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Various Studies of Indonesian Comedy Films After the 2000s



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Various Studies of Indonesian Comedy Films After the 2000s

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Preface

The history of Indonesian comedy films emerged with the production of the first National comedy film directed by Nya' Abbas Akup, titled "Heboh" in 1954. Nya' Abbas Akup, arguably the pioneer of Indonesian comedy films, is creative in ridiculous packaging stories in the style of pre-war skits. Comedy is a genre that emphasizes cuteness in scenes and stories. Referring to an interview with the figure comedian (lawak) of Yogya's, R. Soesanto Goenoprawiro (Pak Guno) published in the Sinar Harapan newspaper, Jakarta, April 3, 1985, in his book Harun Suwardi "Kritik Sosial dalam Film Komedi" comedy (lawakan) must be a new thing for those who witness. The audience's appreciation should be spontaneous. It must be the work of each comedian, even if it is not 100 percent. Comedians must have more intelligence and speed of thinking to be able and quick to answer questions asked by their teammates so that they get a laughing welcome from the audience".

This book discusses the various studies of Indonesian comedy films after the 2000s. Comedy films are among the films of interest to Indonesian audiences. This can be seen from the number of viewers of the Warkop DKI Reborn Jangkrik Boss Part 1 comedy film, which reached around 6.8 million viewers. The limitations of this book can be a space for subsequent film reviewers to provide other varieties related to Indonesian comedy films. This book has

Despite all the shortcomings, the editor expressed his appreciation to the authors of the book *Various Studies of Indonesian Comedy Films after the 2000s*, who tried to provide color in studying Indonesian comedy films. Hopefully, this book on Indonesian comedy film studies after the 2000s can benefit readers.

Editor
Yogyakarta, December 2022

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Physical and Verbal Violence in the Film Senggol Bacok

Vani Dias Adiprabowo, Emilia Putri Pratiwi

Abstract

This article aims at physical and verbal violence in the comedy film Senggol Bacok. Film media as a communication medium can be a tool to convey a message to a person or group of people in a place. As a medium of mass communication, the film can quickly tell a phenomenon in society. This article was studied using qualitative methods. First, the author watched the film Senggol Bacok, and the second captured the image of the Senggol Bacok film as data in the form of images, the third made an interpretation of the data that had been collected and drew conclusions from the data that had been interpreted. The results of this study show several forms of physical and verbal violence in Senggol Bacok. The violence that occurs in the film Senggol Bacok is an act that involves someone intentionally harming, both physically and verbally. Films that show violent spectacles will harm the audience. The impact will be carried over into daily life so that it will become a bad habit in the community. The violence that occurred in Senggol Bacok was due to several factors, namely internal and external factors. From the

study results, it can be concluded that violent shows show harm who watches them. This article shows that the violence that occurred in the film *Senggol Bacok* was considered a common thing and was just a joke-adding joke in the movie without paying attention to the impact that would occur after watching the film.

Keywords: physical and verbal violence; forms of violence; comedy film; Senggol Bacok film

Introduction

The number of violent cases illustrates that Indonesia is prone to acts of violence. Violence has various forms, namely, verbal violence behaviour, physical violence behaviour, and psychological violence behaviour. From the conditions of violence mentioned, violence usually occurs, among others, due to the existence of internal and external factors. Internal factors typically come from the character of a person who is temperamental or emotional, so they commit acts of violence. External factors come from the environment, influence from other people, or media sources (Agustin et al., 2018).

Violence is an expression that can be done physically or verbally, which can usually involve an attack on a person's freedom or dignity, usually done individually or in groups. Violence is a form of behaviour that causes others to suffer and has a legal or normative rejection of that behaviour. Violence is also defined as the strength of a person; the force exerted can be in the form of physical or psychological violence. In Physical Violence, what is usually done is to hurt someone and even commit murder (Agustama & Hermawan, 2014). The main factors influencing a person to commit acts of violence are his emotions and cognition. Violence is an act that causes a person

to be hindered from actualizing one's potential naturally, but this barrier can also be overcome and removed (As'ad, 2015).

