

Sign Language Denotation and Connotation Meanings for Address Terms in the Movie *Orange Days* [オレンジ]

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ABSTRACT

Orange Days [オレンジ デイズ] is a Japanese drama about a deaf person, Haigo Sae, who uses sign language to communicate. Signs or symbols in sign language are arranged linguistically, where every movement can be interpreted using Roland Barthes' semiology: denotative and connotative signified. This study uses descriptive analysis and focuses on address terms in sign language. In addition, this study aims to contextually interpret the meaning of the greeting terms used by speakers by adopting Barthes' semiotic theory. The results of the study show that there are three forms of address terms, namely first-person address terms like I (singular) and we (plural), second-person address terms like you (singular), mother (kinship), and aisatsu (konnichiwa), and third person Kai (proper name). Contextually, the address terms signs can mean the speaker's expression, invitation, designation of something/someone, and greeting.

INTRODUCTIONS

A language is a tool for communication between humans and has two forms, verbal and nonverbal. Nonverbal language such as writing, symbols, and sign language. Not all people can use verbal language in communication, especially the deaf person. They usually use sign language. Sign language is nonverbal communication because does not use sound but uses the shape and direction of the hands, lip movements, body, and facial expressions instead to convey something- (Sugianto & Samopa, 2015). Sign language is manual communication used by people who are deaf and uses gestures and facial expressions (Mursita, 2015). Unfortunately, this language is not universal, and different countries speak different sign languages, and depends on their culture. In Indonesia, sign language is known as BISINDO or *Berkenalan Dengan Sistem Isyarat Indonesia*, while in Japan it is called *Japanese Sign Language* [日本手話], which is quite popular.

In 1878 Kyoto, *Japanese Sign Language* [日本手話] for the deaf community began to be taught in schools. Unfortunately, not all deaf people are taught this language because they get formal education first and are taught to read lips. The purpose is to communicate with other people outside their community without using sign language. Another obstacle for the deaf community is the dialect differences that occur between regions. In the 20th century, the deaf community began to use JSL or Japanese Sign Language again, and in 2011, a law was passed to recognize JSL as a language (WeXpats, 2021).

One of the Japanese dramas about deaf people is the film *Orange Days* [オレンジ デイズ] which aired on April 11 – June 20, 2004. This film talks about Kai Yuuki, a final-year psychology student. Kai is trying hard to find a job and has been repeatedly rejected during job interviews. This makes Kai quite stressed, and his

desire to work soon because he has an older girlfriend, Maho Takagi, who already works. While Kai's friends like Keita and Shohei are relaxing and saying Kai is hurried.

Kai and Haigo Sae first encountered each other in the park when she played the violin and Kai gave her an orange. Then Kai saw Sae on the job interview bulletin board on campus, but Sae ignored Kai. The last time Kai had to replace Keita was to go on a blind date with a deaf girl, Haigo Sae. Kai realized that girl was the girl he saw in the park and played violin. Sae used sign language, but she could communicate well with Kai because he could use sign language. This blind date makes them often meet on various occasions. Kai, the one who made Sae return to classical music, which she left four years ago because of hearing loss. This film shows how hardship Japan's deaf people to communicate with others using signs. Not only that, but this film also shows the importance of learning sign language, as Maho, Kai, and Professor Sakaida did.

The sign language used by Sae contained gestures and symbols. Semiotics can help interpret these signs because this is a study about signs and all things related to them, such as the systems and processes of the sign (Lantowa et al., 2017). This semiotics examines signs in human life, which means that all things that are present in human life must be marked. Dick Hartoko (Setia Pribadi & Firmansyah, 2019) also explains the same thing if semiotics is contextual knowledge that studies signifiers and symbols, systems, and symbols. Semiotics is a study that examines all signs of life that grow in society.

