



# Semiotic Analysis of Moral Messages in the Short Film Weton (2022) By Sambapictures

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## ABSTRACT

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Films are able to communicate messages directly to the audience through images, speech, and drama, making them the most effective medium for spreading missions, ideas, and campaigns in any form. Films can be a useful learning tool for the audience. The film Weton (2022) is one of the films that has a moral and cultural message. This study aims to determine the content of moral messages in the short film Weton (2022) by Sambapictures. This study uses a qualitative method with a descriptive approach. The theory uses Charles Sanders Pierce's semiotic analysis which includes signs, objects, and interpretants. The analysis technique uses qualitative analysis which includes data collection, data reduction, data presentation and the process of drawing conclusions. Data credibility uses time triangulation. The results of the study show that the moral message contained in the film Weton (2022) is a moral message about maintaining good manners, respecting each other, appreciating traditions, and believing in God Almighty.

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## 1. Introduction

Cultural representation in film media is an important concern in research on culture and communication. Film, as a form of artistic expression, is not only for entertainment, but also to reflect the cultural and moral values of the society it represents. One interesting work in this context is the short film "Weton" (2022) by Sambapictures, which presents a representation of Javanese culture with a touch of deep moral messages. This film is important to study because it discusses the concept of weton, which is an important part of traditional Javanese beliefs related to the calendar and calculation of good days in the lives of Javanese people.

The background of the problem that discusses how the film "Weton" depicts Javanese culture, especially the moral values contained therein. Javanese culture is famous for its rich traditional heritage and philosophy of life full of symbolism and moral teachings. In the era of modernization and globalization, there is concern that traditional values can be eroded by the increasingly strong influence of global culture. Therefore, it is important to understand and analyze the representation of Javanese culture in films as a way to preserve and adapt local culture in the modern era.

In recent research on how culture is represented in film, several studies have found that film can be a way to strengthen cultural identity as well as educate audiences about traditional values. As an illustration, research conducted by Anderson (2022) shows how important film is as a means to express local cultural identity amidst the dominance of Western popular culture. At the same time, another study by Kusuma (2023) found that films that feature local culture tend to be more popular

with the public because they can make the audience feel emotionally close and relevant to everyday life.

However, previous studies have not paid enough attention to how short films, which are a more compact and brief form of narrative, can be effective in conveying moral and cultural messages. This research gap provides an opportunity to dig deeper into how effective cultural representation is in short films, especially those that highlight Javanese culture such as "Weton". The purpose of this study is to fill this gap by analyzing how the film "Weton" presents Javanese culture and conveys moral messages to the audience.

"The research question is: "How does the short film 'Weton' by Sambapictures represent Javanese culture and what are the moral messages conveyed through the visual narrative and dialogue in the film?" The purpose of this study is to identify and analyze the elements of Javanese culture displayed in the film and how these elements are used to construct moral messages that are relevant to the current social and cultural context."

This study aims to provide a deeper understanding of how Javanese culture is represented in short films and how it contributes to conveying moral messages. It is hoped that this study can increase understanding of the role of short films as a means of education and reflection that can reach tradition and modernity. In addition, it is hoped that the results of this study can provide academic contributions to the study of film and culture, as well as being a guide for filmmakers who want to include local cultural themes in their works. Thus, this study is not only important academically but also has a direct impact on the creative industry and cultural preservation.

## 2. Theoretical Framework

**Film as Mass Communication**, Film is a moving image devised by colors, sounds, and a story. Often films are also mentioned as a live image. Ordinary filmmakers call it a movie. Movies, in fact collective, often also called cinema. Cinema itself originates from words kinematics or motion. Movies too actually consists of layers of liquid cellulose, commonly known in the world of filmmakers as celluloid (Dewanta,2020). Mass communication can be defined as an ongoing communication process where messages are sent from institutional sources to mass audiences through mechanical means such as radio, television, newspapers, etc. Basically, mass communication is communication that uses mass media, both print media and electronic media. Because its initial development, mass communication came from the development of the words media of mass communication (mass communication media) (Nurudin, 2011). The dominant signs in human communication involve both verbal and non-verbal forms (Paraskevaidis, 2021). Semiotics refers to the study of sign systems and "because signs are used to create and convey meaning, semiotics is also referred to as the study of the structure of meaning." Ferdinand de Saussure and Charles Sanders Peirce are considered the founders of modern semiotics. Saussure uses a dual analytical framework, namely signifiers (sounds).

