

THE MEANING OF REINCARNATION IN DEW THE MOVIE

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ABSTRACT

Reincarnation is a phenomenon that is believed by several religions such as Hinduism and Buddhism, the meaning is new birth in other words life again which means that humans will experience birth, death and then rebirth. This study aims to determine the meaning of denotation, connotation and myth of reincarnation in Dew The Movie. The theory used in this study is Roland Barthes' Semiotics theory which contains the meaning of denotation, connotation and myth. The data analysis technique used is the semiotic method of Roland Barthes. After the researchers conducted an analysis of denotation and connotation, the researchers found that the meaning of denotation, connotation and myth of reincarnation in Dew The Movie is described as an event of human rebirth to solve an unfinished problem in the past or a bad karma. In reincarnation, researchers found that people have a close relationship between déjà vu events and reincarnation, as evidenced in many pictures that show the same and repeated events as the meaning of déjà vu, namely someone experiencing a situation or seeing something that is felt to have happened before.

Keywords: reincarnation, semiotics, film, myth, religions

ABSTRAK

Reinkarnasi merupakan fenomena yang diyakini oleh beberapa agama seperti Hindu dan Budha, artinya adalah kelahiran baru dengan kata lain hidup kembali yang artinya manusia akan mengalami kelahiran, kematian dan kemudian kelahiran kembali. Penelitian ini bertujuan untuk mengetahui makna denotasi, konotasi dan mitos reinkarnasi dalam Dew The Movie. Teori yang digunakan dalam penelitian ini adalah teori Semiotika Roland Barthes yang berisi tentang makna denotasi, konotasi dan mitos. Teknik analisis data yang digunakan adalah metode semiotika Roland Barthes. Setelah peneliti melakukan analisis denotasi dan konotasi, peneliti menemukan bahwa makna denotasi, konotasi dan mitos reinkarnasi dalam Dew The Movie digambarkan sebagai peristiwa kelahiran kembali manusia untuk memecahkan masalah yang belum selesai di masa lalu atau karma buruk. Dalam reinkarnasi, peneliti menemukan bahwa orang memiliki hubungan yang erat antara peristiwa déjà vu dan reinkarnasi, terbukti dari banyak gambar yang menunjukkan peristiwa yang sama dan berulang sebagai arti dari déjà vu, yaitu seseorang yang mengalami suatu keadaan atau melihat sesuatu yang dirasakan memilikinya. terjadi sebelumnya.

Kata kunci: reinkarnasi, semiotika, film, mitos, agama





PRELIMINARY

Reincarnation is a phenomenon that occurs in society and is believed by several religions such as Hinduism and Buddhism, the meaning is new birth in other words life again which means that humans will experience birth, death and then rebirth. What he experiences after he comes back to life then depends on what he did in the previous world, whether he did good or bad things. In the concept of karma if the person has a lot of good karma, then they will get a comfortable, good, and pleasant life. If he accumulates a lot of bad karma, then the suffering he brought in his previous life will be repeated in the next life or reincarnation.

Reincarnation we mean the repeated incarnation, or embodiment in flesh, of the soul or immaterial part of man's nature. The term "Metempsychosis" is frequently employed in the same sense, the definition of the latter term being: "The passage of the soul, as an immortal essence, at the death of the body, into another living body" (Walker, 2013:3). How a concept of reincarnation means fixing problems in this life. Reincarnation is currently a theme in the film industry as a spiritual event that can make viewers understand the meaning of reincarnation. The average film industry that discusses reincarnation is just a gimmick.

Reincarnation is also appointed in the film Dew The Movie. the film was released in Thailand in 2019 and produced by Chookiat Sakveerakul. This film has a duration of 2 hours 2 minutes. This film relates a reincarnation incident combined into one. This film raises two different themes, which make this film different from other reincarnation films, Telling about a couple.

Reincarnation in this film begins to be shown when Phop is an adult, where an adult Phop who has become a teacher is met with a naughty student named Natcha (Dew). Reincarnation is shown in the character Natcha (Dew) where Natcha looks haunted by past shadows that he does not understand, such as his love for music, images to shadows that look real like he has felt it before.

Natcha came to a place that she didn't even know turned out to be the place where Phop and Dew had carved her name on a piece of wood. There Natcha looked confused why there was Phop's name on the wood then she

asked Phop for an explanation. Phop, who is looking for Natcha, goes to Natcha's house. There he saw Natcha sad and did not understand what was in her mind. Phop looks around Natcha's room filled with pictures, music and all the things Dew likes and realizes that it is Dew.