Semiotics is a scientific study or analytical method to examine 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 "semiotics". Seme, meaning "interpreter of signs" (Riwu & Pujiati, 2018). Roland Barthes is the one who practices the Saussurean model of linguistics and semiology. Barthes wants to study how humanity interprets things. To signify cannot be used communicate, in this case. Barthes' theory is the idea of two orders of signification, denotation, connotation, and myth (Mulyani & Saifudin, 2022; Nathaniel & Sannie, 2018; Noviana, 2020)

Denotation is the first meaning whose closed, definite, direct, and explicit or called the actual meaning and is approved by the social because it refers to reality (Alif Agisa et al., 2021). At this stage, we can see the relationship between the signifier and the signified, and the sign with its referent in external reality Barthes called this the sign and its referent in external reality as denotation refers to the commonsense meaning of a sign. The denotative meaning will be the same, and the difference will be in the connotations (Nathaniel & Sannie, 2018)

At the second level, there is a connotative meaning, a sign whose marker has an openness, or an indirect, uncertain, and implicit meaning, which opens the possibility of new meanings or interpretations (Alif Agisa et al., 2021). Connotative is obtainable after approaching the denotative meaning. Barthes says that connotation is the interaction that occurs when the sign meets the feelings or emotions of the user and the values in their culture (Riwu & Pujiati, 2018). For Barthes, the first order of signifier is a substantial factor in connotation. He explains that denotation is a mechanical reproduction of a film about the object he captures. Meanwhile, the connotation is a human part of the selection process, including frame, focus, and so on. In other words, denotation is what is photographed, while connotation is how to photograph it (Nathaniel & Sannie, 2018)

Barthes' concept of connotation is in accordance with the concept of pragmatic meaning. Pragmatics interprets speech not based on what the speaker says but based on the speaker's intention of what he says. The meaning of utterances can be known through context because context can also be in the form of feelings and cultural values (Saifudin, 2010, 2018). For this reason, in this study, Barthes' concept was used.

(Wahyuni, 2017) has the same research about sign language with object *Shuwa Jinmei Myouji-Sei Rankingu 1-50*, the family named in sign language that used Pierce semiotic. The results show sign language is grouped according to certain categories, such as character representation, imitating Hiragana or Katakana letters, and so on. The difference between this research in the theory and the objects used, this research uses the theoretical study of Roland Barthes, and the object is the film Orange Days. Wahyuni's research results classify surname cues based on their movements, which are then grouped into 5 categories. While this study looks at how sign language representations are based on address term words with connotative and denotative meanings.

Research on denotative and connotative meanings has been done by Septiana (2019) with the object of the film *Who Am I Kein System Ist Sicher*. She used Saussure and Roland Barthes's theory with a descriptive method, where the researcher observes and analyzes the signs and then describes each meaning in the film. The result is the form of connotative meanings, Benjamin a genius and talented in the field of computers, is sitting in an interrogation room talking about life's problems that put him in a dangerous position. In comparison, the connotative meaning is in the form of a high-level social manipulation. The myth in the film is an excessive obsession with something or someone that will lead to severe consequences.

The effective grouping of sign language is making it easier to learn and will help communication between deaf people and outside the deaf community. One of the difficulties experienced in communicating with the deaf is that it is difficult to understand the language they convey. This division will make it easier for ordinary people to understand sign language.

This study focus on the address term words in sign language, which address terms is very important in communication, considering that communication always involves communication participants who must be clearly shown so that communication can run according to the purpose. Address term words are one of the expressions of social deixis used to mark one's social status (Saifudin, 2019; Suyana et al., 2022). In its use, the irregular mention of address term words and people's names often indicates a social status gap (Gusdian, 2016) In Japanese, address terms are complicated and complex because they are based on frameworks with different attributes. (Saifudin, 2006, 2007) explains that in Japan, social groups are divided into vertical and horizontal. Vertical relationships applied to superiors and subordinates, and horizontal relationships to colleagues. However, this horizontal relationship is still differentiated according to age, seniority, and other factors. The novelty of this study is to examine the meaning of the use of sign language address terms by using Barthes' semiotic theory. Using this theory, we can also understand what signs are used, their meaning, and their contextual meaning.

