



NAZHARAT:
JURNAL KEBUDAYAAN
Vol. 31 No. 02, Desember 2024



Semiotic Views of Patriarchy in "The Hobbit" Movie

by Peter Jackson

Dwiki Rahman Khan ¹, Diana Rozelin ², Putri Ayu Lestari ³

UTN Sulthan Thaha Saifuddin Jambi

dwikirahman1903@gmail.com, dianarozelin@uinjambi.ac.id, putriayulestari@uinjambi.ac.id

085155288154, 085266557357, 085380385600

Abstract

This research aims to determine the elements of Patriarchism in the semiotic views found in the film The Hobbit written by Peter Jackson. Therefore, this research applies theories from Barthes (1968) and Leech and Onwuegbuzie (2008) regarding Semiotics and theories from Walby (1990) and Maine (1888) regarding Patriarchy as well as theories from Sanders (1860) and Peirce (1903) regarding Symbols, to make it easier for researchers to answer these problems. For research methods, this research uses the Qualitative Descriptive Research Method. For research data, researchers used the film The Hobbit written by Peter Jackson and other sources that were appropriate to the problem formulation. Research Results, (1) Researchers found the symbolism of Patriarchy from a semiotic perspective (2) found Patriarchy in non-verbal communication (3) found Patriarchy in verbal communication, Based on a basic analysis of Patriarchy, concrete evidence regarding patriarchy is realized and discussions of patriarchy are unique research because patriarchy is still alive in this modern era.

مستخلص

البحث

Abstract

Keywords: *Semiotics, Patriarchy, Verbal Communication, Non Verbal Communication*

كلمات

أساسية

Keyword

1. INTRODUCTION (مقدمة)

Linguistics is the scientific study of language. Modern scientific studies of linguistics take into account all aspects of language, namely cognitive, social, cultural, psychological, environmental, biological, literary, grammatical, paleographic and structural. Linguistics also studies people's speech patterns or behavior from language movements or stylistic movements, usually those who feel they have advantages over other people will experience inequality between those who understand and those who do not understand therefore it is also necessary to explain what inequality is.

Inequality is something that occurs very often in developing countries, such as the caste system in India or male dominance in China or women having very large rights in the Padang Province area.

This inequality causes society to argue within it, according to Sheskin (2017), A Post Doctoral Fellow in Cognitive Medicine at Yale, put the study's findings succinctly, "People generally prefer fair inequality to unfair equality." Inequality even extends to gender differences, these gender differences become even sharper when men become the main dominant in all aspects of life, minimizing the role of women, this male dominance is often referred to as Patriarchy.

Patriarchy is not only found in aspects of real life, but is also found in films because most films are the result of imagination or art created by the author. This film, which is quite interesting and has very close ties to Patriarchy, is entitled "The Hobbit" which was produced around 2012 by Carolynne Cunningham, Zane Weiner, Fran Walsh and Peter Jackson. In this film there are many important events that occur regarding Patriarchy so it is very worthy to be explained further in this research, and there are several previous studies that discuss gender inequality, but this research only focuses on Patriarchy that occurs in the film The Hobbit. Film The Hobbit contains very many elements of Patriarchy implicitly or explicitly. In several scenes and dialogues in this film, several samples can be taken to show that this film has strong connotations and sympathies towards Patriarchism. In several scenes, for example, in a conversation between the Dwarf Royal Family led by King Thrór conducting negotiations with the Elf King Thranduil. In this scene, it is shown that there is no wife or female noble family accompanying the King, this appearance is truly a very strange thing. How can a Royal Family that is so rich and powerful in Middle Earth not present a Royal Family of Women. According to the Semiotic View, this really shows that Patriarchism lives in the Highest Noble Family in the Dwarf Kingdom, even though there is not the slightest conversation that touches on the film, it is very certain from Semiotics that this is a Representation of Patriarchism in the Film The Hobbit.

There are also several other scenes, when the Dwarf Kingdom was expelled from their homeland, the heir to the throne of the Kingdom of Erebor, Thorin Oakenshield, vowed to return to their homeland at any cost, he really believed in The Line of Durin, who was the heir to the throne of their ancestors, namely Durin will fall to him, but here it is shown that Thorin has a very strong intention to restore the honor of his Ancestors and his Father, but there is nothing from Thorin directly or indirectly that shows that he wants to fight in the name of his Mother or the Women's Family in his Kingdom, this makes Such a strange polemic, how can a child only have such extraordinary fighting spirit in the name of his grandfather, father or ancestors (all men) but there is not the slightest word or implication that shows that he wants to restore the honor of his mother or female family? This shows that from a semiotic perspective, this scene connotes Patriarchal Representation in the Royal Family

As a researcher, the object of study with the theme "Representation of Patriarchy in the film The Hobbit" because this object of study has not been put forward by many parties or researchers so it is very worthy of research. In direct communication, there will not be the slightest statement made by the characters in this film series stating about Patriarchy or degrading women, but semiotically (linguistically) it can be studied that this film contains very deep elements of patriarchy in this film series, which is why The object of this study is very interesting to research.

