

Representation of Climate Change in the Documentary Film *Ano Bulan Balong* (Semiotic Analysis of Roland Barthes)

Sufriatni¹, Aka Kurnia SF²

Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Teknologi Sumbawa, Indonesia

Article Info

Article history:

Received: 2 July 2024

Publish: 15 July 2024

Keywords:

Roland Barthes Semiotics, Climate Change, Documentary Films

Abstract

*Climate change is a condition characterized by changes in world climate patterns which result in erratic weather phenomena. Climate change occurs due to changes in climate variables, such as air temperature and rainfall, which occur continuously. In this research, film is the subject, film is a mass communication tool that is packaged with characters, plot and messages in it, provides information to the audience through the storyline that is conveyed and has a strong influence on issues that are developing in society, the unit of analysis of this research contains "Semiotic Analysis of Roland Barthes' Representation of Climate Change in the Documentary Film *Ano Bulan Balong*". The aim of this research is to determine the representation of climate change in the film *Ano Bulan Balong* based on Roland Barthes' stereotypes. This research uses Roland Barthes' semiotic theory, where the researcher looks for the meaning of Denotation, Connotation and Myth in several scenes in the film *Ano Bulan Balong*. . The results of research on the documentary film *Ano Bulan Balong* can be linked to environmental issues, namely climate change. Researchers group and categorize messages to convey meaning in the film *Ano Bulan Balong*, including; environmental message, Through semiotic analysis, Roland Barthes in this film shows that the problem currently being faced by Sumbawa is unrest triggered by environmental problems which are a factor in climate change, forest lands full of trees are starting to disappear, replaced by corn plants. Critical trees resulting from deforestation will cause extreme natural disasters.*

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Corresponding Author:

Sufriatni

Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Teknologi Sumbawa, Indonesia

Email: sufriatni14@gmail.com

1. INTRODUCTION

Climate change is a condition characterized by changes in world climate patterns which result in erratic weather phenomena. Climate change occurs due to changes in climate variables, such as air temperature and rainfall, which occur continuously over a long period of between 50 and 100 years (Ministry of the Environment, 2004). Climate change is also influenced by unstable weather conditions, for example erratic rainfall, frequent storms, extreme air temperatures and drastic changes in wind direction (Ratnaningayu, 2013).

The environmental problems that occur are a reflection of the lack of environmental awareness of Indonesian society. According to an article from the Breakthrough National Centre for Climate Restoration (2019) published on the National Geographic website, human civilization is predicted to end in 2050 if we do not take action against climate change. Therefore, it is important for us Indonesians to realize the importance of the environment. We can learn things about environmental awareness and climate change from environmental communication. So, good environmental communication is needed as a form of education for the community. Environmental communication itself can be conveyed through various forms, one of which is through film media.

Film is a mass communication tool that is packaged with characters, plot and messages in it, providing information to the audience through the storyline that is conveyed and has a strong influence on issues that are currently developing in society. Film is a combination of audio and visuals that produces a useful work of art. In another sense, film is a tool to

convey various messages to the public through a story and must be made based on existing cultural values so that the film is easily accepted and attractive in the eyes of the public (Wibowo, 2006).

Films can be seen as works of human creation that contain high aesthetic elements, or they can also be seen as a communication medium, where films can be used as a medium to channel and disseminate messages from filmmakers to the public. If we look at films from a second perspective, it can be said that we see films from a communication perspective, because films are a form of mass media. If a producer produces a film to convey a certain message through the film he produces, then he has carried out mass communication. The simplest definition of mass communication is stated by Bitrner in Indriani (2019), namely mass communication is a message communicated through mass media to a large number of people. Several characteristics of mass communication include that the message is general, communication occurs anonymously, is heterogeneous and dispersed and is one-way. One of the functions of mass communication for society is the dissemination of values, or also called the socialization function. Socialization refers to the way in which individuals adopt the behavior and values of a group. The mass media shows us how they act and what they expect. In other words, the media represents us with role models that we observe and hope to emulate (Dominick, 2000 in Indriani, 2019).