METHOD

This research uses analytical descriptive research, which describes facts and then analyzes them (Ratna, 2013, p. 53). Using this method, the researcher observes and analyzes these signs and then describes each meaning of the greeting words in the film. The theory used in this study is Roland Barthes' semiotics. It divides the sign meaning system into two levels. The first level is the denotation, and connotation at the second level.

The data source for this research is a drama entitled Orange Days [オレンジ], which aired on April 11 – June 20, 2004, with 11 episodes. The films that are used as research objects are episodes 1-3. The data is in the form of sign language in the film in the form of address t. The steps taken by the research include; (1) Watching a movie repeatedly in its entirety; (2) Identify the terms of greeting in sign language in the film. Data analysis in this study was carried out by (1) classifying the data obtained about sign language; (2) Analyzing the meaning of denotation in the film and explaining the scenes contained in the film; (3) Explaining connotative meaning based on denotative meaning, meaning related to psychological, cultural, and other aspects. In this research, connotative meaning analysis is used to interpret contextual meaning.

RESULTS AND DISCUSSION

Sign language in the film *Orange Days* is the main language to communicate for Haigo Sae. Sae can use this language with Akane, Kai, Maho, and Professor Sakaida. The sign language of address terms found in the film *Orange Days* is an address term for first, second, and third-person pronouns.

Table 1. Sign Language for Address terms in Film *Orange Days*

No.	Address terms	Denotation	Connotation
1.	First-Person <ul style="list-style-type: none"> • Me (singular) • We (plural) 	<ul style="list-style-type: none"> pointing at the speaker’s chest unite the two forefingers of the right and left hands 	<ul style="list-style-type: none"> means “I” refers to the speaker means “we” refers to speaker and interlocutor
2.	Second-Person <ul style="list-style-type: none"> • You (singular) • Mother (kinship) • <i>konnichiwa (aisatsu)</i> 	<ul style="list-style-type: none"> pointing at the other person’s nose pointing to the right cheek area and raising his pinky put the index finger on the forehead and bend the two forefingers on the right and left side of the head 	<ul style="list-style-type: none"> means “you” refers to interlocutor calling the interlocutor in the kinship “mother” means address term “hello”
3.	Third Person <ul style="list-style-type: none"> • Proper Name 	<ul style="list-style-type: none"> imitating the hiragana letters of the person mentioned 	<ul style="list-style-type: none"> means “Kai” the third person mentioned in the conversation.


The First-Person Address terms

Address terms are morphemes, words, or phrases used to greet, admonish, refer to the person being spoken to, or to refer to each other in speaking situations, and which vary according to the nature of the relationship between the speakers (Suhandra, 2014:100). The first-person address term is used to refer to the speaker, it can be singular or plural. Examples of first-person address term words are me and we.

1. Address Terms “Me”

The word I is included in the first personal pronoun, and this pronoun is used to refer to oneself (the speaker).

Table 2. Address terms “Me”

	Signifier	Signified
Denotation	 <p>Picture 1. Sign Language for Address terms “Me”, Source: <i>Orange Days</i> (2004)</p>	Sae uses the right index finger to point at her chest.
Sign (meaning)	Me	

<p>Connotation</p>	<p>Form</p> 	<p>Concept</p> <p>Using the index finger to point to her chest as the object of conversation. Repeat the movement twice to show her emotion.</p>
<p>Signification</p>	<p><i>Why me?</i></p>	

a. Scene

Kai visits Sae in music class while playing violin because Maho asks her to play the violin again by borrowing a violin from a student. Maho hopes Sae can be more open to the people around her by playing music again. Kai decides to accompany Sae to music class, but after finishing, class Sae leaves in hurry. This idea hurt Sae feeling and made her angry because she remember why she sell her favorite violin. Kai was worried and tries to talk with Sae, and she tells him that she is used to playing in big concerts. But, she can't do that anymore because she had lost his hearing and made him unable to go back.

b. Denotation

Sae in the first part pointed at himself, precisely at the chest and it was done several times. Sae pointed at his chest with his right index finger. This gesture indicates that Sae is referring to himself, which means “me” or the speaker in this conversation.

c. Connotation

Pointing to the chest in sign language means "I." This self-direction refers to the object in conversation, which refers to the speaker. It means the speaker is talking about himself during the conversation. In some cultures, to say "I" can use hand signals or glances. Meanwhile, in Japanese, you usually refer to yourself by pointing your index finger at your nose because, in Japanese culture, the nose is considered the most prominent part of the body. But in this data Sae pointed at her chest. Not just once but many times.



