

USE OF CANNABIS FOR MEDICINE (JHON FISKE SEMIOTIC ANALYSIS)

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Article Info	ABSTRACT
Article history: Received Jan 21, 2024 Revised Feb 16, 2024 Accepted March 17, 2024 Keywords: Documentary Semiotic Film Marijuana Legalization	Film is an integral part of mass communication, and in its purpose film itself as a message in conveying and offering more than just sound and meaningful images. Recently, the phenomenon of legalizing marijuana has often been discussed and constructed through the media. One of them is the documentary "Musa" by Alexander Sinaga on the YouTube channel LGN_ID TV. The aim of this research is to find out what the struggle of mothers in the use of marijuana for health means. This research uses John Fiske's semiotic analysis and qualitative methodology in a critical perspective. Based on reality patterns with codes of appearance, costume, expression, body movement, and language to the objectives of the research through the pattern of reality. The results of this study show the facts of the three mothers' struggle in the attempt to use marijuana for treatment in the documentary "Musa". This is an open-access article under the CC-BY 4.0 license. 

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INTRODUCTION

Film is an integral part of mass communication, and in its purpose film itself as a message in conveying and presenting a meaningful message to the images and sounds displayed. The different media to communicate meaning and the message that the communicator wants to convey to the general public is film (Ardianto, 2009). According to Endraswara (2016) a dramatic literary work developed into a film, which was then directed by a group of talented actors to tell the whole plot. In addition to being a favorite form of entertainment, movies can educate their audience by delivering moral lessons and social lessons. Every scene in a movie serves as a transmitter of information.

In addition, the mainstream media is also growing and varied, ranging from audio and visual formats. The use of mass media is also very varied, even some are correlational, namely to analyze and explain events as well as their potential relationship

with other objects or events that are relevant to society. In addition to its function as entertainment, the mass media also offers entertainment to the audience and its readers as a means of removing tiredness and distracting minds from the social issues that exist in society.



Figure 1. Action at the HI roundabout car free day
(INewsYogya.id 2022)

On June 26, 2022, the HI Bundaran was reconciled with the action on medical marijuana. The action was carried out by Santi Warastuti along with the husband and daughter who suffered from cerebral palsy, this action was done in Bundaran HI on Sunday during the care free day activities with a special purpose in fighting for treatment with the legalization of medical marijuana. In support of the action, Santi's mother made a poster as a form of medical legalization of marijuana for her son suffering from cerebral palsy. Cerebral palsy or cerebral paralysis is a damage that occurs in an immature brain with indications of movement and posture disorders. In Indonesia, cannabis is included in the category I of the Narcotics Act, which is a substance that has a high potential for abuse in this maritime state. Once a community that supported the use of marijuana for therapy was formed, the debate over the legalization of the drug began to gain widespread coverage in the media. Added several neighbouring countries that have already begun legalizing marijuana for Health by 2022.



Figure 2. Mass media views on the film Musa
(Youtube LGN_ID TV 2024)

The documentary "Musa" by Alexander Sinaga is an attempt to use marijuana for his son's treatment, since there is still no cure for cerebral palsy, it is an alternative that can be offered as a form of treatment so that children suffering from cerebral paralytic disease in Indonesia can be saved.

Further, according to (Mudjiyanto, 2013) that semiotics studies the process of creation of a sign formed by a number of variables. Senders, recipients, messages, communications, and target communications are the six communication factors. Signs are stimuli that align with the recipient and support the message delivered by the sender. The receiver then interprets the signals so that they have meaning.

Meanwhile, one of the outputs of the film and television industry is documentary. With access to audiovisual media in this digital age, documentaries can be a useful public communication instrument. According to (Fiske, 2012) the process of delivering messages through the media is known as the term mass communication. This message medium is a documentary. Therefore, according to the definition of a means of communication. The documentary "Musa" directed by Alexander Sinaga tells the story of Dwi's mother, who struggles to keep her son Musa from cerebral palsy alive. Just by fighting marijuana for health through a drug lawsuit to the Constitutional Court of the Republic of Indonesia like the actions made by Santi's mother in the HI circle. McQuail in (Prasetya, 2019) argues that in ideology a film must be able to construct a message and mentality that is useful to the general public. So that the message delivered to the film can change the perspective of the people and can influence the emotions formed by the film. (Salim & Sukendro, 2021).