## 3. Method

This study involves qualitative methods and focuses on content analysis to understand how Javanese culture is represented and the moral messages conveyed in the short film "Weton" made by Sambapictures. The qualitative approach was chosen because it allows for a deep exploration of the meaning and story contained in the film. By analyzing the content, this study aims to find cultural and moral elements that are conveyed explicitly or indirectly in the film.

The research method used is qualitative analysis. The analysis used is Charles Sanders Pierce's semiotic analysis, namely signs, objects, and interpretants (Sobur, 2003). Charles Sanders Pierce's semiotic analysis allows researchers to dissect the elements of communication used in the film and understand how elements of Javanese culture are integrated into the story. This process involves grouping and interpreting data to reveal the deeper meaning of these elements.

The research process begins with collecting data through repeated viewing of the film to identify key themes and symbols. The researcher records and categorizes visual elements, such as setting, clothing, and cultural symbols, as well as verbal elements such as conversation and story. After the data is collected, analysis is carried out using semiotic and cultural communication theories to interpret

the categorized data. This process is closed by interpreting and compiling findings to answer the formulation of the research problem, with the aim of describing in depth how the film "Weton" depicts Javanese culture and conveys its moral message.

4. Result and Discussion

The overview in the research of the Weton short film is the 2022 Weton short film directed by Muhammad Arif Maulana. The Weton film stars Lina Ika Sari as Sisri, Niken Sarintem as Nanik, Sukriyanto as Bapak Jum, Agus Dimpil as Mbah kaum and, Muhammad Abel as Iwan. This film tells the story of a village in Gunungkidul that still practices the weton tradition. Villagers in Gunungkidul help each other to create a weton tradition event. The weton tradition is a Javanese birthday tradition by making food to pray for and share with neighbors.

4.1. Presenting the Results

In analyzing the moral message in the Weton film, Charles Sanders Peirce's semiotic analysis uses the following trichotomy:



Figure 1. Scene 1

Table 1. Scene 1 Data Presentation

Shot	Long shot, Group Shot
Visual	A young man named Iwan met Mr. Jum in front of the yard.
Time	0:10-0:47
Set	Front yard of Mr. Jum
Audio	Mr. Jum and Iwan's conversation was heard and the sound of a rooster crowing.
Sign	A young man named Iwan was walking past Mr. Jum's house. Mr. Jum was cleaning chickens in front of the house. Iwan greeted Mr. Jum with the dialogue "Monggo lek". Mr. Jum answered the greeting and asked where he was going with the dialogue "arep nangndi". Iwan said he was going fishing
Object	The moral message in this scene is that when you see older people greeting you, the older person should maintain their attitude and be polite.
Interpreter	Based on the scene above, Iwan is seen passing by Mr. Jum's house, as a younger person, he greets him with good language and Mr. Jum responds to Iwan's call. Iwan jokes and maintains politeness to the older person, namely Mr. Jum. Talking to older people is one of the polite ethics that need to be considered in behaving. When talking to older people, use good and gentle sentences.



Figure 2. Scene 2

Table 2. Scene 2 Data Presentation

Shot	Long shot, Group Shot
Visual	Mother named Sri met Mr Jum in front of the yard
Time	1:1.25
Set	Front yard of Mr. Jum
Audio	Mr. Jum and Sri's conversation was heard and the sound of a rooster crowing
Sign	Mr. Jum who was in front of the house saw Sri who was carrying a lot of shopping. And asked with the dialogue "Biyuh alah Sri, what are your shopping times?" And Sri replied: "Orak kang iki akua rep bancai anaku, yo wis tak resep sik kang, Monggo". Which means Mr. Jum asked "You have a lot of shopping, what kind of celebration are you going to have Sri?" and Sri replied "mboten sir, I want to hold a thanksgiving event for my child, excuse me"
Object	The moral message in this scene is to respect each other between neighbors and greet each other. Mr. Jum, who saw a neighbor passing by the house, asked in good language and Sri answered in polite language.
Interpreter	Based on the scene above, it can be seen that Mr. Jum and Sri are neighbors whose houses are close together, as neighbors they greet Sri in a good language. Sri speaks in a good tone and maintains politeness to her elders, namely Mr. Jum. Talking to older people is one of the polite ethics that need to be considered in behaving. When talking to older people, use good sentences.



