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Spiritual Transformation of the Main Character in the Tarung Sarung Movie

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Abstract

One of the current phenomenal issues being widely discussed by the public is the disbelief in the existence of God (atheism). The issue of atheism is addressed in the film "Tarung Sarung." The purpose of this research is to understand the reasons behind Deni Ruso, an atheist, becoming a devout follower of Islam, as well as the process of Deni Ruso's spiritual transformation. This research adopts a qualitative research approach and utilizes semiotic analysis as the method. The results of this study indicate that the underlying causes for the main character's transformation from being an atheist to a devout follower of Islam are as follows: *firstly*, friendship. Through friendship, emotional support and inspiration can be provided. When someone has friends who are involved in spiritual practices, it can serve as a motivator for embarking on a spiritual journey independently. *Secondly*, the environment that facilitates access to places of worship and meditation practices can influence individuals to actively engage in spiritual exercises. *Thirdly*, the experience of deep love can open one's heart and mind to a deeper spiritual dimension. Furthermore, the process of spiritual transformation experienced by the main character involves self-awareness that God plays a significant role in life, as well as believing in religion as a guide for behavior and regulating all aspects to attain tranquility in both worldly life and the hereafter.

Keywords: *Spiritual Transformation, Religion, Tarung Sarung Movie*

Abstrak

Isu fenomenal yang sedang ramai diperbincangkan publik pada sekarang ini salah satunya adalah tentang tidak mempercayai adanya Tuhan (ateis). Isu tentang ateisme disinggung dalam sebuah film yaitu film "Tarung Sarung." Tujuan dari penelitian ini untuk mengetahui apa penyebab Deni Ruso dari penganut ateis menjadi seseorang yang taat pada agama Islam. Serta bagaimana proses transformasi spiritual Deni Ruso. Penelitian ini menggunakan jenis penelitian kualitatif dan menggunakan metode analisis semiotika. Hasil dari penelitian ini menunjukkan penyebab yang melandasi tokoh utama dari penganut ateis menjadi seseorang yang taat pada agama Islam adalah: *pertama*, pertemanan. Melalui pertemanan dapat memberikan dukungan emosional dan inspirasi. Ketika seseorang memiliki pertemanan yang terlibat dalam praktik spiritual, maka dapat menjadi pendorong untuk menjalani perjalanan spiritual secara mandiri. *Kedua*, lingkungan yang memfasilitasi akses ke tempat ibadah dan praktik mediasi dapat mempengaruhi seseorang untuk aktif terlibat dalam latihan spiritual. *Ketiga*, rasa cinta.



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Pengalaman cinta yang mendalam dapat membuka hati dan pikiran seseorang untuk dimensi spiritual yang lebih dalam. Kemudian, untuk proses transformasi spiritual yang dialami oleh tokoh utama ialah adanya kesadaran diri bahwa dalam menjalani kehidupan Tuhan memiliki peran penting, serta mempercayai agama sebagai pedoman dalam bertingkah laku dan mengatur segala hal agar mendapatkan ketenangan baik di dunia maupun di akhirat.

Kata Kunci: Transformasi Spiritual, Agama, Film Tarung Sarung

INTRODUCTION

One of the phenomenal issues currently being discussed by the public is the issue of unbelieving in the existence of God, well-known as atheism. Atheism is a sect that does not believe in the existence of God. This view is in line with Prayogo's view which says that atheism is a disbelief in God creating the universe, which tends to be seen as natural (Prayogo, 2019). Meanwhile, according to Yulianto, atheism is not a religion that has official teachings because they don't have certain teachings, don't have holy books, and don't worship anything (Yulianto, 2017). Greece reaffirmed that atheism is a belief that believes that God does not exist. The development of atheistic thought is often demonstrated by criticism of the existence of God (Yunani, 2016).

The beginning of atheist sects was in the 19th century AD. According to Prayogo, the atheist discourse is very dangerous because it reminds us of disbelief in the existence of God and the creation of nature, which has no involvement with the creator of the universe (Prayogo, 2019). This gives rise to an attitude of naturalism, which assumes that nature stands alone and there is no intervention from God. So, in this context, it can be interpreted that atheists live their lives without any religious rules for behavior and think that this world exists by itself.

Views on atheism in Indonesia now have pros and cons. Some groups say that atheists are allowed in Indonesia with the view that "it is permissible to be an atheist for oneself, not to promote or invite other people to be atheists too." A concept that argues that individuals are given the right and freedom of expression to choose what they think is right. As individuals, they have the right to explore and determine their own beliefs without being pressured or influenced by other factors they don't want.

