

CHAPTER II

LITERATURE REVIEW

2.1 Introduction

The usage of the tagline by one of the SVoD streaming application services or subscriptions video on demand in Malaysia has generated more attention for this topic to examine this study and analyze what is the meaning formed through the SVoD platform tagline. This study talks about what Nurflix has implemented as an SVoD platform in Malaysia is using the tagline of "sopan stream" by their products. Taglines play a role in summarizing the intent and purpose of marketing communications through advertising services (Nuradi et al, 1996) or only as a brand statement (Bill, Chiaravalle & Scheneck, 2007), but its existence can be an important and crucial role for the sustainability of the SVoD streaming service product.

There are two points of discussion that are highlighted variables in this research, such as the construction of the meaning of the tagline "sopan stream" by Nurflix, and the sustainability of Nurflix with the tagline. Both variables have an interrelated relationship with each other, but the two of them are separated based on independent and dependent variables. If it is analyzed in general terms, the presence of the meaning of the "sopan stream" tagline functions as a descriptive sentence on the themes, content, or characteristics possessed by Nurflix, but if it is examined specifically and more deeply, the meaning of the "sopan stream" tagline more developed and affect a lot of the process of Nurflix's journey as an SVoD streaming platform in Malaysia currently.

By researching this topic, it assumes that the meaning of the tagline "sopan stream" does not only function as a descriptive sentence to attract subscriber interest, moreover, but it can also be an important value in developing the concept of impressions owned by Nurflix. In addition, the public is expected to be wiser in assessing and interpreting the tagline of a product, including the Nurflix tagline "sopan stream". So the meaning to be conveyed by the streaming service provider can be well received by its subscribers.

2.2 Nurflix “Sopan Stream”

Nurflix is one of the TV streaming platforms in Malaysia that uses the SVoD service system or video-on-demand subscription. Currently, Nurflix has broadcast eight content categories and will continue to grow, as well as more than a hundred types of shows that have been published according to existing themes and titles. By interesting, Nurflix uses the tagline of "sopan stream" as the tagline for its streaming service product, and triggers questions and speculations as to what the tagline "sopan stream" means.

2.2.1 Nurflix

Nurflix TV stream was an SVoD streaming service under the supervision of Sutera Hijau Ventures Bhd, which was inaugurated in July 2020 (MalaysiaMail.com, 2020) by Syah Muhammad as CEO and Datuk Seri Habib Ali Zainal Abidin Mohd Tahir as administrator and supervisor of every content broadcast by Nurflix (AstroAwani.com, 2020).

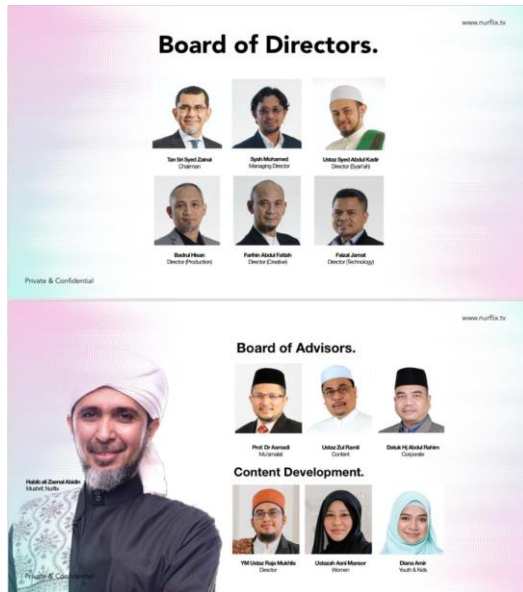


Figure 2. 1 Board Directors of Nurflix

According to the document of Nurflix, it is said that in July 2020, Nurflix was established with a sheer hope that Nurflix will be able to become a catalyst in delivering and providing much content that emphasizes sopan or polite values (good moral and ethical values) as an alternative to the consumer market. Nurflix itself becomes a facilitator by connecting the Islamic scholars and media practitioners, to collaborate in forming and producing content that has sopan or polite values. In his writing,

Gahran (2005) defined content as something that is delivered in the form of text, images, sound, video, and animation and published in an attractive form (Chikh, 2014) through a platform or media (Miller, 2015). Thus, to deliver what and how is "sopan" values in the form of content or programs, media is needed as a facilitator to make it easier for the customer to access these contents. Therefore, Nurflix is hereby implementing the SVoD system to make it easier for anyone who wants to watch various shows provided by Nurflix.

