

ICONS IN ONE PIECE FILM AS A REPRESENTATION OF INDONESIAN POLITICS

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Abstract

Anime is a branch of the film where anime can be interpreted as a cartoon produced by Japan. One of the anime that contains lots of Icons is the One Piece anime which is the object of this research. The anime, One Piece contains many political elements in it, which are presented in the form of icons in semiotics. The icons in the One Piece film include flag icons that signify power, pirates that signify evil, a navy that signifies goodness, Mariejoa that signify misery, and clan D that signifies hostility. The use of icons in the One Piece film is very diverse because in the One Piece film there are many semiotic elements through the icons in it, so the discussion of the icons in the One Piece film makes researchers interested in wanting to discuss more icons in the One Piece film. The theory used by researchers in this study uses one of the three Semiotic Theories put forward by Peirce, namely Icons, and the semiotic theory put forward by Umberto Eco, which leads to existing culture or society. This study aims to find out the icons in the One Piece film through semiotic studies. The method used in this study uses a qualitative approach because the source of data and research data in this study is the One Piece film. The study results discuss the icons in the One Piece Anime that are focused on political dynamics which are then represented by politics in Indonesia.

Keywords: Anime, Semiotics, One Piece, Signs, Politics

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INTRODUCTION

Political developments in Indonesia are of course very diverse. With the discussion about politics in the One Piece film which becomes a representation in Indonesia, there is, and a lot happens in the film. We can see that politics has become the talk of many people, including the Indonesian people. Even looking at the current political dynamics, political discussion is discussed daily, wherever and whenever. Likewise, One Piece, an anime that

has existed since 1997 but at this time has become a public discussion where the anime series still needs to be completed, and no one knows about the final episode. In public life, the term "Politics" was first known during Plato's time in his book entitled *Politeia* which later became known as the Republic (Deliar Noer, 1982: 11-12). According to Delian Noer (Nambo and Rusydianto, 2005: 265), politics is all activities or attitudes related to power and intends to influence by changing or maintaining a social structure.

With the rapid growth of enthusiasts in the One Piece series throughout the world. Membat, the writer, wants to discuss and examine several aspects of the One Piece series with cultural representations in Indonesia. The One Piece film, written by Oda Eiichiro, tells the story of a pirate who wants to become a pirate king named Monkey D. Luffy. In their journey, several aspects make the authors interested in studying this matter. The writer focused on the Political Signs in the One Piece film. Semiotics is the study of signs. The study of a sign and all related things, the function of these signs, the relationship of other signs, and the sending or receiving of these signs for those who use them. Semiotics studies the systems or meanings that make it possible that it has meaning. (Kriyantono, 2006: 267) Peirce divides a sign into three concepts based on an object: Icons, Indexes, and Symbols. A sign will become organized through these three aspects and can be grouped according to what will be studied.

The signed model initiated by Peirce is a sign with no structure at all (Hoed, 2008:21). The principle put forward by Peirce himself argues that a sign is a representative. That is, a sign is something that will represent something else.

Peirce himself also wanted that his semiotic theory would later become a big concept. Therefore, Peirce wants his theory which can be very general, to be applied to all kinds of signs. Therefore, his desire to do new concepts must occur. To complete this concept, Peirce creates new words in semiotics (Kaelan, 2009). The factors referred to in Peirce's own are divided as follows:

- a. The sign as the embodiment that exists in general symptoms
- b. The object is what is being referred to:
 1. icon is the relationship between signs and objects because they are similar. For example photos
 2. index is a relationship between a sign and an object because a cause and effect exist. For example, smoke and fire
 3. symbol, the relationship between a sign and an object because there is an agreement, for example, a flag
- c. *Interpretant* is a new sign that occurs within the recipient's mind.

Almost the same as Semiotics which Umberto Eco initiated regarding what is semiotics itself. Umberto Eco is a semiotician whose semiotic is Peirce's reference. However, the concept of Semiotics initiated by Eco is more directed to Semiotics which coexists with existing society and culture. Eco himself sees Semiotics as necessary in the eyes of society because Semiotics can interpret several cultural phenomena in the surrounding community. Eco divides semiotics into two types of existing types so that they can be understood easily

1. Significant Semiotics or which means a study of the meaning of signs in terms of existing understanding
2. Semiotics of Communication means the study of a sign in terms of the interaction between the sender and receiver of the sign.

