CHAPTER III

METHOD OF THE STUDY

3.1 Research Approach

The focus of this study is to find out how *Muhammadiyah* Senior High School and *NU (Nahdlatul Ulama)* Senior High School in Gresik construct their billboards and how the Islamic ideology is constructed in billboards of those Islamic schools. In order to fulfill the purpose, this research uses qualitative method. Qualitative method is used to follow and understand the plot of events and occurrence chronologically to find out correlation between cause and effect of people's mind in the field of research to gain a large and significant explanation (Miles & Huberman, 1992, p. 2).

Moreover, Roland Barthes's semiotics is used to decode signs constructing those billboards. Then, Judith Williamson's ideology and meaning in advertisement concept is also used to analyze the Islamic ideology constructed in those billboards.

3.2 Data Sources

The focus of this research is the Islamic school's billboards in Gresik namely *SMA Muhammadiyah 08 on Jl. Morowudi* Cerme-Gresik *and MA (Madrasah Aliyah Hidayatul Ummah)* Balongpanggang *on Jl. Raya* Balongpanggang*, Gresik). SMA Muhammadiyah* 08 Cerme-Gresik was

established on 7 March 1988 under the supervision of the Central *Muhammadiyah* in East Java (database of *SMA Muhammadiyah* 08 Cerme-Gresik). Mr. Arif the headmaster vice said that, in terms of extracurricular, most are related with gadget such as band, computer and car driving. But, since three years ago, it has new extracurricular, which are English conversation and rhetoric club.

Besides, *MA* (*Madrasah Aliyah*) *Hidayatul Ummah* Balongpanggang-Gresik was established on 25 August 1974 under the supervision of the *Ma' arif Nahdlatul Ulama* in Gresik-East Java (database of *Madrasah Aliyah* Balongpanggang-Gresik). There is no such an English conversation or rhetoric club extracurricular as owned by *SMA* 08 *Muhammadiyah*-Gresik in this school. Billboards from those two Islamic schools then become the primary data in this study. In addition to the primary data, to support the interpretation, finally, the writer also interviewed the producers of those billboards, the headmasters of those two schools.

3.3 Limitation

In order to gain representative analysis, the scope and limitation is applied. In this research, the writer tries to limit the object of the study. The writer focuses only on Islamic schools' billboards advertisement in Gresik because of several reasons, as stated on chapter I. First, the number of Islamic school in Gresik is the fourth biggest in East Java, especially

Muhammadiyah and *NU (Nahdlatul Ulama)*.Second, these two schools have the most various sample of signs compared to other Islamic schools' billboards in Gresik, such as the school logo, student's badge, foreigner, and gadget. Finally, the writer also focuses only on text analysis of the billboards. It means that the writer does not discuss about the response of those billboard.

3.4 Technique of Data Collection

In collecting the data, the writer does two steps. First, the writer took pictures of two Islamic school's billboards as the primary data in this study. First is *Madrasah Aliyah Hidayatul Ummah* Balongpanggang-Gresik which located on JL. Raya Balongpanggang-Gresik and *SMA Muhammadiyah 08* Cerme-Gresik which located on JL. Raya Morowudi no 1 Cerme*,* Gresik. Moreover, the writer also took the secondary data from books, articles and internet. Besides, the writer also conducted interview. Besides, the writer also interviewed the headmasters of those two schools about fifteen until thirty minutes. The type of interview used in this study is in-depth interview. In-depth interview is used with the purpose to gain information about Islamic ideology constructed through encoding process involving the headmasters' role on those two Islamic school's billboards.

3.5 Technique of Data Analysis

The technique of data analysis of the research is applied into three steps. Firstly, linguistic messages contained in Islamic school's billboards are analyzed for their denotative meaning and connotative meaning. In this chapter, thus, the writer presents linguistic messages which contain anchorage and relay. Secondly, denoted images, involving coded-iconic message and non-coded iconic message, are also examined for their denotative meaning and connotative meaning. Finally, the writer analyzes myth to find out Islamic ideology constructed in those Islamic school's billboards. In interpreting the myth, the writer also uses the interview results with the headmasters of those two Islamic schools. Williams (2003, p. 195) states that the content of the media is encoded ideologically. Meanwhile, decoding is the response of the audience or consumers in understanding the messages the producers encode. Decoding the messages is open to various interpretations as it is polycemic (Williams 2003). In this step, Judith Williamson's ideology and meaning in advertisement concept is also used to elaborate the interpretation of the myth.