indonesian so that the audience would understand Ayana's meaning.

5. 16 August 2018 (Hitam Putih – Pasangan Viral Beda Negara)

The tenor of discourse in this video are 4 persons. The first is Deddy Corbuzier as a host. The second is Rico Ceper as a co-host. The third is Jasmin as a Guest Star. The fourth is Elan Zack as a Guest Star. The following is a dialogue involving the fourth of them.

“ Deddy : Hai, How are you? ”

“ Jasmin : I’m fine.”

“ Deddy : Elan ”

“ Rico : From Lombok ya? ”

“ Deddy : Jasmine darimana? ”

“ Rico : Germany Hamburg. You come from Hamberg yeah? ”

“ Jasmine : Yes ”

“ Deddy : Elan nih elu beritanya viral, why jadi viral? ”

“ Elan : Saya juga kaget kenapa jadi viral. Maybe di foto she look beautiful dan saya kelihatan kaya gitu ”

The dialogue above is the beginning of the conversation between them. Starting with greetings and asking about why the couple went viral. The dialogue uses two languages, namely English and Indonesian. The role of the relationship between the four of them is permanent and temporary. We can see that Jasmin and Elen are a married couple, which of course we can conclude that their permanent relationship is related to status and social distance. Meanwhile, if we associate the couple's relationship with Deddy and Rico it is only temporary because the couple is a guest star who came that day only.

3. Mode of Discourse

1. 10 August 2016 (Hitam Putih – Daya Tarik Musik Islami)

The mode of discourse in the video is Disfemisme (an expression made with harsh words and can offend people), which is found in Deddy's statement.

“She basically cannot speak anything”

In Deddy's statement explained that Chika can't speak anything. The sentence was aimed at Chika, but Deddy did not deserve to say it because it did not match the reality. Chika can still speak English, although only a little.

The next is Repitition (repetitive style of language). which is found in Chika's statement.

“ I don't speak Indonesia, I cannot speak Bahasa. My Bahasa is bad”

In Chika's statement explained that she repeated the word. It's like “Speak” and “Bahasa”

The last is Dialogis, Oral, and Written. It can be seen from the video. they do oral dialogue and read comments from the audience in the form of written sent via Instagram.

2. 25 January 2017 (Hitam Putih – Si Kecil Multitalenta)

The mode of discourse in the video is Repitition (repetitive style of language). which is found in Deddy's statement.

“ I don't see that, and I want to see that”

In Deddy's statement explained that she repeated the word. It's like “See that”

The next is Persuasive It can be seen from the Zara's statement

“ I just want everybody to catch their dream, never give up. If you don't ever just stay there always grows up. ”

The last is Dialogis, Oral, and Written. It can be seen from the video. they do oral dialogue and read comments from the audience in the form of written sent via Instagram.

3. 14 November 2017 (Hitam Putih – Hafidz Al-quran Muda Asal Amerika)

The mode of discourse in the video is Persuasive. It can be seen from the Fatih's statement.

“ I want to people listen to the Quran, to understand it and ultimately just to develop a relationship with God. Because person that has relationship with God is a person that is happy. ”

The mode of discourse in the video is Educative. It can be seen from the Fatih's statement.

“ It's really important to start with your prayer because if you start praying and you take your prayers, seriously then everything else in your life will like a domino effect will happen in a really good way and God will take care of you.”

The last is Dialogis, Oral, Written, and Gesture. It can be seen from the video. they do oral dialogue and read comments from the audience in the form of written sent via Instagram. At the end of the video also displays a gesture to translate what was said by Deddy.

4. 15 January 2018 (Hitam Putih – Ayana Moon Selebgram Korea)

The mode of discourse in the video is Aprotonym (naming a person according to their nature and occupation). It can be seen from the dialog between Deddy and Ayana.

“Deddy : Succes to your carrer in Korea. So basically what you do, you selebgram, you do university, so what you do?”

“Ayana : No, Actually I’m student. So I will continue my study. Insha Allah.”

The last is Dialogis, Oral, and Written. It can be seen from the video. they do oral dialogue and read comments from the audience in the form of written sent via Instagram.

