

## Semiotic analysis of Islamic moral messages in soap operas "Buku Harian Seorang Istri" on SCTV

Qudratullah<sup>1,\*</sup>, Nurmalia,<sup>2</sup> Ayu Wulandari<sup>3</sup>

<sup>1,2</sup> Institut Agama Islam Negeri (IAIN) Bone, Indonesia

<sup>3</sup> Changsa Medical University, China

### Abstract

Television is not only a means of information but also influences the audience based on views, attitudes and norms. This study discusses the Islamic moral messages in the soap opera "Buku Harian Seorang Istri (Diary of a Wife)" on SCTV to find out the meaning of denotations, connotations, myths and provide an understanding of the moral messages contained in the soap opera. This study uses a type of qualitative research, with a library approach and Roland Barthes semiotic analysis. Furthermore, the data sources used are primary and secondary data with documentation data collection techniques. The results of this study indicate that the meaning of denotation in the soap opera "Buku Harian Seorang Istri" provides an overview of the dynamics of household life. The connotative meaning of the soap opera scene conveys the meaning that household life is a responsibility that must be carried out by both parties which must complement each other. The meaning of myth in this soap opera contains messages related to morality. This morality is related to human relations with other humans in the social sphere. This study contributes to strengthening moral values in media works (soap operas) as the basis for the development of a moral society.

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\*Corresponding author: Qudratullah (qudratullah@iain-bone.ac.id), Institut Agama Islam Negeri Bone, Jl. H.O.S Cokroaminoto, Watampone, Kabupaten Bone-Indonesia.



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### **Abstrak**

*Televisi tidak hanya sebagai sarana informasi tetapi juga mempengaruhi khalayak berdasarkan pandangan, sikap, dan norma. Penelitian ini membahas pesan moral dalam sinetron "Buku Harian Seorang Istri" di SCTV untuk mengetahui makna denotasi, konotasi, mitos dan memberikan pemahaman pesan moral yang terdapat dalam sinetron tersebut. Penelitian ini menggunakan jenis penelitian kualitatif, dengan pendekatan kepustakaan dan analisis semiotika Roland Barthes. Selanjutnya sumber data yang digunakan adalah data primer dan sekunder dengan teknik pengumpulan data dokumentasi. Hasil penelitian ini menunjukkan bahwa makna denotasi dalam sinetron "Buku Harian Seorang Istri" memberikan gambaran tentang dinamika kehidupan rumah tangga. Makna konotatif dari adegan sinetron tersebut memberikan makna bahwa kehidupan rumah tangga merupakan tanggung jawab yang harus dilakukan oleh kedua belah pihak yang harus saling melengkapi. Makna mitos dalam sinetron ini mengandung pesan yang berkaitan dengan moralitas. Moralitas ini berkaitan dengan hubungan manusia dengan manusia lainnya dalam lingkup sosial. Studi ini berkontribusi bagi penguatan nilai moral dalam karya media (sinetron) sebagai basis pengembangan masyarakat yang bermoral.*

### **Kata kunci**

*Semiotika; Roland Barthes; pesan moral; sinetron.*

## **INTRODUCTION**

Information and communication technology continues to develop along with the times. Information and communication technology is an activity of collecting, processing, managing, distributing, and utilizing information (Nuryanto, 2012). Technology greatly affects the progress of information and communication, where communication can be carried out quickly and with an accuracy of information that can be understood by the communicant as intended by the communicator. Submission of information can be done easily and quickly, as well as events that occur in parts of the world can quickly be known by the world community.

The development of information and communication technology has various benefits including making it easier to communicate, being able to find information easily and quickly, being able to communicate without limits, cutting communication costs, being easy to share information, and creating modern tools (Bahtiar, 2018). Related these benefits cannot be separated from one of the results of technology products, namely the mass media. Mass media is a communication tool used in delivering messages and sources to audiences by using mechanical communication tools such as newspapers, films, radio, and television. Wilbur Schramm argues, as stated by Anwar Arifin, that media as information technology can be used in teaching. What is meant by media are physical

tools that state the content of messages or teachings, such as books, films, video cassettes, slides, and so on (Wati, 2019).

Mass media is currently classified into three forms, namely print media, electronic media, and online media. Mass media provides information, entertains, pleases, and even disturbs the public because mass media can influence feelings, challenge, and shape the reality of audiences. Mass media almost affects all aspects of human life ranging from social, cultural, economic, political, and so on. The three forms of mass media each have a product and one of them is a product of electronic media, namely television. Television shows that are widely displayed in general are shows that are full of fantasy and mere fictitious stories, one of which is soap operas. Soap operas currently have a wide audience because soap operas can be enjoyed in various regions and fans of soap operas include many groups ranging from children to the elderly so soap operas can also easily influence the community.

The development of television technology makes it easy for viewers to understand and understand events that are happening around the world easily and quickly. Television is one of the means of information that spreads it to an unlimited number of people. Television is one of the entertainment media that provides various kinds of entertainment 24 hours a day. Various television programs make the audience addicted to a choice of national and private TV stations. Currently, connoisseurs of television programs talk a lot about soap operas. *Sinetron* is a television program that combines cinema and electronics. Electronic dramas that often appear on television are presented with audiovisuals that are different from electronic dramas broadcast by radio (Wardhana, 1997).

Television is not only a means of information but also influences the audience based on views, attitudes, and norms. Both positive and negative impacts. Television is expected to be a broad source of knowledge for the community. However, television may suffer moral and behavioural harm if it is not used positively. Soap operas present life stories that reflect everyday people's behaviour. The storyline presented is a reflection of people's lives in the form of education and life learning related to behaviour that is by the values held in a community group.

The presence of soap operas is a form of actualization of human communication and interaction which is processed based on the storyline, to raise the problems of everyday human life. In making soap opera packages, television crews (directors, program directors, and producers) must include positive messages for viewers, in other words, soap opera messages can represent the actualization of people's lives in their social reality. The number of soap operas that describe the social and moral aspects of people's lives is certainly very useful for viewers in determining attitudes. The messages

of soap operas are sometimes expressed symbolically in the storyline, if the content of the message of the soap opera does not reflect the objective social reality in the lives of the viewers, then what appears in the story of the soap opera is only a false image.

