

## Anti-Cyberbullying Educational Messages in the Short Film “Dunia Agnes”

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Received : April 06, 2024

Accepted : May 25, 2024

Published : May 31, 2024

Citation: Adi, A.N., Aziz, F.A., & Ilham, Y. (2023). Anti-Cyberbullying Educational Messages in the Short Film “Dunia Agnes”. *Sinergi International Journal of Communication Sciences*, 2(2), 1-13.

<https://doi.org/10.61194/ijcs.v2i2.494>

**ABSTRACT:** Cyberbullying has become a serious threat in the digital era, especially among teenagers. This research focuses on the representation of anti-cyberbullying educational messages in the short film “Dunia Agnes” uploaded on YouTube by Cerdas Berkarakterter Kemdikbud RI. This research aims to describe how denotation, connotation, and myth represent anti-cyberbullying educational messages in the film. The data collection is a documentation technique because the research’s object is a short film. The results showed that the short film “Dunia Agnes” successfully represented anti-cyberbullying educational messages through denotation, connotation, and mythical signs. Denotation representation is shown through scenes that explicitly describe forms of cyberbullying, its impact on victims, and the importance of social support and resistance to cyberbullying. Connotation representation is shown through the use of symbolism, colors, and music that reinforce the emotional and psychological messages. Mythic representation dismantles various misconceptions about cyberbullying, such as thinking of it as a mere “joke”. The short film “Dunia Agnes” as a whole provides a representation of anti-cyberbullying educational messages by depicting the negative impact of cyberbullying on victims, the importance of the role of social support for victims, and also the need to change people's perceptions so that they do not underestimate cyberbullying anymore.

**Keywords:** Anti-Cyberbullying, Educational Messages, Short Film, Semiotics.



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## INTRODUCTION

The short film entitled *Dunia Agnes* chronicles the experiences of a teenager named Agnes, who derives pleasure from engaging in online gaming and frequently dedicates a substantial portion of her time to this pursuit. Agnes also engages in live streaming during her gaming sessions, a practice that, at first, brings her a sense of enjoyment. However, over time, she finds herself experiencing a growing sense of unease, stemming from the receipt of unsolicited remarks concerning her physical appearance and body shape. These comments, which are visible to the user through the screen of their device, become a source of distress for Agnes. The harrowing comments directed at Agnes extend beyond mere remarks on her appearance and body shape, escalating to include

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harassing and inappropriate comments. Consequently, Agnes has ceased her engagement with online games, and she has also published a video articulating her staunch opposition to and profound discomfort with the pervasive cyberbullying behavior she frequently encounters. Subsequent to this video, Agnes has garnered significant support and commendation for her courage in articulating her perspective on social media.

The short film "Dunia Agnes" offers a poignant depiction of the pervasive phenomenon of cyberbullying that has become increasingly prevalent in contemporary society. This cinematic work, spanning a duration of five minutes, presents a resolution to the cyberbullying experienced by the protagonist, Agnes. The film illustrates various forms of cyberbullying, including the receipt of negative comments, hate speech, body shaming, and sexual harassment. The film's visual narrative serves as a poignant reflection of the prevailing social issues, including cyberbullying, which are often embedded within societal codes and serve as a backdrop for reality.

The social phenomenon of cyberbullying has encountered strong rejection from various levels of society, ranging from educational institutions to government entities. In response to this growing concern, numerous non-governmental organizations (NGOs) and profit-seeking entities have voiced support for the anti-cyberbullying campaign. The campaign utilizes the ubiquity of social media, employing a diverse array of tactics, including poster campaigns, commercial advertisements, and public service announcements (PSAs). These messages are conveyed through short films, which serve as a medium for the anti-cyberbullying campaign's message. Various institutions have adopted film as a medium to campaign for the anti-cyberbullying movement. One such institution is the Center for Character Strengthening (Puspeka), which is part of the Ministry of Education and Culture (Kemendikbud).