5. 16 August 2018 (Hitam Putih – Pasangan Viral Beda Negara)

The mode of discourse in the video is Euphemistic (means to use words with a good meaning or with a good purpose). It can be seen from the Jasmin’s statement.

“His very funny, his very sweet guy, and with big heart “

The last is Dialogis, Oral, and Written. It can be seen from the video. they do oral dialogue and read comments from the audience in the form of written sent via Instagram.

B. Discussion

The results of all the videos that the researchers conducted, it was found that all of these videos were included in the theory that the researchers used. Namely the Social Semiotic Concept by M.A.K Halliday which has three elements, namely the field of discourse, tenor of discourse, and mode of discourse. This can be seen from the results of the analysis of 5 videos, all of which show social semiotics in the form of interpretation.

According to the question from the formulation of the problem. “ What kinds of semiotics meanings are used in Hitam Putih Program”, “ How are the meaning user”, and “Why are the meaning used is the ways they are”. So from the results of the analysis findings can answer it.

The meaning of semiotics used in the Hitam Putih Program Television is social semiotics, it is used because interpretation in that program is in accordance with the concept of social semiotics. How are the meaning user accordance with the social semiotics concept of M.A.K Halliday, which has three elements, namely the field of discourse, tenor of discourse, and mode of discourse. Why are the meaning used is the ways they are because Hitam Putih presents talk shows about life, social, music, politics, health, and what is happening in the world.

CHAPTER V

Conclusion and Suggestion

A. Conclusion

Based on the analysis of the thesis that the researcher has described, about Social Semiotics Interpretation On Hitam Putih Program Television. The researcher can conclude that :

- 1) All of these videos were included in the theory that the researchers used. Namely the Social Semiotic Concept by M.A.K Halliday which has three elements, namely the field of discourse, tenor of discourse, and mode of discourse. This can be seen from the results of the analysis of 5 videos, all of which show social semiotics in the form of interpretation.
- 2) Interpretation used is based on the social context, that is situation context. Because, The context of the situation in Hitam Putih Program Television is a direct environment within the use of the language of the context of the situation affects the register (variety or style linguistic expression) which consists of three aspects: field, tenor, and mode, which work simultaneously to form a contextual configuration or configuration of meaning.

B. Suggestion

Based on the research that researchers have done, the researcher wants to provide good suggestions to all readers who read this research. In particular, the English language education study program. That is as follow :

- 1) Seeing the results of this study in the form of an interpretation of the meaning of social semiotics and by using M.A.K Halliday's social semiotic analysis method to understand the interpretation of the events that occurred. So that Halliday's M.A.K method can be a reference in researching social semiotics.
- 2) The researcher hopes that the public, as television program viewers, will be more selective by observing the words, sentences and information displayed by the television program. So as a viewer, not only do they receive the information that is broadcast, but they can also correctly understand what is shown on the television program.

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- Youtube. (2017). *Hitam Putih – Hafidz Al-quran Muda Asal Amerika* https://www.youtube.com/watch?v=_pezD37tNJc
- Youtube. (2018). *Hitam Putih – Ayana Moon Selebrgram Korea* <https://www.youtube.com/watch?v=6yOGDL2Z9fg>
- Youtube. (2018). *Hitam Putih – Pasangan Viral Beda Negara* <https://www.youtube.com/watch?v=Vh1pjQZpALs>

Icon Hitam Putih Program Television





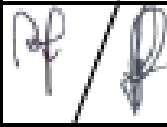
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FKIP UMSU

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Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Vivi Anna
NPM : 1602050080
Program Studi : Pendidikan Bahasa Inggris
IPK Kumulatif : 135 SKS IPK = 3,50

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Social Semiotics Interpretation on Hitam Putih Program Television	
	An Analysis of Phrase in Quotes of Hitam Putih Program Television Through Instagram Account	
	The Effect of Code Mixing on Students Understanding at The University of Muhammadiyah	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 7 April 2020

Hormat Pemohon,



Vivi Anna

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



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Kepada Yth : Bapak/Ibu Ketua & Sekretaris
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Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

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 NPM : 1602050080
 Program/Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/trisalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Social Semiotics Interpretation on Hitam Putih Program Television