2. THEORETICAL FRAMEWORK (نظريات)

2.1 Semiotics

Semiotics Theory gives a system for understanding how people utilize signs to form meaning of the world around them. An imperative suspicion of semiotics theory is that signs don't pass on a meaning that's inborn to the question being spoken. Semiotics is related to the study of the meaning of a sign or symbol that is studied by the listener. Semiotics always involves signs or where signs are interpreted as a way to communicate something, therefore semiotics is a science that studies signs or symbols. This is more related to an analysis of signs or symbols that are implicitly inserted in a phrase or scene. Sometimes the meaning of Kala can be intentional, like a word spoken with a certain meaning or unintentionally, and signs can usually also communicate feelings and can interact through visual sight, hearing, touch, smell or taste. This type of research certainly uses this method as a process of interpreting a person's implied meaning in interpreting a particular context or symbol.

Leech and Onwuegbuzie (2008) , define semiotics as a science that explores the relationships between signs, including talk and text and their intended specific meanings. Saint Augustine of Hippo (373) was aware of the difficulty of distinguishing "things" from signs. A person is able to know something and talk about "something" with the help of signs. Humans replace "something" with a sign adapted to "something." This was the idea of the father of modern semiotics, Charles Sanders Pierce (1860), who tried to return all "things" to "something in something itself", as well as steps to carry out sign studies in an effort to understand the human mind and its world.

Semiotics may be a key device to guarantee that expecting implications are unambiguously caught on by the individual on the accepting conclusion. As a rule there are great reasons in case somebody doesn't get it the genuine deliberate of a message and semiotics can offer assistance disentangle that perplexity, guaranteeing clarity of meaning. Semiotics begun out as an scholastic examination of the meaning of words (phonetics), it moved into analyzing people's conduct, at that point advanced to ended up an enquiry into culture and society, taking after that it moved onto helping with examinations of social items (movies, writing, craftsmanship basic hypothesis), and at long last and more as of late got to be a technique for inquiring about and examining shopper conduct and brand communications.

Saussure (1890) argued that studying language through semiotics must consider the diachronic and synchronic sides. He then divided language into three levels, namely *langage* (human capacity to engage in sign systems), *langue* (something that is understood as language), and parole (all speech that uses language). A sign is something that exists to (replace) something else. The most common signs are language, but it should be understood that traffic lights, punctuation marks, and highlighted book passages are also signs. There is a need for development in the range of objects that have been created which are symbols or signs, both general and specific. On a broader scale, clothes, expressions and texts are signs in a larger system.

2.2 Patriarchy

Walby (1990) defines patriarchy as "a system of social structures and practices in which men dominate, oppress and exploit women." In most societies, social stratification according to gender is observed and power is mostly held by men. Another expert, such as Maine (1888), the main supporter of the patriarchal theory, stated: "The basic groups of the family, united by equal submission to the supreme authority of men: family aggression makes a master or a house: aggression against the family. family. house makes tribal aggression ethnicity. Another expert, such

as Rokhmansyah (2013) Patriarchy is a social structure that makes men the dominant gender in the social sphere and focuses mainly on men as the center. The famous Greek general Meno summarizes the Platonic dialogue of the same name in classical Greece about the respective virtues of men and women.

Grimké (1837) was an American abolitionist, widely held to be the mother of the women's suffrage movement, Stanton (1838) used Grimké's criticism of biblical sources to lay the foundation for feminist thought. She published *The Woman's Bible*, which offered a feminist interpretation of the Old and New Testaments. This trend was extended by the hypothesis of women activists who criticized the patriarchal Jewish-Christian congress. In 2020, social scientist Elaine Storkey told the stories of thirty biblical women in her book *Ladies in a Patriarchal World*, connecting them to the challenges women face today. Working from both the Hebrew scriptures and modern confirmation, he explored the distinctive forms of patriarchy and introduced the ancient confirmation prostitute Rahab, who became a model in the unused confirmation letter and Jacob a Jew.

Patriarchy is a very common thing throughout the world, especially in the Middle Ages, where men were considered the most capable of carrying out all tasks. We can see this from various historical results which prove that most of the time only men were able to make great history. such as Julius Caesar, Augustus, Saladin, Alexander The Great and other great kings or men, while only very little literature or history is based on women.

