CHAPTER I

INTRODUCTION

1.1 Research Background

Humans are responsible to deciding the majority of their own decisions and taking care of all consequences in line with their perceived sense of responsibility. By definition, human nature consists of the basic psychological, emotional, and behavioral characteristics that every individual possess (Akash et al., 2019). The principles that humans follow in order to live a decent life and fulfill the definition of "a good human" are the regulations and norms of their free will. (Alkire, 2010; White et al., 2011). The primary focus of this study was on human's obligations to the lives they are leading. Being responsible means acting in a way that protects what has been given to you. Taking care of and being accountable for pretty much everything pertaining to their own existence.

Responsibility became one of important behavior for human to take control of everything in life. However human tends to forget and act like it was nothing to worry moreover think that it can be given to someone else. This is one of many reason why researcher focusing the research toward human behavior of responsibility. This research aims to demonstrate that Roland Barthes' semiotics theory can be used to analyze movie 'Real Steel' for signs of human responsibility according to Takeo Fukuda of Japan (Giacomazzi, 2005) in the InterAction Council (Fraser, 1998), ISO 26000, and the Indonesia's Declaration Law of Responsibility (Majelis, 1997).

Takeo Fukuda's astounding standpoint view gave researchers an additional perspective to consider given that analyzing myth as a component of the semiotics Roland Barthes developed, which is explained by denotation, connotation, and myth as an ideology. Semiotics, as defined by Daniel Chandler, is the study of signs and symbols in the branch of linguistics founded by Ferdinand de Saussure. According to Saussure, "It is possible to imagine a science which investigates the function of signals

as a component of social life. In general psychology, it would fall under social psychology". We'll refer to it as semiology (from the Greek word for "sign" semeîon). Semiotics emphasis the laws governing signs and their nature (Chandler, 2017). In the success of Roland Barthes's writings, semiotics started to become a significant method to cultural studies in the late 1960s.

The study of signs and symbols and how they are interpreted within a culture is known as semiotics, and Barthes played a major role in its development. His contributions made semiotics more widely known outside of the field of linguistics. Barthes may not directly address responsibility in the traditional sense of moral or social duties, but his work nevertheless makes one think about the responsibilities that come with communicating, interpreting, representing, and critically engaging with language and culture. The series of essays "Mythologies" (1957), which is Barthes' most well-known work, examines the cultural significance of commonplace items and phenomena by interpreting them as markers and symbols of more significant social myths.

A comprehensive framework for examining how language works as a system of signs to facilitate communication and the exchange of meaning between individuals and communities is offered by semiotics. Given that Barthes' theories provide deep conceptual frameworks for examining the nuances of language, culture, and representation and promote critical interaction with texts and society, researchers employ them to analyze scenes in a movie providing language, communication and context inside them.

According to Barthes semiotics is about denotation, connotation, and myth. Based on Barthes definition, denotation is what the sign depicts on the object whereas connotation is how it is described. Myth is a message that conceive in ideology (Siregar, 2022). In this research, specifically use the ideology of Indonesian regarding human responsibility. It is concluded that there are five different kinds of responsibility

that human should have based on data provided by Takeo Fukuda of Japan (Giacomazzi, 2005) in the InterAction Council (Fraser, 1998), ISO 26000, and the Indonesia's Declaration Law of Responsibility (Majelis, 1997).

The relationship between language and semiotics emphasizes how essential signs and symbols (spoken, written, or gestural) are to understanding and communication to humans. Semiotics plays a crucial role in the language of communication by examining how signs, symbols, and meanings are constructed and interpreted within linguistic interactions. At its core, semiotics investigates the processes through which communication occurs, emphasizing the role of signs in conveying meaning (Chandler, 2017). Furthermore, semiotics explores the various levels of meaning in communication, including denotation (literal meaning) and connotation (associated or implied meaning). For example, the word "home" denotes a physical dwelling but connotes feelings of comfort, security, and belonging. It leads the researcher to analyze Barthes's semiotics on a movie named 'Real Steel'.

'Real Steel' is a movie that tells about the relationship between human and robot. At the time where the world is evolving along with robot as one of human creations. 'Real Steel' gives an imaginary life where robots can do several activities that human used to do in this case, it is boxing. 'Real Steel' deliver a story of a Man, Charlie Kenton as the main character, a boy, Max Kenton, and a robot, Atom trying their best to get back on their feet. Charlie and Max related as father and son who lived separately cause by the fact of responsibility resentment done by Charlie as the head of the family. However they forced to reconcile and live together for a month due to of the boy's mother's passed. They get together and conquer the arena of robot boxing in the area. This research focused on Charlie Kenton as the main character who lost and gain his responsibility as a human, a man, a lover and a father.