Even though someone is not subject to sanctions or punishment for being an atheist, those who spread atheism in Indonesia can be subject to criminal sanctions. However this time, no specific law states that spreading atheism can be punished. However, there are several laws and regulations that can be used to take action against individuals who are considered to be trying to incite or spread atheist views. This is considered to be a violation of the law and can result in

criminal sanctions. Article 156a of the Criminal Code (KUHP) states: "Subjected to imprisonment for a maximum of five years is anyone who deliberately publicly expresses feelings or commits an act a) which is essentially hostile, abuses or desecrates a religion adhered to by Indonesia, b) with the intention that people do not adhere to any religion that is based on belief in the Almighty God." (Mahkamah Agung RI, 2021).

Referring to the law above, a person will get criminal sanctions if they deliberately invite or incite another person not to adhere to a religion in Indonesia. In a legal country like Indonesia, which regulates religious prohibitions and blasphemy, inviting and inciting other people not to adhere to religion can be considered a violation of the law and can be considered an attack or violation of religious beliefs which are protected by law.

Although, on the one hand, atheists are allowed in Indonesia on various grounds as guidelines, on the other hand, some groups also reject the existence of atheists with the view that Indonesian citizens are required to have a religion and choose it according to their respective beliefs. Remembering that the Indonesian people are given their own freedom and human rights in following their religion. Fatmawati emphasized in her research that regulating guarantees for the right to freedom of religion and worship is very important, especially since Indonesia is a country that recognizes several religions to live and develop within the Republic of Indonesia (Fatmawati, 2011).

Referring to Pancasila, namely the first principle, which reads "Belief in One Almighty God," Indonesian people are required to have a religion and choose the religion they believe in. As has been explained in several Constitutions, namely Article 28E of the Constitution: "Every person is free to embrace religion and worship according to his religion," as well as Article 29 paragraph (1) of the Constitution that "The State is based on Belief in One Almighty God" and Article 29 paragraph (2) of the Constitution that "the State guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs." Referring to the Constitution above, the Indonesian people are given the freedom to embrace the religion they believe in. Freedom is interpreted as being free to choose, which does not mean not choosing.

Individuals in Indonesia are required to have a religion. Religion is important for individuals to have because religion is very important in regulating the aspects of human life, from the smallest matters to the largest problems that have been regulated by religion, so that by being guided by the religion one adheres to, life is more focused. Carrying out religious orders is called religion; it means that religious people try to learn to carry out or practice religious teachings (worship) in aspects of life in order to be able to establish good and harmonious relationships with each other, the universe, and God.

The issue of atheism in Indonesia is now starting to be exposed in literary works such as the novel *Atheis* by Achdiat Karta Mihardja." As the results of his research, Yulianto shows, one of the novels that present the reality of society that occurred at the beginning of the 20th century is the novel *Atheis* by Achdiat Karta Mihardja (Yulianto, 2017). Besides that, the issue of atheism is also touched on in the film "Tarung Sarung." The film *Tarung Sarung* is a film that is considered to represent atheists, as depicted by the main character, Deni Ruso, who does not believe in the existence of God.

It is explained that the main character in the film "Tarung Sarung" does not believe in the existence of God because money can buy everything. So, in this context, God does not have the ability to intervene and give to his servants and assumes that whoever has a lot of money will have power. The views of the main character in the film clearly illustrate that Deni Ruso is considered an atheist.

Uniquely, on the one hand, it has been depicted that the main character in the film *Tarung Sarung* is considered an atheist, but on the other hand, the main character in the film is also depicted as experiencing a spiritual transformation from an atheist to a person who believes in God and becomes a devout servant of religion, What he believes in (Islam). After experiencing a spiritual transformation, the ulama figure believed that God could help his servants who were in need. Apart from that, the main character also gets closer to God by diligently carrying out and carrying out worship and pious deeds such as performing prayers, reciting the Qur'an, making the call to prayer, and doing good deeds and helping each other.

The occurrence of this spiritual transformation is not easy, but there are many processes and stages that must be passed. Remember that changing someone's ideology is not an easy thing; it takes a process to convince someone to switch to a new ideology. Remember that religion is not a trivial thing that can be learned in a short period of time because religious ideology concerns a set of beliefs (Syahminan, 2012).

After explaining the description above, in this context, it is interesting to study the spiritual transformation of the main character from an atheist to someone who believes in the existence of God and becomes a devout servant of the religion he believes in (Islam). As for studying this issue, we use semiotics which aims to find out how the process of spiritual transformation can be described through signs or symbols.