In this research, the author found a documentary film that won the Mangkar Bulaeng award at the 2023 Sumbawa Film Festival which carries the theme of Local Wisdom and Climate Change. The documentary film *Ano Bulan Balong* is unique in the plot it presents, which made this film become the 1st winner in the student documentary film competition, the 4th Sumbawa Film Festival. This film was directed by Galih Saesar Wicaksono, a student at SMA Negeri 1 Sumbawa.

The film *Ano Bulan Balong* tells the story of how the people of Sumbawa choose a good day to start all good works, this is done to ask Allah SWT for safety. The *Ano Bulan Balong* tradition itself is used by the people of Sumbawa in all aspects of life, such as when starting weddings, circumcisions and most specifically when starting to clear land in the fields or gardens. This documentary examines how *Ano Bulan Balong* works and how the *Ano Bulan Balong* tradition influences current environmental conditions. The film also explains how to formulate days, dates and hours to start work or events. It is believed that if the results of determining the day are obtained through formulas, the work or event that we will undertake will have minimal obstacles and the results of what we will undertake will be good.

However, what is urgent at the moment is that many young people think that the tradition/culture regarding this auspicious lunar day is a myth. According to Sahabudin, who is a source in the documentary film *Ano Bulan Balong*, the reason the younger generation is reluctant to use the knowledge of *Ano Bulan Balong* is because of their lack of trust in science. knowledge of ancient people. Where currently it is very much influenced by technological developments so that previous knowledge related to traditions such as *Ano Bulan Balong* is considered superstition or mere bullshit, even though knowledge related to this tradition is important, because old people in the past when opening new lands did not just do anything. opened, if there are large trees they will not be cut down, they will only clear small trees or wild plants. This is so as not to damage the newly cleared land.

Land destruction by cutting down trees results in loss of forest land which is a threat to living creatures and has serious impacts, namely climate change, there are many serious impacts that will occur such as increasing air temperature, intensity of annual rain which causes disasters, food threats, rising sea levels. thus, inundating productive areas and many other impacts that will be a threat from climate change, one of which is caused by forest destruction (Wahyuni, 2021)

The relationship between the film *Ano Bulan Balong* and climate change can be represented through several scenes in the film which present footage about the natural conditions of Sumbawa district and explanations from related sources with the focus of the discussion being mostly related to environmental conditions. In this film, this film presents a picture related to quite severe climate change and is the result of individuals who do not care about the environment.

This research uses Roland Barthes' semiotic theory, where there are signifiers and signified which are used to find a denotative signifier which is a connotative and mythical signifier.

Semiotics is a scientific study or analytical method for studying signs in the context of scenarios, images, texts and scenes in films into something that can be interpreted, while the word "semiotics" itself comes from the Greek *semeion* which means "sign" or same which means "sign interpreter" (Mudjiono 2011, in Pujiati 2018).

However, in this film the words "*Ano Bulan Balong*" describe how the younger generation considers all days to be good and the knowledge of *Ano Bulan Balong* is superstition or just bullshit, because of distrust of tradition and a lack of concern for the environment. The current natural conditions of Sumbawa have become bad. The documentary film *Ano Bulan Balong* presents unique messages and sign meanings to be studied more deeply related to the representation of climate change in the film, so the author is interested in researching with the title *Representation of Climate Change in the Documentary Film Ano Bulan Balong (Semiotic Analysis of Roland Barthes)*.

2. METHOD

2.1. TYPES OF RESEARCH APPROACHES

The research method used by the researcher in this research is Qualitative. According to Creswell (2013), qualitative research begins with the conclusion and development of a framework of interpretation or research that develops or develops studies regarding research problems related to the meanings that individuals or groups attach to human social problems.

In this research, the writer applies techniques for collecting observational data and documentation because the research work involves a film, the writer will document it by taking notes and screen captures (screenshots) of the film scenes.

2.2. DATA COLLECTION TECHNIQUE

The data collection techniques used by the researchers are observation and documentation.

a. Observation

Observation techniques are one of the most common techniques, observation is the study of indicative events that are currently occurring (Afriyadi, 2015 in Agasta, 2023). To find symbols or signs that belong to Roland Barthes' perspective in every scene/thrill of the film *Ano Bulan Balong*. The writer in this research will carry out observations by watching live films slowly until he produces data that is the core of this research.

b. Documentation

Researchers used this technique by capturing each film that appears to contain the symbol of Roland Barthes' film in the film *Ano Bulan Balong*.