The writers of 'Real Steel' John Gatins, Dan Gilroy, and Jeremy Leven have the imagination to combine human and robot lives in the fantastic movie 'Real Steel'. Hugh

Jackman, Dakota Goyo and Evangeline Lilly play a role in this movie, which was directed by Shawn Levy and released by DreamWorks SKG on July 10 and on DVD on January 1 of the following year. This movie quickly rose to the top of the box office and the movie industry. This well-known movie received nominations for Best Achievement in Visual Effects at the 2012 Academy Awards, Best Performance by a Younger Actor at the 2012 Saturn Awards, and Most Original TV Spots at the 2012 Golden Trailer Awards. This movie received numerous honors, including the Best Performance in a Feature Film - Leading Young Actor in Young Artist Award 2012 and the BMI Film Music Awards 2012 in the category of film music (Simanjuntak & Basari, 2016). These details and knowledge about how this movie can portray human behavior led the researcher to select this movie as the research's object.

Similar study and approach titled *Representasi Pesan Moral Dalam Film Tilik (Analisis Semiotik Roland Barthes)* by Intan Leliana, Mirza Ronda, and Hayu Lusianawati have conducted (Leliana et al., 2021). In this research, descriptive qualitative approaches were mostly employed, with semiotics analysis serving as the analytical shears. The emphasis is on applying Roland Barthes' semiotics theory to illustrate the moral messages in Tilik Film. Shooting methods, moral principles, and depiction. The semiotics of Roland Barthes uses semiological analysis methods to break down significations into denotative, connotative, and mythical meanings, which are then further broken down into signifiers and signifiers, denotation level, and connotation level. The moral message produced by this research is that women have the ability to choose whether or not to exercise their right to life. The second moral lesson is that gossip is a form of societal control. The final moral lesson is about law enforcement officials who fail to uphold their duties.

Later on, a research titled *Semiotics Analysis in The Betawi Traditional Wedding "Palang Pintu": The Study of Semiotics Roland Barthes* written by Iskandarsyah Sirega has conducted (Siregar, 2022). It has been determined that the Palang Pintu procession represents a serious and respectful approach to marrying a bride, and that certain

symbols and meanings within the procession represent married life. The following conclusions are drawn from the semiotic analysis of the Palang Pintu procession: In addition to defining the literal meaning and outlining the procedure, the meaning of denotation in the Palang Pintu procession explains the phases of the test that must be completed before the groom can wed his bride. The Palang Pintu procession's connotative meaning depicts the application of Islamic teachings and laws, as well as reverence for the prophet Muhammad SAW. The Palang Pintu procession also highlights the importance of moral instruction, manners, and close family or friendship ties. The Quran, prayer, and silat—three core values of the Betawi community—are the myth behind the Palang Pintu procession. Furthermore, the existence of pertinent verses from the Quran and hadith, as well as elements of Betawi culture like rhyming—where rhyme is used to advise on arts and ceremonies—and traditional ceremonies, all serve as evidence of the dominance of sound Islamic teachings in the Palang Pintu procession for the groom's preparation in raising and educating the wife in the household and forcing the household to follow Islamic teachings.

A different study of a similar nature was conducted *The Semiology Analysis in Media Studies* by Feyrouz Bouzida (Bouzida, 2014). Researchers come to the conclusion that Barthes' semiological approach is widely used in media analysis as a qualitative approach that can be applied to media texts, where the reader/receiver plays a crucial role in the creation of meanings and providing interpretations in relation to his experiences and sociocultural background. Additionally, the term "semiology" in this context refers to the study of signs in all of their linguistic and non-linguistic forms, where the signifier and signified are the primary elements of media signs in cultural phenomena like movies, photographs, fashion, advertising, etc.

With the title " *An Analysis Of Human Responsibility In The Movie 'Real Steel' By Shawn Levy To Human Live*" this research differs from earlier research due to the fact it aims to highlight the important aspect of human responsibility found in 'Real Steel' by using Roland Barthes' semiotic theory to identify and analyze it. Therefore, it may

serve as a further source of reference for other researchers conducting research on human responsibility and semiotics.

1.2 Statement of Problem

From the background in this research above, the researcher concludes that there are three questions that will be the main focuses on this research, they are:

1. How denotation, connotation and myth shown in the movie 'Real Steel'?
2. How responsibilities as myth based on Takeo Fukuda concerning human reality lives based on the movie 'Real Steel'?

1.3 Research Purposes

Based on the formulation of the research question above, the researcher of *An Analysis of Human Responsibility toward Life in the Movie 'Real Steel' By Shawn Levy: Barthes's Theory* is intended:

1. To describe scenes in 'Real Steel' align with human responsibility with the appliance of Roland Barthes theory as an analysis of connotation, denotation and myth.
2. To describe the kinds of responsibility of the movie 'Real Steel' concerning human lives based on Takeo Fukuda's theory as point of view of myth.