Scenes are built from story scenes as a series of events in the scenario and are built on audio-visuals. Audio visual refers to the use of sound components (audio) and image components (video), it takes some equipment to be able to present this. is a sign. The science that studies signs is semiotics.

This research is very important to find out the meaning of reincarnation in the movie Dew the Movie and how researchers know the meaning of a reincarnation. Reincarnation is very unique to study because it is still rarely used as research because reincarnation is still unclear and whether reincarnation is real or not. Reincarnation is a concept which implies that after a human's death, their every thought, soul and consciousness is transferred to the newborn. In dissecting the problems in this study using the method of semiotic analysis.

The researcher uses Roland Barthes' semiotic analysis method to interpret reincarnation which is seen in audio and visual form. Roland Barthes' theory focuses on the idea of two stages of significance, namely denotation and connotation. Denotation is the objective definition of a word, while connotation is its subjective or emotional meaning. The theory known as the "Two Orders of Signification".

Based on the explanation above, the researcher is interested in conducting research on the meaning of a reincarnation. The phenomenon of reincarnation seems to be just entertainment that is told from great-grandchildren to their grandchildren. Researchers feel that researching reincarnation is important because there are some people who believe that reincarnation exists and others who do not believe that reincarnation exists.

Researchers see this research is very rarely done and researchers want to know how reincarnation is adapted into a film and its meaning for the people who see it and judge it. Through this task, it is hoped that people will not only feel entertained, but also be able to absorb the essence, positive things that liberate themselves.

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RESEARCH METHODS

The theory used in this study is the semiotic theory of Roland Barthes. The term semiotics is commonly used by American scientists, while European scientists use the term semiology more. Semiotics is a branch of science that examines the issue of signs and everything related to signs, such as sign systems and processes that apply to signs. typical communication in society (Rusmana, 2014: 5).

At first, the term semiotics (semieon) was used by the Greeks to refer to science, which studies the system of symbols or sign systems in human life. From this word, the term semiotic is formed, which is a scientific study of literature that examines a system of symbols or symbols and relates to responses in a work.

Roland Barthes is known as one of the structuralist thinkers who is keen to practice Saussurean linguistic and semiological models. He was also a renowned French intellectual and literary critic; exponent of the application of structuralism and semiotics in literary studies. Bertens called him a figure who played a central role in structuralism in the 1990s and 70s. Barthes was born in 1915 to a middle-class Protestant family in Cherbourg and grew up in Bayonne, a small town near the Atlantic coast of southwest France (Vera, 2014: 14).

According to Barthes, semiology wants to study how humanity interprets things. Meaning in this case cannot be equated with communicating. Meaning means that objects not only carry information, in which case the objects want to communicate, but also constitute the structured structure of the sign. Barthes thus sees significance as a total process with a structured arrangement. Significance is not limited to language, but also to other things outside of language. Barthes considered social life to be of significance. In other words, social life, whatever its form, is a sign system of its own (Vera, 2014: 26).

Roland Barthes makes a systematic model in analyzing the meaning of signs. Barthes focuses more on the idea of two-order signification as follows:

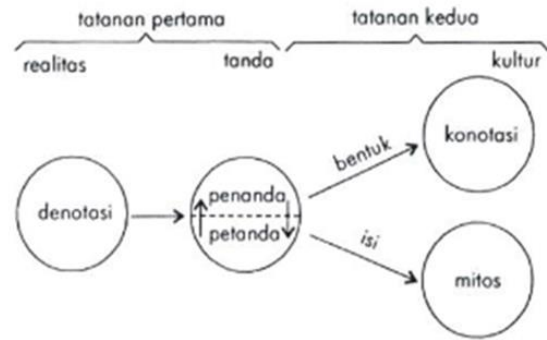


Figure 1 The two-stage significance of Roland Barthes (Sobur, 2009: 127)

From the chart above, Barthes explains that the significance of the first stage is the relationship between the signifier and the signified in a sign to external reality. Barthes calls it denotation, which is the most tangible meaning of the sign. Connotation is the term used by Barthes to denote the significance of the second stage.

In this case, denotation is more associated with the closedness of meaning, and thus, is censorship or political repression. While the connotation is identical to the ideological operation, which he calls mythology (myth), as described above, which functions to express and provide justification for dominant values that apply in a certain period.