When you want to try to understand, interpret a soap opera, and open your mind, soap operas can provide information and educate and even inspire. Moral messages in soap operas represent reality. Moral messages can also be interpreted as an ethical mission and norms, not only in everyday conversation, issues of decency, and etiquette but in a deeper sense. Morals aim as concepts and teachings that all include comparisons, which are the basis for a view of life about good and bad, right and wrong, thus what is meant is moral teachings and messages in the broadest sense (Muhidin, 2002). For example, when the audience tries to get acquainted with the storyline of a soap opera, the audience often tries to find similarities or similarities with existing characters and sort out the right and wrong attitudes and actions of the characters. Moral messages in a soap opera can help in dealing with various social problems, especially personal problems in life. These messages teach viewers valuable lessons that will later help them live their daily lives.

One of the soap operas that contain moral messages is the soap opera "Buku Harian Seorang Istri". "Buku Harian Seorang Istri" is a soap opera directed by Maruli Ara and starring Zoe Jackson, Antonio Blanco Jr., Hana Saraswati, and Cinta Brian which premiered on January 12, 2021. This soap opera is produced by SinemArt and broadcast every day at 18:20 (Sisnettv.com, n.d.). The soap opera "Buku Harian Seorang Istri" has many good moral messages for audiences ranging from teenagers to the elderly, therefore it is not surprising that the soap opera "Buku Harian Seorang Istri" is one of the most popular soap operas. Moral messages are interesting to study because the problems that are often encountered today are moral cases. Morals can be said to be teachings regarding good and bad behaviour in society. People who do good to others will be known as moral people, but people who do not do good will be known as immoral people.

Some previous studies on soap operas and moral focused on descriptive analysis. Meanwhile, soap operas contain signs that should be studied using semiotics analysis. This analysis will explain the meaning of the appeared signs. One of the important previous studies is untitled "The meaning of moral messages in the Film Top Secret of The Billionaire (Analysis of semiotics of Charles Sanders Peirce model)" conducted by Fatimatur Rosyidah. This research was conducted in 2019 using a qualitative research method with a descriptive approach. The results of her study contained several moral messages including the importance of being honest and responsible, the importance of inculcating an optimistic attitude in oneself, and the importance of starting everything with good intentions and ways (Rosyidah, 2019).

In this study, researchers explore the moral message as a reference for soap operas that have a high meaning, to find out the content of a soap opera requires a special discussion so that the sign, meaning, and content of the soap opera can be known. One of them uses semiotics, semiotics is a branch of science that studies the meaning of signs. Many methods were born from the science of semiotics, one of which is the Roland Barthes method. Roland Barthes' semiotics model is connotation, denotation, and myth as the key to its analysis. Barthes defines a sign as a system consisting of expressions with their relationship to content. Semiotics Roland Barthes refers to Saussure by investigating the relationship between the signifier and the signified in a sign. The relationship between the signifier and the signified is not similar but equal.

This study will specifically examine more deeply the moral message by looking at the connotation, denotation, and myth aspects of a soap opera that is much loved in Indonesia. This research examines in depth various aspects relevant to everyday life regarding morals. As morals have a relationship with culture in everyday life which is manifested both materially and in nature. Culture and society have powers that can control, regulate, and develop individuals. The moral value referred to in this study is something that in actual circumstances from the point of view of truth is carried out by individuals in social life such as honesty, discipline, tolerance, hard work, responsibility, and so on.

Soap operas as a way of depicting culture in people's lives need to be a reflection for the community to be able to apply the best behavior. As a media product that also plays a role in decision-making and changes in people's mindsets, soap operas are also a reflection to be able to understand good behavior that needs to be emulated and bad behavior that must be avoided. This research is important to be able to develop a broader study related to moral messages in soap operas and also this research can become the basis for learning and its application in everyday life.

## **METHODS**

This study uses a qualitative research type that aims to explain a phenomenon or object of research more broadly and completely through data collection as as possible (Krisyantono, 2007). According to Mantra, the qualitative method is a research procedure that produces descriptive data in the form of words or words from people and observable behavior (Siyoto & Sodik, 2015). This research uses a library approach which is an activity that cannot be separated from research. The theories that underlie the problem and the field to be researched can be found by taking a library approach. Researchers can also find information about similar or related research, and research that has been done

before (Nazir, 2003). Taking a library approach, researchers can take advantage of all relevant information and thoughts related to the research being carried out.

In this research, the data sources are divided into two, namely primary data and secondary data. The primary data in question are the soap opera “Buku Harian Seorang Istri episodes 1-7”, text/dialogue, soap opera documentation, and other primary data. Then it is supported by secondary data, namely written data in the form of the results of a literature review that aims to obtain relevant research. Both are sourced from books, scientific papers, the internet, and others that can be used as complementary data.

## RESULTS AND DISCUSSION

### Profile of soap opera ‘Buku Harian Seorang Istri’



**Figure 1. Cover of soap opera sinetron ‘Buku Harian Seorang Istri’**

Source: [Berita KBB \(pikiran-rakyat.com\)](http://Berita KBB (pikiran-rakyat.com))

Diary of a Wife is an Indonesian soap opera produced by SinemArt which premiered on January 12, 2021, at 6.20 PM on SCTV. This soap opera is directed by Maruli Arad and stars Zoe Jackson, Antonio Blanco Jr., Hana Saraswati, and Cinta Brian. *Buku Harian Seorang Istri* tells of the tragic love that must be experienced by Nana (Zoe Jackson) who is forced to marry Dewa Buwana (Cinta Brian) at the request of Wawan (Umar Lubis), Nana's father. However, their marriage did not go as smoothly as Nana had hoped.

Dewa Buwana, who felt trapped by Wawan for hitting him, was forced to comply with Wawan's wish because he did not want to be imprisoned. Every day Nana lives in a tormented household without any love between the two of them. Meanwhile, Dewa, who had loved Alya (Hana Saraswati) and planned to marry her, was hindered by the blessing of his mother, Farah (Dian Nitami) who knew that Alya was not a good woman. Even