Based on the above description, the researchers will analyze the documentary Musa as an attempt to use Ganja for treatment by Alexander Sinaga that was uploaded to the YouTube channel LGN_ID TV with a duration of 23:32 minutes, using John Fiske's semiotic analysis. Fiske rejects the notion of a "audience" that assumes an uncritical mass. Therefore, the researchers decided to use a critical paradigm. The constellation of forces emerging during the process of creation and reproduction of meaning is highlighted by critical analysis. (Ardianto & Q-Anees, 2009). According to semiotic researcher John Fiske, it seems appropriate to analyze a mother's struggle in an attempt to use marijuana for health, in semiotics the three levels of television code—the level of reality, the level of representation, and the degree of ideology—have been proposed by John Fiske as part of his theory. (Vera, 2014 Therefore, by using first-level analysis—reality codes of appearance, costume, body movements, expressions, conversations, texts, and voices. The researchers hope to understand the reality constructed by Musa documentary about women as a gender.

METHODS

A qualitative descriptive approach is used in this study. Qualitative research doesn't relate to statistics and tries to understand an event. A qualitative research is limited by its values.(Rukajat, 2018). Researchers take an important position therefore, generally the results of qualitative research are subjective. The interaction between the research subject and the researcher generates data. The aim of this research is to characterize the meaning

of struggles in documentary films, which is one of the reasons for choosing qualitative research.

The method of research used is semiotic analysis. Semiotic analysis emphasizes the meaning of a sign. Ethymologically, Eco (in Sobur, 2015) says that the Greek word semeion, which means "mark," comes from the word semiotics. The meaning of a sign is something that can mark another object according to the established norms of society. John Fiske's semiotic analysis was used in this study for several reasons. Since John Fiske left the television and film industry, it would be more appropriate to focus on topics that are industrial products, such as video clips. The language tree is audiovisual, and Fiske's semiotics provides a careful consideration of the visual from the perspective of filmmaking to post-production. The documentary "Musa" became the subject of this research, and the attempt to use marijuana for health purposes. The subject of research is something that can generate information. (Sugiyono, 2017).

Researchers use documentation, observation, and library survey approaches to obtain the required data. To do the observations, the subject of the documentary film "Musa" was observed as a whole, both visually and aurally. The researchers then recorded those scenes in documentaries to support the information they had. The research was supported by the study of libraries and literature. Primary and secondary sources are two types of sources used in the study of literature.

RESULTS AND DISCUSSION

On these findings, the researcher will discuss research findings using examples that, in his opinion, relate to initiatives to legalize medical marijuana. Researchers will talk about observational findings instead of delineating research findings. The literature review provides secondary data that the researchers use to support the description of the findings of their research, this library study of books, articles, scientific journals both printed and digital and the Internet. The documentary film "Musa" beturasi 00:23:32 with an attempt to use marijuana for health. In the entire documentary. On the first code, the display code, see the main subject display of Mother Dwi Pertiwi in the documentary "Musa".



Figure 3. Main Subject Mother Dwi Pertiwi
(Youtube LGN_ID TV 2024)

The code on the view depicted from this documentary film Musa is a housewife seen in Figure 3. Makeup generally has two purposes: it can be used to depict human faces and indicate aging. If the character does not match the desired appearance, makeup is applied. (Pratista, 2008). The appearance of a woman without any makeup is standing in front of the terrace of the house. Her hair is broken with what it is. His hair was short, straight, pony black, no excessive hair pattern, according to the researchers' experience, showing the subject looked like him without any makeup or makeup. The subject of the documentary Dwi Pertiwi, performed as a very elegant woman because of her simple appearance and minimal makeup. There's no excess makeup or other accessories that women often wear.

Besides, scientists judge Dwi Pertiwi doesn't go home too often. Experience has shown that women will not exaggerate their faces if they are not attracted. Women are portrayed "naturally" in this scene. In addition to her face and hair that signalled her ageing, Dwi Pertiwi's skinny condition indicated that she was a good housewife.

Further, the dress code in Figure 3. The costume code or dress that appears is the clothes worn by the mothers who are relaxing at home, The dress is a colourful singlet shirt, The single shirt with that size looks quite comfortable and simple, because of the condition of Dwi Pertiwi who is mourning after the passing of Musa his son. Based on Dwi Pertiwi's collection of clothes, the researchers concluded that shirts are usually used for informal events at home rather than for formal events. When a particular color is applied to an individual and a particular situation, it usually indicates the attitude of the wearer. (Mulyana, 2007).