As the online-based TV platform in Malaysia, Nurflix implemented the system of video on demand subscription system of SVoD for its subscribers. In this case, before the subscribers are able to access any programs in Nurflix, they are required to create their account, then make payments according to the requirements packages provided by Nurflix (Wayne, 2018). There are two packages offered by Nurflix, they are monthly and yearly packages. After registering and paying, the subscribers will be able to access various content that is displayed in this application, without any limitation on the amount and type of content desired (Rahmi et al., 2018), as long as

they are still connected to the internet connection. On the other hand, as a bonus, Nurflix also provides seven days of free access for the new subscriber, and it helps them to know more about anything related to the content of Nurflix before they are going to subscribe their account.

In addition, Nurflix started its journey in producing its content with the original Nurflix content. According to the quotation of Habib Ali Zaenal Abidin, it is done because it was felt that it was necessary to refine the whole content-making process in accordance with the Nurflix guidelines, known as Nurpath. Therefore, the content produced has clear values and goals, and contains a complete message starting from the initial planning, implementation, until the product is finished and ready to be published. Nowadays, Nurflix has had more than a hundred shows with their respective themes and categories, such as Film, Nurflix Jr, *Turath*, *Ahdaf* al-Qur'an, and Animation of the prophets and Apostles.

2.2.2 Nurpath and Content Categorizations

In maintaining the quality of Nurflix's shows based on what Habib Ali Zaenal Abidin and Syah Muhamad previously said, Nurflix has compiled important guidelines that must be passed by each show that will be produced, as well as the categorization programs so that each broadcast has an important message and value on what is to be conveyed. This is in accordance with what Syah Muhammad illustrated as follows:

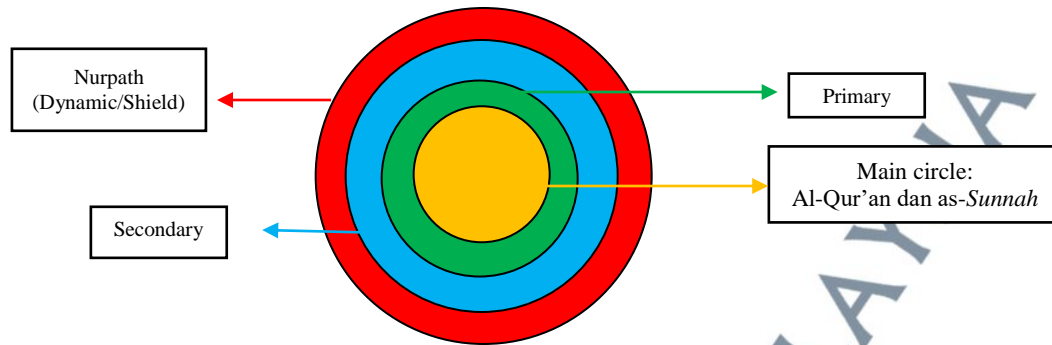


Figure 2.2 Pre-production and categorizes content by Syah Muhamad

1. As *the Main Circle*, Nurflix performs the al-Qur'an and as-Sunnah as a foundation for every content, Syah Muhamad explained that every Nurflix content must contain the messages of *akhlaq* and *da'wah* based on al-Qur'an and as-Sunnah. In order, everything that is watched and listened to by the subscriber can provide benefits things as well as knowledge about Islamic teachings.
2. *Primary Circle* was the next stage is used to convey the message of the Qur'an and as-Sunnah directly to the public. Nurflix provides its subscribers with some content that will immediately explain every message and teaching in the al-Qur'an and as-Sunnah, and accompanied by some competent experts (*Ustadz*, *Ulama*, or *habib*). This is why Syah Muhamad created a second category called "primary circle" as bridging to the main circle of Nurflix (al-Qur'an and as-Sunnah).
3. *Secondary Circle* was another stage after the primary circle, where Syah Muhamad illustrated a special space for any content creators to contribute and join through the familiar content such as films, series, interviews, or documentaries. Moreover, this circle will bridge and facilitate the subscribers with the lighter and familiar content but still

contains the values and message of "*da'wah*" in accordance to the al-Quran and as-*Sunnah*.