Figure 3. Scene 3

Table 3. Scene 3 Data Presentation

Shot	Long shot, Group Shot
Visual	A neighbor named Anik entered Sri's house while she was preparing vegetables.
Time	1.30-1.45
Set	Sri's home kitchen
Audio	Sri and Anik's conversation is heard

Sign	<p>Sri, who was arranging the vegetables she had bought, Anik came in from the back door of the house and asked Sri what she was doing. Anik helped Sri arrange the vegetables.</p> <p>With dialogue:</p> <p>Anik: Srii.... Sriiii</p> <p>Sri: Who's shouting, shouting?</p> <p>Anik: Wow... Sisri is cooking big. What are you doing Sri?</p> <p>Sri: oh, are you to Sri? This is my account for bancaan for my son, don't mess around with it...</p> <p>Anik: That's all, right Sri? Don't use eggs?</p> <p>Sri: Do you use eggs?</p> <p>Anik: I usually use it, if you're not embarrassed by your child. Thanksgiving for children is just like this...</p>
Object	<p>The moral message in this scene is helping each other between neighbors. When Sri was making food for her child's thanksgiving event, Anik as a neighbor helped Sri cook.</p>
Interpreter	<p>Based on the scene above, Sri and Anik are seen as neighbors whose houses are close together. As a neighbor, Anik tries to help Sri who is preparing a thanksgiving event for her child's birthday.</p>



Figure 4. Scene 4

Table 4. Scene 4 Data Presentation

Shot	Long shot, Group Shot
Visual	The food for holding the weton event is ready, and has been prayed for by the father of the clan.
Time	11.01:11.23
Set	Sri's living room
Audio	Prayers were heard from the people
Sign	<p>The father of the people prays for the food that has been prepared by Sri and Anik. The father of the people prays for the food. With the dialogue:</p> <p>Father of the people: Let us pray for this food. Is this thanksgiving rice complete?</p> <p>Anik and Sri: That's it</p> <p>Father of the people: Bismilahirrohmanirohim (while hitting with a broom)</p>
Object	<p>The moral message in this scene is that the food prepared for the Weton Sri event must be prayed for before being eaten.</p>
Interpreter	<p>Based on the scene above, the father of the family can be seen praying for the thanksgiving food for Sri's child's weton event.</p>





Figure 5. Scene 5

Table 5. Scene 5 Data Presentation

Shot	Long shot, Group Shot
Visual	The father of the people explains about the weton tradition
Time	11.27:11.49
Set	Sri's living room
Audio	I heard the conversation between the people
Sign	The father of the people explains about the Weton thanksgiving event. With the dialogue: Father of the clan: Nak Sri, so this thanksgiving has become a cultural heritage from our ancestors. The purpose is to express gratitude to God for being given a long life and a peaceful life. Anik: Listen to that, Sri.. Father of the people: yes, here is rice and gudangan. This vegetable is green in color symbolizes a life that is expected to be comfortable, peaceful and calm. There are also various types of vegetables, long beans are so that life is long. And here is cone-shaped rice which means that humans have only one purpose in life. Worshipping the Almighty God. It doesn't have to be luxurious like this either Sri, the important thing is sincerity.
Object	The moral message in this scene is the tradition of wtton to express gratitude for the life given until now and the aim is to be grateful to God Almighty.
Interpreter	Based on the scene above, the father of the clan is seen explaining the meaning of the weton tradition to express gratitude for the given age and blessings of life. The weton tradition is an ancestral culture that is used as a tradition of gratitude for the blessings that have been received.