Next is the code gesture, see the appearance of Musa who has cerebral palsy in the documentary "Musa"



Figure 4. Close up symbol of Musa hand

(Youtube LGN_ID TV 2024)



Figure 5. The look on Musa face, a sufferer of cerebral palsy
(Youtube LGN_ID TV 2024)

The code of gesture, shown in this documentary film of Musa demonstrates a charm, as well as the happiness, and the softness of a human being. The close up gesture of Musa hand in Figure 3 shows a hope that Musa wanted to when he wanted to play out of the house like a child in general. Raut's face looks happy while he's on a plane heading to Australia for treatment with medical marijuana. When brain growth is impaired or abnormal brain growth occurs, this disease known as cerebral palsy leads to a decrease in brain function and nerve tissue that regulates motor movement. Dwi's mother, who has been treated in Australia for 1.5 years using cannabiniol (CBD) or marijuana extract, has a condition that is said to be significant for Musa treatment and does not have seizures, because if a seizure occurs in a cerebral palsy patient, the brain automatically resets all the memories it has ever experienced.

Besides, the facial mimic gestures and symbols of *angan* displayed in the film, reveal that the symbols are clearly giving meaning to the message they want to convey as such an important communication strategy. Studies also show that symbols are persuasive. (Mulyana, 2007). In this case, the researchers assume the hand symbols and facial mimics of Musa are a form of child communication that indicates a message. Besides, it shows that he really wants to be happy like the other kids. Next is the Code of Expression, see some of the subjects in the documentary film of Musa who voiced the use of marijuana for medical purposes.



Figure 6. Crying Expression Prof.Dr.H. Musri Musman, M.Sc as professor of natural materials chemistry at Syiah Kuala University, Banda Aceh
(Youtube LGN_ID TV 2024)



Figure 7. Mrs. Santi's crying expression, a parent of a child with cerebral palsy
(Youtube LGN_ID TV 2024)

The Code of Expression, shown in this documentary, shows the expression of sadness, and also haru. The expression of grief expressed by Prof. Musri and Mother Santi when there was no government in an attempt to legalize marijuana for medical purposes. Figure 5 shows Prof. Musri as a great teacher who is shaking tears feeling he can do nothing in dealing with this case and hoping the government can bridge this as a cure effort. In the picture six, Santi's mother also said she wanted to do something but couldn't do anything. Indirectly, the code of expression in the Musa documentary shows that women will feel sad when what he does can't be done, whereas men can be more rational but reality will cry even when the turmoil in his mind is touched. Figure 7 shows a woman crying, who seems to be a bitch. Meanwhile, men can also shed tears when it's about life and conscience. Referring to the concept of gender, that Mother Dwi and Mother Santi

are represented as soft, emotional or maternal weaknesses. While men are considered strong, rational, and can also be weak gently (Fakih, 2013).

Next is the text code, I see some national mass media reporting the struggle of mothers who sued the Narcotics Act to the Constitutional Court.



Figure 8. Sindo Newspaper Mass Media
(Youtube LGN_ID TV 2024)



Figure 8. Kompas Mass Media
(Youtube LGN_ID TV 2024)

The text code, which appears in the film is a national mass media that tells three people Mother sued the Drug Act to the MK. There is a made headline on the media 3 Mother begs Legalization of Ganja for treatment and 3 Mom sues the Narcotics Act to MK", informing the audience that the story of the documentary film Musa is a real story experienced by 3 mothers who fight for marijuana for treatment. This story is not an original story made fictitiously. The story of this film is taken from three mothers who have children with cerebral palsy. (lumpuh otak). In line with the analysis using John Fiske's semiotic reality level in the Musée documentaire, of the code of appearance, dress code, gesture code, expression code, and text code. It has elements of the struggle efforts of mothers in the use of marijuana for medicine.

From the analysis of the findings and discussions above described Mother Dwi as a very tough mother to pursue the legalization of marijuana for treatment, and supported Mother Sent also as a parent who has a child with cerebral palsy. In the concept of gender bias in Widyatama (2006), gender Bias is a prejudice or social construction that seeks to place women in traditional figures, weaker than men, but in this documentary "Musa" the characters of three mothers become very heroic in the attempt to legalize marijuana for medicine to appeal to the Constitutional Court. Reinforced Back from Santi's mother's action at Bundara HI's care free day on June 26, 2022 for the continued legalization of marijuana for medical purposes.

CONCLUSION

Based on analysis at several stages through the level of reality, in the code of appearance, clothing, gestures, expressions, and text. It can be concluded that the documentary "Musa" is an attempt of Mother-Mother struggle in legalizing marijuana for health. Showing the results of an interview with Dwi's mother as the main subject of having a son named Musa. On the display code, women are shown not using makeup. In the gesture code, depicted in the figure of Musa as a cerebral palsy (brain paralysis) Next in the code of expression, it appears clear on both subjects there is a female figure presented as a more expressive figure against anxiety, sadness. The text code, in this film, reinforces the fact of Mother's struggle in the attempt to use marijuana for medical purposes, which began in 2020 and is still being carried out after Musa died.

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