Anti-Cyberbullying is an effort to fight, prevent, and deal with the phenomenon of cyberbullying which is increasingly prevalent. Cyberbullying is a term that was added to the OED dictionary in 2010. This term refers to the use of information technology to bully people by sending or uploading intimidating or threatening texts (Budiman, 2023). The definition of cyberbullying is the use of internet technology to hurt other people deliberately and repeatedly. Cyberbullying is a form of intimidation that the perpetrator uses to harass the victim through technological devices. The perpetrator wants to see the victim hurt, so they do many things to attack the victim, including sending cruel messages and disturbing images and spreading them to humiliate the victim in front of others who see them (Pandie & Weismann, 2016).

Unlike bullying, cyberbullying allows the perpetrator to mask his or her identity through the computer (Negolara Dokubani & Hendriani, 2023). This anonymity makes it easier for the perpetrator to attack the victim without having to see the victim's physical response (Anwar & Rusmana, 2017; Harmaningsih et al., 2021; Kinanti & Suyono, 2023). The influence of technological devices on today's teenagers causes them to say and do cruel things compared to what is found in face-to-face bullying.

In the contemporary era, characterized by the pervasive influence of technology and the extensive utilization of internet networks, institutions and marLazes strategically employ film as a medium to disseminate and advocate for their messages within the domain of mass communication. Film, as a form of audiovisual mass media, serves the primary function of conveying information, with

the secondary purpose of educating and persuading the audience. The primary role of mass media, is to inform, educate, and entertain. In the context of education, the role of film becomes pivotal in shaping character, or character building, as it is referred to in the field (Sholihat, 2019). The production of films does not stem from imagination; rather, it draws from diverse data and information, reflecting the contemporary reality. The film *Rona*, for instance, can encompass spiritual, cultural, social, and other life values, which are anticipated to resonate with the audience. The film's vitality and captivation stem from its ability to enrich the cultural resources provided to the community by reflecting real-life experiences. Consequently, films are regarded as a medium for expression and a depiction of daily life, with the capacity to resonate with diverse social segments (Istiqomah, 2019)

Researchers consider the short film "Dunia Agnes," uploaded on the YouTube media platform, to contain an anti-cyberbullying educational message that can be analyzed using a semiotic approach. The film, which features the character of the Ministry of Education and Culture of the Republic of Indonesia, has become a popular medium for the production and representation of values in short films. These films can be considered a tool for instilling symbolic meanings. Given its role in the formation of one's character. YouTube, as a social media platform, has the potential to influence an individual's moral values, which are shaped by various sources such as family, school, and surroundings. Youtube is a worldwide phenomenon that is a video sharing site that functions as a means to share videos online. Youtube is a video site that provides various information in the form of “moving images”. Users can freely participate in uploading videos to YouTube servers and sharing them with other users around the world (Andhika, 2019). This states that the scope of Youtube is the world and the formation of this channel is to be a channel for messages and creativity for everyone, because everyone has the right to have a voice and Youtube is one of the media to publish to the wider world. Consequently, the content of educational messages, whether directly conveyed or not, can influence an individual's behavior and thinking.

A message is basically a product of a communicator delivered to the audience (public) either directly or through the media. In this case, it is recognized that in the communication process, messages are very important. Therefore, in order for messages to be received from one user to another, the process of sending or delivering messages requires an intermediary medium.

According to Djawad, the media is intended so that the message sent by the source can be properly received by the recipient. In the process of sending a message, it should be packaged to overcome disturbances that arise in the transmission of the message so that it does not cause differences in the meaning received by the recipient (Meisra Diliansa, 2021).

Education is the delivery of messages containing knowledge to the public. According to Kyai Haji Dewantara, education is defined as guidance in the development of children so that they achieve safety and happiness. Education aims to provide the community with the ability to do something so that their abilities can improve.

So, it can be concluded that an educational message is a message to the public about something or knowledge that has a function for the community. Educational messages contain educational values. According to Sukardi, there are types of educational values including Religious Values, Moral Values, Social Values, and Cultural Values (Nyak Dhien & Nasrah, 2022).