4. "Nurpath" was the outsider circle categorized by Syah Muhamad as the guidelines for the production process. In this case, everything is related to the pre-production content, which will be discussed here to maintain Nurflix's values and principles.

2.3 "Sopan" and its Relation to the Islamic Perspective

Besides the implementation of the SVoD streaming service, Nurflix also performs the word "sopan" as its tagline "sopan stream". The tagline was the combination of the word "sopan" and "stream", while in this part, this research explain the "sopan" and its overview based on the Islamic perspective.

The word "sopan" has been known by society as ethics in language, attitude, and speech according to the prevailing culture or customs (Oetomo, 2012). While Ujningsih on Febriana et al, (2014) stated that "sopan" is the behavior of someone who upholds the values of respect and noble character to others. On the other hand, Roshita (2015) illustrated how "sopan" is a behavior in daily life according to his culture, place, and environmental conditions where he lives and socializes with other people. Therefore, the word "sopan" has become a general ethical pattern that has been known and applied by the public as an attitude in everyday life.

In describing the meaning of "sopan" based on the Nurflix tagline platform, this reminds that as a Muslim, this word is closely related to the study of *adab*. The importance of learning and practicing *adab* for a Muslim has been known beforehand that *adab* was a principle or self-reflection for a Muslim in applying Islamic teachings and commands during daily life (Al-Kaysi

in Harris: 2021), including how a Muslim socializes with other creatures that Allah SWT has created based on the Qur'an and as-Sunnah teaching (Al Yubi, 1998).

On the other hand, in this research, it is found several discussions that discuss the importance of *adab*, one of them is based on *Kitab Fathul Bari* which stated that *Al Adab* (الأدب) has the meaning as a method for applying everything that is praised by others, both in the form of words and deeds. Some *ulama* also defines that *adab* as the way in applying noble morals. Rasulullah SAW said:

أكمل المؤمنين إيماناً أحسنهم خلقاً (رواه الترمذي)

"The believers who have the most perfect faith are those who have the best morals." (HR. Tirmidhi no. 1162. "Hasan Sahih").

Besides that, the Prophet Muhammad was a good role model or has known as *uswatun hasanah* in all aspects of life, including the aspect of ethics and character (QS. 33: 21) and he was sent to arrange and perfect the morality of mankind from the ignorance and bad deeds (HR. Ahmad 8952, Sahih Hasan). Prophet Muhammad SAW has taught a lot about how good manners and ethics are for a Muslim, both to fellow humans and other creatures. Moreover, according to the hadith narrated by Imam Tirmidhi no. 2002, Rasulullah said that "Indeed a matter that is heavier than the good deeds of a believer (*mukmin*) is a good character, and Allah does not like people who speak vile and dirty."

According to the statement of *adab* in the various studies by *ulama*, Islam has discussed a lot about the meaning and importance of *adab* for a Muslim. However, despite having many similarities between the study of *adab* in Islam and ethics of manners in the social sciences, the

majority of scholars agree that *adab* has a higher degree than the concept of ethics or manners (Wafi, 2020). In agreement with the book of *Nudratun Na'im fi Makarimi Akhlaqi Rasul Al Karim* practicing *adab* is a sign of acceptance of what we deed. Therefore, *Adab* was an important role for Muslim and it was included in the study of the basics of *ulum* sharia as a rule in applying *adab* based on the Qur'an and as-*Sunnah* thought as well as an order of association between fellow human beings for mutual intimacy, understanding and respect (Taryati in Suharti: 2004) which is in accordance with Islamic teachings.

In conclusion, by using the word "sopan" as the tagline of the Nurflix platform, the providers want to convey that every content they have is based on the "sopan" content (good moral values and Islamic ethic) and deserves to be watched and enjoyed by anyone because the content that is broadcast is content that is not only entertaining but full of *da'wah* messages and education.

2.4 Meaning Construction

As a study that examines how is the process of constructing the meaning of "sopan" related to Nurflix's tagline "sopan stream", the constructivist pattern believes that in understanding a meaning, a certain person must interpret it by using specific processes informing the meaning, and explains how these meanings are contained in accordance to the language or the actions of social subject (Denzin & Lincoln, 1994) (2009). The basic principle behind this philosophy is that every knowledge needs to be constructed, and not only perceived directly by the five senses (olfaction, touch, hearing, sight, feeling) as expressed by realists in general (Supardan, 2016).