In the use of address terms, it can be seen that the elements of the hand (index finger) and the direction of the pointed object determine the meaning of sign language. When pointing at a part of himself, namely the nose, it means "I," and when pointing at her chest, it also means me, but with an additional emotional meaning related to feelings. The chest is where the heart is, or in Japanese, it is called kokoro. The Japanese believe that kokoro is a place for feelings such as happiness, anger, contentment, sadness, and disappointment. So in this context, the meaning of the sign pointing the speaker's finger to the speaker's chest can be interpreted as asking why it should be her, or "why me?".

2. Address Terms “We”

“We” are included in the first person plural pronouns, because the pronoun refers to the speaker and the interlocutor.

Table 3. Address terms “We”

<p>Signifier</p>		<p>Signified</p>
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Denotation	 <p>Picture 2. Sign Language for Address terms “We”, Source: Orange Days (2004)</p>	Akane used her right and left forefingers and then put them together.
Sign (meaning)	We	
Connotation	<p>Form</p> 	<p>Concept</p> <p>Using the index finger to represent people, then putting them together as signs together, referring to the speaker and the interlocutor. Then pull the two index fingers that were put together earlier to the side towards the back of the body as a sign of returning.</p>
Signification	<i>Shall we go back together?</i>	

a. Scene

Kai and his friends for helping find his violin, which she had sold. So Sae invites them to dinner to say thank you and also invites Akane. But when they have dinner, Sae sees two boys from his old school, and they talk about Sae. Kai gets angry and beats them. But Kai got the wrong table and apologized to the people he hit. Akane and Sae ended up going home first by train.

b. Denotation

Akane moved her two index fingers, and then brought them together. After that Akane moved the two index fingers to the side. This is what Akane did to say the word “we’.

c. Connotation



Akane uses two index fingers joined together as a sign or symbol of us. The movement is quite easy to understand, where each index finger represents a person who is then put together. Unification is a common sign, which means that each person is together. In that context, it is the speaker who conveys it, meaning that the reference or object is the speaker himself and the interlocutor or called us. The movement will point the two index fingers together to the side as a sign of return, which means questioning *shall we go back together*.

The Second-Person Address Terms

1. Address Terms “You”

You are included in the second person pronoun or pronoun. This pronoun is used to refer to the second person or the person you are talking to, and can be used for familiar and younger people (Suhandra, 2014:102).

Table 4. Address terms “You”

<p>Denotation</p>	<p>Signifier</p>  <p>Picture 3. Sign Language for Address terms “You”, Source: Orange Days (2004)</p>	<p>Signified</p> <p>Maho used the index finger of his right hand to point at Sae’s nose.</p>
<p>Sign (meaning)</p>	<p><i>anata</i> [あなた]</p>	
<p>Connotation</p>	<p>Form</p> 	<p>Concept</p> <p>Using the index finger to point to the object of conversation, the interlocutor, the designated part is the nose of the object or interlocutor.</p>
<p>Signification</p>	<p>Sae (interlocutor)</p>	

a. Scene

Maho is from the sign language community, assigned by Professor Sakaida to help Sae adjust to campus life. Maho tries to help by getting Sae back to playing the violin. Unfortunately, Sae has sold the violin to someone else, and Maho borrows a student’s violin so she can use it.

b. Denotation

In his conversation with Sae, Maho pointed at Sae when he said *anata* [あなた]. This movement is done by pointing at the nose of Sae who is the other person. Maho points at Sae’s nose with the index finger of his right hand.



c. Connotative

Maho pointed at Sae’s nose to say the word *anata* [あなた] or you. Maho uses his index finger to point to the object of the conversation between himself and Sae, and this gesture indicates that the object she talking about is Sae. In Japanese culture, if you are pointing at the other person, use the index finger and pointed at the other person’s nose. Maho uses the same gesture for the *anata* [あなた].