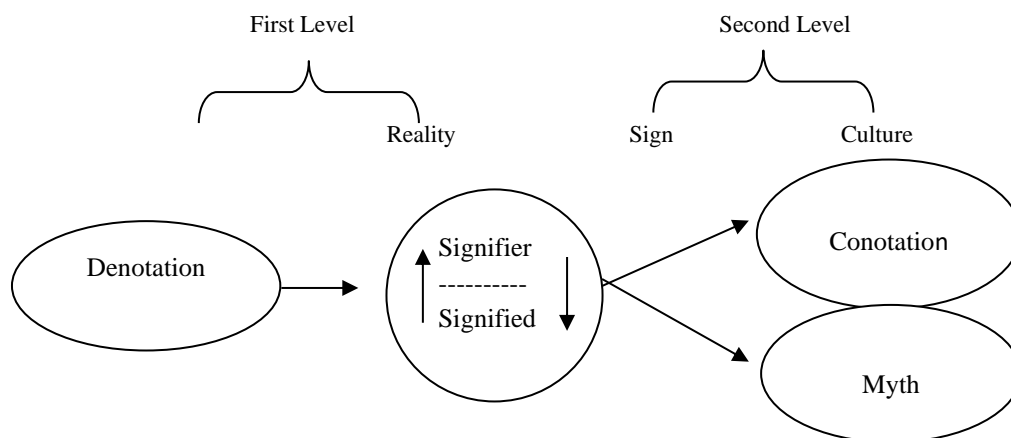
though he is married, Dewa still has a love affair with Alya openly in front of Nana, which makes her sad, but Nana is still determined to maintain her household for her father's sake.

Various conflicts continue to occur, and Nana's life becomes more complicated when Rony (Mahdy Reza), her ex-boyfriend, reappears and tries to have a relationship, even though Rony is already married to Livia (Asha Assuncao), the younger sister of Dewa. A new figure named Adhi (Antonio Blanco) also continues to be present in Nana's life when she feels she needs help (Sisnettv.com).

Seven shows are the object of this research, namely episodes 1-7 which will air on January 12-15, 2021, which shows 2 episodes in a day. The researcher did not examine all the scenes in episodes 1-7, the researcher focused on answering questions from the formulation of the problem that had a lot of moral messages in it.

### **The meaning of denotation, connotation, and myth contained in soap opera 'Buku Harian Seorang Istri' on SCTV**

Roland Barthes put forward the concept of connotation and denotation is the key to his analysis. The concept was made by Barthes into a simpler form when speaking the "glossematic sign" model (glossematic signs). Ignoring the dimensions of form and substance, Barthes defines a sign as a system consisting of (E) an expression or signifier in relation (R) to the content (or signified) (C): ERC. A primary sign system (primary sign system) can be an element of a sign system that is more complete and has a different meaning than before (Wibowo, 2013). The figure 1 is a model of the level of denotation and key connotation of semiology from Barthes.



**Figure 1. Two orders of signification of Barthes**

Source: Sri Wahyuningsih, 2019: 83.

Barthes reviews at length what is often referred to as a second-order system of meaning, which has been built on other pre-existing systems, in this case, literature is the clearest example of a second-order system of meaning built on language as the first system. This second system by Barthes is called connotation, which in his mythologies Barthes clearly distinguishes from denotation or the first level system of meaning. Roland Barthes created a map of how the sign worked:

**Table 1. Sign map of Roland Barthes semiotics**

<i>Signifier</i>	<i>Signified</i>
<i>Denotative Sign</i>	
<i>Connotative Signifier</i>	<i>Connotative Signified</i>
<i>Connotative Sign</i>	

Source: Sri Wahyuningsih, 2019: 79.

The table 1 shows that denotative signs consist of markers (1) and markers (2), but at the same time, denotative signs are also connotative markers (4). So, in Barthes' concept, connotative signs not only have additional meaning but also contain both parts of the denotative sign that underlies its existence. Connotative markers are the opposite of denotative markers, where connotative markers are open, and uncertain, in the sense that they can be interpreted differently. For example, the sentence goes up to the green table, denotatively the sentence means going up to the green table, while the connotative meaning is going to court (Wibowo, 2013). The signifier is the mediator: matter is something necessary for it. The materiality of this marker makes it important to distinguish between matter and substance, a substance can be immaterial (sound, object, and image) (Barthes, 2017). The signifier is not an "object" but a mental representation of the "object", for example the signifier of the word "bull" is not the animal itself, but a mental image (Barthes, 2017).

According to Barthes' concept, the connotative sign does not only have an increasing meaning but also contains both parts of the denotative sign that underlie its existence. The model made by Barthes is a very significant contribution to the perfection of Saussure's semiology, which stops at marking at the denotative level (Sobur, 2016).



In this section, 15 scenes were selected to be analyzed or explained the meaning of denotation, connotation, and myth contained in each scene. The description of these categories is based on visual (pictures) and verbal (dialogue/oral). Here's the description.

### **Episodes 1-2**

Synopsis: it was a forced marriage between Nana and Dewa. The marriage started with Dewa who bumped into Pak (Mr) Wawan, Nana's father. While at the hospital, Pak Wawan was willing not to report the incident to the police if Dewa would marry Nana. Mr. Wawan deliberately did this because he realized that he would not last long and Mr. Wawan wanted someone to take care of Nana and his younger sister if they died.

Fara's mother, Dewa's mother agreed with Pak Wawan's proposal because Fara's mother wanted Dewa to no longer have anything to do with Alya. The marriage will keep Dewa away from Alya, a woman who is considered by Fara's mother a bad woman. Fara's mother also meant differently by agreeing to Nana as her daughter-in-law because Nana had helped her and according to her assessment Nana was an innocent woman, easy to manage, and not money-making. Dewa could not refuse, because if he was not willing to marry, Mother Fara threatened to remove Dewa's name from the list of heirs.

After the wedding, which was held at the hospital, Mr. Wawan immediately died. After burying Pak Wawan, Ibu Fara invites Nana and her sister to stay at her house. The disaster started because Dewa did not want the marriage so he was rude to Nana. Then Mrs. Fara was furious because Dewa was still seeing Alya, therefore Mrs. Fara held a wedding party so that everyone would know that Dewa had married Nana so Alya was not free to approach her child.

The wedding party was taking place, and suddenly came Dewa's sister, Livia. Nana is very surprised because she just found out that Livia's husband is Roni. Roni, who caused Nana to be imprisoned for almost two years, even because Roni ran away, made Mr. Wawan so sick that he couldn't work anymore. Even so, Nana didn't reveal the secret in front of Dewa and her family, Nana didn't want to ruin her sister-in-law's relationship (Anna, 2021).

Here are some meanings of denotation, connotation and myth in scene episodes 1-2.

**Figure 1** shows Nana's praying activity. In the linguistic message (verbal), looks like a woman named Nana is praying and praying, saying "O Allah, I face all these trials with knees attached to the ground and hands outstretched to you". That is, Nana surrenders to God for all the trials and tests that befell her by praying fervently, and only to God were to complain so that she is always in his protection.