2.3. DATA ANALYSIS TECHNIQUE

In film semiotics research, the application of Roland Barthes' semiotic analysis concept as the ultimate context carries out an in-depth analysis of the signs and symbols

contained in film selmitoka. The ultimate way to study a film work is by using Roland Barthels' semiotic analysis, namely:

1. Denotative analysis, namely delving into the meaning of the signs in the work.
2. Connotative Analysis, namely a deeper and more detailed meaning that applies to a more complex idea or concept.
3. Myth, namely a meaning believed by society that is not yet certain.

3. RESULTS AND DISCUSSION

Scene 1

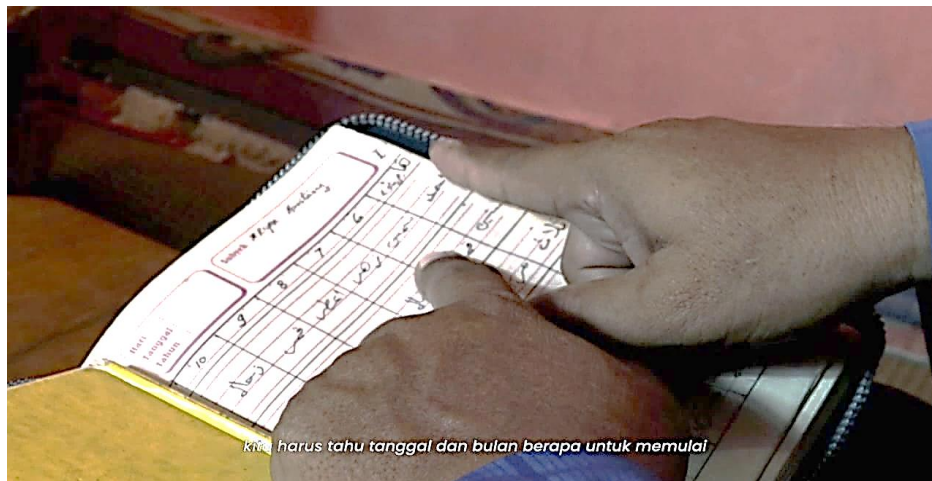


Figure 4.1 Scene at 3:30 minutes

Source: Documentary film Ano Bulan Balong

a. Denotation

The picture is a book that contains hijaiyah letters or the Arabic alphabet, at the top right of the book is written Constellations and, in the picture, there is text that says "we have to know what date and month to start".

b. Connotation

In this picture, the hijaiyah letters or Arabic writing are a representation of the Sumbawa people's philosophy and customs or standards based on Islamic teachings. The picture above is the names of the stars in the book to define a good day or Ano Balong. The names of the constellations in the book include the Attar star, Qamar star, Zuhra star, Samsun star, Mastari star, Suhal star and Mare star. The names of the constellations represent the meanings of everything good. In the film there is a mention of the Qamar star and the Zuhra star which means safety and a good time to start any form of work.

c. Myth

Older people in the past carried out a habit which was used as an effort to get good results in work, activities or in holding events or celebrations. This is a belief that does not need to be believed wholeheartedly in order not to be classified as part of shirk. Because basically the elements used in the process of determining a good day are traditional methods which are actually just the science of analyzing the universe, the elements involved are only celestial bodies that have been the object of analysis by previous people for quite a long time. so that the books used to formulate the good day or Ano Balong were compiled.

The use of hijaiyah letters in the book is the result of the compatibility of natural phenomena obtained based on the results of analysis with natural phenomena in the Qur'an so that the formulation of Ano Balong is based on phenomena in the Qur'an.

"Tradition stops ko sara' and sara' stops ko kitabullah." Which in the sense of custom adheres to the Shari'ah and the Shari'ah adheres firmly to the Koran. So that all the customs of the Sumbawa people in all aspects must not violate traditional philosophy and must be based on the Koran and the hadith of the Prophet, so that the Sumbawa people have normative values in social life.