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Dr. T. Winona Emelia, S.pd.,M.Hum

acc Pef

Sebagai Dosen Pembimbing proposal/trisalah/makalah/skripsi saya

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 17 April 2020
 Hormat Pemohon,

Vivi Anna

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



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Nomor : 705/IL.3/UMSU-02/F/2020
 Lamp. : —
 Hal : **Pengesahan Proposal dan
 Dosen Pembimbing**

Bismillahirrahmanirrahim
 Assalalamu'alaikumWr. Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proposal skripsi dan Dosen Pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : Vivi Anna
 N P M : 1602050080
 Program Studi : Pendidikan Bahasa Inggris
 Judul Penelitian : Social Semiotics Interpretation on Hitam Putih Program Television

Pembimbing : Dr. T. Winona Emelia, S.Pd.,M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal skripsi dengan ketentuan sebagai berikut :

1. Penulisan berpedoman kepada ketentuan atau buku *Panduan Penulisan Skripsi* yang telah ditetapkan oleh Dekan
2. Proposal Skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditetapkan.
3. Masa Daluarsa tangan : 27 April 2021

Medan, 04 Ramadhan 1441 H

27 April 2020 M

Wassalam

Dekan



Dr. H. Elfrianto, S.Pd., M.Pd.

Dibuat Rangkap 4 :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Dosen Pembimbing
4. Mahasiswa yang bersangkutan
(WAJIB MENGIKUTI SEMINAR)




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PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Dengan ini saya :

Nama Mahasiswa : Vivi Anna
NPM : 1602050080
Prog. Studi : Pendidikan Bahasa Inggris

Judul	Diterima
Social Semiotics Interpretation on Hitam Putih Program Television	

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang telah diajukan kepada Prodi Pendidikan Bahasa Inggris.

Disetujui oleh
Dosen Pembimbing



Dr T. Winona Emelia, S.Pd, M.Hum

Medan, 5 Maret 2020
Hormat Pemohon,



Vivi Anna



BERTA ACARA BIMBINGAN PROPOSAL

Nama : Vivi Anna
NPM : 1602050080
Program Studi : Pendidikan Bahasa Inggris
: Social Semiotics Interpretation on Hitam Putih Program
JudulSkripsi : Television

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
29 April 2020	Chapter I: Background of Study, Identification of Problem.	
4 Mei 2020	Chapter II: Rerview of Litterature, Theoretical of Framework Defininition and Term	
7 Mei 2020	Chapter III. Research Design and Source of Data, Technique of Data Collection	
	Refferences	

Medan, 12 Mei 2020

Diketahui/Disetujui

Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum

Dosen Pembimbing

Dr.Tengku Winona Emelia, S.Pd., M.Hum



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BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Jumat Tanggal 15 Bulan Mei Tahun 2020 diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama : Vivi Anna
N P M : 1602050080
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Social Semiotics Interpretation on Hitam Putih Program Television

NO	MASUKAN / SARAN
JUDUL	
BAB I	Revise the formulation of the problem
BAB II	
BAB III	
LAINNYA	
KESIMPULAN	<input type="checkbox"/> Disetujui <input type="checkbox"/> Ditolak <input checked="" type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Medan, 15 Mei 2020

Dosen Pembahas

Prof. Amrin Saragih, MA., Ph.D

Dosen Pembimbing

Dr. Tengku Winona Emelia, S.Pd., M.Hum

PANITIA PELAKSANA

Ketua

Mandra Saragih, S.Pd, M.Hum

Sekretaris

Pirman Ginting, S.Pd, M.Hum



SURAT KETERANGAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama Mahasiswa : Vivi Anna
NPM : 1602050080
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Jumat
Tanggal : 15 Mei 2020

Dengan Judul Proposal : Social Semiotics Interpretation on Hitam Putih
Program Television

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahteralah kita semuanya. Amin

Dikeluarkan di : Medan
Pada Tanggal : 15 Mei 2020

Wassalam
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan
Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama : Vivi Anna
NPM : 1602050080
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Social Semiotics Interpretation on Hitam Putih Program
Television

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapatizinkan
untuk melaksanakan riset di lapangan.