The film is an audio-visual communication medium that conveys a message to a person or group in a specific place. The film also has a meaning as an audio-visual mass communication medium capable of telling many things relatively quickly. When someone watches a film, they will feel something that can affect them as if they can penetrate time and space. Apart from that, films are usually considered by the public as entertainment only, but other people think the film provides a lesson for the audience. The film is also regarded as efficient for conveying an idea or information that can relieve the audience's stress and provide new knowledge and inspiration. The film has several types: action films, documentaries, short films, comedy films, and others. A comedy film is a film that makes the audience laugh because of the stimulation of humor in it (Sari, 2020)

Filmmakers who make films often take true stories in their films from personal experiences or social phenomena, which are then used as film stories. Because in general, the film records an incident of the reality of growth and development that exists in society, and then they produce it on the big screen. The film can be used as a good lesson for the audience to entertain and provide messages that can be conveyed to the audience, which can be taken from the dialogue or the roles in the Film (Asri, 2020).

One of the forms of violence that occurs is in comedy genre films in Indonesian cinema. Comedy films have experienced ups and downs and had the power to rise in the 2000s with teenage nuances. Every phase in the comedy world at that time was only for entertainment and even had a message for social criticism. Indeed, if we look at the history of Indonesian cinema, comedy films have long been of interest in Indonesian cinema since 1950 (Chaniago, 2018).

We can see that comedy films also have narrative elements that we can see, namely in the form of themes in the story, characterizations, conflicts that occur in the film, plot in the story, and others. The elements in the film are also related to the cinematography in the form of taking pictures, taking the location of the light, and the editing process. One of the film genres is a comedy, an adaptation of the reality of life in a society that usually wants to raise an issue, social criticism, or conveys information. Various age groups can watch this film, but different comedy films provide an age limit for the audience (Rusmana, 2019).

One of the violent comedy films is *Senggol Bacok* film which was released on November 4, 2010, and was directed by Iqbal Rais with various actors, namely Al Fathir Muchtar, Ringgo Agus Rahman, Kinaryosih, Aji 'idol', Jhony Iskandar, Reny Yuliana, Joe P Project, Marcella Lumowa. It tells the story of a man named Galang (Al Fathir Muchtar) who likes a woman named Laras (Kinaryosih). He also wants Laras cunningly, which makes Galang furious, and then gets emotional when Laras and Dony are alone together, causing Dony and Galang to fight over Laras. So that in the film, there is violence, namely fighting each other, hitting, pushing, and slapping. The depiction of violence in the film is relatively straightforward and has been watched by the public. It can be said that almost the entire film contains elements of violence, both verbal and non-verbal Violence (Vahurina & Rahayu, 2021).

The acts of violence that occur in the *Senggol Bacok* film, which must be corrected to be broadcast, are natural or contain elements that invite the audience to imitate the scene. Because basically, violence itself exists or does not exist in the everyday environment, including normal things. In the film itself, it is often assumed as a tool to present a social reality that is happening in the lives around

us in the form of media. The film media exists; it comes from filmmakers' ideas that developed following the progress of trends or market demands. Some examples of violence in films are War, murder, beatings, and torture that occurs in real life or as a scene in an actual movie that shouldn't be done (Sujadmi, 2017).

However, it becomes a reality in life and a neglected problem. Then it is wrapped in media that provides spectacle or information; if the audience does not have a wise attitude in digesting a mess or data, information that is harmful to society may occur so that it will become commonplace in the community. Physical violence can usually traumatize a person who has experienced the act or been mentally attacked, so the impact is physical and can also be a person's psyche. With his intellectual skills, he can learn the roles and things in various situations that make a person independent and easy to solve problems. The film can be interpreted as an actualization of work with elements of beauty and expertise that are still closely related to art (Ulba Mega Agustin, Nuram Mubina, 2021).