Umberto Eco follows the semiotic explanation initiated by Alexanders Peirce. Therefore, Eco's opinion of Peirce is often contradictory. According to Eco, Peirce is a semiotician who opens up land for everyone to study semiotics efficiently. Peirce said, "semiotics is a fundamental natural study of the various possibilities of the semiotic

process. *Semiosis* is a cognitive operating system based on three-subject correlation or commonly called trichotomy. It is used to view a sign, such as an image, icon, token, word, Etc., in an abstraction process whose result is meaning when 'sign', 'object', and 'interpretant' are associated together at one time." Thus the researcher, in this case, is very interested in seeing the two semioticians coexist. The incorporation of this theory will later become a basis for researchers so that the researcher's discussion can be organized in a clear and directed manner. With the research object of the One Piece film, the researcher thinks that there is a lot to study in the film and become an object of research.

With so many political dynamics in the One Piece film, of course, these two theories will be used which will later become the basis for researchers to interpret the politics in the film. Not only that, Peirce's Semiotic theory is incorporated in Icons, Indexes, and Symbols, one of which is also research that will be examined and represented with the current state of Indonesian culture. When talking about politics, it does not only happen in Indonesia, where the political system occurs in almost all countries. By looking at the existing mechanisms and events, the researchers here are very interested in researching the Politics in the One Piece film using Peirce's semiotics and Eco Semiotics.

METHOD

The research design used by this researcher is to use a qualitative research approach. A *qualitative approach* is a research approach that seeks, understands, and finds meaning from social phenomena with natural characteristics so that data comes from information from observation. The data analyzed in this qualitative approach is entirely inductive, starting from a specific theme to a general theme. The research focuses on individuals and how to explain problems or problems in a very complex manner according to the focus of the research. (Creswell, 2015a, p4, Raharjo, 2021:80).

This study uses a qualitative approach for the following reasons: (1) the existing research is natural, namely, the One Piece film written or drawn by Echihiro Oda and made into an anime. (2) the data in this study are observations from the One Piece film, which are then represented by semiotic theory. (3) the data collected in this study are descriptive in words, language, film footage, and several documents. (4) prioritizing the experiences of participants in interpreting a life. (5) this research prioritizes a process from the results of a study in the form of the meaning contained in the One Piece film with cultural representations in Indonesia. (6) the results of this study are the results of the reconstruction of the existing eating, then combined with data sources and informants. (7) this research is the primary tool in objective research to find the existing truth of the research results. This research uses a semiotic approach. The researcher's purpose is to use this approach due to one thing stated by Alex Sanders Peirce, namely, icon, which is then combined with Umberto Eco's Semiotic theory which leads to the local community's culture.

DISCUSSION

In Semiotics, an icon means a sign whose relationship between the signifier and the signified is scientifically the same. Thus the meaning of the icon itself is the relationship of a sign with an existing object (reference) which is almost the same (similar). In this case, the researcher thinks that what is in the One Piece film itself can be understood scientifically through this semiotic study. The researcher for this research related to politics in the One Piece film is the following.

1. A Flag Icon That Signifies A Power

The political system in the One Piece film is indeed very much. It is known that the storyline tells the story of Monkey D. Luffy and his pirate team who are looking for the biggest treasure in pirate history, One Piece. The meaning of One Piece itself is vague, and no one knows what kind of form One Piece means. The One Piece film contains political elements because the film's government system uses a kingdom system that is part of the World Government. The kingdoms in the One Piece movie are referred to as world governments led by the Gorosei (literally the "Five Oldest Stars"), who are the heads of the World Government, and as such, they rule the entire world. They are five men who command the Navy and become a counterweight to the kingdoms that exist in the film One Piece.

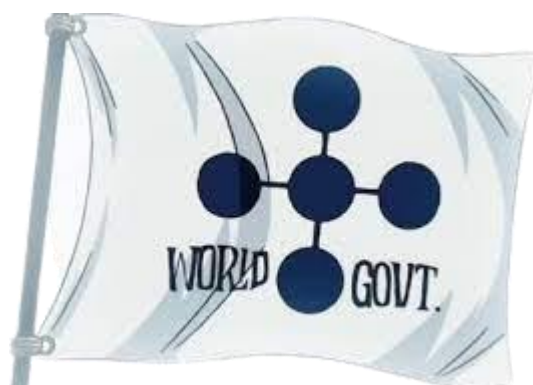


Figure 1. World Government Coat of Arms

In episode 278, starting from 18.58-19.58 minutes, there is an exciting conversation about the flag's meaning.

Luffy: "Now I understand the identity of Robin's true enemy."