In Roland Barthes' semiology, denotation is the first stage of the signification system, while connotation is the second stage of the signification system. In this case, denotation is more associated with the closedness of meaning, and thus, is censorship or political repression. While the connotation is identical to the ideological operation, which he calls mythology (myth), as described above, which functions to express and provide justification for dominant values that apply in a certain period. Barthes also revealed that both in myth and ideology, the relationship between connotative signifiers and connotative signifiers occurs motivatedly (Sobur, 2001: 70-71).

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RESULT AND DISCUSSION

This study uses research materials from Film Dew The Movie. In one of the scenes shows the following image:



Figure 2 Natcha Realizes She's God's Reincarnation



Figure 3 Dew feels like in a dream

Denotation:

Figure 2. in this picture it is explained that a woman is seen dropping tears and looking at the man with her mouth open. The woman's hair is brownish yellow. In the back, a man looks down and sees a woman wearing a dark blue dress. the background of the two people is a poster pasted on the wall. The close-up shooting technique shows a woman's sadness and the subtitle "we haven't closed our chapter in life yet".

Connotation

The technique of taking pictures that is close up to show one object. Close up is a scene taken at a very close distance so that the object of the photo is clearly visible (Fortaliana, 2021: 211). The blur effect on the background can be interpreted as the focus of the subject that is the center of attention, namely men and women.

The blur effect can also use a narrow depth of field technique. Narrow DOF is also

used to select focus so the photographer can sort and choose what parts to highlight and which parts to blur. The protrusion of the part in the photo aims to clarify the point of interest (Sambodo, 2016: 163).

The woman's hairstyle in the scene above can be interpreted as a man who is reincarnated as a woman and is feminine. The denotation meaning of hair is straight, long and short, tied, straight and side bangs. Hair is a woman's hairstyle that looks feminine. His hairstyle is healthy and thick, beautiful and neatly arranged which shows a feminine personality for a woman (Aisyiyah, 2013: 72).

A sad expression can be interpreted as a sign that a woman is sad when she finds out that she is the reincarnation of a man. Reincarnation is the belief that part of our consciousness will continue to live after the death of the physical body and will be reborn into a new body on this earth.

The belief in reincarnation is widespread, even in almost the entire East (eastern states), but has never been so popular in the West (western states). For many people the idea of life after death is very comforting because it reduces their grief and removes their fear of complete destruction (Bladon, 2006:1) The blue color on the shirt can be interpreted as a color that is closely related to Buddhism and has the meaning of calm. Dhamma (dark blue) Is a teaching spread by the Buddha (Syarifudin, 2016: 280).

The text "we have not closed our chapter in life" can be interpreted as the man and woman have not resolved the problems they had in the past or there is a karma. His spirit went to hell to receive a more severe punishment; then returns to the world (reincarnation) to complete his previous "karma" which he has not completed (Fauzi, 2017: 305). In this scene, it can be concluded that reincarnation means that reincarnation occurs because we have karma or unfinished problems in the past and are reincarnated to solve problems.

Denotation

Figure 3 explains that Seen the reflection of a man in the glass. The man's



background looks dark with the subtitle "it feels like a dream". Close-up shooting technique. The background of the image is blurry.

1. Connotation

The connotation of the mirror reflection in this scene can be interpreted as a sign of remembering by looking at the man's reflection in the past. Mirror, the meaning is that we must become human beings who are good at making up in behavior, always looking at ourselves before looking at others.

The mirror is a reflection of the creative power of the mind, heart, and body. We must become human beings who know ourselves and know our identity. The mirror is a reflected image of ourselves, if there is an error, immediately correct yourself (Hendrawan, 2015: 40). The dark meaning in this scene is interpreted as a sign that the man is in a state of remembering something that happened in the past that he is a reincarnated person so that it can be interpreted as a sign that he is semi-conscious.

Awidya means dark or forgetful of consciousness. Awidya appears due to the influence of the five omnipotent elements that have a worldly nature. So that in this life Atmadalam human self in the state of Awidya (Subagiasta, 2006: 68). The technique of taking pictures in Figure 4.9 is close up to show an object. Close up is a scene taken at a very close distance so that the object of the photo is clearly visible (Fortaliana, 2021: 211).