The iconic message that is not coded, depicts a woman who is experiencing a problem but behind every problem, there will be a way out, one of them is by praying to God because all power and authority belong only to God. Furthermore, the white color on the veil used in the picture is interpreted as purity, humility, sincerity, and protection.

Ways to get closer to God for Muslims of course vary, including the five daily prayers, dhikr, fasting, zakat, pilgrimage, alms, and others. When performing prayer, humans are communicating with God. God acts as a communicant (receiver of messages) and humans act as communicators (sender of messages). Direct communication occurs as long as humans have a strong belief that God is in front of them, paying attention and hearing the prayers that are delivered to them. Especially about praying, humans are asking and begging for something more than him, namely God. When we pray, humans are communicating transcendently. Transcendental communication is communication that involves humans and their God (Nurohmah, 2010). So, the participants in transcendental communication are God and man. According to Syam, transcendental communication is a form of thinking about how to find the laws of nature and the existence of human communication with God, or between humans with powers that are beyond the ability of human thinking which is divine and whose truth is based on love. without ulterior motives (Syam, 2013).



**Figure 1. Nana's prays**

Source: video.com

**Figure 2** shows Aldi is helping Nana. In the linguistic messages (verbal), it is a man named Adi who helps a woman named Nana who drifts in the river. Adi says "how impudent, you were drifting from the river and I helped you". It is interpreted that the man helps a woman who is drifting in the river even though he is considered to have been rude to the woman even though the man is helping her because her social soul and social beings need each other. Please help is the most important thing for mankind, because humans cannot possibly do something without the intervention of others. When doing selfless help, it is only seeking the pleasure of God and simply making sure to create a perfect sense of unity and harmony in a society.

The iconic message that is not coded, depicts a man who has a sense of caring in helping. Then the big stone in the picture can be interpreted as a burden, hard, and strength, meaning that every human being can pass the burden with their respective efforts and the strength they have.

Interpersonal communication states that one of its goals is to help others in responding to their problems, this is very important for human life. One indication that humans are social beings is the behavior of communication between humans. Humans cannot live alone, they need other people, from birth to death they tend to need help from others. According to Wiryanto, interpersonal communication is communication that takes place in a face-to-face situation between two or more people, either in an organized manner or in a crowd of people (Awi, Mawengkang, & Golung, 2016).

As Muslims, we are obliged to help our brothers and sisters who are afflicted by calamities. The obligation to help is essentially not only in terms of material but also in terms of morals that are human needs. Helping is effective action in cultivating a sense of love and compassion, therefore Allah strongly recommends it in His book as long as the help has a positive impact, does not harm others, and does not violate the rights of others (Al-Adawy, 2006). The strong principle of mutual help stems from the belief that a human being as an individual will not mean anything if he does not live together with other people. Humans as social individuals by their nature need the help of others in dealing with the dilemmas and challenges of life.



**Figure 3. Adi helps Nana**

Source: video.com

**Figure 3** shows family dinner activity. In the linguistic (verbal) message, it can be seen that three people are eating together, and a woman named Lula says "It doesn't matter what you eat, the important thing is who you eat it with". It is interpreted that although the food is simple, if it is enjoyed with the family, it will feel more delicious, with the creation of togetherness and warmth in the family as a form of harmony. Being grateful for what you have is a feeling of gratitude to God for what has been given. As humans, we must always be grateful for what we get, whether good or bad, something has been determined by God.

The iconic message, which is not coded, depicts the appearance of family interactions with simplicity and looks happy and still grateful even though they only eat instant noodles. Instant noodles are interpreted as simple foods that are identified as food for the lower classes. In addition, the position of men has more power than women, they are not equal even in the dining area.

Harmony in a family is a form of interpersonal communication. Interpersonal communication is communication that is carried out in a family environment, communication between family members is very important because communication is a tool or media that bridges the relationship between family members (Awi, Mawengkang, & Golung, 2016). A family is a unit formed by interrelated and interacting parts so that there is a balanced communication, understanding is needed by parents and children regarding an expected goal. Interpersonal communication will be more effective if the atmosphere is equal, meaning that there is a tacit acknowledgment that both parties value, are useful, and have an interest.



**Figure 3: Family dinner**

Source: video.com

**Figure 4** shows a marriage activity according to the trust. In the linguistic message (verbal), it is Mr. Wawan who said, "this may be your last wish, so please obey your last wish". That is, Mr. Wawan asked Nana to get married as a last request before he died. Mr. Wawan hopes that after he is gone, Dewa will be able to protect and make Nana happy. Therefore, Nana had to marry with Dewa. Marriage is a contract that justifies the association between men and women who are not *mahram* and in marriage, some rights and obligations must be fulfilled by each partner.

The iconic message, which is not coded, depicts a couple holding a marriage contract in a hospital which signifies that marriage can be done anywhere depending on the situation experienced and marriage held in a house or building is a culture. Furthermore, a ring symbolizes eternity and commitment in marriage. The white clothes worn by the bride and groom signify the sanctity of marriage. Then show that behind the

strength of men when they are at a point of weakness, there are women who become a power for him, and not always men have power.

Islam requires marriage to form a family as a means to achieve happiness in life. Islam teaches that marriage is something that should be welcomed with gratitude and joy. Islam provides a clear concept of the procedure or process of a marriage based on the Qur'an and the authentic Sunnah (Atabik & Madhiiah, 2014). Furthermore, marriage is a form of intercultural communication, intercultural communication is an interaction carried out by several people who have different cultural backgrounds. Communication and culture require interaction because communication prioritizes the relationship between communicators and communicants, while culture prioritizes interactions between humans, for example, individuals with individuals, and groups with groups. Communication and culture are dynamic, if communication changes, culture can also change (Sikumbang, Sahrul, & Fitriani, 2018). The marriage process certainly has similarities and differences in communication between cultures of other regional communities, although almost the same certainly have differences as a characteristic of a region.



**Figure 4: Carrying out a marriage according to the trust**

Source: video.com

### ***Episodes 3-4***

Synopsis: Alya, who was present at the wedding, secretly met Dewa. Alya plans something to melt Mrs. Fara's heart. After meeting Alya, Dewa suddenly gave Nana a flower and apologized. Next, Dewa and Nana were on the podium with Ibu Fara and Lula, Nana would cut a large wedding tart and Dewa was also asked to welcome the guests.