Hence informing the meaning, the constructivist pattern cannot be displayed alone, because it will require the two main ideas to help how meaning can be built, such as by (1) active learning, which will help the formation of knowledge, and (2) social interaction, which is an important aspect in the knowledge construction process (Bruning, Scraw, Norby & Ronning, 2004) (Supardan, 2016). Additionally, in the view of the constructivist pattern, it is said that truth will be relative. Wherefore this kind of perspective is not surprising because many theories are related to the constructivist patterns and said that each individual will construct his cognitive structure at the same time as when they interpret their experiences in certain situations (Palincsar, 1998).

Pateda (2001) explained that the term the meaning is complex to explain. This is because the meaning is always side by side with the pronunciation pattern of words or sentences. Moreover, the meaning has a strong relationship among the interpretation and understanding, by which there is a steady correlation according to the language elements (Djajasudarma, 1999). Saussure (1995) recognized that he has a different overview of the meaning, where he stated that the meaning is an understanding or concept contained in a linguistic sign (language, symbol, or image). He also added that linguistic signs consist of two main elements, namely: (1) things that translate, and (2) things that translated. Therefore, using the word "sopan" as Nurflix's tagline is a form of symbolic language communication as a sign that can be interpreted.

The language was a symbol that is widely used in various activities and purposes, and most easily found in various moments. This certainly has an impact on the meaning that can be interpreted according to different aspects and perspectives. Alphabetically, Pateda (1986) has listed twenty-five types of meaning, including affective, denotative, descriptive, extension, emotive, reflection, and ideational, cognitive, and figurative meanings. In contrast to Pateda,

Leech (1981) in Zdravkovic (2018) states that there are seven types of meaning, namely conceptual, connotative, stylistic, affective, reflective, collocative, and thematic meanings. Then, where is the meaning of the word "sopan" as Nurflix's tagline?

In categorizing the types of meaning, Chaer (2013) said that it can be distinguished according to the existing criteria and points of view. Therefore, in determining and understanding the meaning of the "sopan" as Nurflix's tagline, this is cannot be done directly because context and in-depth research are needed to fully understand the meaning of the word "sopan" in accordance with the Nurflix tagline "sopan stream".

2.5 Symbolic Interaction Theory and Self Concept

There are several steps to test the construction of the meaning of "sopan" related to the Nurflix tagline "sopan stream". This topic applies the symbolic interaction theory and self-concept studies to verify every finding according to this topic. Therefore, by analyzing this arrangement of symbolic interaction carried out by Nurflix through each of its programs, as well as how the design of self-concept builds the reflection on the developed meaning of "sopan", this research expected that this study is able to provide the answers to the meaning of the tagline by Nurflix as an SVoD digital platform in Malaysia.

Symbolic Interaction Theory

Related to the tagline by Nurflix "sopan stream", this study adopts the theory of symbolic interaction as a tool to test the background and intent of Nurflix's motive usage. This theory was one of the communication and social theories which admits that reality is something that is created based on what is directed through the creation of symbols. This is why this statement is declared because of the similarity of meaning as to various things that happen in one's life. In addition, a symbol is an object, sign, or word that is used to interact among individuals with a meaning that is mutually understood (Dillistone, 2002). Herbert Blumer (1937) in Fink (2015) defined this theory as a communication process informing the meaning of each individual. In contrast Scott Plunkett, where said that this theory is a way of how an individual learns to interpret and give meaning to the world by using the process of interaction and communication with another individual.

However, this theory has been developed by other communication and social experts such as Dewey (1930), Cooley (1902), Parks (1977), and Mead (1938) as a theory that examines how meaning is formed through the interaction of the process of the symbol, such as by using images, behavior, and language. Moreover, they were explained that there are differences in the meaning in terms of the point of view of each individual's understanding, but in the end, they will agree that perspective and empathy are the key (Berg, 2000) (Ward, 2001) of subjects related to the symbolic interaction (Stryker & Vryan, 2006).