Diketahui Oleh :

Diketahui / Disetujui Oleh
Ketua Program Studi

Pembimbing

Mandra Saragih, S.Pd, M.Hum

Dr. Tengku Winona Emelia, S.Pd., M.Hum



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LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

Nama : Vivi Anna
N P M : 1602050080
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Social Semiotics Interpretation on Hitam Putih Program
Television

Pada hari Selasa bulan September tahun 2020 sudah layak menjadi proposal skripsi

Medan, 15 Mei 2020

Disetujui oleh :

Dosen Pembahas

Prof. Amrin Saragih, MA., Ph.D

Dosen Pembimbing

Dr. Tengku Winona Emelia, S.Pd., M.Hum

Diketahui oleh
Ketua Program Studi

Mandra Saragih, S.Pd., M.Hum



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SURAT PERNYATAAN

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Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Vivi Anna
N.P.M : 1602050080
Prog. Studi : Pendidikan Bahasa Inggris
Judul Proposal : Sosial Semiotics Interpretation on Hitam Putih Program
Television

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
 2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
 3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.
- Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Oktober 2020

Hormat saya

Yang membuat pernyataan,

Vivi Anna

Diketahui oleh
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum



UMSU
UNIVERSITAS MUHAMMADIYAH
SUMATERA UTARA

Bila mendapat surat ini agar diberikan nomor dan tanggalnya

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Nomor : 915/IL.3/UMSU-02/F2020 Medan, 20 Syawal 1441 H
Lamp. : -- 12 Juni 2020 M
Hal : Mohon Izin Riset

Kepada Yth. :
Bapak/Ibu Kepala Perpustakaan UMSU
Di
Tempat

Assalamu 'alaikum Warahmatullahi Wabarakatuh.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : **Vivi Anna**
NPM : 1602050080
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : **Social Semiotics Interpretation on Hitam Putih Program Television.**

Demikianlah hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Akhirnya selamat sejahteralah kita semuanya, Amin.
Wassalamu 'alikum Warahmatullahi Barakatuh


Dekan
Dr. H. Elfrianto S.Pd., M.Pd.
NIDN : 0115057302

Tembusan :
- Pertinggal



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SURAT KETERANGAN

Nomor: *MA*/KET/IL.10-AU/UMSU-P/M/2020

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Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

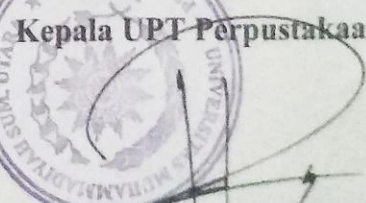
Nama : Vivi Anna
NPM : 1602050080
Univ./Fakultas : UMSU/ Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris/ S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

"SOCIAL SEMIOTICS ON HITAM PUTIH PROGRAM TELEVISION"

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 17 Safar 1442 H
05 Oktober 2020 M

Kepala UPT Perpustakaan,


Muhammad Arifin, S.Pd, M.Pd



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Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Vivi Anna
NPM : 1602050080
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/ P.Studi : Pendidikan Bahasa Inggris

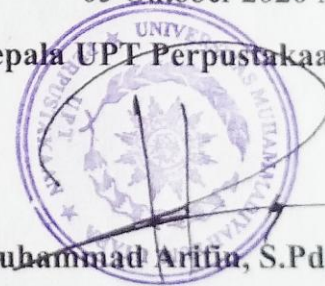
telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 17 Safar 1442 H
05 Oktober 2020 M

Kepala UPT Perpustakaan,

Muhammad Arifin, S.Pd, M.Pd





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Perguruan Tinggi : Universitas Muhammadiyah Sumatera
Utara Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
Nama Lengkap : Vivi Anna
N.P.M : 1602050080
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Social Semiotics Interpretation On Hitam Putih Program Television

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
27 Agustus 2020	Chapter I - THEORITIKAL IS ground of the study	
	→ Chapter II, III → REFERENCES	
1 September 2020	→ Chapter IV RESEARCH FINDINGS DISCUSSION	
4 September 2020	Chapter V CONCLUSION & SUGGESTION	
7 September 2020	DISEALUHI	

Medan, 10 Oktober 2020

Diketahui oleh:
Ketua Prodi

Dosen Pembimbing

(Mandra Saragih, S.Pd., M.Hum.)