Dewa and Nana dance, it seems Livia also invites Roni to dance. Roni occasionally watches Dewa and Nana with jealous feelings, meanwhile, Adi is outside the wedding venue, he wants to go in to find someone important but is blocked and distrusted by

security because of his appearance, and Adi is kicked out. Alya is shocked to see Adi fighting with security then Alya approaches and intervenes, but Alya pretends not to know Adi and asks Adi to leave. Next, Adi is in a taxi with Alya on their way home and Adi is angry at him for not being able to be contacted because Salsa is sick and Alya reasons that this is her boss's wedding and she has to attend.

After the party was over, Dewa looked for Alya but was not there. Fara's mother approached and asked if she was looking for Alya, and Dewa was surprised and dodged. Then they all went home. Fara's mother locked Dewa and Nana's room so that Dewa didn't leave. Then God forbade Nana to sleep next to him and asked him to sleep on the floor. Dewa's blanket opened and Nana couldn't bear to see it then she covered Dewa.

Alya is at Mrs. Nawang's house and opens her cellphone to find out about Nana, but Nana's social media doesn't seem to update often. Then Alya called her messenger and asked him to find out about Nana. Later, Nana had bathed and cooked in the kitchen to prepare food and Lula was helping her sister while discussing how her relationship with God was (Sisnettv.com, n.d.). Here are some meanings of denotation, connotation, and myth in the scene episode 3-4.

**Figure 5** shows Dewa apologize to Nana. In a linguistic (verbal) message, it looks like Dewa gives a white rose to Nana while facing him and saying "this flower is for you, as an apology because all this time I've been rude to you". It is interpreted that apologizing and giving flowers is a form of romance toward his partner and his sincerity in apologizing. Apologizing is an attitude of humility to admitting a mistake has been made.

The iconic message is not coded, depicting a husband's apology to his wife by giving a natural white rose which symbolizes sincere desire, love, and affection. Furthermore, the lamp with white light and the clothes used to give the meaning of hope or new life and stand firmly but the white color can also change or get dirty at any time because everything is made or not natural. Then there are roses that he wants to give parallel to the chest, meaning he wants to convey something that is hidden from feelings. The picture can be interpreted that the husband will be a good husband to his wife and do nothing wrong, he will build a household with mutual love and protection for his wife.

A husband building a good relationship with his wife is part of interpersonal communication, this behavior has become an obligation in the household and has a specific purpose. These goals are plural considering the context attached to the individual often occurs in various dimensions. According to Wood, building a relationship in interpersonal communication has several functions for the participants, namely, to fulfill physical needs, security needs, belonging needs, self-confidence needs, actualization needs, and participation in various communities (Rakhmawati, 2019).



Apologizing is the word that should be said after making a mistake. Regret for words or actions as well as promises not to repeat wrong actions serve to reduce the anger that flares up in someone who has been hurt.



**Figure 5. Dewa apologizes to Nana**

Source: video.com

**Figure 6** shows that Nana advises Dewa. The linguistic message (verbal), in the figure shows that two people are talking in the room. The woman named Nana said, "yes never mind mas, it's also true that it's late, it's better to sleep". The meaning contained in the words or verbal messages, Nana advised Dewa to listen to her mother's words not to leave the room, and that it was better to sleep because it was late at night. Advising is the main teaching of Islam and giving advice is a way to cover up or improve the condition of the person being advised.

The iconic message that is not coded, depicts a husband who ignores his wife's advice, when Nana invites Dewa to speak, he turns away. In addition, the clothes, flowers, and white lights in the picture give meaning to the sanctity of marriage and symbolize the new chapter of the life of a household. Then the position of men standing is interpreted as power and women are in a weak and constrained position.

In the feminism paradigm, gender differences between men and women go through a very long process. Therefore, the formation of gender differences is caused by many things, such as being formed, strengthened, and even socially constructed. The nature of men's and women's nature is understood as gender differences. For example, the gentle nature, nurturing nature, and emotional nature possessed by women are said to be the nature of women (Ilyas, 2001). As seen in the picture of women in a weak and constrained position against their husband's treatment.

Giving advice is one form of persuasive communication, where persuasive communication is often identified with seduction and persuasion by using messages that are more polite and human. Persuasive communication will make other people do what

the communicator wants, and it is as if the communicant carried out the communication message of his own free will. Nana's efforts to persuade Dewa to listen to her mother's words to go to sleep are certainly a clear goal and effort.



**Figure 6. Nana advises Dewa**

Source: video.com

**Figure 7** shows Nana carrying out her duties as a wife. In the linguistic message (verbal), it is a woman cooking in the kitchen for her husband Dewa and taking him to the office. Nana said, "Here, I brought lunch for Dewa, I was told by Mama. Yes, I think Mama is right too, Mas Dewa has worked hard for the sake of the family, so I followed Mama's advice and cooked lunch for Dewa". It is interpreted that Nana followed the advice of her in-laws to carry out her duties as a wife by bringing food to her husband at the office even though his husband did not like what Nana was doing. The obligation as a wife is the most important thing to do when you are married and the noble worship of a wife is service to her husband.

The iconic message that is not coded, depicts a wife who is so obedient and loves her husband by carrying out her obligations as a wife and according to women's domestics, namely the kitchen, bed, and well. It can be seen that the kitchen is the domain of a woman while for men it is in the office, from this it is interpreted that women have their responsibilities according to their realm and so do men.

Differences in the concept of gender socially have given birth to different roles of women and men in society. In general, gender has given birth to differences in roles, responsibilities, functions, and even the space where humans work. As can be seen in the picture, the domain of women is in the kitchen, while the domain of men is in the office. Women and men have different concepts of gender. Gender roles have distinguished the characters of women and men. Women are considered feminist and men are masculine (Rosita, 2018). This character then manifests in psychological characteristics, such as men being considered brave, strong, and brave. On the other hand, women are considered

soft, weak, crybabies, like to be teased, and women as housewives and additional breadwinners.

Carrying out obligations as a wife is the main thing that must be done, in Islamic law a wife besides being obedient to her husband also must take care of and regulate daily household needs as well as possible such as preparing household needs, making the household atmosphere pleasant and full of peace, doing good to her husband and children, and caring for and educating children. A wife is also obliged to maintain the honor and property of her husband. The wife must maintain the honor of herself and her husband by being kind and courteous to her family and others. A wife is obliged to fulfill all her household chores which are the duty of a wife. Every task that has been carried out by a wife, can be considered a proper habit as a requirement if it is considered good and reasonable by society, then these requirements must be fulfilled (Asy-Syikh et al, 2001).