In this regard, the present study aims to interpret the meanings and symbols present in the short film "Dunia Agnes" through a visual analysis. The approach adopted for this study involves identifying the signs contained in the video, both verbal and non-verbal, to decipher the latent meanings they embody.

In the context of the aforementioned themes, researchers are interested in conducting studies to identify anti-cyberbullying educational messages in the short film "Dunia Agnes" by analyzing the signs contained in the film elements using the Roland Barthes semiotics method. Barthes's approach involves the division of two levels of signification into denotation and connotation, facilitating the association of these with a more profound meaning, namely the myth (Sebayang, 2017; Sufriyanto Talani et al., 2023). Denotation, in this case, is defined as the object of the word research, while connotation is interpreted as the emotional or subjective meaning. Roland Barthes's interpretation of the myth as an object or concept, rather than an idea, is significant in this context. The Roland Barthes semiotic method is employed to analyze the signs contained in the film elements of "Dunia Agnes" (Zainal Anwar et al., 2017). Through the implementation of Roland Barthes's semiotic approach, researchers can more readily ascertain the signification and mythic elements inherent within the components of the short film "Dunia Agnes," particularly with regard to the objects, contexts, and texts that are integral to the film's narrative.

### METHOD

The term "research subject" is employed to denote the data source obtained or the informant who can provide information to the researcher. According to Arikunto, the research subject is defined as an object, thing, or person that is the data for the research variable in question (Shella & Genep Sukendro, 2023). The subject of this study is the short film "Dunia Agnes" on the YouTube channel Cerdas Berkarakter Kemdikbud RI.

In conducting this research, researchers used qualitative research methods to clarify in understanding the meaning of anti-cyberbullying messages, therefore in accordance with the research title, this research uses qualitative methods to achieve a deep understanding of the meaning of the research. The research method used is a qualitative writing method, which is a method based on the philosophy of postpositivism, used to research on natural object connections, (as opposed to experiments, where the author is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive or qualitative and qualitative writing results emphasize meaning rather than generalization (Hasanah, 2017; Sugiyono, 2017).

This research uses a qualitative method with a Semiotic Analysis approach. Semiotics is the study of signs and symbols and how they are used in communication. This field involves analyzing semiotic signs in a variety of contexts, including language, literature, visual arts, music, and general culture. Semiotics addresses how symbols create meaning, how that meaning is understood, and how those symbols shape systems of meaning in culture and society (Jibrael Rorong & Suci, 2019).

Data collection in qualitative research is done with primary data and secondary data. Primary data is data obtained directly from the object under study. Meanwhile, secondary data is a data source that does not directly provide data to data collectors. This research uses primary data with

observations and interviews with informants related to the research. While the secondary data is obtained by Documentation Studies, Literature Studies, and Internet Searches (Hasanah, 2017).

The informant determination technique is determined as a competent person in providing the data required by the researcher. As well as informants who have the capacity to be an accurate source of information so that they can be held accountable for the truth. The number of informants required in qualitative research methods is usually flexible, adjusting to the needs of the research. The technique of determining informants is generally called purposive sampling, namely the selection of informants is carried out with special consideration, selecting informants who are considered to have the most complete knowledge and understanding of the information the researcher wants.

In this study, the data analysis conducted by researchers since pre-research, namely during the initial data collection process by taking screenshots from scene by scene in the short film “Dunia Agnes”. The triangulation used in this research is source triangulation. Source triangulation means to get data from different sources with the same technique (Sugiyono, 2016). Source triangulation is done by checking the truth of data information such as by correcting it using secondary data or more diverse sources about the short film “Dunia Agnes”.