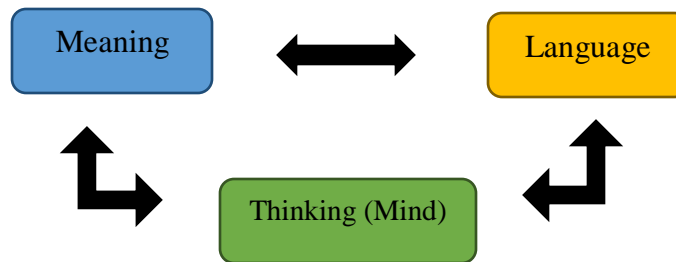


Figure 2.3 Symbolic Interaction Theory Design by Blumer in Soeprapto (2002)

Based on what Blumer said (Soeprapto, 2002), there are three main principles in the perspective of symbolic interaction communication. Among them are: (a) Meaning, (b) Language, and (3) Principles of thinking. This theory sees that the three main principles of symbolic communication have a very strong bond encompassed by one another where meaning will be present as a perception formed by language based on individual thinking principles. This theory also argues that the principle of meaning is central to human behavior. This happens because a language or behavior will give meaning to anyone through the symbols or movements used (Soeprapto, 2002). With the use of symbols in a message, each type of communication action will be formed based on what is understood and interpreted by each person.

In addition, Mead (Hechter & Joas, 2001) added that three important concepts are needed to influence individuals with each other. The three are (1) The human mind and (2) Social interaction which is used to interpret and mediate (3) Society (Ardianto, 2007) in forming a meaning. Blumer added that the theory of symbolic interaction was based on the three main propositions (Poloma, 1993 in Aksan et al., 2009), they are:

1. Humans develop their attitudes towards things according to the meanings given or described to them.

2. The meaning is concluded based on the existence of a communication process and active interaction between the two parties, where one of them will act as the recipient of the message.
3. The meanings received will change at least in the process of interpretation in every message conveyed to them.

Therefore, the implementation of the word "sopan" related to the tagline of Nurflix's "sopan stream" will certainly present new questions and answers about what is the meaning of this tagline according to Nurflix and its subscriber perspective, and how Nurflix is able to describe the meaning of "sopan" through their broadcast content?

Herbert Blumer (1937) added his description that the theory of symbolic interaction is a process of interaction informing the meaning or interpretation of symbols for each individual. Therefore, it needs to know that the meaning is created and maintained through a process of communication and social relations in a group or social environment, Ballis Bal in Littlejohn (2001) stated that there are several premises of symbolic interaction theory that need to be understood, such as:

1. A person will act and make a decision according to a subjective understanding of the situation they are in.
2. Social life is formed on the social processes that are lived,
3. A person understands his experience by every meaning that found in the symbols of his primary group,
4. The world is composed of social objects which are named and socially their meanings have been discovered and understood by each other.
5. A person's actions are based on subjective interpretations,

6. A person's self-concept is a significant object, and like any other social object, it is defined through the process of social interaction.

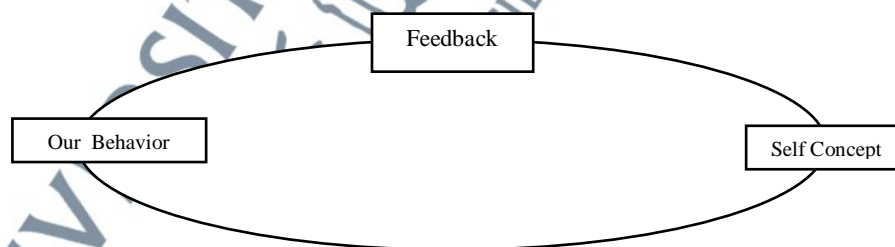
Accordingly, as an understanding of the meaning of "sopan" based on Nurflix's "sopan stream", this research needs to examine the reality that is felt by the two perspectives as a constructivist design of "sopan" related to Nurflix "sopan stream". While in creating social reality among the individuals, the theory of symbolic interaction is a theory that assesses the social reality that is created by humans and has an important role in shaping the meaning of equality of perception. This is because an individual has the ability to interact symbolically with other individuals, has the essence of culture, is interconnected, socializes, and has ideas or ideas in their lives. Therefore, this theory is a form of social interaction that begins and ends by considering the human self (Fisher, 1986). Although this theory views human nature as a relational being, everyone must have had a relationship with each other. Several types of symbols are commonly used by an individual in interacting, such as symbols of language, writing, colors, and other symbols that are dynamic and unique to function as a communication tool (Ahmadi, 2008).