Luffy: "sogeving, shoot the flag right now."

Sogeking: "Okay"

Sogeking pointed his catapult towards the flag, saying, "this is my new weapon, a big catapult.. named Kabuto."

Sogeking fired his catapult, aimed directly at the flag, and then caught fire.

The marines were also attracted a lot because of their attack, where the meaning of the attack indicated a war with the world government.

Navy: "are you crazy? Don't think you'll survive after making the whole world your enemy."

Luffy: I am not afraid. Come here!!!

The relationship between the power depicted in the One Piece film and what is in Indonesia is clear. We often encounter it, where many people rely on their power under the prevailing circumstances. The existing position or power in Indonesia is considered a satisfaction where it is an achievement of success. However, if we examine further, even the meaning of power is expansive. We give a few examples of some of the cases that exist in Indonesia at the moment, regarding cases experienced by one of the children of a tax official who abused the child of one of the administrators of one of the mass organizations in Indonesia. One of the parties recorded the case, and the video circulated in the community. With an incident like that, the public's understanding of what is happening is

very harmful. That one of the children of the Indonesian Director General of Taxes, whose name is well known by many people, has caused the institution he entered to be highlighted by the existing community. Let's see what is the same as the scene in the One Piece movie "are you crazy? Don't think you will survive after making the whole world your enemy." That was an acknowledgment that the conditions in the One Piece film at that time were against random things done by power. Let's see what is the same as the scene in the One Piece movie "are you crazy? Do not think you will survive after making the world your enemy." That was an acknowledgment that the conditions in the One Piece film at that time were against random things done by power. Let's see what is the same as the scene in the One Piece movie "are you crazy? Do not think you will survive after making the world your enemy." That was an acknowledgment that the conditions in the One Piece film at that time were against random things done by power.

2. Mareboa As A Place Signifying Misery And Slavery

In the One Piece film, there is one place where the villages are nobles who are members of the Tenryuubito, whose meaning is in Indonesian, namely, Heavenly Dragon. The Celestial Dragon is a term for the world's nobility whose powers are not the same as humans in general in this film. Celestial dragons are free to do whatever they want, like; buying enslaved people.



Figure 2. Tenryuubito with Slaves

In the One Piece film, slavery is still very often seen, what else is there in the sky dragons, where slavery is very capable and ordinary because of the position of the Tenryuubito, who are believed to be heroes in the One Piece film. In episode 886, minutes 06.19 – 10.21, there was a very embarrassing incident where Princess Sirahosi, a princess from the Ryuugu kingdom, was caught by Tenryuubito and wanted to be enslaved because of the appearance of Sirahosi's daughter, who was the same as a mermaid.

Tenryuubito: I found it! I found a gorgeous giant mermaid princess. I will catch it.

Fukaboshi: "how could there be barbaric incidents in your father's land? I can't be silent."

Enslaved person: "come on, princess, do not fight."

Sirahosi: "please stop, what are you doing."

Tenryuubito: "Chain him, Chain him .. hahahahahah"

At that time, Vivi and Rebecca, princesses from the Arabasta kingdom and Dressrosa kingdom, tried to help him but were stopped because they were facing a celestial dragon.

Rebecca's bodyguard: please do not do anything, Rebecca, because if you do whatever you want, our kingdom will be the victim.

Tenryuubito: "I will make him my pet."

Cp 0: "You don't do anything, because this is the Tenryuubito's actions. If you do whatever you want, then your kingdom will be destroyed."

King Neptune: "Through this incident, of course I will bear a very heavy burden. Life on the mainland is very uncomfortable, if indeed my fight with the Tenryuubito makes me not be part of the world government, then I will do it for my daughter."

Vivi: "please don't do it, please don't hit the Tenryuubito. Life on the mainland is not the same as the deeds done by the celestial dragon."

Sirahosi: "do not do that, dad. We should not hate anyone."

Before King Neptune attacked the Tenryuubito, one of the Tenryubito beat the Tenryuubito, who wanted to enslave Sirahosi and protect Sirahosi's daughter.

Mjosgard: "Release the princess right now, as a fellow Tenryuubito, I apologize for not wearing that stupid person."

In the end, Princess Sirahosi was not caught because she was protected by one of the good Tenryuubito.