One example of a comedy genre film is with elements of humor and humor. Still, comedy genre films now contain details of violence wrapped in comedy so that the audience laughs at scenes of violence, such as the example acting in *Senggol Bacok*. Maybe the film doesn't have big problems for adults, but if it's shown to children, they will remember an incident in the film and imitate it, even if it's just a joke. Therefore, indirectly the scene has a significant influence and becomes a problem. The film also contains the realities that exist in everyday life. The occurring result from social creation and construction (Ghozali & Pratiwi, 2021).

It is increasing the creative attitude packaged in comedy film scenes that are more appropriate to be shown, like not making the scene of pushing yourself upside down and then laughing as a

regular thing. But it can be replaced with a proper joke. Because in the film itself upholds two critical historical milestones; the first is the use of film as a propaganda tool which will judge that films have broad coverage, realism, emotional impact, and great popularity. The Violence in the Film includes threatening and intimidating violence, an uncontrolled emotion that causes violence (Roufuddin & Hoiriyah, 2020).

Support this study based on a literature review of previous research related to Violence against Film is a research conducted by Dewi Sri Andika Rusmana with the research title “Forms of Violence in the Han Gong Ju Film,” which was studied in 2019 and discussed the violence in films (Rusmana, 2019). This research is one of the reinforcements of the study carried out because this research will discuss violence in films. However, this research by Dewi Sri Andika Rusmana discusses the violence that occurs in films in general.

The previous research conducted by Angga Wiraatmaja in 2018 with the research title “Analysis of Violence in the Oscar Oasis Animated Film Based on Exageneration Principles” discussed violence in films; in the film, there is violence from episodes 1 to 30 with a high level of violence in episode 13, namely Violence such as persecution, beating, and even pushing (Wiraatmaja, 2018). From this data, studies related to violence in the film are still very relevant to be used as vital research to discuss.

Then the second is by using the genre of film art that produces social documentation, and there are deviations in the sense that they only reach a minority of the population and lead to realism. The study was conducted to analyze the violent scenes wrapped in the comedy film *Senggol Bacok*. Scenes in comedy films require a review that can encourage filmmakers to minimize comedy scenes without or identical using elements of violence so that the audience

does not take the wrong information from the shows that have been watched and then do this in everyday life as a natural thing, namely violence in the form of jokes.

Methods

The study method used in this article is the qualitative method. The qualitative method is a method that uses interpretation in the form of data collection techniques by collecting documents or images, which then the data will be analyzed. The qualitative methodology has the goal that the research can solve the problem. The qualitative research method is inductive, which is establishing the truth about an object of the problem and then observing the incident that is interconnected with it (Mulyana, 2018)

The article discussed the author's preparations and several stages in his study, including observations by observing the topic to be raised, namely the film *Senggol Bacok* which has many violent scenes in the film. Then the author conducts a case study to find and collect data or documents to help solve the case. One of the document analyses that can be done is to collect data in diaries, articles, or photos; interviews can be carried out to support the truth of the data if the data collected is complete. After the information is collected, the researcher will analyze the data using data analysis techniques with data reduction; namely, the data that has been collected will be carefully selected, and only the most important will be taken. The information chosen and selected will then be presented so that the data that has been processed can be concluded. The last step in the study is to draw conclusions where the author will draw conclusions based on processed data, which aims to understand the cause and effect that occurs so that the problem can be answered.

Result and Discussion

The results and discussions in the study of comedy films explain the acts of violence in them. The study of the Senggol Bacok film can be used as evaluation material for other comedy films in the context of violent scene cases. The scene shown is appropriate and reasonable or contains elements to invite the audience to imitate the scene. The results of this study were obtained from the descriptive qualitative analysis method. The film “Senggol Bacok” is a comedy genre film, the film “Senggol Bacok” was produced in 2010 and stars Fathir Muchtar as Galang, Kinaryosih as Laras, and Ringgo Agus Rachman as Donny. The film “Senggol Bacok” was directed by Iqbal Rais. Iqbal Rais is a well-known director and also has many works in producing films; the films directed by Iqbal Rais are (Se live not semantic), (3 males of responsibility), (not Malin Kundang), and (conscience).