2.3 Theory of Symbol

Sanders (1860), the term "semiotics" was introduced to include all strands of the study of signs, including Ferdinand de Saussure's semiology, which began as a completely separate linguistic tradition. Peirce coined the term semiosis (or semiosis) and defined it as "an action or effect which constitutes or involves the cooperation of three subjects, such as a sign, its object, and its interpretations, this tripartite effect being in no way solvable as an interaction." partner". Although another expert, such as Peirce (1903), every symbol is universal, and what we call a real individual symbol (eg ") needs true, individual copies to be expressed, like all other reading signs (also called "types". ").), need true, individual expression copies.

Here it can be concluded that these birds symbolize dwarves. Those who were expelled went to explore wherever they wanted and the mountain implied in the prophecy was the Kingdom of the Dwarves, but here the Dwarves, numbering 12 people, were all men, there were no woman on the expedition to return the dwarves to Their Kingdom, based on Semiotic Approaches it can be concluded that the flying birds identify that all Dwarves without gender differences must return to the Dward Kingdom but here only Men appear to be dominant in this expedition , so it can be concluded that this is a form of Patriarchy.

2.4 Non Verbal Language

Thompson (2011) believes that he can better interpret non-verbal signals by remembering the three C's of non-verbal communication: context, clusters and congruence. While another experts like Ottenheimer and Pine (2017), Non Verbal Language is the process of conveying information without using spoken or sign language. Non Verbal Language known as "body dialect," could be a category with somewhat cloudy boundaries. This regularly incorporates facial expressions, motions, looks, and stances, but it can moreover incorporate ways of communicating through the environment. There are types of Non Verbal Communication:

2.4.4 Facial Expressions

People is wonderfully expressive and can convey immeasurable emotions without saying a word. And not at all like any non-verbal communication, facial expressions are everything. Expressions of happiness, pity, anger, shock, fear and disgust are the same as in societies.

2.4.5 Body Development and Postures

Think about how the way they sit, walk, stand or hold their head affects your ability to distinguish people. The way you move and carry yourself conveys a lot of information to the world. Such non-verbal communication includes your posture, direction, position and modest advances.

2.4.6 Signals

Signals are embedded in our daily lives. You wave, point, call, or use your hands while running or talking animatedly, regularly communicating signals without thinking. Be that as it may, the meaning of certain movements can be extremely diverse in societies. A handmade OK sign mostly conveys a positive message in English-speaking countries, but is seen as hostile in countries such as Germany, Russia and Brazil. So it's important to be careful how you use your signals to maintain strategic distance distortion.

2.4.7 Eye Contact

Because vision is better than that of most people, eye contact is especially important nonverbal communication. The way you see someone can communicate many things, including interest, love, hostility, or infatuation. Eye contact is also necessary to maintain the flow of conversation and to gauge the other person's interest and reaction.

2.4.8 Touch

Our message about an incredible deal by touch. Consider the extraordinarily versatile messages conveyed by a weak handshake, a warm bear hug, a patronizing pat on the head, or a commanding handshake.

2.5 Verbal Language

Krauss (2012), verbal communication is the message conveyed through words or spoken language. While another Experts like Manusov and Patterson (2006), Nonverbal language is the process of sending and receiving information in a social environment through appearance, objects, environment, and behavior. Other experts, such as Katz and Kahn (1966), who use verbal language theory, have suggested that because verbal communication (ie, the use of human dialects to speak to the world and convey information) can be considered a subsystem within the larger framework. of mankind. communication, so it shows all the features of the open communication framework.

Other experts, such as Katz and Kahn (1966), who use verbal language theory, have suggested that because verbal communication (ie, the use of human dialects to speak to the world and convey information) can be considered a subsystem within the larger framework. of mankind. communication, so it shows all the features of the open communication framework.

The use of Verbal Language methods in this film is an effective way to find solutions to problems in The Hobbit film series. By using this method, we can quickly respond to many communications spoken by the characters in this film series. Using this method is a powerful way to explain how the situations depicted directly in this film can be explained. This really helps researchers to explain the problem, the advantages of using this method are as follows:

1. Verbal communication is easier to have
2. It saves time
3. It is more effective as emotions are well portrayed
4. The feedback loop is faster
5. The tone is easy to read

Verbal communication is one way to communicate directly and efficiently. By listening directly and interacting directly, providing clear answers between both parties or more, this is different from Non-Verbal Communication which does not require an interlocutor. Verbal Communication itself has given freedom to anyone who is the target subject by interacting directly.