**Figure 7. Nana carrying out her duties as a wife**

Source: video.com

**Figure 8** shows Nana advises Aldi. In the linguistic messages (verbal), there are two people facing each other. A woman named Nana said "is it true, you were stealing something? Don't be like that anymore." This means that Nana advised Adi not to steal or take other people's things. Stealing is a bad act and is hated by God. Advising is a way that aims to remind someone that all kinds of actions must have sanctions or consequences. Advising others is not to embarrass him but to convey kindness to him so that others can know his mistakes and correct his mistakes or mistakes without feeling judged.

The iconic message that is not coded, depicts that a women's position is not always weak and that a man values a woman more as can be seen in the image of a woman sitting on top while a man sitting on the bottom even though the man is sick. In addition, it describes a woman who gives calm, care, and advice to the man because he has made a mistake and the man looks weak and realizes the mistake he has made.

Men are considered to dominate women in various ways, such as in the field of work, profession/career, sports to personal and household relationships, even this dominance lasted relatively long before the issue of emancipation and gender equality emerged. Communication is considered to have contributed to raising the issue of gender equality as a form of delivering messages and statements originating from thoughts, emotions, actions, and experiences among individual (Prakasa, 2015). It can be seen in the picture that women advise men according to the character of women in communicating gently, this can mean that gender equality applies to them. In addition, showing gender equality between women and men seen in the position of women sitting on top indicates that women are not always weak, there are times when they are in the highest position.

Giving advice has an important place in Islam, giving advice can strengthen brotherhood among Muslims, especially if the advice given is intended as a form of affection for his brother. Giving advice is also a form of persuasive communication because in it there is an attempt to change the attitude, belief, or action of the communicant to achieve a goal. In simple terms, effective persuasion is the ability to convey a message by making the communicant (reader or listener) feel they have a choice and make them agree. Persuasive aims to influence communicants who tend to defend their ideas or ideas (Purwanto, 2006).



**Figure 8. Nana advises Adi**

Source: video.com

### ***Episodes 5-6***

Synopsis: Dewa confesses to Nana that Alya is his lover, which surprises Nana, even though Nana still wants to stick with her marriage. Dewa accidentally received Alya's call in front of Nana, it made Nana even more devastated, especially when Dewa

deliberately satirized his wife. Even so, Nana persists with her status as a wife and Nana is also afraid because she has become a destroyer of Dewa and Alya's relationship.

The appearance of the Queen Mother made Fara's mother furious, Fara's mother did not like the attitude of her mother-in-law who often ruled and controlled the house. Meanwhile, Adi and Alya's relationship is also getting more complicated and they fight Alya even leaves the house, not sleeping at Adi's house. Then Roni still tried to approach Nana, Roni tried to persuade Nana and even gave a ring to Nana, but Nana was furious with Roni's actions and threw the ring away.

Adi is confused because Alya doesn't come home until he finally goes to Dewa's house to find the whereabouts of the woman to who Adi proposed. Arriving at the house, Adi meets Nana, Nana is surprised when she admits she is looking for Alya and Adi also confesses in front of Nana that Alya is his future wife. Nana was shocked but didn't have time to ask further because Adi rushed off when he found out that Alya was going to meet Dewa at a cafe but Adi couldn't go to the Café because his mother called and told him that Salsa had a high fever. Adi's mother came to the cafe to talk to Alya.

Nawang's mother then threatens Alya to report her relationship with Dewa to Adi. Alya panicked until she pushed and made Mrs. Nawang faint, when she woke up from her stupor, suddenly Dewa's car appeared and grazed Mrs. Nawang who was staggering after being pushed by Alya. Even though Alya had hidden Bu Nawang so that God wouldn't know if he had hit Bu Nawang, God finally found them. Dewa and Alya take Mrs. Nawang who has fainted to the hospital, but on the way Alya plans a plan to trap Dewa, without Dewa and Alya knowing, Bu Nawang listens to their conversation including when Dewa mentions his full name, Dewa Buana.

Bu Nawang then recalled the history of Adi, that Adi was the son of a person named Rama Buana who was married in an unregistered marriage to Sari, Bu Nawang's sister. Bu Nawang suspects that Dewa has an attachment to Rama Buana, Adi's biological father. Meanwhile, at home, Grandmother Queen begins to like Nana, and even defends Nana when Fara's mother scolds Nana and tells Nana to keep her marriage to Dewa. Grandmother Queen believes that Nana is a good woman (MalangTerkini.com, 2021). Here are some meanings of denotation, connotation and myth in the scene episodes 5-6.

**Figure 9** shows Adi takes care of sick Salsa. In the linguistic message (verbal), it is a man named Adi taking care of a small child named salsa. Seen a verbal message that says "dear, be patient". That is, Adi gives Salsa peace so that the pain he feels is a little less. In addition, Adi's affection for Salsa was seen by compressing his forehead. Affection is a person's response that makes him feel empathy, concern, sadness, and a sense of wanting to protect. The simplest feelings of affection always involve both parties.

The iconic message that is not coded, depicts a man who also has care, and compassion and can take care of a sick child, not only a woman who can do that. Even though the child is not his biological son, he still takes care of him with sincerity and affection like a son and a father.

Paradigm gender perspective when seen in the figure shows that work that is usually done by women can of course also be done by men. It is seen that men also have a caring nature and can take care of a child, not only women who can do this. This clearly shows gender equality between women and men.

The suggestion of affection is a general thing that leads to understanding to humans that Islam does not determine the time for humans to pour out their affection, but Islam encourages its adherents to love anyone, anywhere, and anytime. In the Qur'an, Allah recommends that humans maintain a friendship or affectionate relationships with others. *Silaturrahim* is a translation from Arabic, consisting of two words, namely *shilah* and *rahim* which can be interpreted as a series of Muslim responsibilities with other Muslims such as greeting each other, fulfilling invitations, delivering corpses, visiting sick people, and responding with prayers if someone else sneezes, and he praises God.