The film Senggol Bacok is played by Galang, a temperamental young man who is always emotional and cannot control his emotions; this affects his life; he always finds it difficult to build his life; moreover, he often faces various problems. From a young age, Galang has a temperamental nature that often gets him stuck in issues that get him into trouble. After losing both his parents, Galang became an orphan, and he was raised by his grandmother until he grew up, worked, and had a fiancé. Bad luck befell Galang when Galang found out he had an affair with his boss. After Galang learned about it, he immediately beat the boss to a pulp which made him fired. Galang’s disappointment and pain made him decide to go abroad to Jakarta.

When Galang was in Jakarta, he met a man from Jogja named Disco; the Disco also had the same goal as Galang, namely to try his luck in Jakarta and become a famous musician even though he

always fails in every audition. Disco helps Galang find a boarding house for his place to live. Since then, Galang and Disco have been friends. The Disco also introduced Laras to Galang; Galang was fascinated by Laras' beauty and friendliness. However, their meeting did not go well because of Galang's temperamental nature, namely when Galang beat up Pak RT when Galang thought that Pak Rt was someone who wanted to harm a small child, so Galang beat him until he fell into the pool, but Galang did not know that the person he won none other than Laras' father. Galang also looks for ways to apologize and begins to approach Laras, including his father, whose relationship has not been good since the first meeting to become good again. In the film, there is an element of violence in the form of beatings, namely physical violence and verbal violence through scolding in the dialogue in the Film (Chamdliyah et al., 2022).

Then Galang arrives with a friend who is the same as wandering, but he has to share a room, making his fate worse; that person is Donny. It turns out that Donny also likes Laras, but he uses a cunning way to approach Laras, so Galang feels angry and disgusted with Donny's attitude in front of Galang like him. The scene makes things that lead to a rivalry between Donny and Galang to get Laras. Donny is described as having a minor character and able to lick, namely by approaching Laras' father so that the relationship between Donny and Laras is also getting closer.

The discussion also relates previous research to compare the feasibility of this study. The last analysis was taken from Dewi Sri Andika Rusmana with the research title "Forms of Violence in the Han Gong Ju Film," which was analyzed in 2019 and discussed violent scenes in the film. The Film Han Gong Ju is a film originating from South Korea. The film, directed by Le Su-Jin, tells the story of the 2004 incident of a junior high school student who 43 men raped.

The woman had to fight for her school and as a victim of rape. Han Gong Ju is a broken home, has an unlucky life, and often experiences violence in his neighbourhood. In the film, several acts of violence occur, namely physical Violence, Sexual Violence, and symbolic Violence.

Physical Violence in the Film is the scene of hitting, pushing, dragging, and even spitting. In addition, in the physical violence that occurs in the film, there is an element of physical violence that makes someone hurt so that it bleeds. Then there is symbolic or verbal violence, usually by yelling, cursing, speaking dirty, demeaning, insulting, and even threatening the victim. And the last is the violence experienced, namely sexual leads to acts of pornography, sexuality, and harassment, causing severe trauma to the victim. The forms of violence that occurred in the study entitled "Forms of Violence in the Han Gong Ju Film" have similarities in the discussion of violence in the Film (Rusmana, 2019).

Then the previous research, namely from Angga Wiraatmaja, which discussed "Analysis of Violence in the Oscar Oasis Film," which was analyzed in 2018, examines the content of violence in the animated film. Oscar Oasis is a non-verbal animated cartoon series produced by Team To and Tuba Entertainment. In the film, some things are exaggerated by dramatizing the situation in the film. The Oscar Oasis film contains elements of violence in its animation, so it is unsuitable for children aged 5-14. Violent scenes in the film are physical violence by hitting, throwing, strangling, and scenes of persecution. The forms of violence in the Oscar Oasis film have similarities with the research being studied, namely discussing Violence (Wiraatmaja, 2018).