Figure 6. Scene 6

Table 6. Scene 6 Data Presentation

Shot	Long shot, Group Shot
Visual	The father of the people explains about the weton tradition
Time	12.44-13:05
Set	Sri's living room
Audio	Overheard the conversation between Pak Kaum, Sri and Anik

Sign	<p>The father of the people explained about the Weton thanksgiving event which does not have to be held luxuriously. With the dialogue:</p> <p>Sri: You were just making it up, right?</p> <p>Anik: (smiles and laughs shyly)</p> <p>Sri: Grandma, is it true that a Weton thanksgiving like this has to involve chicken?</p> <p>Mr. Kaum: No Sri, as I said earlier, so just rice and vegetables are enough. More importantly, from this thanksgiving, we must remember the neighbors. If we get extra fortune, so that the neighbors can eat together. Happy together, that's what's important.</p>
Object	<p>The moral message in this scene is that the weton tradition does not have to be luxurious, the important thing is to be sincere and if more is given to the neighbors, so that the neighbors feel what we feel as a form of gratitude.</p>
Interpreter	<p>Based on the scene above, the father of the people explains the meaning of the weton tradition so that according to ability it does not have to be with luxurious cooking using chicken. The most important thing is if you get excess fortune so that the neighbors are given to feel it together.</p>



Figure 7. Scene 7

Table 7. Scene 7 Data Presentation

Shot	Long shot, Group Shot
Visual	While Mr. Kaum was explaining, Mr. Jum came to Sri's house.
Time	13.32-13.45
Set	Sri's living room
Audio	We heard the conversation between Pak Kaum, Sri, Anik and Pak Jum
Sign	<p>Pa Jum came to Sri's house by knocking on the door and then took and ate the thanksgiving chicken that Sri and Anik had made. With dialogue:</p> <p>Mr. Jum: Thank you. Wow, it's just right, this big meal... your thighs are big like yours.</p> <p>Anik: we... your mouth</p> <p>Sri: eh.. the only one who knows Nanik's thighs is you, Mr. Jum..</p> <p>Mr. Jum: Now eat quickly, and take the chicken thigh.</p> <p>Anik: Yes, go ahead and continue eating.</p> <p>Sri: e.. don't go home yet, Nik</p> <p>Anik: I'm sorry, Mr. Jum.</p>
Object	<p>The moral message in this scene is that when visiting, say excuse me but when you are not invited to eat, do not take the food first. Mr. Jum has poor manners because he immediately ate before being invited by the host.</p>
Interpreter	<p>Based on the scene above, Mr. Jum can be seen eating the Weton thanksgiving food before being invited by the person holding the event. Mr. Jum, even though he is an older person, is impolite. When eating the thanksgiving food, he should wait for the person holding the event to invite him.</p>



Figure 8. Scene 8

Table 8. Scene 8 Data Presentation

Shot	Long shot, Group Shot
Visual	Mr. Jum scolded his wife Anik
Time	14:23-14:40
Set	Mr Jum's home page
Audio	Mr Jum and his wife Anik's conversation was heard
Sign	Mr. Jum came to his wife's house and scolded his wife Anik, because she slaughtered Mr. Jum's pet, a rooster, to be used as a thanksgiving meal for Sri without first asking or getting permission from Mr. Jum: Mr. Jum: Nik..Nanik.. Anik: Why why" Mr. Jum: What do you want? My chicken is gone. Where is it? Anik: It's your own fault, I'm your wife but all you do is take care of the chickens. Mr Jum: But it shouldn't be like that.
Object	The moral message in this scene is that when you are going to take someone else's things, ask permission first, don't take them straight away, because it is the same as stealing.
Interpreter	Based on the scene above, it can be seen that Mr. Jum is angry with his wife because she did not ask permission when taking the chicken to be used as a thanksgiving chicken for Sri's child's weton.

4.2. Create a Discussion

In this study, the researcher uses the Semiotic theory according to Charles Sanders Pierce, where this theory discusses signs. The basic assumption of semiotic theory according to Charles Sanders Pierce, semiotic theory is known as a sign (Lechte, 2001). A sign according to Charles Sanders Peirce is a concept that is used as a means or material for analysis where in a sign there are various meanings as a result of the interpretation of the message from a sign (Hoopes, 2014). Signs according to Charles Sander Pierce are often referred to as 'grand theories' in semiotics (Sobur, 2003) because Pierce's ideas have a comprehensive, descriptive, structural nature of all marking systems. A sign or representamen according to Charles Sander Pierce is something that for someone represents something else in some way or capacity.