**Figure 9. Adi takes care of sick Salsa**

Source: video.com

**Figure 10** shows that Mrs. Fara is angry with Nana and humiliates Alya. In linguistic messages (verbal), there is a talking each other. Farah's mother said "Nana listen to mama's advice, as a wife you must always be ready, always be alert, like a tiger. Don't be like you did this afternoon, letting your husband make an appointment with that crazy secretary." This means that a wife must always be ready when various household problems come up, and always be alert to other women who want to disturb and damage the household. Furthermore, it must be like a tiger, meaning that Nana must be firm and not weak against anything that can destroy her domestic life. In addition, from the words



of Mrs. Farah who said that "the secretary is crazy", these words are something that reflects badly or demeans other people.

The iconic message is not coded, depicting two women who are interacting in the family room or realm. It can be seen that Mrs. Farah who is standing in the shot from the front seems to be advising Nana who is sitting with her head down, it can be seen from the expression on Nana's face that she is looking down, which means that she feels pressured by what Mrs. Farah said, which pressures Nana to be protective of her husband, but Nana feels like she is a wife does not have to do this, she must still trust and respect her husband. Bowing the head can also be interpreted as a form of respect for the other person.

Respecting the interlocutor is one form that must be applied by every human being. Good behavior arises because of self-awareness, and communication becomes conducive. Respect the interlocutor as a form of communication ethics. Communication ethics is a norm, value, or behavior in interaction. Procedures for social interaction that regulate humans to respect each other, be polite, manners, interact with other fellow creatures (Sari, 2020). Therefore, good communication is needed that aims to protect the interests of a person with the interlocutor so that they feel happy, peaceful, comfortable in communicating and protected without any party being harmed by their interests and actions carried out by applicable customs.

Furthermore, humiliating others often occurs in everyday life. Condescending others is referred to as an arrogant person because he prides himself and thinks of himself as superior to others. Likewise, people like to judge other people badly even though they are not necessarily better than that person.



**Figure 10. Mrs. Fara is angry with Nana and humiliates Alya**

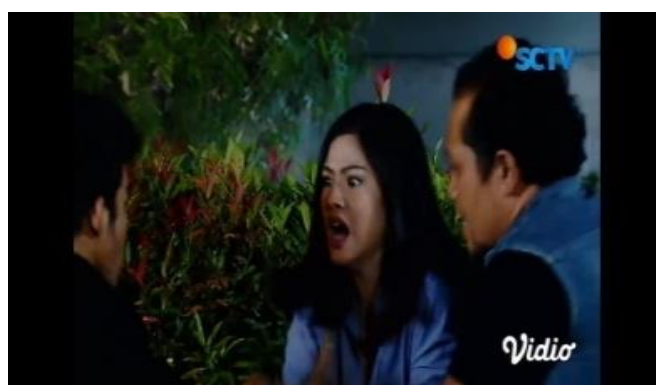
Source: video.com

**Figure 11** shows the file theft against Alya. In a linguistic (verbal) message, two men were seen disturbing a woman named Alya. As seen in the figure, Alya says "Please". That is, the woman is in danger and asks for help because the two robbers want to take important files containing Nana's identity. It can be interpreted that the prohibition against taking the rights of others and doing evil is primarily for women. When someone dares to take something, the property of another person, no matter how small, must be prepared to lose even if the perceived loss will be much greater.

The iconic message that is not coded, depicts a weak woman and a thug who fights women in a gang way, which is interpreted as a man who is cowardly and does not respect a woman. In addition, the jeans used by the thugs seemed scary to those who saw them.

The figure shows a form of culture or habit that often occurs in Indonesia, namely crime, the treatment of thugs mainly to women who always commit deviant acts. Thugs are a term that is always used to refer to the activities of a group of people who get their income mainly from extortion from other community groups. The acts of thuggery occur in various faces, ranging from individual thugs to those who are organized in groups and not a few who use legal companies and even become a kind of syndicate or mafia. The spread of thuggery will be very disturbing if a stereotypical culture thrives without control in human life (Atika, 2013). It can be seen in the picture that there is a lack of sense of justice towards women, women are in a weak position while men who do evil to women look cowardly and do not respect women.

Robbery in Islam belongs to the *hirabah* category. Which comes from the word "*harb*" which means war. In terms of *hirabah* is a form of *mashdar* from the word *hirabah-yaharabah-maharaba-haraabat* which etymologically means fighting or someone who disobeys God (Anis, 2020). Every act that is done will get a reward, in Islam if humans do good deeds they will get a reward, on the contrary, if humans do bad deeds, they will get sin.



**Figure 11. File theft against Alya**

Source: video.com

### **Episodes 7**

Synopsis: Nana wakes up and is surprised that next to her a Dewa is sleeping with Dewa's arms hugging her. Then Adi left the house, Adi was sure that something had happened to his mother because Adi was looking for her last night but couldn't find him. Alya fell asleep on the sofa and woke up lazily picking up the phone from Adi, Adi's voice asked where Alya was.

Nana greeted Dewa but Dewa was shocked and immediately got up looking for his cellphone. Adi is accompanying Salsa to breakfast but Adi's thoughts are still on his mother, and Salsa also asks about Mrs. Nawang's whereabouts. Dewa is ready to go to the office and is in a hurry to leave, Dewa wants to quickly find out about Bu Nawang. Nana followed Dewa because there were files scattered in the room, afraid it was important.

Nana gets a nuisance from a group of bad guys on a trip who teases her, that's when Adi appears and helps her. Nana shows her self-defense skills when assisted by Adi. Together with Adi, Nana managed to get rid of a group of bad people who were bothering her (Hutapea, 2021). Here are some meanings of denotation, connotation and myth in the scene of episode 7.

**Figure 12** shows Dewa shake hand Nana and her grandmother. Linguistic messages (verbal), in this scene three people are seen, namely Dewa, Nana, and Grandmother Ratu who are talking. Dewa said goodbye to go to the office and kissed Nana's hand. Nana said, "Mas, you can kiss your grandmother's hand too". It means Nana wants Dewa to show his courtesy and respect to Grandma Queen by kissing her hand. Be polite in the form of a handshake. Shaking hands can be done when meeting or wanting to travel as a form of interaction in establishing relationships with other people. Manners are important in everyday social life because by showing a polite attitude, a person can be appreciated and liked for his existence as a social being wherever he is.

The iconic message, which is not coded, depicts a child obediently obeying a parent when shaking hands. Shaking hands illustrates affection and strengthens ties of friendship with others and with those who are older. Furthermore, the picture shows the realm of the family and shows that from the position of the three people, it is the parents who get the highest position.