METHOD

This research used qualitative research and semiotic analysis methods. Qualitative research aims to explain phenomena based on data that is explained in detail (Triandika, 2022). Semiotics

means analyzing the signs of a study or phenomenon because semiotics studies the meaning of signs (Hakim & Monalisa, 2022). The data analysis used the semiotic analysis model of Charles Sanders Peirce. Peirce defines semiotics as the study of signs and everything related to them (Abror, Ropingi, & Umam, 2018). Peirce emphasized the importance of the meaning of signs for human life, and signs are the main instrument for humans in using their ratios. Semiotics, according to Peirce's thinking, is divided into three parts, namely Sign (representation or sign), Object (object) or sign reference, and Interpretant (interpretant) or the use of signs. These three sign models are classifications that have a relationship between the representation and the object.

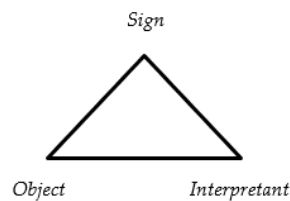


Figure 1. Triangle Meaning Semiotika Charles Sanders Peirce (Vera, 2014).

Then, the data collection techniques include observation and documentation. The observations carried out in this research were to directly observe the research object in the film "Tarung Sarung," which contains a scene of the main character's spiritual transformation from an atheist to a Muslim. The documentation, namely collecting data regarding the information researched through various kinds of literature,

RESULT AND DISCUSSION

The Description of Film "Tarung Sarung"

At the end of 2020, the Indonesian film industry released a film in the action-adventure drama genre entitled "Tarung Sarung." The film was directed by Archie Hekagery and produced by Starvision Plus. This film was officially released and premiered on Netflix on December 31, 2020 (Wardana, 2021).



Figure 2. Film Tarung Sarung

This film highlights the conflict between romance and the local culture of Bugis ethnic in Makassar and tells the story of the son of a rich businessman who thinks that money is everything. He doesn't even believe in the power of God. His name is Deni Ruso, the son of Ruso Corp owner and one of the richest people in Indonesia.

It is described that Deni Ruso, as the main character, is a young person today who is often involved in negative actions such as making noise, getting into gangs, and taking prohibited drugs, so in the end, his mother sent Deni Ruso to Makassar. The mother's goal is that Deni Ruso can change and be able to manage one of Ruso Corp's branch offices in Makassar. When Deni arrived in Makassar, he met the people there and that's when Deni was able to change his life.

The film *Tarung Sarung* is an interesting film and is considered to be full of religious, cultural values and an invitation to love the natural surroundings, such as protecting the beach from rubbish. Through this film, Indonesian culture is introduced to the public about the Sigajang Laleng Lipa culture. This culture is the culture of the Bugis tribe in South Sulawesi, which maintains honor or self-respect when there is a problem (Goniah, 2022). If a problem cannot be resolved through deliberation, then as a shortcut and to maintain one's dignity, Sigajang Laleng Lipa is applied, namely fighting in a sarong using a traditional weapon called Badik. Explained by Mukti et al., that this tradition is to bring two men together in one sarong to solve a problem by fighting even until one of them dies (Mukti, Jupriono, & Wibowo, 2022).

Besides that, the film *Tarung Sarung* also presents a story about the relationship between a servant and his God. Strong faith in God Almighty makes life calmer and more focused. This scene is shown by the presence of Mr. Khalid as the Qur'an teacher and Deni Ruso's teacher in learning to fight in a sarong. As time went by, after being advised by Mr. Khalid about the importance of knowing God, worshiping, and praying to God, Deni Ruso was naturally moved and made a spiritual transformation from not believing in God to now believing in the existence of God and choosing Islam as the religion he believes in and becoming a faithful servant. Obedient in carrying out religious deeds.

In the Absence of Causative Factors, the Spiritual Transformation of the Main Character

Social circles are one of the factors that greatly influence changes in the behavior or actions of individuals or groups. Social circles play a very important role in forming an individual's personality. Social environments that are widely known include family, school, playmates, other people who are new or unknown, and even beliefs, faiths, or religion (Sapara, Lumintang, & Paat, 2020).