## RESULT AND DISCUSSION

The short film “Dunia Agnes” features scenes that represent the delivery of anti-cyberbullying educational messages. The short film “Dunia Agnes” as a medium to convey anti-cyberbullying messages is based on its ability to portray various aspects and impacts of cyberbullying through strong narratives and emotionally evocative scenes. According to Wiliard in (Kristiani & Widagdo, 2023) classifies several types of cyberbullying into 7 types, namely Flaming, Harassment, Denigration, Impersonation, Outing and Trickey, Exclusion, Stalking on Social Media (Cyberstalking). And in the short film “Dunia Agnes” there are several types of cyberbullying that are represented as educational messages in overcoming the social phenomenon of cyberbullying. Therefore, the author interprets the results of the semiotic analysis in the short film “Dunia Agnes” regarding the representation of anti-cyberbullying educational messages. By answering the problem consists of how the signs of denotation, connotation and myth.

### Denotation Sign Analysis of the Short Film “Dunia Agnes”

The denotation sign contained in the scene 1 table is a graphic of negative comments given to Agnes while streaming online games. These negative comments are evidence of cyberbullying against Agne. In this scene Agnes, who has finished her game on the livestream, feels sad because she received bad comments that are completely unrelated to her talents and skills that she showed while playing the game. This can be seen in the graphic comments that appear. Livestream viewers feel they have the freedom to comment in building interactions with streamers so they often express their opinions. Neutrality and freedom of speech in social media are double-edged weapons for its users. Without strict laws and ethics in social media, users can easily do anything,



including doing things that are not good and harm others such as giving bad comments while livestreaming online games which makes this a form of cyberbullying.

According to informant Wini Angraeni, the choice of using graphic comments in this scene aims to show the denotation meaning that the comments made to Agnes are negative comments and can be classified as cyberbullying.

The denotation sign contained in scene 2 is Agnes' emotional reaction after receiving negative comments after she streamed an online game. This shows one of the emotional and psychological reactions that appear first when someone gets cyberbullying. Agnes who received the negative comments had a common first emotional reaction, as she felt demeaned, harassed, and insulted. She also had to accept the fact that her friends seemed to normalize this form of cyberbullying, which made her feel disappointed (Fitriansyah, 2018).

The denotation sign contained in scene 3 is Agnes' reaction to the graphic photo upload on social media uploaded by Dona Chan. The social media notification contains a screenshot upload of an online game livestream uploaded by Dona Chan with the caption “Sis you are really cool, I love u Agnes”. Agnes was previously disappointed with her two friends who seemed to support the cyberbullying she experienced while live streaming online games, seeing the photo upload and caption made by Dona Chan made her smile because she felt that now her friend had realized that the negative comments Agnes received were a form of cyberbullying. Agnes smiled to express her pleasure at her friend's act of support. A smile is a physical reaction when someone is feeling happy and calm, and in the midst of the situation Agnes is going through but she is getting this support gives Agnes a slightly calming feeling.

The denotation sign contained in scene 4 is the graphic comments found on Dona Chan's photo upload which is a form of support for Agnes on social media. Previously, the upload was intended and posted for Agnes so she felt that the comments on the upload also related to her. The comment section of social media is open to the public and is very easy to access so that anyone can give their opinion through the comment section. This ease of accessibility can also have a negative impact in the public sphere, namely, everyone can easily read negative comments that denigrate and criticize someone or something that is available to anyone on a public online platform. So this is also what Agnes did, she can easily see negative comments related to and directed towards her on social media.

The denotation sign contained in scene 5 is a group phone conversation between Agnes and her two friends who want to apologize for the wrong they have done to Agnes. The denotation sign contained in scene 6 is the change in expression of Agnes who is thinking of ways to overcome the cyberbullying she is experiencing. The signifier of this scene is the change in expression from sad to more serious and seems to be thinking. She begins to gain courage and determination to overcome cyberbullying and not let herself become a victim.

The denotation sign contained in scene 7 is Agnes' creation of the “Speak Up” video, which contains the anxiety she experienced due to the impact of cyberbullying. Through the video, Agnes wants to convey a message about the dangers of cyberbullying and its impact on victims. Agnes recorded the video using her cellphone to record herself speaking, and the video will later be published through social media so that it can be easily spread.