Seen in scene one and scene two, there is a scene where Mr. Jum responds to Iwan's greeting when passing in front of Mr. Jum's yard politely and says excuse me. In a conversation, manners are also very important to use and of course adjust to who we are talking to, with this incident we can see the norms of politeness inherent in the young man named Iwan to an older person, namely Mr. Jum. The application of norms of politeness can provide benefits to individuals, where individuals will be appreciated and liked for their existence as social beings (Ni'mah (2020).

In the third scene where Sri is preparing her child's Weton thanksgiving event, Anik as a neighbor approaches to help Sri. Helping each other is very much needed by every individual, because no individual can survive without help from others, this is what is called a social creature, this help can be in the form of energy, thoughts or in the form of money, when this culture of helping each other



has been internalized in each individual, cooperation will be established, and when cooperation is always actively carried out in society, this is where social solidarity is formed (Mustakim, 2016). Helping each other is a cooperative activity in society that involves many people to complete a job in order to achieve effective and efficient results. This is called mutual cooperation. In addition, helping each other can also be done by giving something to others who need it, either in the form of material or non-material so that there is a sense of family in society (Julaman, 2019).

In the fourth scene, the moral message in this scene is that the food prepared for the Sri Weton event is prayed for before being eaten, the father of the clan prays for the thanksgiving food for the Sri child's weton event. In the fifth scene, the moral message in this scene is the weton tradition to express gratitude for the age given until now and its purpose is to give thanks to God Almighty. The meaning of the weton tradition is to express gratitude for the age given and the blessings of life. The weton tradition is an ancestral culture that is used as a tradition for gratitude for the blessings that have been received (Safitri, 2021). Weton is a calculation of the neptu day and market when someone is born. In Javanese, wetu means to come out or be born, then gets the suffix -an which forms a noun (Safitri, 2021). The Weton tradition is a Javanese traditional ceremony which has another name, wedalan. Weton is carried out on the day of birth when it is once every 35 days. For Javanese people, this tradition is very necessary to know the Weton of someone who is born, this can be seen from the Javanese calendar. Javanese people need to know the date, month, and year of birth, whether seen from the Javanese calendar or the Gregorian calendar because this is to see the date as a sign of the person's Weton. What is meant by weton is a combination of the day and market when the baby was born in this world with the aim that the event can run smoothly without any disturbances and disasters. While Islam itself does not differentiate all days in Islam are good (Ranoewidjojo, 2009).

Scenes ixth has a moral message in the weton tradition does not have to be luxurious, the important thing is sincerity and if more is given to neighbors, so that neighbors feel what we feel as a form of gratitude. The meaning of the weton tradition is to be according to ability, not necessarily with luxurious cooking using chicken. The most important thing is if you get excess fortune, so that neighbors are given it to feel together (Safitri, 2021).

Scene The seventh has a moral message in this scene, namely when visiting, say excuse me but when you have not been invited to eat, do not take the food first. Mr. Jum has poor manners because he immediately eats before being invited by the owner. The eighth scene has a moral message when you are going to take someone else's things, ask permission first, do not take them immediately, because it is the same as stealing. Politeness is important in a society. The norm of politeness or commonly known as adab is one of the norms that apply in society. The norm of politeness is one of the rules applied in Indonesian society which arises as a result of individual interaction in the social environment and becomes a guideline in everyday interaction (Suryani, 2021). The norm of politeness is the most important element in socializing. The life of an individual as a social entity can achieve balanced welfare and requires rules or regulations that are useful for regulating individuals who live together in society (Suryani, 2021).

## 5. Conclusion

Weton (2022) is a film made by Sambapictures which tells the story of a community in Gunungkidul, one of the residents will hold a Weton event to celebrate the birth of his son. In the story, a mother named Sri looks confused because the vegetables she bought are lacking, with the help of her neighbors so that the cooking for the thanksgiving can be carried out. After finishing cooking, the thanksgiving food is prayed for first by Mbah Kaum, it turns out that the food provided is in a luxurious size, so Mbah Kaum explains that the Weton thanksgiving event does not have to be with luxurious food, the most important thing is sincerity. This cultural genre film has gone through a research process carried out by the author using Charles Sanders Peirce's semiotic analysis. Through this semiotic process, it then produces an interpretation that mostly describes the moral message, namely:

Talking to Elders Must Maintain Good Attitude and Speech. Respect each other among the community, help each other among the community, believe in God Almighty.

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