The social circle can have a positive or negative impact according to the circumstances of the social circle in which the individual lives (Pitoewas, 2018). If the social circle is a good and positive sphere, it will form a good character or personality. On the other hand, unfavorable surroundings will form an unfavorable or negative personality or character. The following are signs of factors that influence the spiritual transformation of the main character in the film Tarung Sarung based on Charles Sanders Peirce's semiotic analysis.

a. Living Neighborhood

The residential environment is the place where an individual or group lives which includes family, home, playmates, community, inner experiences or feelings, etc (Handayani, 2019). The living neighborhood is one of the factors that can influence the behavior and attitudes of a person or individual. The following are several signs that indicate spiritual change or transformation of the main character in the film Tarung Sarung which is influenced by the environment in which he lives.

There are several factors that can influence a person's personality and behavior. First, internal factors came from the inside. Second, external factors are factors that come from outside, such as environmental factors where someone lives. This is in accordance with Rina and Tianingrum's research, namely that environmental factors and personal factors can influence a person's personality and behavior, environmental factors such as the living neighborhood, family circle, community or peer circle, and also mass media (Rina & Tianingrum, 2019).

Table 1. Living Neighborhood in Jakarta

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
 <p>Figure 3. Scene in 4.50-5.10 minutes</p>	<p>Figure 3. Shows that Deni's neighborhood in Jakarta is Luxurious and Deni also likes going to nightclubs with his Uncle and friends who like gangs. Besides that, Deni's girlfriend is described as having a bad attitude or behavior and seems to be taking advantage of Deni to own luxury goods. Then, there is a conversation between Deni and Gwen. Gwen: Kamu waktu di Paris ingat aku gak sih? Deni: Ingat. Gwen: Masa? Deni: Iya. Gwen: Bener? Deni: Demi Tuhan.</p>	<p>In figure 3. Deni is the son of the richest man in Jakarta, with a luxurious lifestyle and everything he can achieve. This factor makes Deni live in an environment that is considered to foster arbitrary behavior. Besides that, Deni and Gwen's conversation explains that Deni does not believe in the existence of God. Furthermore, in image 4 and based on the conversation on screen, image 4 further confirms or makes clear that Deni does not believe in God.</p>

<p>Figure 4. Scene 10.30-11.00 minutes</p>	<p>Gwen: Gak usah bawa-bawa Tuhan, aku tahu kamu gak percaya Tuhan. Next, in figure 4, is the scene show Uncle Abdul offered to lend a Sajadah but Deni rejected it and put some money on it. The conversation is: Om Abdul: Tidak pakai ini ka? Deni: Deni sudah tidak percaya Om. Om Abdul: eee.... Kenapa? Deni: Gue lebih sering bikin orang lain bahagia dari pada Tuhan. Mau bukti? (Mengambil uang dan ditaruh di atas sajadah yang di bawa Om Abdul). Ini semua untuk Om. Ini bukan Tuhan yang ngasih, tapi gua.</p>	<p>Because Deni thinks that happiness can be bought with money.</p>
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Analysis: The environment can trigger a person's actions. As in the figure above, it can be understood that the main character's circle is promiscuity. One of the freedoms that the main character has is freedom in social relations and not believing in the existence of God. The main character thinks that God's essence can be replaced with money. Money can change everything, and money can resolve all problems. In this context, the main character does not believe in God because he thinks money is everything, so he does not need God in his life.

The formation of attitudes, behavior, and social behavior is largely determined by environmental influences. If the social circle facilitates or provides opportunities for teenagers in a positive way, then teenagers will achieve deep social development. And if the social circle provides negative opportunities for teenagers, then teenagers' social development will be delayed. Environmental influence begins with the interactions of someone close to him (Simarmata & Karo, 2018). Negative relationships will also form negative personalities and behavior. On the other hand, positive relationships will form a positive and good personality and behavior.

Table 2. Living Neighborhood in Makassar


<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
 <p>Figure 5. Scene 50.14-50.35 minutes</p>	<p>Figures 5 and 6 show Deni and Mr. Khalid sitting on the mosque terrace. Deni: Terima kasih Pak Khalid. Saya berhutang budi kepada bapak.</p>	<p>In figures 5 and 6, Mr. Khalid tells Deni to stay at the mosque with Mr. Khalid. Deni agreed and was willing to start living in the mosque with Mr. Khalid. With a modest</p>



Figure 6. Scene 51.20-51.38 minutes



Figure 7. Scene 1.08.43 minutes

Pak Khalid: Berterima kasihlah kepada Allah.

Deni: “Senyum”

Pak Khalid: Tinggal ki di sini. Kau lihat ada teroris atau tidak?

Deni: Ok. Ok. Saya akan tinggal di sini.

Figure 7 shows Deni with Mr Khalid and the ladies who are wrapping the barongko cake.