Trusting the Ano Bulan Balong tradition in determining planting times and all forms of good work is believed to be able to avoid disturbances and obstacles when carrying out these events and work.

Scene 2



Figure 4.2 Scene at minute 4:16

Source: Documentary film Ano Bulan Balong

a. Denotation

In the picture there is a book which says "spend sustenance" then the writing starts from the right side of the paper with the letters of the Koran which in Indonesian means Sunday, then there is a number (6) under which there is a cross, the number (7) with five circles below it, number (8) with one circle below it, number (9) with five circles below it and number (10) with one circle below it.

b. Connotation

The picture shows good luck to be able to start clearing planting land, a good day to open planting land is on Sunday at (7) or (9), this is because based on the calculations that have been formulated, the five circles below the number (7) and (9) indicate abundant sustenance and safety. If planting is done at (6) then there will be danger, symbolized by the cross under the number (6). And if planting is done at (8) or (10) free hours, the sustenance will not be abundant and it is believed that there may be pests.

The use of the cross in the picture is only a symbol to indicate that the time marked with the cross is not good to start with, there is no need to use a cross. These signs can be replaced with other signs according to what is understood by each person who is formulating Ano Balong. While the small circle marks are signs that can be called stones, they are not required. For every use of signs in the book there are no provisions to be used as a reference, it all depends on the people who formulate it and what they understand.

c. Myth

The results of the Ano Bulan Balong formulation are believed to be a good day to start work, this is because previous parents believed in their ability to analyze natural conditions, the knowledge of Ano Bulan Balong was also their endeavor in life as a form of respect for nature. The Ano Bulan Blong tradition is believed to be able to prevent them from all forms of danger because they have previously carried out an analysis regarding what activities they will carry out and when they want to carry them out.

Previous parents really understood how the universe works, they never exploited nature for personal gain, so that in carrying out their agricultural activities there was always a boundary between humans and nature, but the Ano Bulan Balong tradition is currently no longer effective in its use, especially in the agricultural sector, this is because the human population continues to increase at a growth rate that is twice the rate of growth of natural resources.

Scene 3



Figure 4.3 Scene at minute 8:54

Source: Documentary film Ano Bulan Balong

a. Denotation

In the picture there are dry twigs left over from pieces of trees that are no longer intact. The picture above is a small part of the natural damage that caused the disaster. In the documentary film Ano Bulan Balong, it is interpreted as a sign to represent the situation that caused the drought. In the picture there is text explaining "there are so many people who don't use this good lunar day".

b. Connotation

Trees that are cut down can no longer function for natural health, tree damage will be a danger to the environment and human survival. Dry twigs left over from trees that have been cut down can cause land fires or forest fires, if a forest fire occurs it will damage the ecosystem in that location.

The habit of encroaching on forests for planting land is currently popular among the people of Sumbawa. Cutting down trees to obtain large planting areas is not

considered a loss. In this problem there are also economic factors that cause the people of Sumbawa to destroy forests on a large scale.

c. Myth

What causes nature and humans to be unbalanced is because human needs are increasing, while the condition of natural resources continues to be eroded due to various kinds of problems caused by humans and those that occur accidentally, including illegal logging, use of forests as planting land, forest fires, conversion of forest land into housing and other problems which actually occur more often due to human activity.

Problems between nature and humans occur due to economic needs which continue to increase along with changing times, where currently people who still survive by believing in culture and traditions are considered a group that is too primitive and cannot adapt to the environment, in fact, not infrequently people These people are called anti-social people.

Scene 4



Figure 4.4 Scene At 9:35 minutes

Source: Documentary film Ano Bulan Balong

a. Denotation

The picture above is a corn planting area, and there are trees that are still standing, surrounded by burnt remains and the land is dry and barren, the text says "big ones will not be cut down".

b. Connotation

Land burning, which is common among farming communities, is one of the methods used to clear planting land after harvest or when opening new planting land. If new planting land is opened, there are usually lots of remaining tree branches that have to be cleaned and the easiest way is to burn it. This method is very easy but has very dangerous impacts on human respiratory health and the earth's climate conditions.