1. Violent description

Violence is an act that involves someone intentionally harming, damaging, or killing someone. Violence is an attack, whether physical or psychological, on a person; Violence can be used by abusing someone's body to destroy someone in the form of aggression, severe destruction, beatings, and violent beatings that can harm someone. Violence can result in damage, especially if the violence is against the law. The violence that can cause physical, sexual, and psychological harm can become a deviant thing in people's lives (Khotimah, 2020)

Violence can be interpreted as a crime committed by someone or a type of action that is not good and violates. Violence is defined as the act of a person expelling one's strength to commit an act of threatening oneself or a person or even a group in society which causes a person to become injured, traumatized, and even die. Violence is considered a formula in a spectacle used to attract public interest and attention. The violence that exists in the mass world, especially in film, certainly has a goal, namely to increase the rating of film or television programs; generally, violence that occurs in films is always made without any consideration from an educational, ethical or ethical point of view without looking at the elements of trauma experienced by people others or things that will be emulated by others later (Mulyana et al., 2019).

Violence in everyday life has a significant impact on social life. Violence occurs because of shows in the mass media or films that will affect people's behavior. So that there are many incidents that we can see as a result of these violent broadcasts; in reality, there is a lot of violence that occurs, namely physical and verbal using bullying, physical and verbal abuse by children against parents, parents towards children spread on social media by yelling and even hitting. Quite a few commit verbal violence by jokingly ridiculing

people with special needs. This happens because you see shows from the mass media or films. The impact of said violence is no less dangerous and detrimental because if a person experiences trauma, it will disturb his psychological balance from feeling inferior, disappointed, angry, scared, and even going crazy (Prakasa, 2018).

Violence also has an element of dominating others in its various forms: physical, verbal, psychological, and moral. Violence is often associated with portrayals in the media, with images that are likely to be weakened. This image makes violence ordinary because it can present the normal and every day as a spectacle packaged in such a way that the audience cannot take any action (Berthniastuti Matau & Ghofur, 2019). There are several forms of violence, namely:

a. Physical abuse

Physical violence is a form of violence that occurs in real or can be seen and felt by the body directly. Physical violence often causes scars for victims of physical violence; these scars are in the form of violence in the form of hitting, slapping, choking, kicking, throwing things at the body, pushing, harassing using weapons, or bare hands in committing violence. Physical violence is also common in society or in the films we watch. The violence that occurs enormously contributes to the prevalence of acts of violence in society (Rorong, 2020).

b. Structural Violence

Structural violence is perpetrated by individuals or groups that use the legal system, economic system, and norms in the scope of society. Structural violence causes social inequality in society, be it in education, community, and so on, and affects mental and physical (Chamdliyah et al., 2022).

c. Psychological/verbal violence

Verbal Violence is Violence that causes psychological or soul and mental disorders in a person, in psychological violence is usually caused by insults, offensive remarks, and immoral acts. Verbal violence consists of several things, namely, knowledge, attitude, experience, and environment. Verbal violence is considered normal, and even violence is something one is proud of. Verbal violence can also be a victim of mental disorders and can lead to suicide. Additionally, verbal violence can be in the form of yelling at someone, threatening, or spying on someone, which will cause trauma and fear in someone who has experienced this action (Hidayat & Tauf qurrahman, 2021).

d. Sexual Violence

Violence is more towards touching a person's body parts that are forbidden to be touched without the person's permission. This can be touching, kissing, taking action, making someone uncomfortable, and even rape with physical activities and through words that can harass the victim, namely humiliating and even forcing them to have sexual intercourse or forced marriage. Sexual violence can occur anywhere, regardless of anyone; sexual violence can happen in the family, friendship, and community environment (Krisnani & Kessik, 2020).