Rozelin (2024) Language skills, both declarative, commanding and questioning, were very important in learning, also regarding learning physics. With the help of these declarative, effective and questioning language skills, the teacher was able to give a good and systematic explanation of the learning material, motivate and guide the learning properly. The teacher could ask questions corresponding to the learning situation and conditions. In other words, with good oral language skills, learning went smoothly and in a controlled manner.

2.6 Previous Research

Some writers have done similar studies to this writing. The writer found at least five researcher's had written about this topic. Rudiansyah research entitled "The Portrayal of Patriarchal Oppression towards Dejah Thoris in the John Carter Movie by Andrew Stanton, Vol 5, No 2 (2021)". In this research he states that Gender Inequality between men and ladies are still having the same center tricky within the genuine life. This research is pointed to reply the questions about the depiction of the patriarchal framework within the John Carter motion picture and the impact of patriarchal framework towards Dejah Thoris' life in that motion picture.. The strategy that had been utilized by the analyst was the subjective strategy. The result of this inquire about appears that there are four sorts of patriarchal framework. In conclusion, men character within the motion picture appears their fixation with control, it demonstrated by their enthusiasm to controlling over in wide scale both in private and public circle. At that point, the truth around how Dejah Thoris is the casualty of the oppressor that produces her life misused, marginalized, less of control, constrained by social colonialism, and treated savagely. In spite of, she stands up to be quiet and acknowledge her way as an second rate individual, in any case, she still be taken out and ignored.

Then, Nabila Marasabessy research entitled "Patriarchy and Women's Emancipation in Indonesian Film: Marlina the Murderer in Four Acts and *Perempuan Berkabung Sorban*". In this research she states that this study aims to analyze the contrasts within the concept of women's emancipation displayed by Marlina within the film Marlina the Executioner in Four Acts and Anisa within the film *Perempuan Berkabung Sorban*. These movies tell diverse stories around ladies who battle for their rights, but both have a storyline in which Marlina and Anisa are shackled to a patriarchal culture. This think about employments information investigation based on John Fiske's tv code hypothesis and semiotic investigation with a sex approach. An in-depth examination and consider appear the character of women's liberation within the moment film. To begin with, the Marlina film, The Killer in Four Acts, appears an liberated female character who can live autonomously and set out to guard herself when insulter or sexually annoyed by men. Women are moreover entitled to the same lawful equity as men. In the mean time, the concept of emancipation within the film *Perempuan Berkabung Sorban* appears the liberated character of ladies who have the proper to dismiss polygamy and pick up broad information but stay in their nature as children, moms, and spouses. Ladies too have the correct to precise their contemplations and sentiments and select whom they will wed.

Next, Adiyani research entitled " Patriarchal Culture in the Movie the *Prey*, Vol 7, No 1 (2023). In this research she states that the investigate points to analyze the depiction of a female character in battling patriarchal culture within the film *The Prey* (2022). This inquire about employments the hypothesis of patriarchy by Allan G. Johnson and the subjective strategy by John Fiske's semiotics. This utilize The Codes of Tv, which are separated into three levels reality, representation, and philosophy. The comes about of this study appear that within the motion picture *The Prey* (2022), patriarchal culture has gotten to be the root of life within the Comanche tribe. In this manner, a movement against patriarchy is required, as illustrated by the character Naru within the film *The Prey* (2022).

Last, Adinda Maharani on research entitled "Representation of the life of Patriarchy in the Film *Yuni* (Critical Discourse Analysis) 2021". In this research she states this Film is one of the audio-visual media that can speak to the message passed on by the executive approximately the film's story so that it is effortlessly caught on by the gathering of people. The ponder in this think about centers on analyzing the message of patriarchy and sexual orientation segregation experienced by ladies within the film *Yuni*. *Yuni*'s film is one of Kamila Andini's movies that tells the patriarchal predicament experienced by ladies, particularly in rustic ranges. This investigate employments a subjective approach with a graphic strategy, which is analyzed by basic talk. Basic talk investigation gets to be a procedure with the demonstrate proposed by Sara Plants, which is seen from the scenarios of the actors' scenes. The comes about of the ponder demonstrate that there are two concepts of basic talk investigation, to be specific from the position of the protest subject and the position of the peruser or gathering of people. This think about finds how ladies are spoken to in movies, particularly the issues of patriarchy and sex separation experienced by youthful ladies who are told around the character *Yuni* and her companions.

3. METHOD (طريقة \ منهج البحث)

In this study, the author used a qualitative research of description. Qualitative research support the validity of the research, because several reasons for Patriarchy are explained precisely and systematically. The data taken is from J.R.R. Tolkien's film "The Hobbit", especially the dialogue of the characters in the film. The film "The Hobbit" was chosen as a source of information due to the presence of patriarchy and male dominance with its authenticity, because the film has never been analyzed by other researchers, so it is worthy of analysis.