(Dr. Tengku Winona Emelia, S.Pd., M.Hum)

PERMOHONAN UJIAN SKRIPSI

Medan, 14 Oktober 2020

Kepada Yth:
Bapak/Ibu Dekan*)
di Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dengan Hormat, saya yang bertanda tangan dibawah ini :

Nama Lengkap : Vivi Ann
No. Pokok Mahasiswa : 1602050080
Program Studi : Pendidikan Bahasa Inggris
Alamat : Jl. Binjai Km.10 Gg.Damai

Mengajukan permohonan mengikuti ujian skripsi, bersama ini saya lampirkan persyaratan :

1. Transkrip/Daftar nilai kumulatif (membawa KHS asli semester I s/d terakhir dan nilai semester pendek (kalau ada sp). Apabila KHS asli hilang, maka KHS fotocopy harus dileges di Biro FKIP UMSU).
2. Fotocopy STTB/Ijazah terakhir dilegalisir 3 rangkap (boleh yang baru dan boleh yang lama)
3. Pas foto ukuran 4 x 6 cm, 15 Lembar
4. Bukti lunas SPP tahap berjalan (difotocopy rangkap 3)
5. Fotocopy Kompri 3 lembar
6. Fotocopy Toefl 3 Lembar
7. Fotocopy kompetensi kewirausahaan 3 Lembar
8. Surat keterangan bebas perpustakaan
9. Surat permohonan sidang yang sudah di tandatangani oleh pimpinan Fakultas.
10. Skripsi yang telah ACC Ketua dan Sekretaris Program Studi serta sudah di tandatangani oleh Dekan Fakultas.

Demikianlah permohonan saya untuk pengurusan selanjutnya. Terimakasih.
Wassalamu'alaikum Warahmatullahi Wabarakatuh



Medan, 14 Oktober 2020

Disetujui Oleh :

A.n Rektor
Wakil Rektor I

Dr. Muhammad Arifin,S.H.,M.Hum

Dekan FKIP UMSU
Dr. H. Elfrianto Nasution

Dr.H. Elfrianto Nasution,S.Pd.,M.Pd.



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SURAT PERNYATAAN

Yang bertanda tangan dibawah ini, mahasiswa Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.

Nama Lengkap : Vivi Anna
Tempat, Tanggal Lahir : Medan, 3 Januari 1999
Agama : Islam
Status Perkawinan : Belum Kawin
No. Pokok Mahasiswa : 1602050080
Program Studi : Pendidikan Bahasa Inggris
Alamat : Jl. Binjai Km. 10 Gg. Damai
No. Hp : 081269947508

Melalui surat permohonan tertanggal 15 oktober 2020 telah mengajukan permohonan menempuh ujian skripsi. Untuk ujian skripsi yang akan saya tempuh , menyatakan dengan sesungguhnya, bahwa saya :

1. Dalam keadaan sehat jasmani maupun rohani
2. Siap secara optimal dan berada dalam kondisi baik untuk memberikan jawaban atas pertanyaan penguji
3. Bersedia menerima keputusan Panitia Ujian Skripsi dengan ikhlas tanpa mengadakan gugatan apapun.
4. Menyadari bahwa keputusan Panitia Ujian ini bersifat mutlak dan tidak dapat diganggu gugat.

Demikian surat pernyataan ini saya perbuat dengan kesadaran tanpa paksaan dan tekanan dalam bentuk apapun dan dari siapapun, untuk dipergunakan bilamana dipandang perlu. Semoga Allah SWT meridhoi saya. Aamiin.

Saya yang menyatakan,



Vivi Anna
1602050080

FORM CURICULUM VITAE

I. Personal Detail

Name : Vivi Anna
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Gender : Female
Religion : Islam
Address : Jln. Binjai Km.10 Gg. Damai
Phone Number : 081269947508
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II. Formal Education

2003 – 2004 : TK Kartika 1-1 Medan
2004 – 2010 : SD Dwi Warna 2
2010 – 2013 : SMP Swasta Al-Washliyah
2013 – 2016 : SMK Swasta Mayjend Sutoyo SM