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The denotation sign contained in scene 8 is the scene of Agnes uploading the “Speak Up” video on social media with the caption “Trying to be honest about what I feel” accompanied by supportive comments from her two friends. The action of Agnes uploading the video directly shows her desire to share her experiences and feelings related to cyberbullying openly and honestly to the public.

The denotation sign contained in scene 9 is the scene of Agnes getting support from positive comments on the “Speak Up” video upload. The positive comments show that many people support Agnes and empathize with her experience as a victim of cyberbullying. Agnes did “Speak Up” on social media, meaning that she openly voiced her opinions, feelings and personal experiences on social media about the cyberbullying issue she experienced. After Agnes spoke up on social media, she received positive responses from others. This means that social media users provided her with support, praise and encouraging words.

### **Analysis of Connotation Signs in the Short Film “Dunia Agnes”**

The connotation sign found in scene 1 is the negative comment that compares Agnes and Dona Chan's appearance as in the comment “Agnes is good, but not beautiful like Dona Chan”. The comment is the first comment made by the audience that contains elements of negative comments that can offend Agnes' character. As explained by Informant Mrs. Wini Angraeni, there are differences in the characters created to represent that women are often compared because of their different appearances. This comparison is often seen from the appearance of someone who does not fit the constructed beauty standards, especially in Indonesia. This also explains that in the world of online gaming, the appearance of a person, especially a woman, is highly considered by its users.

Not only does Agnes here get comparisons, she also gets negative comments that are harassing and lead to body shaming towards her appearance. From some of the connotation meanings that can be seen from the graphic negative comments obtained by Agnes, this represents that women are often the target of sexual harassment, sexist comments, and insults in the online gaming world which can be called unsafe for women, so this is also one of the objectives of making the short film.

The connotation sign found in scene 2 is in the scene of Agnes experiencing an emotional reaction by feeling embarrassed and upset because she received negative comments during her online game livestream. Agnes expressed her frustration by hitting the table and frowning at the hoodie she was wearing. In addition to experiencing emotional reactions alone, Agnes also expressed her frustration by hitting the table, which can illustrate the victim's expression of anger towards the injustice she experienced. Hitting the table is a physical act that symbolizes an attempt to vent pent-up anger and frustration.

In Scene 3, Agnes's smile can be interpreted as a reaction to a notification from her social media platform, which displayed a screenshot of the livestream of the online game they had just played. The screenshot, accompanied by the caption "You're so cool, I love you Agnes," serves as a gesture of support from Dona Chan towards Agnes. Such uploads accompanied by captions intended as

expressions of support on social media have the potential to convey profound meanings and exert a substantial positive influence. The upload in this case can be regarded as an expression of solidarity with victims of cyberbullying.

In scene 4, Agnes perceives comments that do not align with the intent of the upload as supportive, yet she takes action to block the account responsible for the comments that offended her. A significant proportion of the comments she encountered did not align with the purpose of the upload.

In contrast, scene 5 portrays Agnes receiving a group call from her friends, who collectively express their understanding of the situation and offer an apology for their past transgressions. This collective expression of remorse and the subsequent discussion reveal a joint commitment on the part of Agnes's friends to mend their relationship with her. Previously, these friends had defended Agnes and appeared to condone the cyberbullying she had endured. In this scene, they express their intention to acknowledge their past mistakes and to take responsibility for their actions, which have caused Agnes pain. This collective phone conversation is indicative of a multifaceted intention, demonstrating not only a desire for reparation but also a collective stance in support of Agnes during this challenging period.

In scene 6, Agnes's contemplation, marked by a countenance of despondency, signifies the connotative element of the scene. This internal musing pertains to her strategy for combating the pervasive cyberbullying she endures. The scene's depiction of Agnes's fortitude emerges as a consequence of her perceived support from her peers.

In scene 7, Agnes's video "Speak Up" conveys her concern that the comments she has received on social media have transgressed ethical boundaries and profoundly offended her. Agnes created the video with the objective of enlightening social media users on responsible usage of social media, particularly in the context of commenting. Following the receipt of support from her friends, Agnes regarded the creation of the video "Speak Up" as a proactive measure she took to address the cyberbullying she had endured (Kinanti & Suyono, 2023) .