Source of data are raw data that have not been processed to be use as an Information. The data for this analysis for this research are collected from the film "The Hobbit" that released around 28 November, 2012. Directed by Peter Jackson. The script of this film was also written by Peter Jackson. This film sourced from Netflix (Official Platform) for watching movies, films and other things

Library research was used as the data collection method. In library research, this study does not involve respondents as is usually used in quantitative research, some techniques are used to collect data. The data collection techniques are as follows.

- a. At the same time as the first step, dialogues related to the subject are recorded and some details about the performer and the scene are given.
- b. Watch the movie carefully and read the script carefully.
- c. The data are selected and combined with several theory and supporting arguments with several proof

This technique used in research where the data is in the form of descriptions or raises problems related to social phenomena, human behavior and things that cannot be measured with numbers. Data analysis techniques are used by a researcher to process data into information. For example through observations, surveys, interviews The data analysis techniques are as follows.

- a. Through technical data analysis used by researchers as the first step, namely by observing this film. As proof, observations were made of various respondents regarding this film by looking at the rating figures for this film or through the elements expressed by the audience regarding this film.
- b. By analyzing the scripts that have been collected while process of carrying out data analysis can be carried out more efficiently and accurately

4. FINDINGS & DISCUSSION (بحث ومناقشة)

The issue of patriarchy is the main subject of study that will be discussed this time, especially the film *The Hobbit*. Researchers found scenes or evidence that stated that this film did contain elements of patriarchy. The researcher has watched the film *The Hobbit* repeatedly so that its credibility can be guaranteed, that by combining various existing methods, methods, efficiency and effectiveness, it shows that the researcher is able to research this problem by finding the problem formulation contained in this chapter.

Researchers also make every effort to present up-to-date data with the realities of what is happening in the Modern Era, thereby producing data related to the life of modern society which still adheres to patriarchal culture. This culture needs to be reexamined in this film, even though there are no clear direct references from the characters in this film, from a semiotic point of view it can be ascertained that this film does contain hidden patriarchy. Therefore, the researcher tried to raise this problem in this research

4.1. Patriarchy Symbolized in Hobbit Film

Using the Theory of Symbols as one way to explain how Patriarchism is symbolized in the film *The Hobbit*, this can be proven by using this theory in several scenes in this film, such as:



Scene 1. 1

Scene 1.1 show a scene set in a Great Kingdom of Dwarves called Erebor There was a big tragedy that befell the Dwarves, namely the Dragon Smaug was raging in front of their gate, the Dwarves were on standby in front of their gate



Scene 1. 2

Scene 1.2 show Thorin Oakenshield, the Crown Prince of the Kingdom of Erebor, directly leading the Dwarf troops to face the enraged Dragon.

(07:21 - 07:40)

In this film, it is shown that almost all aspects of activities are only carried out by men, such as in the war scene between the Dragon Smaug and the Dwarf Kingdom (Erebor), only men are shown fighting in that scene, only briefly it is shown that women are only fled in fear when the kingdom was destroyed by the terrible dragon Smaug.

After the Dwarves fled from their Kingdom, women were only shown briefly. They carried their belongings in sadness and without hope, this was in stark contrast to the men who were so eager to find a new place to live. Here it is very clear that it is shown symbolically that women do not have any power and are very weak and do not even have enough capacity to protect themselves and only hope that men can survive, so from this symbolism it can be ascertained that this scene contains elements of patriarchy.



Scene 2. 1

Scene 2.1 show hobbit life in Shire Village, where a male Hobbit is shown driving a cart containing a giant pumpkin



Scene 2. 2

Scene 2.2 show a female hobbit washing her clothes outside her house

(43:08 - 43:17)

In one scene it is shown that a Hobbit named Bilbo Baggins lives in an area called the Shire, it shows how Hobbits live in society, there almost all the work is done by men while women who live

in that area only play a secondary role in the life of society, it is shown by women just stay at home and just clean the house or just washing the clothes.

Here it is shown that men dominate the whole world, such as lighting fireworks, building bridges, working every day, farming or cleaning roads. This shows that the domination of men over women is very much alive in people's lives, indirectly they teach people that only men can do any task, even the smallest thing, but here women only work in the house and only have a small role, causing Patriarchy and Male Domination are very alive in this film.