2. Address terms in kinship

Kinship is defined as a bond between people who are related by blood. The purpose of using this type of address term is to express intimacy (within the family), to show courtesy and respect (towards people outside the family), and to display a formal atmosphere (in official talks) (Suhandra, 2014:103).

Table 5. Address terms in kinship

<p>Denotation</p>	<p>Signifier</p>  <p>Picture 4. Sign Language for Address terms “Mother”, Source: Orange Days (2004)</p>	<p>Signified</p> <p>Sae used the index finger of her right hand to point at her cheek and then showed her right pinky.</p>
<p>Sign (meaning)</p>	<p><i>Okaasan</i> (お母さん)</p>	
<p>Connotation</p>	<p>Form</p> 	<p>Concept</p> <p>Pointing towards the cheek indicates himself or things related to him, and the little finger represents the mother.</p>
<p>Signification</p>	<p>Sae’s Mother</p>	

a. Scene

Kai comes to Sae’s house trying to explain the situation and offers Sae to play another instrument. Kai had tried to talk to the orchestra leader where Sae was playing music. However, this makes Sae angrier at Kai.

b. Denotation

Sae called her mother by waving her hand in front of her mother, then made two movements. The first is to point at the cheek area and then point to the little finger. These two gestures are used as a sign that Sae is calling for mother.

c. Connotation


The movement made by Sae has the meaning of *Okaasan* [母さん] or mother and what is meant is Sae’s mother as the interlocutor. The first movement is to point to the cheek area, this means I or something related to me. This means that it is related to the speaker’s property. While the second movement is showing her right pinky. Pinky is the smallest finger among the five fingers, but this finger has extraordinary strength. 50% of the power to grip comes from the little finger and this little finger is said to be able to reveal one’s personality.

Mother in the sign language movement is symbolized as the pinky because the education system and Japanese culture rely on the role of women in raising, educating, and teaching children outside of school. Women are appointed as managers of household affairs and take care of the children which become the philosophy and mindset of the Japanese nation in educating from generation to generation. (Mulyadi, 2014:75). This philosophy makes a mother a high sense of responsibility in teaching positive character education from an early age. This is in accordance with the philosophy of the little finger, where the finger plays an important role in grasping and can determine a person’s character. A mother in Japan serves as an educator for her children and is a tough person behind a child’s success.

3. Address terms in Aisatsu

Address terms in Japanese are called *aisatsu* [あいさつ], and are not only used to say address terms, but *aisatsu* [あいさつ] include pragmatic actions, such as thanking, apologizing, introducing yourself, congratulating, and giving speeches (Dewangga, 2021:120).

Table 6. Address terms in *Aisatsu*

	Signifier	Signified
Denotation	 <p>Picture 5. Sign Language for Address terms “Hello”, Source: Orange Days (2004)</p>	Maho uses the right index finger and the middle of the forehead, then puts two index fingers on the right and left and bends them together.
Sign (meaning)	<i>konnichiwa</i> [こんにちは]	

Connotation	<p>Form</p> 	<p>Concept</p> <p>Placing the index finger in the middle of the forehead to attract the attention of the interlocutor and moving the two forefingers simultaneously imitates <i>Ojigi</i> (お辞儀), apanese culture in address term when first met.</p>
Signification	Hello	

a. Scene

Professor Sakaida asks Takagi Maho to help Sae. Maho is from a sign language club and can communicate using sign language well. Maho’s job is to help Sae during class and adjust to the campus environment. Maho looks for Sae in the park and then introduces himself to Sae.

b. Denotation

Maho performs two gestures to say *konnichiwa* [こんにちは] which can be translated as hello. The first movement is to put the index finger of the right hand in the middle of the forehead, then bend the right and left forefingers beside the head simultaneously.