The holy land of Mareboa is a very comfortable place. It is a paradise in the One Piece movie: guaranteed security, a land with no criminals, guaranteed safety, and many more. In the One Piece film, there are many wars due to power struggles, pirate attacks, and much more. Of course, it differs from the holy land of Mareboa, where the land is very safe and comfortable. The understanding that exists in Indonesia about existing slavery is the rise and rapid development of existing Social Media. Of course, this problem has been very much discussed until now, when most in Indonesia have social media accounts. The number of platforms on social media certainly makes the negative impact unstoppable. Also, the presence of social media now limits the socialization that should have been built in the community. It is as if social media is a platform where, if we equate it with what is in One Piece, it is a comfortable place but makes you miserable and can also become a slave to what you do later.

3. Pirates who Mark Evil

The storyline in the One Piece film is about pirates. However, strangely, the main character in this film belongs to the existing society, and because of the developed doctrine, pirates are said to be troublemakers and enemies of the existing society.



Figure 3. The Marines Prostrate and Apologize for the Events that Happened at Dressrosa

However, along with developments and several events in the One Piece film, people's trust in pirates is improving, starting from the Arc *Alabasta*, where the kingdom is monopolized by pirates whose cooperation contracts with the world government are known as *Shicibukai*. *Shicibukai*, or what is called the 7 royal warriors from the sea. It is a collaboration between the Navy, with seven pirates. It is where their cooperation contract is to help each other if the Navy gets attacked, and the Navy will also provide protection and special treatment for them.

The role of pirates during the Alabasta Arc is a good point for existing society. Because of the Straw Hat Pirates, they managed to defeat one of the leaders who had abused their people. Other incidents that made people believe in pirates were also

featured in the *Arc Dressrosa*, where the Dressrosa kingdom's citizens were turned into stuffed toys by the Shicibukai group. The Straw Hat pirates' rescue was also highlighted in the incident. Because Monkey D Luffy managed to defeat Doflamingo and succeeded in taking over the Dressrosa kingdom back to the previous king, not only that, the community's trust in the Straw Hat Pirates was also seen when the marines wanted to throw stones at the group but were eventually protected by the people of Dressrosa. This incident also caused the Marines to apologize for the actions committed by the *Shicibukai*.

In episode 554, minutes 12.45 – 14.07, there was an incident where the followers of the Ryugu kingdom did not believe that Monkey D Luffy would help the kingdom and free the king from Hodi's clutches.

Sea People: "Hoi, Luffy which side are you on? Do you want to destroy this country too? Answer us, I know that you are pirates, or do you want to save our country from misery?"

Luffy: "let you judge it yourself."

Sirahosi: "please save my father, Luffy."

Luffy: "You do not need to ask anymore, crybaby"

Jinbei: "Luffy, do not act rashly. The villagers do not fully trust us yet."

Luffy: "let it be their business, and let them judge."

It proves that in the One Piece storyline, there are many unpredictable events where the understanding of good pirates still needs to be improved, even though it was clear that Luffy would save their king. The same incident often occurs in Indonesia. The trust the leadership has given becomes a place for one of the fields to be arbitrary towards anything. The number of corruption cases that have occurred in Indonesia is almost incalculable. What is even more strange is that the average corruption cases are leaders and confidants who are said to be representatives of the Indonesian people. Based on ICW (Indonesia Corruption Watch), corruption cases in Indonesia have reached an alarming number. During 2022 alone, corruption cases in Indonesia have reached 252 cases, and 612 people have been made suspects in this case.

4. A Navy Sign of Kindness

The existence of the Navy, which is the main focus of the One Piece film, is due to the people's perception and people's assumptions about pirates being evil, and the image of the Navy is good because they are under the World Government. Indeed, many incidents have made the image of the Navy good in the eyes of the One Piece community in general. The Navy's vision/mission is to protect people from unfavorable conditions such as pirate attacks, rebellions, and others. However, several incidents made the Navy's image feel bad because of their lack of attention to the existing society. One of them with the two events described above is the *Arc Alabasta* and *Arc Dressrosa*. The marines there cannot do anything because the *Shichibukai* are part of them. However, in the end, the straw hat pirates managed to beat them, but unfortunately, the news is in the community.



Figure 4. Naval Headquarters

Local and existing newspaper publications say the Navy is credited with handling this problem. That way, the Marwah of the Navy will increase and provide a positive understanding for the existing community. In panel chapter 736 at 12.37 – 20.40 minutes, there was an interesting conversation between the navy leaders.

Akainu: "why events like this should be allowed? If something like this happened again, the Navy could be disgraced."

Gorosei: "never speak like that, Akainu, the pride of the navy is not how much, and the navy is just a government public figure."