Mr. Khalid told Deni to help the mothers.

circumstance and of course, surrounded by good guys.

In figure 7, Deni also helps the recitation mothers wrap the cake. At this time, Deni began to show a friendly attitude towards other people.


Analysis: The table above depicts the main character (Deni) living with Mr. Khalid in the mosque. Living a life of simplicity is not an easy thing for Deni. He lives in Jakarta with a free lifestyle and is wallowed in wealth; now, he has to learn to adapt and adjust to living simply in the village and getting to know the environment around him. Living with simplicity and being surrounded by good guys can influence the main character in a spiritual transformation to believe in God.

Humans are social creatures. This means that humans cannot live alone, so they need other people to be able to establish good communication and social relationships. Muhammadiyah added that human relations with fellow humans are necessary to fulfill complex life needs, namely physical and psychological needs. Physical needs can be in the form of body condition needs such as clothing, shelter, and food. Meanwhile, psychological needs can be spiritual needs, such as humans need a sense of security, happiness, peace, love, and belief in religion (Muhammaddin, 2013).

b. The feeling of Love or Like

Love (feelings of liking) can also influence and shape behavior or attitudes and even individual or group actions. Shaver, Morgan, and Wu quoted from Nadiarenita and Hidayah that love is the most important part of the emotional perspective (Nadiarenita & Hidayah, 2018). According to Ibnu Qayyim in Loka and Yulianti's research, love is the sacrifice of giving everything someone has to the other one he loves until nothing remains (Loka & Yulianti, 2019). In this case, it means giving and following the behavior and personality of the person he loves. So, it can be concluded that feelings of liking or love can influence and shape the personality, attitudes or actions of individuals or groups. The following are several signs that indicate spiritual change or transformation of the main character in the film Tarung Sarung, which is influenced by love or feelings of liking.

Table 3. The feeling of love or like in Jakarta City

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
 <p>Figure 8. Scene 6.33 minutes</p>	<p>Gwen hugged Deni from the side, and Deni acted normally because of that feeling of love. Gwen also knows that Deni doesn't believe in God.</p>	<p>Initially, Deni was dating Gwen, which is known from picture 2. Gwen also went to the nightclub. Apart from that, Gwen also knows that Deni doesn't believe in God, it's just that Gwen lets him. This shows that Gwen is not a good woman. Deni's love for Gwen can also influence Deni's behavior.</p>

Analysis: Picture 8 shows that Deni is having a romantic relationship with Gwen. It can be seen that the character Gwen is depicted as not a good woman. This is proven by their open behavior and way of dressing. Besides that, Gwen also went to the nightclub. This proves that Gwen is used to coming to nightclubs.

From the few conversations that Deni had with Gwen, it was understood that Deni did not believe in God. Even though Gwen already knew about this, she ignored it as if she didn't care about Deni's personal affairs.

The reason Deni doesn't believe in God is that he believes that money is a source of happiness. It is shown that Deni likes going to nightclubs, owns a luxury car, has a bodysuit, and gives money to Uncle Abdul. This shows that Deni believes more that money can make himself and other people happy and believes that God does not have the ability to give happiness to his servants. In essence, picture 8 shows that Deni does not believe in the existence of God.

Table 4. The feeling of love or like in Makassar


<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
 <p>Figure 9. Scene 18.41-18.52 minutes</p>	<p>Picture 9 shows the beginning of Deni's meeting with Tenri who was cleaning up rubbish on the beach. They were seen looking at each other and smiling.</p> <p>Deni: emm... Ternyata ada yang cantik juga ya di sini. Tenri: "Senyum". Saya lanjut kerja dulu na, sebelum termakan gombalanmu. Deni: Kapan kita bisa ketemu lagi? Tenri: Nanti malam ada acara di sini, datang ke na!</p>	<p>Figure 9 shows the beginning of Deni's meeting with Tenri on the beach. From their conversation and looks, it was clear that they had liked each other since they first met.</p> <p>Then, in picture 10 in the middle of the film, Tenri looks disappointed with Deni after finding out that Deni doesn't believe in God.</p>



Figure 10. Scene 44.27-44.53 minutes



Figure 11. Scene 1.11.30 minutes

Then, in picture 10 Tenri looks disappointed with Deni, who doesn't believe in God.

Deni: Aku tidak bisa tinggal di Masjid.

Tenri: La terus kenapa pale?

Deni: Aku gak percaya.

Tenri: Kita gak percaya kalau pak Khalid jago Tarung Sarung?

Deni: Aku gak percaya Tuhan.