The image of a large standing tree surrounded by burnt remains of the land is deforestation in the Sumbawa district area which is currently something that must be paid attention to. The people of Sumbawa are losing forests and turning them into corn plantations. This is not an accident, the factors that support the transition of forest land into gardens The corn should understand the real impact that will occur in the future,

the people of Sumbawa with the current environmental conditions will be very vulnerable to disasters, amidst the current bad climate conditions of the earth.

c. Myth

Land burning and lack of trees can be one of the causes of changes in the earth's climate, where this is a major factor in natural disasters such as droughts, floods, landslides and other natural disasters.

This is supported by research conducted by Siburian in the book *Air Pollution and Greenhouse Gases* (2020), soil damage due to land burning and the use of chemicals in the process of planting corn so that the process releases carbon dioxide (CO²), when carbon dioxide (CO²) released by no tree to absorb it, resulting in global warming and damaging the earth's atmosphere. Forests function as an absorber of greenhouse gas emissions because forests can convert (CO²) into (O²) and forest destruction will result in increased greenhouse gas emissions and an increase in temperature on earth, resulting in the melting of icebergs in the polar regions which can result in sea levels rising. and the potential for tidal flooding.

Scene 5



Figure 4.5 Scene at minute 10:46

Source: Documentary film *Ano Bulan Balong*

a. Denotation

The picture above is Mr. Sahabudin, who acts as a resource person in the documentary film *Ano Bulan Balong*, drinking bottled water and wearing a jacket with text that says "extraordinary dryness and heat".

b. Connotation

In the documentary film *Ano Bulan Balong*, it is explained by Mr Sahabudin as the source that he is a Sandro, in the scene when he drinks after doing activities on the land he explains that in Sumbawa district in recent years the natural conditions have been very erratic and unpredictable, very hot weather has occurred and resulting in drought, this is because the people of Sumbawa have started to be careless in carrying out the land clearing process, and also in determining the time and location of planting. Trees

are no longer a consideration for the community in determining where to plant corn, the most important thing is that large areas of land, even large trees, will be cut down.

According to a field survey conducted by researchers throughout 2024, there are many trees lost in the hilly areas of the western part of Sumbawa district, precisely from the Labuan Badas to Alas areas. In 2023, the hills will still be visible with trees from a long distance, but now the view presented is a stretch of yellowed corn plantations and there are several locations with residue from land burning, so the air temperature is now starting to feel hotter.

During the period from January to March 2024 during the rainy season, the western part of the Sumbawa region experiences a lot of flooding on the main road that connects Sumbawa Island and Lombok Island, namely the Sumbawa Tano causeway, which causes obstruction of traffic flow. This is because the large trees that function as barriers to mountain water flows have begun to disappear.

In this scene the author analyzes the use of plastic cups as a sign that the problems that are destroying the environment today are very complex, starting from forest destruction, increasingly worse waste conditions, and also excessive use of plastic in all sectors, especially in the food industry sector. The use of plastic cups in this scene in the film *Ano Bulan Balong* also indicates that this film does not criticize environmental issues in detail, this is because plastic is one of the biggest environmental problems and is also a contributor to greenhouse gas emissions.

c. Myth

The attitude of today's young generation in treating nature is greatly influenced by modern technology, so it is difficult to believe in the rituals or traditions that were the habits of previous people in carrying out sacred activities, one of which is using traditional *Ano Bulan Balong* technology to determine the right time to start a business matter.

If their parents started clearing land to plant corn, they would not sacrifice trees to be cut down, even if their planting land was damaged. In contrast to today's young generation, even trees in the forest are cut down, the important thing is that the planting area is large and can produce large harvests, but this has fatal consequences for natural conditions so that humans will also feel the impact of this behavior.

