

## Nationalism Portrayed In *Nagabonar Jadi 2* Movie: A Semiotic Analysis

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### ABSTRACT

*Movie is one of the mass media in the form of audiovisual and its nature is very complex. The film became a social discourse with its characteristics spreading to many places. A movie may deliver certain messages to its audience. Movies in general also raise a topic or phenomenon occurring in society. "Nagabonar Jadi 2" is a comedy movie that portrays nationalism values in its scenes. This study used qualitative research methods using the method of content analysis. The main instrument of this study is the researcher himself, who conducts direct research such as watching, listening and understanding the movie, using Roland Barthes' semiotic theory, which focuses on the idea of two orders of signification. Besides having a general meaning, the movie also has a denotative meaning, connotative meaning and myth.*

**Key words:** *Semiotic, Movie, Nationalism*

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### INTRODUCTION

Literary works are reflections of society realities. However, a good literary work does not reflect a certain reality / reality but society mainstream or idea of certain society is reflected in the work itself. For those reasons, literary work cannot be separated from a socio-culture or society itself.

Literary works are created not to read, watch or enjoy by the creators themselves; the works are presented to others, idea, experience or moral values are things that the creators want to deliver to the audiences. Those things are expected to be references, lessons or something else that the audiences can use as tools to face their

life. From this, literary works are expected to be elements which build or improve the quality of certain culture. As Damono (in Nasution:2008) said that A literary work is a culture that is not created from heaven but created by man, both as a human and as a part of society, the creators are also influenced by their society.

Literary works are free stimulants for their audience. Literary works express the freedom that the public wants to express or express. For this reason, society should at some point become more tolerant of literary works. Literary work has taught us many things, enriching our knowledge about life, enhancing our emotions and awakening our conscience.

According to Lukacs in Sonolet (2022), literary works are created based on a certain idea, but modern literary works seem to pretend to have no intention and to be objective toward problem in a real life. Without certain point of view, it is scarcely possible to distinguish between a fake reality and “real” reality. The loss of that point of view, by Lukacs called Socio-Humanism made the modern literary works are burdened with subjective view and these kinds of literary works tend to accept subjective experiences as a reality. These literary works treat human beings as an excluded one, from themselves and their societies.

From above point of view, it is clearly seen that literary works have important roles to life or societies. However, it is difficult for the creators to draw or express realities in a very real way. It is because in literary works there are an imagination, a very subjective experience and something the creators want to deliver. For that reason, the literary works which are needed are works that contain messages about life or certain societies.

Literary works cannot be separated from the creators’ imagination. They are born in a society as an imagination of their creators as a reflection of social phenomena around them. Literature portrays people engaging in social interactions (Keerthika :2018). They are such kind of expressions

of their age, for that there are a relationship between literary works and social situation of a place where the literary works are created.

One of literary works is a movie. Movie is an effective media to deliver certain messages. One of its powers is its ability in expressing social criticism. By watching movie, people can know many things they have not known yet before. Those things can be something that take place in where they live or around it.

One of many interesting Indonesian movie in 2007 is *Nagabonar Jadi 2*. In this movie we can see a nationalism of a Veteran, Nagabonar, who wanted to teach to his son, Bonaga. Nationalism is symbolized by many things that Nagabonar did. This movie becomes an interesting movie because it covers all social segments that is why there is possibility that this movie will affect the society. This reason make the writer interested in exploring the symbols in the movie that symbolize nationalism.

The study uses Roland Barthes Semiotic theory to analyze the symbols he found in the movie. Semiotic deals with anything that can signify something else. It is the study of the processes of signs, what and how signs mean, which signs communicate, and how meanings are constructed and understood. In short, it is the study of everything related to signs.

According to Barthes' theory, every ideological sign is either a Denotative sign system or a Connotative sign system:

1. A Denotative sign, is the result of the signifier image and the signified concept combining.
2. A Connotative sign is one that has lost its historical meaning. This could be due to a number of things including: changes in culture or terminology, an event, or even just evolution.

(<https://www.ukessays.com/essays/cultural-studies/roland-barthes-and-his-semiotic-theory.php>)

Ardhianto & Manuel (2019) states Barthes's semiotic method is known as multilevel semiotics which analyzes deeper by relating myths. Myths in the semiotic sense of Roland Barthes is the encoding of meaning and social values as something considered natural or a story used by a culture by those around it.