Tenri: Tak nyangka aku.

Deni: Kenapa? Ini negara demokrasi Tenri. Itu hak aku, untuk tidak percaya Tuhan.

Tenri: Sila pertama Pancasila dasar negara kita itu Ketuhanan yang maha Esa. Kalau kita gak percaya sama Tuhan berarti kita bukan orang Indonesia.

However, in picture 11 on another screen in the same place, namely Deni and Tenri beaches, it looks more intimate and very close, because Deni has started to live and believe in God.

However, in picture 11 Tenri and Deni look familiar and close again.

This happened because Deni had started to believe in God and started studying religion. so Tenri has started to accept Deni again.

Analysis: Figure 9 explains that Deni, who had recently arrived in Makassar, was walking on the beach and accidentally met Tenri, who was cleaning up rubbish on the beach. This meeting was Deni's first meeting with Tenri and they were seen talking together. It can be seen from this picture that there is a feeling of liking at first sight. This is proven by them looking at each other and smiling sweetly. As many people know, love or feelings of liking usually grow through the eyes. This makes it clear that Deni and Tenri are starting to develop feelings of love and liking.

Furthermore, in picture 10, Tenri looks very disappointed with Deni after finding out that Deni doesn't believe in God. This is indicated by their conversation in screen picture 10. Tenri said that if Deni does not believe in God, then he is not Indonesian because the first principle of Pancasila is Belief in One Almighty God. Then left Deni. Here, Deni seems to be thinking about how to get Tenri to accept him. With Deni's love for Tenri, Deni finally wants to live with Mr. Khalid in Madjid, begins to believe in God, and begins to study religion with Mr. Khalid.

Then, in picture 11, you can see Deni and Tenri riding a swing on the beach. This can be explained by the fact that Deni and Tenri are starting to get to know each other and are getting better after Tenri finds out that Deni has believed and started studying religion with Mr. Khalid.

From pictures 9, 10, and 11, it can be concluded that love and feelings of liking can change and influence a person's attitudes, behavior, personality, even beliefs and religion. From this it can be concluded that Deni, who initially did not believe in God, became a believer in God who was influenced by love or feelings of liking for Tenri, who had a good personality. It was his feelings of like and love for Tenri that made Deni's behavior and personality change for the better. He believed in God and was obedient to worship.

c. Friendship

Friends or best friends are people who are always there when they want to share stories and give more attention if they need it. There are three most valuable things, namely love, family and friends (Yulita, 2012). Close friends or best friends are relationships that can be said to be very close and comfortable. This closeness and feeling of comfort can influence the personality, attitudes or actions of individuals or groups. The peer or friendship environment has a positive or negative role or impact on the individuals within it (Nasution, 2018). The friendship circle can influence or change individual attitudes and behavior. The following are several signs that indicate the spiritual change or transformation of the main character in the film Tarung Sarung, which is influenced by friendship.

Table 5. Negative Friendship in Jakarta


<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
	Deni and his friends were seen wanting to gang up on one of the people who was trying to approach his girlfriend (Gwen).	Tem Bad friends will influence negative behavior.

Figure 12. Scene 2.49 minutes

Analysis: The image above gives the meaning that bad friends will influence negative actions. Peer groups will allow individuals to interact with each other, socialize, and provide emotional encouragement and motivation to other peers. The presence of a group of friends has an influence on adolescent development. Emotional ties in friendship groups have a variety of major influences on individuals. Such negative peer group relationships will give rise to behavioral and moral development problems. Behavioral problems that arise in teenagers include getting involved in fights, brawls, using drugs, and others.

Table 6. Positive Friendship in Makassar

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
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Figure 13. Scene 59.51 minutes



Figure 14. Scene 1.05.29 minutes

In picture 13 Deni is with Mr. Khalid (mosque caretaker). Then, in picture 14 Deni with his new friends in Makassar who have good personalities. These friends are Tutu, Gogos, Kana, and Tenri.

Picture 13 shows Deni very close to Mr. Khalid. Mosque caretaker definitely has a good attitude and personality. Therefore, it shows that Deni is friends with the right people.

Besides that, Figure 14 shows Deni's friends who have good attitudes and personalities. This can also provide changes in behavior.

Analysis: The picture above shows that Deni is very close to Mr. Khalid. Mr. Khalid is a mosque caretaker, the son of a Qur'an teacher, and a figure who is known as an invincible figure in Sigajang Laleng Lipa. As a mosque caretaker or mosque administrator, Mr. Khalid definitely has a good attitude and personality. Therefore, it shows that Deni is friends with the right guys. Mr. Khalid also often gives good advice regarding the importance of knowing God (Allah). Apart from that, Deni is also surrounded by other friends who of course have good attitudes and personalities. So by making friends with good people, it is hoped that it can cause changes in attitudes and behavior.

