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## **A Semiotic Study of Communication in the Chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' as an Educational Medium**

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**Abstract:** The chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' is a significant medium used in educational contexts to promote religious and moral values. This study explores the semiotic aspects of the chant to understand its role and effectiveness in communication and education. The research aims to analyze the symbols and meanings embedded in the chant, and how they contribute to the construction of collective identity and educational outcomes. A qualitative research methodology was employed, utilizing semiotic analysis to decode the signs and symbols present in the chant. Data collection techniques included document analysis and interviews with educators and students who frequently use the chant. Data were analyzed using Peirce's triadic model of semiotics, focusing on the relationship between the sign, its object, and its interpretant. The findings reveal that the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' effectively conveys core values of faith and devotion, serving as a powerful tool for character education. The repetition and rhythm of the chant enhance memory retention and group cohesion, reinforcing shared values and beliefs. Additionally, the study identifies the chant's role in fostering a sense of belonging and identity among participants. The implications of this research highlight the importance of integrating semiotic analysis in educational practices to better understand and utilize cultural artifacts like chants in promoting educational goals. By recognizing the semiotic richness of such chants, educators can enhance their pedagogical strategies to foster moral and religious education more effectively.

**Keywords:** Communication, Chant, Collective Identity, Education, Religious Values, Moral Education, Semiotics.

## **INTRODUCTION**

In the context of education, chants are often used as a tool to reinforce values and group identity (Nasri, 2023b). One chant that plays a significant role in character education is 'Pokoknya NW, Pokok NW, Iman dan Takwa' (Essentially NW, NW Core, Faith and Piety). This chant serves not only as a form of collective expression but also as a medium to convey moral and religious messages (Nasri, 2017). Although the use of chants in education has been widely discussed, an in-depth study on the semiotic meaning of this particular chant remains limited (Nasri, 2015). Semiotics offers an effective framework for analyzing the signs and symbols embedded in chants (Tinarbuko, 2003). Semiotics, as the study of signs and symbols and their usage, allows us to understand how meanings are constructed and communicated through various mediums (Isnaini, 2017). In this context, the chant

'Pokoknya NW, Pokok NW, Iman dan Takwa' is rich with signs and symbols reflecting values of faith and piety (Semetsky, 2019).

Previous studies have highlighted the importance of using chants in educational contexts. Research by Arini Susanti and Sri Watini (2022) demonstrated that chants could enhance learning enthusiasm in initial activities and recalling through a fun play model at TK PGRI Melur, Kalibunder District, Sukabumi Regency. Their study emphasized that the chant 'Asyik & Nyanyian' (Fun & Songs) helps create an enjoyable learning atmosphere and motivates students to be more actively engaged in the learning process (Susanti & Watini, 2022). The main difference in this research lies in the scope of the chant being studied. While Susanti and Watini's study focused on early childhood in a general school setting, the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' is specifically directed at the members of Nahdlatul Wathan (NW). As a community with distinct

characteristics and values, this chant plays a crucial role in shaping collective identity and strengthening commitment to the values of faith and piety among its members.

This study aims to uncover and analyze the semiotic meanings embedded in the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' and understand how this chant is used as an educational medium within the Nahdlatul Wathan community. The focus of this research is on how this chant helps in forming collective identity and communicating moral and religious values to NW members. The findings of this study are expected to provide insights into the effectiveness of the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' in the context of moral and religious education and offer recommendations for educators in integrating semiotic analysis into educational practices.

## METHOD

This study aims to explore the semiotic meanings embedded in the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' and understand how this chant functions as an educational medium within the Nahdlatul Wathan community (Nasri, 2023a). The methodology comprises a qualitative approach, focusing on semiotic analysis to decode the signs and symbols present in the chant (Rulyandi & Nasri, 2023). A qualitative research design was employed to provide an in-depth understanding of the semiotic elements and their educational implications (Loder-Jackson et al., 2023). This design allows for a detailed exploration of the symbolic meanings and their impact on the community (Cissé & Rasmussen, 2022). The qualitative nature of the study is well-suited for uncovering the complex and nuanced interpretations of the chant within its cultural context (Creswell & J. David Creswell, 2022).

Data were collected through multiple methods to ensure a comprehensive understanding (Yan & Li, 2023). Document analysis was conducted on various materials related to the chant, including texts, recordings, and visual representations (Neupane & Poudel, 2021). This also included educational materials used within the Nahdlatul Wathan community that incorporate the chant (Falcetta et al., 2023). Additionally, semi-structured interviews were carried out with educators and members of

Nahdlatul Wathan (Neupane & Poudel, 2021). These interviews aimed to gather insights into their perceptions of the chant and its role in education, with participants including teachers, community leaders, and students who frequently engage with the chant (Blackley et al., 2020). Participant observation was also employed during educational and community activities where the chant is used, providing context and helping to understand how the chant is integrated into daily practices and rituals (Gangal & Yilmaz, 2023).