Nationalism means loyalty and dedication to one's country over loyalty to other groups or individual interests. It typically emphasizes collective identity, seeking to link people by language, religion, or cultural background, and advances the notion that countries will benefit from pursuing national rather than international goals. Nationalism is often a motivating force behind countries' struggle for independence from foreign rule or to stir

up revolutionary sentiment against an unpopular government. Nationalism is also a justification for dispersed ethnic and cultural groups to establish a homeland. (<http://www.chegg.com/homework-help/definitions/nationalism-53>)

The term "nationalism" is generally used to describe two phenomena: (1) the attitude that the members of a nation have when they care about their national identity, and (2) the actions that the members of a nation take when seeking to achieve (or sustain) self-determination. (1) Raises questions about the concept of a nation (or national identity), which is often defined in terms of common origin, ethnicity, or cultural ties, and while an individual's membership in a nation is often regarded as involuntary, it is sometimes regarded as voluntary. (2) Raises questions about whether self-determination must be understood as involving having full statehood with complete authority over domestic and international affairs, or whether something less is required. (<http://plato.stanford.edu/entries/nationalism/#BasConNat>)

*Nagabonar Jadi 2* is one of movies in Indonesia which raises social issue, and about nationalism in many scenes in it. The issues are brought in very simple ways, so it is easy for the society to accept them

without omitting what the movie wants to deliver. If that movie is a reflection of a society, Indonesian societies should be able to take a nationalism lesson from *Nagabonar Jadi 2* movie.

## RESEARCH METHOD

This study is a descriptive qualitative study. Regoniel (2023) states that The goal of descriptive qualitative research is to provide a rich and detailed account of the phenomenon under study. The object of this study is *Nagabonar Jadi 2* movie, while the subject of the study is nationalism which is semiotically portrayed in the movie. The data of the study are part of scene from the movie which symbolize nationalism and other related social phenomena. The writer selected scenes from the movie which related to nationalism or other social phenomena, and explained their denotative and connotative meaning and then relate them to the myth which were applied in the society.

## FINDINGS AND DISCUSSION

*Nagabonar Jadi 2* is a movie starring Deddy Mizwar and Tora Sudiro as father and son. The story portrays the relationship between Nagabonar, a pickpocket who becomes a self-proclaimed general during

Indonesia's War of Independence, and his only son Bonaga. The movie contains many subjects concerning the different views of the older generation and the younger generation of Indonesia. These subjects include nationalism, traditional values, and love.

The story starts when Nagabonar comes from Medan to Jakarta because his son invites him. His son, Bonaga is a successful young businessman who runs a large company with three of his closest friends, Pomo (Darius Sinathrya), Ronnie (Uli Herdinansyah) and Jaki (Michael Muliadro). Conflict raises when Bonaga explains to his father about the plan to sell their old palm plantation, where his mother and grandmother are buried along with his father's best friend Bujang. Nagabonar gets angry to his son, but soon Nagabonar's outrage is quickly subdued by Bonaga's consultant and love interest, Monita (Wulan Guritno), At least until Nagabonar learns that the would-be buyers of his land are Japanese, people who come from the very same country he fought against during the war of independence. Finally Nagabonar is agree to sell his palm plantation, but Bonaga knows it hurts his father's heart so much. At the end, Bonaga cancels all agreements with the Japanese.

The writer uses Roland Barthes' semiotic theory to treat the data he has found. The writer takes some points in the movie scene to define the signifier and signified and the meaning.

### Scene 1

Nagabonar gets angry at saluting Soedirman (General) statue, to traffic crowd and pedestrian.

### Signifier



### Signified

An old man, Nagabonar, is saluting to General Soedirman statue.

### Dialog

*Bah, tidak semua dari mereka pantas kau hormati . Turunkan tanganmu!*

*(no one of them deserve your salute, get down your hand)*

### Denotation

Nagabonar in anger gives salute to Soedirman statue.

### Connotation

Respecting to all struggles in independence war. All the Indonesian should respect the struggle of every hero of independence war.

### Myth

This scene gives many interpretations. How could we give salute to the corruptors, who may pass that road in which Soedirman statue is built. Many Indonesian maybe heard about Soedirman, but only a few of them know, who he really is, his struggle and so on. Many of them could assume that the statue is just an ornament to beautify the road.

### Analysis

In this scene, Nagabonar gets angry with Soediman statue, because it gives salute to all people there. Nagabonar gets angry because, according to him, not all people deserve to be saluted by the one who had scarified all he had to Indonesia, like Soedirman.

**Scene 2**

Umar (Bajaj's driver) asks Nagabonar to tell his son about the story of independence war.