The connotative sign in scene 8 is in the scene where Agnes uploads the aforementioned video to social media and receives supportive comments from her friends, Dona Chan and Kaptan, in the comments section of the upload. According to Hinduja & Patchin, social support is one of the most effective coping mechanisms for victims of cyberbullying. Social support, as defined by Hinduja & Patchin, signifies the provision of assistance from family, friends, and the community, thereby engendering a sense of security and facilitating coping with emotionally challenging circumstances.

In Scene 9, Agnes receives comments that offer encouragement and support, inspiring others to speak out about their personal experiences with cyberbullying. These comments underscore her bravery in confronting her experiences, thereby reinforcing the notion that such courage is highly regarded and acknowledged within the online community. The positive feedback from the online audience demonstrates a sense of solidarity and a willingness to offer assistance and support. This phenomenon underscores the notion that individuals on social media are willing to extend support and demonstrate solidarity with those who demonstrate courage in advocating for what is right. Agnes's actions also motivate others, thereby demonstrating the potential for individual actions to



have a wide-reaching and positive impact, inspiring others to also speak up or face their challenges. This phenomenon fosters an atmosphere of hope and optimism, underscoring the notion that, in the face of adversity such as cyberbullying, it is indeed possible to garner support and catalyze positive change by engaging with anti-cyberbullying educational messages.

### Myth Analysis of the Short Film “Dunia Agnes”

The myth in *scene one* is that a person's value or self-esteem can be measured by their physical appearance. These negative comments reinforce the myth that a person's beauty or value is determined by physical appearance that conforms to certain standards.

The meaning of beauty comes in many different interpretations, but basically body beauty (external beauty) that is visible from the outside, including the face, body, hair, and other things that appear perfect. The interpretation of beauty is essentially universal and relative. Because the meaning of beauty is increasingly widespread. In other words, eternal beauty is not physically intangible, but what matters most is the beauty of the heart.

In addition, other myths that can arise are that *body shaming* or *online* abuse is acceptable or normal in social media interactions, which reinforces the culture of *cyberbullying*. There is an assumption that making negative comments will encourage someone to beautify themselves. As in the conversation made by Dona Chan, “It's okay, Nes, it means to make you more beautiful.” Here it can be seen that Dona Chan normalizes the negative comments received by Agnes and even supports these negative comments with the intention of motivating Agnes. The assumption in this myth is not true, negative comments can damage a person's self-esteem and mental health. Instead of being motivated to change, people who receive negative comments may feel worthless.

The myth in *scene 2* is about acting out frustration by hitting the table and holding back tears, which can be interpreted as a form of escape. Hitting the table can be seen as a way of dealing with feelings of helplessness. This myth reinforces the idea that when someone feels powerless or frustrated, they must find a physical way to vent those emotions. This reflects the belief that physical action can help relieve emotional tension.

The myth in *scene 3* is that an upload on social media can be a symbol of support. An upload of support can show that the victim is not alone and has a collective force that supports them. This emphasizes that victims also have strength and value, not just weakness. By understanding this mythical sign, we can better appreciate the importance of social support and the positive role that communities can play in helping individuals who are experiencing cyberbullying.

In scene 4, Agnes's decision to block the account that had published negative comments about her in the comment section of Dona Chan's upload can be interpreted as a myth. Blocking an account is one method of addressing cyberbullying. Blocking an account can be understood as a form of self-protection and reclaiming agency. However, it also serves to reject negativity and oppression. This action symbolizes the fortification of personal boundaries and the assertion of the individual's prerogative to establish rules regarding their own treatment. It underscores the fundamental right of all individuals to determine their own interactions and the conditions thereof.

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In this context, Agnes's decision to block the account represents a form of resistance to the impact of cyberbullying.