Based on the assumption of what is explained by the Symbolic Interaction Theory, through that individual's communicative and active interactions, utilizing the language, symbols and signs will construct their mindset of the community (Soeprapto, 2002) towards the use of the word "sopan" as the tagline for the SVoD streaming service by Nurflix TV stream platform. This theory also argues that the interaction process is a process of joint social action (Charon, 1979) where Nurflix as an application service provider and its subscribers will interpret the word "sopan" according to the meaning that has been understood together (Dillistone, 2002).

Self-concept

Besides using the symbolic interaction theory, this study adopts the self-concept studies in researching and examining the meaning of "sopan" related to the tagline of Nurflix "sopan stream". There are several opinions regarding the meaning of self-concept and its components. However, the main core to knowing that self-concept is a study of how an individual perceives himself or ideas about himself (Desmita, 2010). As creatures that Allah SWT has created, individuals are figures who will never stop needing other humans in building sustainability of self-concept (Yuniati, et al, 2015). Therefore, self-concept is a person's perspective or assessment of himself and it is very important as a form of developing self-quality.

On the other hand, self-concept is formed by two important components, such as (1) the cognitive component or self-image, and (2) the affective component or self-esteem (Mulyana, 2012). Cognitive self-concept is an individual's knowledge of his state to be able to form their self-image. In contrast to the cognitive self-concept, the affective component of self-esteem is how individuals evaluate themselves. These assessments will shape how self-acceptance and appreciation of individuals are based on what they see (Clara R. P).



Picture 2.4 Self-Concept Design by Mulyana (2012)

Several factors can construct the creation of self-concept, such as:

- **Body image** (Self-concept). This factor explained how the attitude and behavior of an individual in socializing and behaving towards other individuals are formed. This is consciously or not that body image or self-concept will undergo many changes and developments based on interactions that occur among the individuals and the environment, both in the past and in the present following their respective functions, roles, and structures (Potter & Perry, 2005).
- **Self-ideal** (Our behavior). This factor explained the perception that describes how an individual should behave based on personal or environmental standards that are created, such as manners, social ethics, legal concepts, religion, and others (Potter & Perry, 2005).
- **Self-esteem** (Feedback). The process where an individual will assess the feasibility or suitability of what is achieved by other individuals' perspectives, by analyzing how much is successful the behavior is carried out with his ideal. Principally, self-esteem can be obtained from people who are loved and cared for, where they will evaluate positively for other people who do something or activity under their ideal self (Potter & Perry, 2005).

Accordingly, by the implementation of the self-concept, every person will be able to easily assess themselves and others clearly on what behavior they do. In other words, if an individual has a positive self-concept, he will carry out activities and behave positively. However, if other individuals view him negatively, it means that several components or attitudes indicate he does not yet have sufficient and appropriate capabilities. As Hurlock (1990) said self-concept plays an important role according to individual behavior because the attitudes and views of

individuals towards themselves will influence another individual view in interpreting every aspect of his experience.

Rakhmat (2013) added that self-concept is how the feelings are felt by ourselves and the environment around us towards our personality, attitudes, or characteristics. Therefore, the study of self-concept will also focus on looking at how a person and his environment in assessing and form perceptions of all aspects that exist in him. As a form of the process of studying the understanding of identity or characteristics about oneself (Seifert and Hoffnung based on Desmita, 2010), self-concept is a study that discussed how an individual creates the design of interaction that occur among himself (real self) and self-ideal concept (ideal self) (Hurlock, 1999). Self-concept is not born naturally or brought from birth by a person, but in general, it is formed based on how he and his environment assess his personality until they were able to influence their mindset and understanding of themselves reality. Thus, an individual and his environment will have an important role and influence as self-representation which will include characteristics, personal, experience, role, to social status based on the public overview (Desmita, 2012) as a form of self-existence, including positioning oneself as an active subscriber of the online platform Nurflix.

This discussion also has the same perspective with the process of how public and Nurflix subscribers interpret the usage of "spam" related to the tagline of the SVoD platform by Nurflix "sopan stream". In reviewing the construction of the meaning of "sopan stream" based on what has been described previously, Nurflix subscribers will interpret the use of the word "sopan" based on how public or its subscribers related to who they are. This is as explained by Calhoun and Acocella (Irawan, 2010) who divide self-concept into three dimensions, namely:

- **Knowledge**

This is can be seen based on what is known and interpreted about who they are, and who will describe themselves. As subscribers who are aware of who and where their background comes from, they will assess the various aspects according to what they use, whether it is appropriate and based on their knowledge or not?