Scene 6

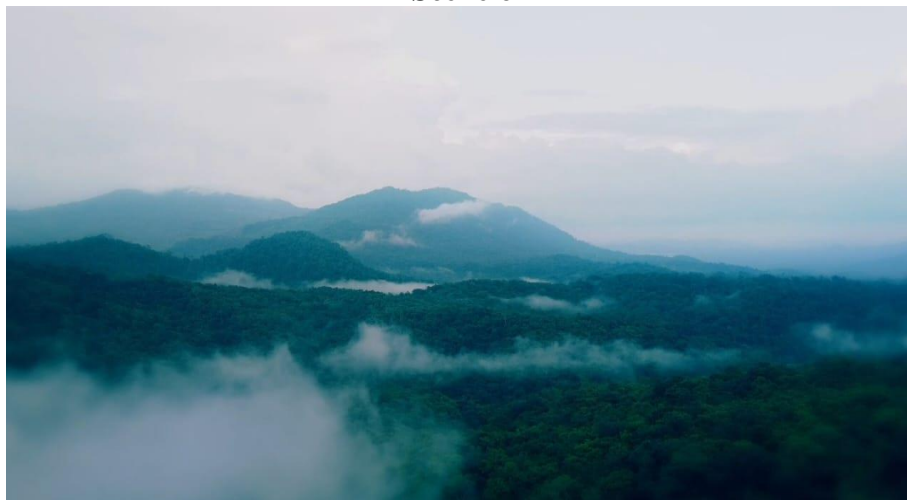


Figure 4.6 Scene at minute 12:50

Source: Documentary film *Ano Bulan Balong*

a. Denotation

In the film, this image shows the condition of the forest which is still beautiful with fog covering the forest and is very beautiful. Where we know that forests are the lungs of the earth. The trees in the forest are the source of life for various creatures. If the trees in the forest are lost then there will be creatures that will also slowly disappear, or it can also be called extinction.

b. Connotation

This still beautiful forest in Sumbawa district is located in the Batu Lanteh area and is the hope of the Sumbawa people to breathe fresh air, a forest that is still beautiful will bring many benefits in natural processes, the environment in which humans live will be stable if the condition of the forest remains beautiful.

The natural disaster that is currently occurring is a real impact of deforestation, in Sumbawa in mid-2023 there was a flash flood which caused a lot of harm to the community, including farmers whose fields were planted with rice and their rice plants were washed away by the flood, at the end of 2023 there was also extraordinary hot weather. thus, causing drought and farmers experiencing crop failure.

c. Myth

Existing environmental problems are a representation of climate change caused by actions carried out by humans without considering the impact of what will happen in the future.

In ancient times, Sumbawa people had a close relationship with nature, they knew that if they underestimated nature, there would be repercussions that would befall them. Parents used to understand this, they made rules that might seem to be covered in mystical things, but in fact there was nothing mystical at all. The calendar on *Ano Bulan Balong* sounds like a mystical thing, but *Ano Bulan Balong* is actually just a way for parents to control people so they don't overdo things (source; Aries Zulkarnaen).