Scene 3. 1

Scene 3.1 show a stone is shown which is a symbol of the power and wealth of a king, this stone is more valuable than all existing treasures, it is called The Arkenstone



Scene 3.2 show a Globus Cruciger or usually called the orb and cross which was commonly used by European Kings to signify rule over the Christian World which may be a reference to the Arkenstone



Scene 3.3 show a Holy Roman Emperor name Charlemagne (Founding Father of Europe) seen holding the Globus Cruciger

Dialogue

Narrator : Thror named it The Kings Jewel, he took it as a sign, a sign that his right to rule was divine

In this scene, a stone is shown that really amazes everyone, namely the Arkenstone. This stone symbolizes unsurpassed strength, power, wealth. Here King Thror is shown placing a stone on his head which is attached to the Royal Throne. This stone makes a person go crazy because of the power and wealth he has and even becomes a symbol that he is invincible. This stone was lost because the Kingdom of Erebor attacked the Dragon Smaug. Thorin (Thor's grandson) tried to find the stone and became crazy about power and wealth, even though previously it was revealed that Thorin hated the stone but he became crazy about the stone later.

Here it is shown that the symbolism of patriarchy lives in this power struggle, where there is not the slightest struggle between women to get the stone. Only Thror and Thorin are shown fighting for power and the stone. There is a hypothesis that the Arkenstone has a relationship with the Globus Cruciger. The Globus Cruciger is a ball on which there is a cross which contains Christ's power over the world, while the ball symbolizes the world so that it can be concluded that Christ's power over the world is covered by the King.

This became interesting when many European Kings used the Globus Cruciger as a symbol of their power and as a symbol of authority over the Christian world, for example, Charlemagne is considered to be the Founding Father of Europe, because he founded the Holy Roman Empire as the Protector of Catholic Christianity and the protector of European society, especially from Muslims and Orthodox Christians, he is seen holding the Globus Cruciger in his left hand while Thror assumes that the Arkenstone is a symbol of his power and wealth. This becomes interesting when majority of European King think that their power is divine right and almost all of the power holders of the Holy Roman Empire are noble men who look very similar to the Kingdom of Erebor where all the royal heirs are noble men, thus representing Patriarchism in real life and fictional life

4.2. Non Verbal Language (NVL) of Patriarchy depicted in The Hobbit Film

In this explanation the theme of "Representation of Patriarchy in the film The Hobbit" can easily be found in several scenes in this film, especially in Non Verbal Communication

Scene 4.1 is set in the main room where the Dwarf King is located. The Dwarf King (Thror) is seen with his son (Thrain) and grandson (Thorin Oakenshield) with dwarf nobles.

Dialogue

Narrator : All would pay homage to Him even the great elven king, Thranduil
(04:03 - 04:44)

In this film, it is shown that the main character named Thorin Oakenshield participates in the expedition to reclaim the Dwarven Kingdom. The Dwarven royal family only seen consisted of men, not a single female member of the family was shown, here it only shows Thorin's grandfather and father, where they are the Royal Family, but here only the male side is shown, there are no female members at all.

Thorin is shown to be very persistent in restoring the honor of his grandfather and father who were lost in a war, but here it is not shown that he wants to fight for his mother or grandmother, this really shows based on the Theory of Symbol that Thorin went through was a form of patriarchal descent by the Family Dwarven Kingdom

Scene 2.1 show an exotic view, namely a mountain seen from a distance where the Great Kingdom of Erebor is located. Birds can be seen starting to return to the Kingdom

Scene 2.2 show the main characters such as Thorin Oakenshield, Gandalf the Grey, Bilbo Baggins, Oin seen looking at the mountain from a distance (it was 1 year later until they reached the mountain)

Dialogue

Dori : Raver, the birds are returning to the mountain

Thorin : We will take it as a sign, a good omen

Bilbo : You're right, I do believe the worst is behind us

(2:50:50 - 2:50:57)

Then in this film, scene it is also shown that there is a prophecy where the expelled Dwarves will return to their Kingdom after being expelled for hundreds of years, in this film there is a prophecy which reads "The Birds will return to the Silent Mountain or the Kingdom of Erebor ". Here it can be explained that birds have the meaning of freedom, where birds fly wherever they want, but when these birds come home, no matter how far they go, they will definitely return to their nest even though they are thousands of kilometers away.

Here it can be concluded that these birds symbolize dwarves. Those who were expelled went to explore wherever they wanted and the mountain implied in the prophecy was the Kingdom of the Dwarves, but here the Dwarves, numbering 12 people, were all men, there were no women on the expedition to return the dwarves to their Kingdom, based on Cognitive and Semiotic Approaches it can be concluded that the flying birds identify that all dwarves without gender differences must return to the Dwarf Kingdom but here only men appear to be dominant in this expedition, so it can be concluded that this is a form of Patriarchy.