Courtesy is the form that most people see, the benchmark is also widely known even by people who are not educated though. Courtesy is one of the ethics of communication that must be applied in everyday life. Communication ethics is very important either directly or indirectly. Good communication ethics will create good and harmonious relationships between humans, otherwise, without knowledge of communication ethics, there will be misunderstandings and cause disputes that can

divide human life. Communication ethics is very influential in human life which is a guide for him in communicating or behaving in everyday life (Sari, 2020).



**Figure 12. Dewa shake hands with Nana and grandmother queen**

Source: video.com

**Figure 13** shows Nana's patience. The linguistic message (verbal) is seen when Dewa and Alya are hugging while Nana watches him from a distance. Dewa is confused by Alya's spoiled attitude to him. Alya said, "I'm a woman, women like to be pampered especially the man they love". it can be interpreted that, Alya wants to love, and attention from God. Besides that, Alya also wants to make Nana jealous by hugging God, but seeing the behavior of the two of them, Nana remains patient to maintain her marriage. Patience is an attitude of restraint or limiting the soul from its desires to achieve something good, as Muslims are required to be patient not only when facing problems or trials but also in doing any work.

The iconic message that is not coded, depicts a woman who does not have the strength and power to stop her husband's actions. The woman also felt sad and her teary eyes gave the meaning of feeling disappointed, had to accept reality and try to control her emotions about what her husband did with other women so that there was no commotion in the office, this shows that the wife maintains her husband's honor.

The gender perspective leads to a view or understanding of the role of women being naturally differentiated, and gender roles being defined socially and culturally. Gender differences will be a problem if these differences result in inequality of treatment in society and injustice in the rights and opportunities for both men and women. Women are seen from various sides still often get unfair treatment because the position of women, especially in Indonesia is still experiencing humiliation, neglect, exploitation, sexual harassment, and even acts of violence (Rosita, 2018). As seen in the picture, a

husband treats his wife unfairly or ignores her and his wife has no resistance to what her husband is doing.

Patience is controlling oneself from various evils and sins. Patience is a very high human moral value. Patience can strengthen the heart to keep trying and keep doing good things. Patience can encourage people to continue to put their trust in God and surrender only to him. Patient people will not give up easily and have the spirit to keep trying. Patience can be the strength of everyone to face a problem or trial they are facing.



**Figure 13. Patience by Nana who sees her husband's infidelity**

Source: video.com

**Figure 14** shows that Adi helps Nana from the robbers. The linguistic message (verbal) is seen when Adi helps Nana from the robbers. Nana says *"you help me a lot, one day I will repay you"*. It can be interpreted that Nana is very grateful to Adi for helping her. One day Nana will return the favor to Adi in any way as a form of gratitude for saving his life. Next, Adi said, "Na, I will help you without any strings attached, if there are strings attached, it's called the debt". It can be interpreted that Adi is very sincere in helping Nana without expecting anything in return because actually, a human must help each other in trouble.

The iconic message that is not coded, depicts a man helping a woman showing the nature of a brave man, the helping scene is interpreted as a form of affection, protection, and providing a sense of security. In addition, it can be seen in three thugs who show a cowardly attitude and the black clothes used to symbolize evil. And the scene shows the weak power of women.

Thugs' forms have become a culture in Indonesia. The existence of thugs cannot be said to be a light problem or considered easy to handle. Looking at the current situation on the ground, which is quite complicated, where there are parties who want the existence of these thugs to be eradicated or eliminated, but some parties are also still

being maintained. As an example, in the picture, someone ordered the thugs to hurt the woman, this shows that a party still maintains the existence of the thugs. The factors that cause rampant thuggery in the study of criminology are political, and economic factors as a result of the economic crisis that caused unemployment, several residents stated that those who were unemployed and lost their incomes tended to combine themselves with friends who became unemployed, thus making it more likely to design and carry out a program. crime, and finally the economic factor (Atika, 2013). The impact of the activities of the thugs certainly cannot be said to be small, even the impact can trigger and cause new problems in society. Therefore, humans as social beings certainly need help from each other.

Please help is the most important thing for mankind, because humans cannot possibly do something without the intervention of others. Humans are social creatures who cannot live alone without the help of others. When doing help, it must be selfless, doing so is merely seeking the pleasure of God.



**Figure 14. Adi helps Nana from the robbers**

Source: video.com

**Figure 15** shows the recitation of Adi's death. The linguistic (verbal) message can be seen when the recitation which was held at the house of Bu Nawang, who was having the misfortune of losing the figure of the child he loved, namely Adi. Bu Nawang said, "Adi, what's wrong if I still hope that you are still alive, son". Interpreted a mother who hopes that her beloved child is still alive and his body is found soon. Every mother has a strong inner bond with her child so she still hopes that her child is still safe from what happened.

The iconic message that is not coded, describes the recitation which is interpreted as a culture in society because not everyone does it. Furthermore, in the picture, it is interpreted as no power or power, one feeling, and as a form of mourning, the clothes used are predominantly black.



The recitation is carried out to read the verses of the Qur'an and remembrance to reward the reading to those who have died and to pray for the deceased to be blessed by God. This activity is one of the cultures because not everyone does it and is included in the form of Islamic communication. Islamic communication is a process of delivering messages between humans based on Islamic teachings or based on the Qur'an and the Sunnah of the Prophet (Hendra, 2021). In the life of a multicultural society, it can be found that there are still habits that maintain the culture that has been passed down from generation to generation even though the culture is contrary to religious values and can trigger conflict amid society if it is not handled wisely.



**Figure 15. Recitation of Adi's death**

Source: video.com

## **CONCLUSION**

The soap opera *Diary of a Wife* Episodes 1-7 contains a lot of moral messages in it, both from pictures, and text, as well as dialogue or messages conveyed by the characters. By the category of moral messages, namely the category of human relations with oneself, human relations with other human beings in the social sphere including their relationship to the natural environment, human relations with God, and moral messages from a gender perspective, from 15 scenes in the soap opera "*Buku Harian Seorang Istri*" Episode 1-7 that have been selected by the researcher, contain a moral message that can be described based on these categories.

The moral message contained in the soap opera "*Buku Harian Seorang Istri*" episodes 1-7 of 15 scenes that have been previously selected by the researcher, reflects the moral message in the form of moral messages in the category of human relations with oneself, human relations with other humans in the social sphere, human relationship with God and moral messages in a gender perspective. The researcher concludes that the

meaning of the dominant moral message is in the category of human relations with other humans in the social sphere such as helping, togetherness, apologizing, advising, loving, and not taking the rights of others.

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