The myth in scene 5 is about the scene of apologizing, illustrating that apologizing and admitting mistakes symbolizes recognition and accountability, relationship restoration, and a commitment to learning. This action reinforces social values and increases trust, emphasizing the importance of integrity, courage, and honesty in intrapersonal relationships and personal development.

The myth in scene 6 is that this sad-faced reaction contains a deep symbolic meaning about reflection, asking for support, and the process of emotional healing. It illustrates the emotional impact of cyberbullying and emphasizes the importance of social support in helping victims cope with their situation. Through understanding this mythical sign, we can better appreciate the emotional experience of the victim.

In scene 7, the myth asserts that victims of cyberbullying must "speak up" on social media in the very forum where they initially encountered such harassment. This act is imbued with symbolic significance, signifying the victims' courage and underscoring the imperative to address trauma in its originary context. This démarche is pivotal in facilitating a restoration of agency, providing succor, and fostering awareness about the pernicious phenomenon of cyberbullying. This action symbolizes the victim's resilience and empowerment in overcoming intimidation.

The prevailing myth in scene 8 is that individuals often underestimate the gravity of cyberbullying until they personally encounter it or observe it affecting others. This myth underscores the prevalence of a lack of empathy among bystanders prior to their direct exposure to the consequences of cyberbullying. They may perceive the incident as mundane or relatively innocuous for the victim.

In scene 9, Agnes's character is revealed to be disabled, thus challenging the prevailing societal norms. This scene unveils a deeply entrenched myth that portrays disabled individuals as dependent on assistance and incapable of leading independent lives. Agnes's ability to engage in online gaming and her bravery in confronting cyberbullying serve to dispel this myth, demonstrating her capacity for independence and self-sufficiency. Agnes' actions symbolize the disabled community, demonstrating that physical limitations do not preclude personal potential and independence.

## CONCLUSION

The present study draws from research on the Representation of Anti-Cyberbullying Educational Messages in the Short Film "Dunia Agnes" on YouTube Social Media Cerdas Berkarakter Terintegrasi Kemdikbud RI, employing a qualitative research method with the Roland Barthes Semiotics approach regarding denotation, connotation, and myth signs. The following conclusions are suggested:

Firstly, the depiction of anti-cyberbullying educational messages in the short film "Dunia Agnes" is replete with denotation signs, manifesting in various scenes throughout the film. Prominent denotation signs include the portrayal of cyberbullying through negative comments, sexual

harassment, and body shaming directed towards Agnes during live streaming, thereby illustrating the tangible forms that cyberbullying can assume and highlighting its potential to impact any individual. The film also conveys the importance of social support for cyberbullying victims and the potential for behavior change in perpetrators. Agnes, the film's protagonist, is a prominent figure in the anti-cyberbullying movement. As an accomplished female gamer and a person with a disability, Agnes embodies the notion that cyberbullying can affect anyone.

The short film "Dunia Agnes" employs a variety of connotation signs to convey anti-cyberbullying educational messages. These signs are evident in every scene of the film, including the depiction of taking action to combat bullying. This illustrates that victims of cyberbullying can fight back in a positive manner and that they should not be passive. Agnes' actions have the potential to catalyze change within the immediate environment, such as increasing awareness about cyberbullying or galvanizing others to take action against bullying. This underscores the notion that a solitary individual can effect meaningful change within society. The film's objective is twofold: first, to raise awareness of the detrimental consequences of cyberbullying; and second, to encourage viewers to play an active role in fostering a safer and more positive digital environment for all individuals.

A close examination of the anti-cyberbullying educational messages depicted in the short film "Dunia Agnes" reveals the presence of various myths. Among these myths is the notion that cyberbullying is merely a "joke" or "prank" that should be disregarded as insignificant. However, the film demonstrates that cyberbullying is a grave matter that can have detrimental consequences for the victim. Furthermore, the film challenges the prevailing notion that victims should remain silent and demonstrates that individuals of all backgrounds are susceptible to cyberbullying.

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## Anti-Cyberbullying Educational Messages in The Short Film “Dunia Agnes”

Adi, Aziz, and Ilham

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