Scene 7

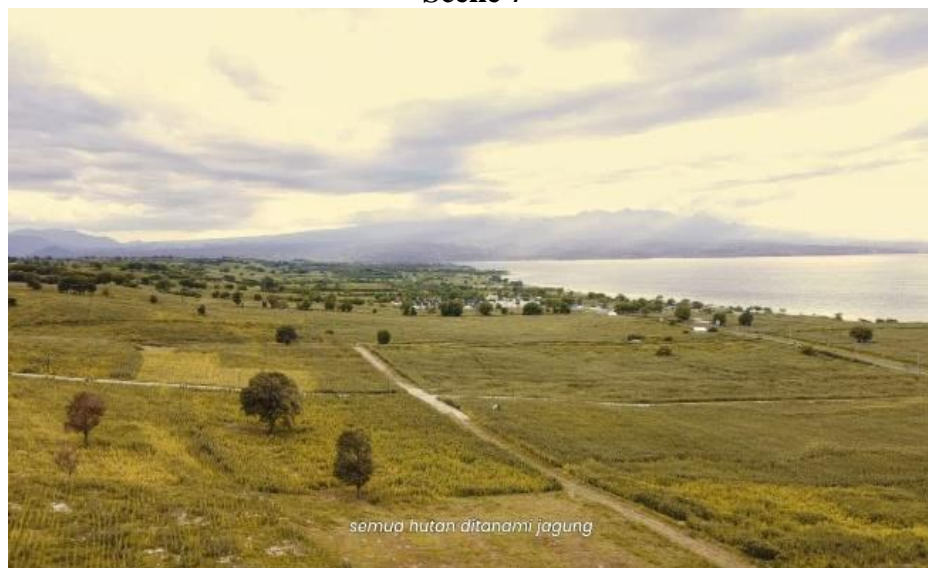


Figure 4.7 Scene at minute 13:49

Source: Documentary film *Ano Bulan Balong*

a. Denotation

In the picture above there is the text "all forests are planted with corn" and a view of a large corn field and there are trees that are located far apart and the condition of the trees is not too big.

b. Connotation

Forest areas are certain areas designated or determined by the government to be maintained as permanent forests. Forest areas are divided into conservation forests, protected forests and production forests. However, in the Sumbawa district area, it is not difficult to find corn gardens, where the corn plantation area was previously an area filled with trees. Along the road in the hills from the west to the east of Sumbawa district, the vast corn plantations with very few trees are a treat that spoils the view.

However, the picture above is an area that was previously known as the Tanjung Crying area, but now the area is known as the Samota area. The land in the Samota area is currently dominated by private ownership of the community, which used to be mountains filled with trees and has now been converted into corn land, so the district Sumbawa has lost a lot of trees and this has had a negative impact on its own people and also adds to the cause of climate change.

c. Myth

Trees that are cut down and replaced with corn plants are not materially detrimental, but the earth's climate conditions will be greatly affected due to the loss of trees, trees that are replaced with corn plantations will bring disaster to the earth and its contents, so humans need to think about ensuring that the earth's climate conditions remain stable by treating nature wisely and not excessively in depleting natural resources, so that the earth remains protected and nature can continue to be useful for human survival.

Damaged forests must be reforested for the benefit of the earth's climate which is getting worse every year, as evidenced by increasing global temperatures, melting ice in the polar regions, rising sea levels, changing weather patterns, changing ecosystems, changing seasons and increasing extreme weather which is currently hitting many countries. on earth. This is what is said to be climate change.

4. CONCLUSION

A film is defined as an audio-visual communication medium which is not only able to provide entertainment, but is also able to provide information and is able to touch the audience. This research contains "Semiotic Analysis of Roland Barthes' Representation of Climate Change in the Documentary Film *Ano Bulan Balong*". The aim of this research is to determine the representation of climate change in the film *Ano Bulan Balong* based on Roland Barthes' stereotypes. This research uses Roland Barthes' semiotic theory, where the researcher looks for the meaning of Denotation, Connotation and Myth in several scenes in the film *Ano Bulan Balong*. The results of research on the documentary film *Ano Bulan Balong* can be linked to environmental and cultural issues. Researchers group and categorize messages to convey meaning in the film *Ano Bulan Balong*, including;

1. Environmental Message

Based on the research results, what reality is tried to be highlighted in the documentary film *Ano Bulan Balong* through Roland Barthes' semiotic analysis, namely in this film shows the problems currently being faced by Sumbawa, namely unrest triggered by environmental problems which are a factor in climate change, forest lands that are full of the trees began to disappear, replaced by corn plants. Critical trees resulting from deforestation will cause extreme natural disasters. There will be a lot of losses caused by natural disasters when Sumbawa district does not have large trees or forests, many people will lose their homes, lose their property, lose their livelihoods when the forests or large trees have been completely cut down.

2. Cultural Message

Greed and ignorance are at the heart of the problem, when the people of Sumbawa are too innocent about change and do not filter the new culture that comes, thus eliminating their own culture and forgetting that they have local wisdom which has become part of civilization. Ano Bulan Balong is a culture that is almost extinct, so that currently, to find out about this matter, it is very difficult to find information and find people who really understand and apply the Ano Bulan Balong tradition in their lives, especially in terms of agriculture. Maybe at least when Ano Bulan Balong can no longer be returned, Ano Bulan Balong still retains core values that can always be a guide for society in responding to nature.

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