Based on these three things, Deni as the main character in the film Tarung Sarung, who initially did not believe in God and behaved negatively, has now been transformed into a person who believes in the existence of God, has even become an obedient servant in carrying out the commandments of the Islamic religion, and has changed into a person who positive. It is marked as follows:

Table 7. Deni Ruso's transformation from atheist to knowing God (Allah)

<i>Sign</i>	<i>Object</i>	<i>Interpretant</i>
<p>Figure 15. Scene 1.21.00-1.21.12 minutes</p>	<p>In picture 15 you can see Deni sounding the call for praying and reciting the Qur'an accompanied by Mr Khalid.</p> <p>Then, picture 16 shows Uncle Abdul who brought food to Deni and sees Deni praying.</p> <p>Next, in picture 17, Uncle Abdul greets Deni and Deni answers the greeting with a polite intonation.</p>	<p>Figure 15 shows that Deni has started to change from initially being messy, not knowing God, and having a negative attitude or behavior. Changed to knowing Allah, and Deni was seen chanting the Adzan and reciting the Qur'an with Mr. Khalid.</p> <p>Then, picture 16 shows that Deni has been diligently praying and Uncle Abdul knows about it.</p> <p>Figure 17 shows that Deni has become more polite in speaking to Uncle Abdul and has answered Uncle Abdul's greetings.</p>
	<p>Om Abdul: Kali ini puan Sudah percaya?</p> <p>Deni: Inshaallah Om.</p>	

Figure 16. Scene 1.27.11-1.21.17 minutes



Om Abdul: Kalau begitu kunci ini pintu, supaya Gwen tidak bisa masuk!
Deni: Siap Om.
Om Abdul: Assalamu'alaikum?
Deni: Wa'alaikumussalam.

Figure 17. Scene 1.27.42-1.27.46 minutes

Analysis: The picture above shows that Deni has experienced a spiritual transformation to become a person who believes in the existence of God. Therefore, he has changed into a better person, such as practicing the teachings of the Islamic religion. Deni is now even an obedient servant in carrying out his worship. In the process of this transformation, of course, there are other things involved, such as surrounding factors, friendship, and love. These three factors have an important role in helping the spiritual transformation experienced by the main character, Deni Ruso.

Deni Ruso's belief as the main character in the film *Tarung Sarung* has grown in his belief in Allah as the Most Creator or as the Most Powerful. After believing, the main character realizes the importance of knowing God and the importance of carrying out His commands and staying away from His prohibitions. Evidence indicating that the main character believes in the existence of Allah is that he now diligently calls the call to prayer, reads the Koran, prays and respects his elders.

The Process of Spiritual Transformation of The Main Character (Deni Ruso)

The process of spiritual transformation experienced by the main character in the film *Tarung Sarung* is self-awareness in living life and shows that believing in God has an important role such as;

First, "God doesn't need you, but you need God." Humans were created as leaders and to serve and worship Allah (Afrida, 2018). This means that humans need God. Mr. Khalid conveyed this expression to Deni. The moral message contains that Allah Almighty does not feel a loss if a servant does not believe in Him. Even if a servant does not believe in the existence of Allah, Allah is still the Greatest, while you are only a weak human being. In the Al-Quran Surah Fatir verse 15, it is explained that humans are the ones who need Allah, and only Allah is the richest and the most praiseworthy (Kementerian Agama RI, 2019). This means that humans should only do worship to Allah SWT. He is the one who owns the universe, heaven, and earth. Therefore, humans will always need God's help. Moreover, Allah is all rich who does not need anything. This means that Allah does not lose if any of His servants disobey Him.

One of Mr. Khalid's dialogues or words in the film Tarung Sarung also definitely refers to Surah Fatir verse 15, namely, "Allah doesn't need you, but you need Allah." This then gave rise to a response from Deni; he felt that Mr. Khalid's words were true. Deni began to feel self-awareness, although slowly, he began to understand that this life completely requires God (Allah) to get guidance. He felt that he was actually just a weak person, so he needed God's help.