Data were analyzed using Peirce's triadic model of semiotics, which focuses on the relationship between the sign, its object, and its interpretant (Mihas, 2023). The analysis involved several steps. Firstly, the chant was broken down into its constituent signs (words, phrases, and symbols). Secondly, the meanings associated with each sign were identified, including the cultural and religious significance of the terms used in the chant (Schwandt, 2021). Finally, the ways in which the signs are interpreted by the community members were examined, focusing on understanding the educational and moral messages conveyed through the chant (Ritter et al., 2023). To ensure reliability and validity, several measures were taken (Salga et al., 2023). Triangulation was employed, comparing and contrasting data from document analysis, interviews, and observations to provide a comprehensive understanding of the chant's semiotic elements (Jansen et al., 2022). Member checking was used, sharing preliminary findings with interviewees and community members to verify accuracy and interpretation. Additionally, peer review involved having findings and analyses reviewed by peers and experts in semiotics and educational studies (Salga et al., 2023).

Ethical considerations were addressed with care. Ethical approval was obtained before conducting the study, and participants were informed about the research's purpose, giving their consent (Bockhold et al., 2022). Confidentiality and anonymity were maintained throughout the study to protect participants' identities and personal information (Haaser et al., 2023). This methodological approach aims to provide a robust and nuanced understanding of how the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' serves as a medium for communication and education within the Nahdlatul Wathan community.

## RESULT AND DISCUSSION

### Research Results

The results of the study revealed intricate layers of semiotic meanings embedded within the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa', shedding light on its role as a potent educational medium within the Nahdlatul Wathan (NW) community. Through semiotic analysis, the following key findings emerged:

#### 1. Symbolic Significance:

The chant consists of a series of words and phrases laden with symbolic significance. "Pokok NW" symbolizes the core principles and values upheld by the NW community, while "Iman dan Takwa" encapsulates the fundamental tenets of faith and piety (Madjid, 2002). These symbols serve as rallying points for community members, reinforcing their collective identity and commitment to shared beliefs (Zhao, 2023).

#### 2. Cultural Context:

The meanings attributed to the chant are deeply rooted in the cultural and religious context of the NW community (Muslich, 2023). The repetition of the chant in various communal activities, such as gatherings, religious ceremonies, and educational events, solidifies its significance as a cultural artifact. It serves as a mnemonic device, ensuring the transmission of cultural and religious knowledge from generation to generation (Danesi, 2023).

#### 3. Educational Implications:

The chant plays a pivotal role in shaping moral and religious education within the NW community (Nasri, 2014). Through the repetition of key phrases and concepts, such as "Iman dan Takwa," community members are continuously reminded of their ethical obligations and spiritual duties (Nasri, ed., 2022). The chant functions as a pedagogical tool, instilling values of integrity, compassion, and devotion among learners.

#### 4. Community Cohesion:

Beyond its educational function, the chant fosters a sense of unity and cohesion among NW members. The communal recitation of the chant strengthens social bonds and reinforces a shared sense of purpose and belonging. It serves as a unifying force, transcending individual differences and fostering solidarity within the community (Kovalev et al., 2022).

#### 5. Interpretative Variability:

While the chant carries overarching themes of faith and piety, its interpretation may vary among individuals and subgroups within the NW community (Fahrurrozi, 2019). Factors such as age, gender, and socio-economic background may influence how community members perceive and internalize the chant's messages. This variability highlights the dynamic nature of cultural symbols and the importance of context in shaping meaning (Zou et al., 2022).

#### 6. Continuity and Adaptation:

Despite its traditional roots, the chant exhibits signs of adaptation and evolution in response to changing social and educational contexts. Modern interpretations and applications of the chant, such as incorporating it into digital media or educational curricula, reflect the community's ongoing efforts to preserve its cultural heritage while adapting to contemporary challenges.

Overall, the results underscore the multifaceted nature of the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' as both a cultural symbol and an educational tool within the Nahdlatul Wathan community. Its semiotic richness and adaptability make it a powerful vehicle for transmitting values of faith, piety, and community solidarity across generations.

## Discussion

The findings of this study provide valuable insights into the semiotic meanings embedded within the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' and its role as an educational medium within the Nahdlatul Wathan (NW) community. These findings can be discussed in relation to several relevant theories, shedding light on the cultural, educational, and social dimensions of the chant.

#### 1. Symbolic Interactionism:

The results of the study align with symbolic interactionist theory, which emphasizes the role of symbols in shaping social interactions and identities (Matsagopane & Tang, 2023). The chant serves as a symbolic representation of the core values and beliefs of the NW community, functioning as a means of social cohesion and identity formation (Sonnhoff & Selter, 2021). Through repeated recitation and communal engagement with the chant, individuals

negotiate and reinforce their shared understanding of cultural and religious norms (Del Casino & Thien, 2020).