4.3. Verbal Language of Patriarchy depicted in The Hobbit Film

In this description the theme of "Representation of Patriarchy in The Hobbit Movie" can be easily found in several scenes in this film, especially in Verbal Communication, some examples are as follows:

Dialogue

Elrond : Gondor must be warned instead a watch from the wall of Mordor

Saruman : No, look after the Lady Galadriel, She has spent much of Her power,
Her strength is failing, take Her to Lothlorien

Elrond : My Lord Saruman, He must be hunted down and destroyed once and for all

Saruman : Go now, Leave Sauron to Me

(08:01-08:56)

In this film, there is a battle scene between Sauron the Dark Emperor and Lady Galadriel, Lord Elrond and Saruman the White. Here there was a magical battle between Sauron and Galadriel which caused Sauron to be thrown away from his throne and flee far away to the east. Lady Galadriel has warned that Sauron must be pursued but here Saruman the White reminds that Lady Galadriel is too weak so he orders Lord Elrond to take Lady Galadriel away from here and Saruman says let him face Sauron himself.

Here Patriarchy is very clearly visible indirectly through Verbal Communication. Lady Galadriel is actually a woman who is so strong that she even surpasses Saruman, but here Saruman acts as if he is the only one who can fight Sauron alone. This shows that Saruman is actually indirectly reminding us that he is a strong male wizard and has very high courage, but it really seems implied that this shows patriarchy where Saruman elevates the status of men over women just because Lady Galadriel is tired so Saruman fought alone against Sauron even though Saruman's strength was below Lady Galadriel

Dialogue

Thranduil : What did you know about love ? Nothing. What you feel for that dwarf is not real, You think it is love ? Are you ready to die from it

Legolas : If You harm Her, You will have to kill Me. I will go with You (Tauriel)

(1:58:02-1:58:57)

In this film there is a scene of an argument in the Elf Stronghold between the Elf King Thranduil and one of the Elf Female Archers named Tauriel. Here, Tauriel, an Elven Archer, is trying to restrain the Elf King Thranduil from leaving the ongoing battle between Elves, Dwarves and Orcs. However, here it is shown that King Thranduil hated this cursed land so much that he became angry with Tauriel because she was so impudent towards the King.

5. DISCUSSION

Using analysis of Patriarchy it is clear that the female archer Tauriel could only remain silent when she heard Thranduil's words and Legolas saved her from her father. It can be seen that Patriarchy is being shown in this Dialogue, Just because she is a Woman she can only follow the words of a Boy, in her Love for the Dwarf Boy, towards the King of the Elf Boys and towards the Boy named Legolas, she can only follow Men's desires even though freedom is in sight

This is very closely tied to current community life, for example the Minang community. Tauriel's life, who wanted to have a relationship with a Dwarf named Kili, ended tragically due to the racial differences between the two of them, causing Tauriel to be expelled from the Fairy Kingdom by Thranduil. One expert named Idris (2004) said that even in marriage there are rules and norms that apply, all of this is obeyed. by the entire Minang community, whether rich people include poor people, whether they are people of rank or not, all the rules apply to anyone without discrimination.

Where Sasuku marriage is a marriage that is prohibited in Minangkabau customs because the Minangkabau people consider Sasuku people to be people from the same region according to matrilineal, even though they are from different villages, they have the same tribe, they are still considered one blood (A.A, 1984)

6. CONCLUSIONS (خلاصة \ خاتمة)

6. CONCLUSION

The Patriarchy symbolized in film *The Hobbit*, it shows that directly or indirectly, the characters in the film *The Hobbit* state that they are part of a patriarchal society where the power and main roles are held by men, this can be proof by research analysis conducted by researchers through existing theories and existing evidence that this film contains elements of patriarchy. Based on the researchers did was try to find a correlation between Symbolism and Patriarchism. The taboo to be carried out, especially the existence of a law protecting women from domestic violence or equal rights in carrying out the work they want.

Kinds of non-verbal language of patriarchy that depicted in film the hobbit it can be ascertained that *The Hobbit* is a patriarchal film. It shows that non-verbally the main characters in this film show that they are a fictional part of the patriarchal society in the film *The Hobbit*. This is shown through body gestures, speaking style, tone of speech and emotions conveyed by the existing characters. Thorin Oakenshield, who is the main leader of the Dwarves and the central character in this film, always shows the firmness and strength that exists within him, but on the other hand, there is not the slightest role from his mother or sisters that shows non-verbally, Thorin is a patriarchal character. Researchers found that Patriarchism can also be found intrinsically or implicitly. In several scenes shown in this film, it is shown that there are several dialogues which implicitly show that male domination or patriarchy lives in this film, as evidence in the initial scene of this film it is shown that the Dwarven Royal Family is gathering among themselves but the wife is not shown at all.