The blur effect on the background can be interpreted as the focus of the subject that is the center of attention, namely the man in picture 4.9. The blur effect can also use a narrow depth of field technique. Narrow DOF is also used to select focus so the photographer can sort and choose what parts to highlight and which parts to blur. The protrusion of the part in the photo aims to clarify the point of interest (Sambodo, 2016: 163).

In the text "it feels like a dream" can be interpreted as a sign of reincarnation. There are many more true stories about present and past relationships that are considered to prove the truth of reincarnation. From children who can identify in detail about people and places in the past, to dreams that are actually life experiences

of someone in the past who are reincarnated in the person who dreamed it (Hardjowono, 2004: 54).

In this scene it can be concluded that the dark lighting is a sign that he is not aware and remembers the past they have experienced and his self-reflection indicates that he is reflecting on his past and remembering what he has done in the past and the man in this scene feels it all felt like a dream. Some people who have been reincarnated feel that they are dreaming.

Myth

The second stage in Roland Barthes' analysis is myth. Barthes said that myth is a communication system, namely a message, a way of marking, a form and one type of speech that is carried out through a discourse (Strinati, 2016: 137). Myth is a type of speech (type of speech) which means something that has settled in people's minds (Vera, 2014: 28).

A myth has a similar concept to ideology because both work at the level of connotation. Even Barthes stated that established myth would become an ideology. According to Volosinov (Sobur, 2017:147) that the realm of ideology will correspond to the arena of meaning, meaning that where there is a sign, there is an ideology.

Myth in Barthes' view is a second language that speaks of a first level language. This means that the sign in the first signification (sign and signified) which forms the denotative meaning becomes a marker in the second order of connotative mythological meaning (Vera, 2014:30). After the researchers conducted an analysis of denotation and connotation, the researchers found that:

First, in the event of reincarnation, there is a connection between *déjà vu* and reincarnation which can be seen in the two image scenes, where both scenes show the same event at different times, namely in the past and after the reincarnation. A *déjà vu* event signifies an event that is repeated.

Second, in the event of reincarnation that occurs, the reincarnated person will still have the same likes and hobbies or in other words have a stored memory. Third, in reincarnation we will unconsciously have the

same memory as in the past. where it is seen that the man and woman who are the reincarnation of the man still have the same favorite food.

Fourth, reincarnation has to do with light where the light color gradation can be seen from dark to light in the scene. light here has a meaning in reincarnation which is the gateway for the soul to the sublime realms of svaha loka or even moksha (liberation). Fifth, in reincarnation we still have the memory of our time before reincarnation until the time after reincarnation.

In this scene, the two pictures show the music box which is the favorite song of the reincarnated man and the woman after reincarnation, they have the same memory.

Sixth, reincarnation has the meaning that reincarnation occurs because we have karma or unfinished problems in the past and reincarnate to solve problems.

Seventh, in the event of reincarnation there is a connection between déjà vu and reincarnation which can be seen in the two image scenes, where both scenes show the same event at different times, which occurred in the past and occurred in the period after the occurrence of reincarnation. The colors white, red and brown are colors that have a special meaning in Buddhism.

Eighth, reincarnation events have a relationship between déjà vu and reincarnation which can be seen in the two image scenes, where both scenes show the same event at different times, namely in the past and after the reincarnation.

Ninth, in reincarnation the dark lighting is a sign that he is not aware and remembers the past they have experienced and self-reflection indicates that he is reflecting on his past and remembers what he did in the past and the man in this scene feels all of it it feels like a dream. Some people who have been reincarnated feel that they are dreaming.

Tenth, Buddhism and Hinduism are closely related to our natural surroundings and the reincarnation experienced by some people describes that they are like having a long dream and then come back to life and remember the things they used to do and that is a sign that they have experienced reincarnation.

Researchers found literature on myths in society based on the research of Alexander Jebadu. After the death of the body, according to the Chewa people of Kenya, the spirits of the ancestors are reborn into the children of their descendants. The Chewa people believe that their ancestors came back into the world during the naming ceremony of a child in their tribe. So naming a child according to the name of a certain ancestor symbolizes the mystical union between the ancestors and the living human community. According to the BaManianga people of the Congo, a human being has three elements: nitu (the physical, visible and mortal parts of the body); now (invisible body, a kind of shadow or emanation from nitu); and mwela (formless soul).