c. Connotation



The first Maho movement by placing the index finger in the middle of the forehead aims to attract the attention of the other person to focus on the speaker. The gesture can also be a sign that the speaker wants to convey something. The second movement is to bend two forefingers on the sides of the head, similar to the Japanese culture of *Ojigi*. *Ojigi* (お辞儀) is a Japanese culture of bowing. This is done to pay respect to others, and this bowing attitude is carried out at the first meeting with someone or a stranger (Mulyadi, 2017:23). The movement of Maho’s two bent forefingers is similar to that of two people facing each other and doing *ojigi*.

Japanese people will do *ojigi* to say hello when they meet for the first time. Imitating the *ojigi* to say *konnichiwa* is easy enough to understand because *ojigi* is a form of etiquette and manners that has existed since the Edo period and is ingrained in Japanese people. In addition, Japanese people always try to give a good impression to the interlocutor so that when they meet someone they know, when they separate, or when they introduce themselves to others, they always do *ojigi* as a form of respect for others, which in this concept functions as a means of address term others (Mulyadi, 2017:24).

The Third-Person Address terms

The proper name used as a address term shows the identity or identification in the conversation. These words function in the first person, second person, or third person in speech (Suhandra, 2014:101). Self-name words with a function as a address term can be used for people who are already familiar and are the same age or much younger. The word is included in the third person address term, meaning the object being discussed by the speaker and the interlocutor.

Table 7. Address terms Proper Name

<p>Denotation</p>	<p>Signifier</p>  <p>Picture 6. Sign Language for Address terms “Proper Name”, Source: Orange Days (2004)</p>	<p>Signified</p> <p>Sae raised his index and middle finger, after which Sae raised the index finger of his right hand.</p>
<p>Sign (meaning)</p>	<p>Kai</p>	
<p>Connotation</p>	<p>Form</p> 	<p>Concept</p> <p>Kai’s name, pronounced by imitating the Japanese hiragana letters Ka [カ] and i [い]</p>
<p>Signification</p>	<p>Yuuki Kai</p>	

a. Scene

Sae gets mad at everyone because Maho asks Sae to talk. So Sae skipped class and refuse to be contacted by anyone. Akane then contacted Kai for his help. Kai met Akane and Maho, then got into a fight with Maho after that Kai goes to Sae’s house.

b. Denotation

Sae pronounced Kai by using his index and middle fingers to form the letter L and moving his pinky. Both gestures are to say Kai’s name and introduce Kai to his mother. The way Sae introduces Kai to his mother is by pointing at Kai and using the previous two moves.

c. Connotation

In Japanese Sign Language name can be signed by imitating the hiragana or katakana. The first movement is to imitate the hiragana letter Ka [カ] by using the index and middle fingers of the right hand. The second movement is to imitate the hiragana I [い] by lifting the pinky.

Those two gestures mean Kai’s name. Imitating hirgana or katakana is a fairly easy way to pronounce someone’s name. The purpose is to make people who have not studied JSL understand, that how to pronounce people’s names is not all imitating the form of hiragana or katakana letters, there are many other ways.

CONCLUSION

The address term is one of the social deixis expressions used to mark one's social status. The first person address found is the first person address, namely I (singular) and we (plural). The second person addresses you (singular), mother (kinship), konnichiwa (aisatsu), and the third person addresses Kai (proper name). This greeting term has simple gestures compared to other languages to make other people who don't learn sign language understand it easily. The words "I" and "you", are shown by pointing oneself at another person's chest or mouth at another person's nose. The word "we" is shown by bringing the index fingers together, while personal names are indicated by imitating the shape of the hiragana letters. Kinship, "mother," is shown by using the little finger. Aisatsu konnichiwa's sign language is imitating ojigi using the index finger. In its use as a communication tool, the meaning of sign language also depends on the context, which in Barthes' terms is called connotation, namely new meanings that arise due to the influence of feelings and cultural values (or context).

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