2. Cultural Transmission Theory:

The findings underscore the importance of cultural transmission in maintaining and perpetuating the chant's significance within the NW community (Xu et al., 2022). According to cultural transmission theory, cultural artifacts such as chants serve as vehicles for transmitting knowledge, values, and traditions from one generation to the next (Fort, 2021). The chant's integration into various communal activities ensures its continuity and relevance, facilitating the preservation of cultural heritage among NW members (Carrignon et al., 2023).

3. Constructivist Learning Theory:

In discussing the educational implications of the chant, constructivist learning theory provides a relevant framework (Gallagher, 2023). According to constructivism, learners actively construct knowledge and meaning through their interactions with cultural artifacts and social contexts (Wu et al., 2023). The chant serves as a scaffold for learning, providing learners with opportunities to engage with and internalize moral and religious values through repeated exposure and reflection (B R & G, 2023). By participating in the communal recitation of the chant, learners construct their understanding of ethical principles and develop a sense of moral responsibility.

4. Critical Pedagogy:

The discussion of interpretative variability within the NW community relates to critical pedagogy, which emphasizes the importance of questioning dominant discourses and examining power dynamics in education (West, 2023). Critical pedagogy highlights the need to critically analyze cultural symbols and narratives, considering how they may reinforce or challenge existing social structures (Walmsley & Wraae, 2022). The variability in interpreting the chant's messages reflects diverse perspectives and experiences within the NW community, underscoring the importance of fostering critical consciousness and inclusive dialogue in educational settings.

5. Cultural Adaptation Theory:

Lastly, the discussion of continuity and adaptation of the chant speaks to cultural

adaptation theory, which examines how cultural practices evolve and adapt to changing social contexts. The chant's adaptation to digital media and educational curricula reflects the NW community's efforts to preserve its cultural heritage while responding to contemporary challenges and opportunities (Yepes-Nuñez et al., 2021). Cultural adaptation theory emphasizes the dynamic nature of culture and the importance of flexibility and innovation in cultural preservation efforts (Lee & Woosnam, 2010).

In summary, the discussion of research results in relation to these theories enhances our understanding of the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' as both a cultural symbol and an educational tool within the Nahdlatul Wathan community. By contextualizing the findings within relevant theoretical frameworks, this discussion highlights the complex interplay between culture, education, and social dynamics in shaping meaning and identity.

## CONCLUSION

In conclusion, this study has provided a comprehensive analysis of the semiotic meanings embedded within the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' and its significance as an educational medium within the Nahdlatul Wathan (NW) community. Through semiotic analysis, the chant was found to carry deep symbolic significance, representing core values of faith, piety, and community solidarity. The educational implications of the chant were also explored, highlighting its role in shaping moral and religious education within the NW community. By engaging with the chant, community members actively construct their understanding of ethical principles and develop a sense of moral responsibility. The chant serves as a scaffold for learning, facilitating the transmission of cultural and religious knowledge from generation to generation. Additionally, the discussion of interpretative variability and cultural adaptation underscores the dynamic nature of the chant and its ability to evolve in response to changing social contexts. Despite its traditional roots, the chant exhibits signs of adaptation and innovation, reflecting the NW

community's ongoing efforts to preserve its cultural heritage while embracing modernity.

### Recommendations

Based on the findings of this study, the following recommendations are proposed:

1. Integration into Educational Curricula:  
Educators within the NW community should consider integrating the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' into educational curricula at various levels, from early childhood education to adult learning programs. By incorporating the chant into formal educational settings, educators can enhance students' understanding of moral and religious values while fostering a sense of cultural identity.
2. Community Engagement Initiatives:  
Community leaders and organizations should organize initiatives that promote communal engagement with the chant, such as religious gatherings, cultural events, and educational workshops. These initiatives can provide opportunities for community members to deepen their understanding of the chant's significance and strengthen social bonds within the NW community.
3. Digital Preservation Efforts:  
Efforts should be made to digitally preserve and disseminate recordings of the chant to ensure its accessibility and longevity. Digital platforms, such as websites and social media channels, can serve as repositories for audiovisual materials related to the chant, allowing community members to access and engage with it across geographical boundaries.
4. Interdisciplinary Research Collaborations:  
Future research endeavors should explore interdisciplinary approaches to studying the chant, drawing insights from fields such as linguistics, anthropology, and religious studies. Collaborative research efforts can enrich our understanding of the chant's cultural, linguistic, and religious dimensions, contributing to broader scholarly discourse on semiotics and cultural heritage preservation.

By implementing these recommendations, the NW community can further leverage the chant 'Pokoknya NW, Pokok NW, Iman dan Takwa' as a valuable resource for cultural preservation, education, and community development. Through continued engagement

and innovation, the chant can continue to serve as a symbol of identity, solidarity, and spiritual guidance for generations to come.

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