A Manianga expert, named Fukiau-kia-Bunseki, states that mwela separates himself from nitu and is now at the moment of bodily death and immediately seeks the opportunity to regenerate himself again (reincarnation) into a baby in the womb of the mother who is ready to be born. The Bamanianga (plural of Manianga) generally believe in the rebirth of mwela, but there are also those who say that this reincarnation is true only to the degree of physical resemblance. So that a boy can look, smile or walk like his father or grandmother without having to have the mercy of his father.

This kind of reincarnation involves only physical resemblance, it is traditionally believed by the Bmanianga that the spirit of an ancestor may continue to be reborn into generations to come. So the reincarnation of mwela cannot be seen as a one-time event but something that is continuous. In other words, it is only understood as the endless duplication of the soul - mwela (Jebadu, 2007: 8).

Based on the research of Alexander Jebadu, Di Ghana also believes in the possibility of reincarnation of the human soul. According to their traditional beliefs, all people, especially the ancestors, reincarnated themselves into the world – generally into members of their tribes – to settle the arrears of their vocation, called nkrabea.

Nkrabea, according to them, is the reason and purpose of every human being from birth. It is a task and mission given by Nana Nyame – Allah – that must be completed by





everyone while living on earth. Two of the missions of life are that everyone should live an ethical and procreative life. If one fails to fulfill this mission, then one must be reincarnated as many times as needed in order to complete what Nana Nyame has mandated since her birth. So that in the end there will be universal salvation for everyone (Jebadu, 2007: 8).

According to Alexander Jebadu's research, a number of Asian ethnic groups also believe in a kind of reincarnation. The Ch'inans of Taiwan, for example, believe that at some point after death, the souls of the dead are judged by the rulers of the afterlife. If the person concerned is found to be very worthy, he or she is allowed to enter heaven.

On the other hand, if he is found guilty, then he is cruelly tortured or he must be sent home and reincarnated into the community of humans who are still alive in the world. However, the Ch'inans believe that family members who are still alive in this world can help a sinful soul to avoid punishment in the afterlife or prevent its soul from reincarnation by performing certain rites on the eve of the day of burial known as kong-tiek (Jebadu, 2007: 9).

There are three major perspectives on reincarnation among Native American peoples, especially reflective of traditional, very old beliefs. First, at death there is a post mortem existence that is similar to the physical life lived while incarnated and that return to embodied life is provisional. This provisional aspect is crucial because it clearly expresses the belief that only some individuals return to live additional human lives.

A second perspective is that reincarnation is an open choice as is staying in the afterlife world, or a Village of the Dead. A third perspective is the culturally constructed process of naming which predetermines the social location of the returning individual. This social-functional view is strongly associated with either kinship relations or social hierarchy in which names, titles, and status are transmitted through naming rituals.

Causality lies not with the shamanic power of the individual, nor with the sacred powers above, but with social practices that determine how a newborn child will fit into existing social roles (Irwin 2017, pp. 21–34)

Based on the research of Puji Isyanto, the original belief from Japan, Shinto, remains a belief for the Kingdom of Japan. The main characteristic of Shinto is in the animistic belief in our spirit that fills the world, which inhabits all life such as mountains, rocks, rivers, and so on (Reader, et al., 1993: 6).

This belief dominates Shinto practice, leading to a strong concern with pollution and purification rituals (Reader, et al., 1993: 34). Chinese philosophy, known in the West as Confucianism came to Japan in the sixth century and the hierarchical understanding of social order is still a major influence on social ethics and norms of relationships and everyday behavior (Varley 1974: 39).

Buddhism, also came to Japan in the sixth century, but did not become a popular religion until the Kamakura period (1185-1333), when it was popularized as a religion leading to salvation. Japanese Buddhism places more emphasis on teaching everything to gain enlightenment or buddha dharma, not just the resources and character to follow special rituals.

Another reincarnation of Japanese Buddhism is its emphasis on compassion as saving for a future life, through reincarnation or avoiding suffering. The Japanese version of Buddhism is called Zen, which is one of the dominant forms of Buddhism in Japan (Reader et al. 1993: 35-37).

So the researchers found a shift as well as strengthening the myth about reincarnation. The strengthening that the researchers found regarding the myth of reincarnation between those that appear in society and in the film Dew The Movie is the repetition of an event, solving problems with karma and the connection of events. This can be shown in the following table:

Table 1 Shifting myths

Myths in Movie
<ul style="list-style-type: none"> • Repetition of an event • Problem solving to karma • Relevance to the event
Myths in Society
<ul style="list-style-type: none"> • Repetition of an event • Problem solving to karma • Relevance to the event

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