Kinds of verbal language of patriarchy that depicted in film the hobbit is conveyed that patriarchy lives in this film. This can be shown through the evidence in this film. Through the central figures and characters in this film, most of them always try to be the best of women. Saruman, who is one of the central characters in this film, always shows his prowess in the battle against the Dark Emperor, at the same time Lady Galadriel, who has more power than Saruman, actually looks weak and helpless when fighting the Emperor.

7. REFERENCES (قائمة المراجع)

- Acker, Joan (1989). "The Problem with Patriarchy". *Sociology*. 23 (2): 235. Anderson, J.R. (2010). *Cognitive Psychology and Its Implications*. New York, NY: Worth Publishers.
- Barli, Christian, Surya Sili, and Nita Maya Valiantien. "Women Portrayal In Patriarchal Society Through Female Main Characters In Zemeckis'beowulf Film (2007)." *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni dan Budaya* 1.3 (2017): 244.
- Bressler, Charles E. *Literary Criticism: An Introduction to Theory and Practice* 4th-ed. Pearson Education, Inc. 2007. ISBN-13: 978-0-13-153448-3 "British English vs. U.S. English - film vs. movie". Straight Dope Message Board. 21 March 2006. Archived from the original on 10 January 2014. Retrieved 26 June 2013.
- Coulanges, Fustel de, 'The Ancient City' (Boston 1882); Howard, G. E., 'History of Matrimonial Institutions' (3 vols., Chicago 1904); McLennan, J. F., 'The Patriarchal Theory' (London 1885); Maine, H. S., 'Ancient Law' (London 1885).
- Caesar, Michael (1999). *Umberto Eco: Philosophy, Semiotics, and the Work of Fiction*. Wiley-Blackwell.
- Darwin C (1972). *The Expression of the Emotions in Man and Animals*. AMS Pres.
- Deely, John. "What semiotics is." *Language and Semiotic Studies* 1.1 (2015): 63- 94.

- Johnson, Allan G. "Patriarchy, the system." *Women's lives: Multicultural perspectives* 3.2204 (2004): 25-32.
- Deely, John. (2003). *The Impact on Philosophy of Semiotics*. South Bend: St. Augustine Press.
- Green, William H. "Where's Mama?" *The Construction of the Feminine in The Hobbit*. *The Lion and the Unicorn*, 1998, 22.2: 188-195.
- Hadi A. Patriarchy and gender-based violence in Pakistan. *European Journal of Social Science Education and Research*. 2017 May 19;4(4):205-12.
- Hunnicut, Gwen. "Varieties of patriarchy and violence against women: Resurrecting "patriarchy" as a theoretical tool." *Violence against women* 15.5 (2009): 553-573.
- Mandal, Fatik Baran (2014). "Nonverbal Communication in Humans". *Journal of Human Behavior in the Social Environment*. 24 (4): 417-421.
- Marasabessy, Nabila. "Patriarchy and Women's Emancipation in Indonesian Film: Marlina the Murderer in Four Acts and Perempuan Berkalung Sorban." *MUHARRIK: Jurnal Dakwah Dan Sosial* 4.02 (2021): 143-168.
- McDermott, Virginia M. (18 August 2009). "Interpersonal Communication Theories". In Littlejohn, Stephen W.; Foss, Karen A. (eds.). *Encyclopedia of Communication Theory*. SAGE Publications. ISBN 978-1-4129-5937- 7.
- Neisser, U. (1967). *Cognitive Psychology*. Englewood Cliffs, NJ: Prentice Hall. Neisser's definition on page 4.
- Null, Ariana. "The Hobbit's Embrace of Diverse Men." (2021).
- Papamichael, Stella (16 December 2011). "Sherlock Holmes's Stephen Fry: 'I ate testicles for The Hobbit'". *Digital Spy*. Retrieved 27 December 2011.
- Rozelin, Diana, Sukarno Sukarno, and Muhaimin Muhaimin. "Psycholinguistics and Metacognition Effect in Verbal Language Communication Ability on Practical Teaching of Physics Education Students." *IJELTAL (Indonesian Journal of English Language Teaching and Applied Linguistics)* 9.1 (2024): 1-17.
- Tasya, Aulia Faghira. *The Making of Masculinity, Femininity, and Conflicts in JRR Tolkien Novel "The Fellowship of The Ring"*. Diss. Universitas Andalas, 2022.