- **Outlook**

In this study, a person expects what he aspires to in the future. Although he is aware of the current position, he does not rule out every possibility of what will happen in the future. Likewise with Nurflix subscribers, where those who choose to use this platform, began with the emergence of anxiety faced by the rise of non-educational shows until their expectance emerged with the presence of Nurflix as one of the online platforms that will broadcast much educational and entertaining content.

- **Appraisement,**

Where someone will evaluate himself against what they determine. At this standard, what is set for oneself will form a new pattern as self-esteem. Likewise after using the Nurflix platform. They will assess how the alignment occurs between what is the tagline of their service and what happens in each content that is displayed.

Therefore, the application of self-concept in this research studies around the construction process of the meaning of the word "sopan" as Nurflix's tagline "sopan stream", is an important thing to use because the meaning of "sopan" that is formed is based on the result of interaction communication among Nurflix as a service provider and its subscribers through the content that is displayed in the online platform.

2.6 Conceptual Framework

Related to the discussion explained previously, this analysis implements a conceptual framework in discussing the study, determining data collection methods, and determining which ones are appropriate and not (Miles and Huberman, 1994 in Guntur, 2019) with a discussion of the construction of the meaning of the "sopan stream" tagline by Nurflix. By adopting the symbolic interactional theory, this study analyzes how the interaction process between Nurflix and its customers can form a common perception of the meaning of "sopan stream". Additionally, by combining the symbolic interactional theory with the self-concept study in this thesis, it can be seen that a Nurflix customer does not only assumes and theorize the meaning of "sopan stream" as Nurflix's tagline. Moreover, he will relate his knowledge and experience to adjust whether is there any relationship among the subscriber cognition on the meaning of "sopan" with what they feel while using Nurflix.

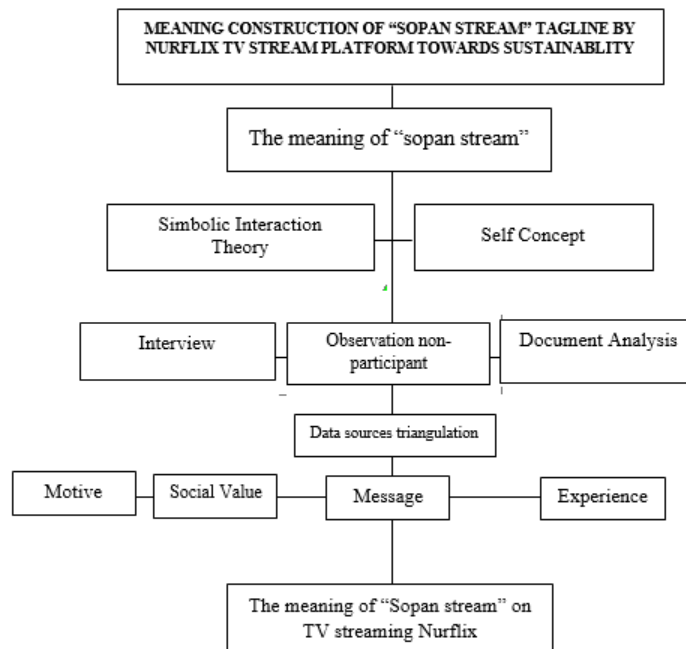


Figure 2.5 Conceptual Framework

2.7 Conclusion

In understanding the meaning of "sopan" as the tagline of the SVoD streaming service by Nurflix TV stream, a definite understanding is needed to examine how this meaning can be formed through active interaction among the service provider (Nurflix) and its public subscribers through every content that is broadcast on the platform. Generally, the word "sopan" has been known as identification of one's behavior as an attitude of respect, respect, and morality (Niken et al, 2014), then the meaning of "sopan" which is applied or described in the form of content, will have wider scope in accordance with the context of communication and media prevailing at that time.

Therefore, as a concept that holds an important meaning among social life, "sopan" has a wider perspective to be studied and understood, especially if it was related to the SVoD streaming service of Nurflix TV stream platform. This study will be more important to be understood for what and how is "sopan" described through the content and programs of Nurflix platform as a description of good moral values and ethics, or known in Islam as adab related to the al-Qur'an and al-Hadith teachings.