1.4 Research Significances

Theoretically, the research of *"An Analysis of Human Responsibility in The Movie 'Real Steel': Barthes's Theory"* provide other researchers the information they need to conduct comparable research using a semiotics approach to look for signs of human responsibility in media or other objects. This research attempts to provide readers with theoretical knowledge about Roland Barthes theory on semiotics (Chandler, 2017) as well as human responsibility through Takeo Fukuda idea (Schmidt, 1997) that used as The Universal Declaration of Human Responsibilities through the analysis of human responsibility in the movie 'Real Steel'. Barthes' theory, which emphasized myth,

denotation, and connotation. This research aims to elucidate the significance of each scene in a movie that pertains to human responsibility by utilizing the theories of denotation, connotation, and myth.

Practically, the research *"An Analysis of Human Responsibility in The Movie 'Real Steel': Barthes's Theory"* serves as a guide for other researchers who intend to acquire more about Roland Barthes' semiotics and the responsible behavior among humans. Readers can escalate their understanding toward Roland Barthes Theory and Takeo Fukuda statement about human and its responsibility. Exampling ways to practically analyze scenes from a movie, provide a new insight on how Barthes Theory applied in certain media as for movie (Schembri, 2010). This research gives an examples on how Roland Barthes theory applied in a movie by using denotation, connotation and Takeo Fukuda responsibility idea as myth.

1.5 Definition of Key term

1) Fundamental principles for humanity: Humanity, impartiality, neutrality, independence, voluntary service, unity and universality.

This term is used to analyze scene related to humanity. This term include the idea of humanity, impartiality, neutrality, independence, voluntary service, unity, and universality are being applied, while looking for specific indicators. Humanity is reflected in aid workers providing care and assistance to individuals in distress. Impartiality is evident in scenes where aid is given regardless of background, ethnicity, religion, or political affiliation, ensuring equal treatment for all. Neutrality is shown in situations where aid workers remain non-partisan and avoid political, racial, religious, or ideological involvement. Independence is indicated by aid organizations operating autonomously, even in collaboration with government agencies, ensuring actions are free from political or military influence. Voluntary service is demonstrated by volunteers providing assistance without monetary motivation, highlighting community-driven efforts. Unity is

depicted through a single, cohesive presence within a country, showing coordinated efforts and uniformity in actions. Universality is reflected in international cooperation among different humanitarian organizations, with diverse groups working together under common principles, signifying a global effort. These indicators help assess the adherence to these fundamental principles in various humanitarian scenarios.

2) Non-violence and respect for life: reduce conflict, anger and violence on personal, local, national and global levels.

This term include various specification such as: the effort to reduce conflict are shown in images depicting peaceful resolutions and mediation. Scenes where anger is managed through constructive dialogue and understanding reflect a commitment to reducing personal and local violence. Nationally, images that show initiatives promoting peace, such as educational programs or community outreach, indicate efforts to mitigate violence. Globally, look for international cooperation and peacekeeping activities aimed at fostering global stability and harmony. These indicators help assess adherence to the principles of non-violence and respect for life across various levels of society.

3) Justice and solidarity: a socio-ethical and political concept which states that it is fair and just that benefits and obligations are justly shared between members of the society.

Analyzing scenes or images to determine when the principles of justice and solidarity are being applied, look for indicators such as the equitable distribution of resources and opportunities among all members of society. Images depicting inclusive community programs, fair access to education and healthcare, and collaborative efforts to support marginalized groups reflect these principles. Scenes showing people working together to ensure that both benefits and obligations are shared justly among society members highlight the commitment to justice and solidarity.

4) Truthfulness and tolerance: a fair and objective attitude towards others and is usually a conscious effort from the individual.

The principles of truthfulness and tolerance are being applied by looking for indicators such as honest and transparent communication among individuals. Images that show people engaging in open dialogue, listening actively, and respecting diverse viewpoints reflect these principles. Scenes where individuals make a conscious effort to understand and accept differences, fostering an environment of mutual respect and fairness, highlight the commitment to truthfulness and tolerance.

5) Mutual respect and partnership: consider and value the feelings and opinions of your partner; talk to and treat your partner in ways that you would want to be treated; and compromise and negotiate with your partner. When analyzing scenes or images to determine if the principles of mutual respect and partnership are being applied, look for indicators such as individuals considering and valuing each other's feelings and opinions. Images depicting respectful interactions, where people communicate effectively and empathetically, reflect these principles. Scenes showing partners working together collaboratively, negotiating and compromising to reach mutually beneficial outcomes, highlight the commitment to mutual respect and partnership.