Akainu: "in the end, you have become puppets of Teryuubito as well, it turns out."

Then the incident moved to the panel where Admiral Akainu was talking with one of the high-ranking marines named Ishoo, who was at the location.

Akainu: "Do not ever joke. You have to understand how important it is for the Navy to admit mistakes. Why don't you report to headquarters first?"

Ishoo: "if I report it to headquarters, you will act as you wish and change the news contents again."

Akainu: "covering up the incident is what the marines have to do to protect their reputation

Ishoo: "I do not want to be a lying hero."

Akainu: "your selfish act embarrassed the face of the marines."

Ishoo: "if you are indeed a high-ranking marine and do not want to feel embarrassed, then pay attention to problems like this. If admitting a mistake will result in people not trusting us, let it be. That is true honesty and fairness.

In Indonesia, we have many things related to the surrounding community. Law enforcement as a group should play an active role and support the existing community. The existing laws in Indonesia are already so good, and the people who enforce them need to be more competitive against them. One example is the killing of a policeman by other police officers, which makes the surrounding community lack trust in existing law enforcers. With the existing cases, the public's opinion will decrease drastically, from believing to not believing.

If we look at the film One Piece, there is a discussion that makes the representation in One Piece with what is in Indonesia. "If you are indeed a high-ranking marine and do not want to be embarrassed, pay attention to matters like this. If admitting a mistake will result in people not trusting us, let it be. That is true honesty and justice." The scene of the police shooting here has become an endless conversation. In just a few months, the scenario about this was a shootout turned into a murder.

5. The Name "D" Signifies Power

Will Of "D" or means the word "D" is a name that has developed rapidly in the One Piece storyline. The name "D," considered a threat to Tenryubito, indicates that "D" will become a natural enemy of the gods. Many incidents are caused by some big names whose names contain "D." Gold D Roger is one of them. Roger is the first side dish king and one of the people who has found the One Piece treasure himself. However, in the story told by Roger that he found it too quickly.

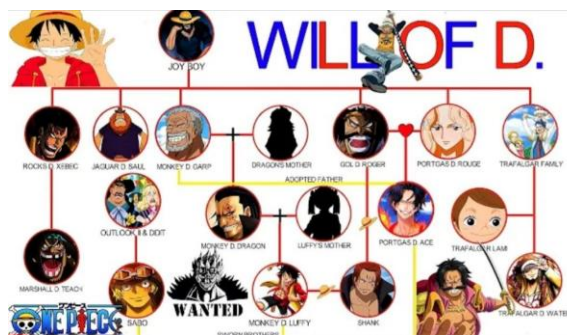


Figure 5. Family tree "D."

Monkey D Luffy, the main character in this film, also uses the name "D." Of course, it is no coincidence that "D" is the name that will determine the world of One Piece in the future.

Dowflamingo: "After my defeat, this world is not doing well. The mobsters will be looking for their food which is the smile I made."

Tsuru: "haven't you lost?"

Doflamingo: "hahahahaha, I know that the marine officials already know all about their natural enemies."

Tsuru: "You talk too much. It is obvious that. Luffy beat you."

Doflamingo: "D" family movement is imminent, he has been hiding in the shadows for a long time. Tell the navy bosses that "D" will mess up what you already have... hahahahaha

In episode 746, minutes 12.30 – 16.48, we see that Dowflamingo has been taken by a navy ship and will be taken to Imple Down. There is an exciting talk there about *Will Of "D."* In general, the name is Prayer, we know that in Islam will give a good name to their children someday. Not only that but the name can also be interpreted as a statement that this child is someone's child. There are still many if we see that the name is the meaning of a statement without realizing it. Not only that, in Indonesia, there are still many people who glorify the name given to them by their parents, and there are still many names that are positive things so they can do whatever they want. Moreover, the existing name is one of the names of people who are famous in Indonesia. Of course, it can still give a negative impression if it is misused to get what he wants.

CONCLUSION

The icons in the One Piece film that contain politics in this study are divided into five discussions. 1) the meaning of the flag in the One Piece film signifies power, 2) Merijoea as a place that signifies misery and slavery, 3) Pirates signify evil, 4) Marines signify kindness, and 5) The name "D" signifies power. The icons discussed in this study show how events in the One Piece film are represented in Indonesian politics.

The icons in the One Piece film provide a political understanding of it. The politics in the One Piece film have similarities in Indonesia. The political dynamics in the One Piece film are an existing sign and make the Icons in One Piece film represented by politics in Indonesia.

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