**Signifier****Signified**

Umar, bajaj, driver asks Nagabonar to come to his house because his son wants to hear about the story about independence war.

**Dialog**

*Anak saya ingin diceritakan perjuangan masa lalu kakeknya ketika perang.*

*(my son wants to know about his grandfather's past struggle when he was in a war)*

**Denotation**

Nagabonar promises he will tell Umar's son about past struggle of Independence war.

**Connotation**

Introduce nationalism into youth generation

**Myth**

Nationalism should be introduced to someone since he or she was child. Someone nationalism can be built by his or her surroundings. When he lives among the people who have high quality of nationalism, it will affect him. This scene, indirectly, invites people to introduce nationalism to the youth, one of its ways is by telling them a story.

**Analysis**

Only few of Indonesians who are interested in struggling during the independence war. Especially children, they prefer watching cartoon movies or reading comics to watching or reading everything about the Independence war. Whereas, by knowing it, every Indonesian can improve their nationalism quality. But in this scene, presented a child who wants to know about the story of the Independence war enthusiastically.

### Scene 3

Nagabonar steals a Japanese's watch.

#### Signifier



#### Signified

Nagabonar is in a debate with his son. Nagabonar stole the Japanese's watch, he thinks it is a right think, but his son, Bonaga, aske him to give the watch back.

#### Dialog

*Aku hanya mengambil arlojinya tapi dia mengambil kekayaan yang ada di negeri ini*

*(I just steal his watch, he rob this country's resources)*

#### Denotation

Nagabonar steals a Japanese's watch.

#### Connotation

Strong nationalism.

### Myth

Every citizen should show his or her nationalism in every situation, especially when it comes to a matter dealing with other country.

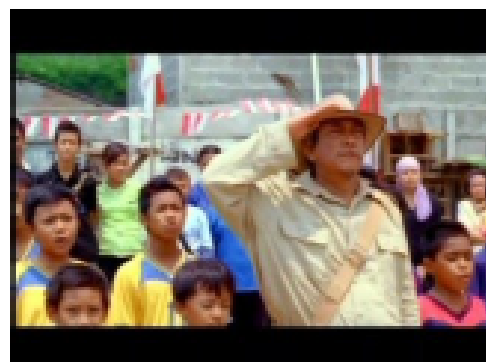
#### Analysis

Nagabonar steals a Japanese's watch for a very simple but touching reason. He (Nagabonar) steals the Japanese's watch because Japan had robbed Indonesian resources. Nagabonar's nationalism seems to be very strong. He cannot forget how Japan had robbed Indonesian resources, he expresses his disappointing by stealing a Japanese's watch.

It is of course wrong. Nagabonar is still disappointed although Japan colonized Indonesia had taken place long time ago. This scene shows us how strong Nagabonar's nationalism.

### Scene 4

#### Signifier



**Signified**

Nagabonar is saluting to Indonesia's flag in a ceremony. When he is fainting, he asks the children around him to support his body, which it will enable him to continue saluting the flag.

**Dialog**

No dialog, Indonesia Raya song.

**Denotation**

Nagabonar salutes to Indonesian flag.

**Connotation**

Very strong nationalism.

**Myth**

Nationalism should always be in every people's soul. No matter situation or condition is, even when they seem dying, they should hold firmly the nationalism.

**Analysis**

This scene shows how much Nagabonar loves Indonesia. No dialog, only *Indonesia Raya* plays and Nagabonar salutes to the Indonesian flag. The Old Nagabonar in his old uniform follows flag ceremony with heart. He salutes to the Indonesian flag. When he is almost faint, he asks people around him to support his body,

so he can finishes saluting to the Indonesian flag.

**CONCLUSION**

1. Nationalism in *Nagabonar Jadi 2* movie is symbolized in the form of scenes and dialog contain elements of nationalism. Scenes like, saluting to Soedirman statue, telling a past story to a child about struggling in the Independence war, saluting to the Indonesian flag and the attitude of Nagabonar toward Japanese are symbols of nationalism in the movie
2. Symbols that have been mentioned above are used in *Nagabonar Jadi 2* movie because those symbols can be used to trigger nationalism of Indonesian. Those symbols are simple, because they can be found in a real life. Those symbols from *Nagabonar Jadi 2* movie which show nationalism, are easy to understand.
3. Nationalism in *Nagabonar Jadi 2* movie, are presented in an eccentric way but have deeper meaning and easy to understand.



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