Second, God Almighty. If Allah wills, then nothing is impossible in Allah's hands. In this context, it illustrates that Deni Ruso does not believe that he will be able to beat Sanrego in a sarong fighting tournament in just one month, even though he currently doesn't know how to sarong fight. Remember that Sanrego was an undefeated person in sarong fighting tournaments, and he won many sarong fighting championships or tournaments. However, with the support of Mr. Khalid, he taught Deni that he must believe that Allah will definitely help and that nothing is impossible if Allah willed it. Therefore, Deni became convinced that God's greatness would definitely help. Self-awareness began to be felt when Deni was crowned champion of the 2020 Sarong Fighting Tournament. He felt that Allah had given him more strength so that he was able to defeat Sanrego, even though this was considered impossible. However, again, if Allah will, anything is possible.

As a human being, you must have strong beliefs and not give up in the face of challenges or difficult situations. If Allah has willed, then everything will be possible, even what initially seems impossible to do. As explained in the Al-Quran, Surah Yasin verse 82, it is explained that if Allah wills, creating everything is very easy for Him. Allah just says "be," and then something He wills will immediately become (Ministry of Religion of the Republic of Indonesia, 2019). This can encourage humans to maintain belief in what is considered impossible for humans, but if Allah wills, then everything is possible. In this way, it can be said that nothing is impossible for Allah (Maghfiroh & Raharjo, 2023).

Third, Be sincere in living life. If humans live their lives and do their deeds of worship sincerely, God willing, Allah will help and provide guidance. Sincerity is doing all good deeds physically and mentally without expecting praise and appreciation from other people but from Allah SWT. (Rahmah, 2020). This part is depicted in the film Tarung Sarung, namely, the sincerity of Mr. Khalid when he was performing his prayers fervently at that time Mr. Khalid's leg was bitten by a snake, but when he looked at his leg, there were no marks whatsoever, Mr. Khalid didn't even feel that a snake had bitten him. This gives the message that if you carry out your worship sincerely, Allah will protect your servants from harm. After seeing this incident, Deni realized that if a servant does something sincerely, then Allah will take care of him. By worshiping and doing everything sincerely, Allah will take care of it and give you a double reward.

Sincere behavior or attitude has been stated in the Al-Quran Surah Az-Zumar verse 2, namely that Allah has revealed the Al-Quran to the Prophet Muhammad through the intermediary of the Angel Gabriel, bringing truth or guidance. Therefore, worship Allah Almighty sincerely and sincerely, avoid polytheism and disobedience, and be obedient and obedient to Allah SWT (Ministry of Religion of the Republic of Indonesia, 2019). It can be understood that Allah gives Qur'an to bring truth and justice. So that all humans worship only Allah without any feeling of shirk or pride. Any form of worship that is not to Allah is not true. This means that as human beings, we must be sincere in carrying out worship or all activities. Sincerity can also be interpreted as surrendering to Allah.

The sense of sincerity that Deni feels is purity of heart in worship or doing good deeds towards Allah. According to Taufiqurrahman, a person can be said to be sincere if he has the characteristic of always pushing himself to serve Allah, reflecting an inner motivation towards worshipping solely Allah and cleansing the heart of the tendency not to do actions that do not lead to Allah (Taufiqurrahman, 2019).

Deni also showed sincere actions when he was at the Sarong fighting tournament. He entered the competition with sincerity and asked for help from Allah so he was unexpectedly the winner. This feeling of sincerity and need for help from God made Deni begin to be moved and begin to feel self-awareness that all this time it was wrong to think that he didn't need God. So you realize that life needs God (Allah) to reach all aspects of life.

CONCLUSION

Based on the results and discussion, it can be concluded that the factors underlying the main character's transformation from being an atheist to becoming someone who adheres to the Islamic religion in the film Tarung Sarung are: First, friendship. Through friendship, you can provide emotional support and inspiration. When someone has friends who are involved in spiritual practices, it can be an incentive to undertake a spiritual journey independently. Second, the environment. An environment that facilitates access to places of worship and mediation practices can influence a person to actively engage in spiritual practice. Third, love. The experience of deep love can open a person's heart and mind to a deeper spiritual dimension and can trigger reflection and a search for meaning that aims to trigger a person's spiritual transformation. Through love, it can inspire a person to deepen relationships with themselves, others, nature, or transcendent forces.

Some of the factors above serve as sources of support, inspiration and encouragement for the search for deeper meaning and spiritual growth. This spiritual journey is carried out as a

personal journey which is greatly influenced by internal factors and individual experiences. Then, for the spiritual transformation process experienced by the main character, there is self-awareness in living life, and God has an important role. I also believe in religion as a guide for behavior and regulation in all things in order to obtain peace both in this world and in the afterlife.

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