e. Financial Violence

This violence also often occurs in society and everyday life, which can harm a person and traumatize someone by robbing someone, stealing money, not fulfilling someone financially, or withholding someone's finances. Financial violence can also be extortion, harming someone, and even happening directly or indirectly (Rizal & Handayani, 2021).

f. Relational Violence

Violence can be in the form of things that make a person afraid, namely gossiping about someone, embarrassing someone openly in public, being hostile to someone and then inviting other people to become enemies, running away from responsibility, and prioritizing personal interests over the interests of others. Relational violence can also disrupt a relationship that has been well established with someone because things demean someone and others (Nasrullah, 2019).

Some people can cause physical or non-physical damage, namely violence that has several sources (Lestari, 2016) :

- **Structural**, namely when an actor is not visible. This structural violence can result from exploitation, repression, social injustice, structural poverty, threats, and someone's fear of it. So structural violence runs persuasively and bit by bit and can occur every day or unknowingly.
- **Personal**, if the violence is done by that person directly. Namely by beating, strangling, and killing other people. It is an act of personal violence. The nature of violence also consists of four: physical Violence, Symbolic Violence, Structural Violence, and bureaucratic violence.

The violence usually found in films is in various forms, starting from physical Violence or Violence that can harm other people. Like the Film *Senggol Bacok*, which was released in 2010, this comedy genre film has violence wrapped in comedy, in which two men fight over a woman so that when jokes accompany scenes such as slapping or pushing, this is considered normal. In this film, there

is also violence, namely deliberately kicking a ball so that parents fall, but this is considered normal. Suppose the violence is shown on television when the film has gone down the screen and when it is shown without censorship. In that case, the show should be presented to adults so that children or adolescents cannot imitate the violence contained in it.

Physical and Verbal Violence in Senggol Bacok Film

The violence in this Senggol Bacok film signifies or represents the culture of Violence in Indonesia, where there is still a lot of violence that can happen anywhere and anytime. This film is wrapped in comedy, so the physical and verbal violence is considered a mere joke. The Violence in this Film is from a biological perspective in the form of slapping, hitting, kicking, and even pushing. Violence occurs verbally in the form of cursing, insulting, and demeaning (Pualam, 2018).

The script by scriptwriter of the story is structured with some violence and is considered a joke to others. However, if it is paid attention to and the community emulates it, this can have a harmful impact. Viewing this violence as a joke and a form of entertainment provided to society hurts some of the information society will receive later. The film contains violence in the nuances of delivering a spectacle in the form of comedy entertainment. For example, when someone watches the film and observes that the scene in the film is just a joke, even though it is an act of violence, they will apply it in their surroundings in the form of bullying, jokes, hitting, and causing victims. wise (Haryanti, 2017).

The film is a place to put a negative or positive image. The film is also a living role or a living picture which explains that the film includes a thin film with various layers. Films are generally used as audio-visual tools that can make people interested because films have roles and scenes that make the audience feel alive, accompanied by a combination of sound, colour, costumes, make-up, and some beautiful panoramas. The film has the energy and uniqueness to captivate can satisfy the audience. There is a reason why many people are attracted to films, namely because humans have a business to find entertainment and take their time. The advantages of the film because it looks alive and can give someone a reason to watch it. After watching a film, someone will begin to develop and use reality for comparison with the truth in their daily lives.

The Film is also a short story that is compiled and then displayed in the form of images and sound and then packaged as well as possible with camera arrangements, editing techniques, and scenario writing in the film. Films can move quickly and alternately so that they provide good visuals. By carrying images like that, the film appeal to the audience. The media used are for entertainment, documentation, and educational purposes. The press can present information that describes a process, teaches all about skills, and has a significant enough attitude impact on film lovers (Nabila & Sugandi, 2020).

The film already exists and has become one of Indonesia's most significant visual media multiplying, especially for film lovers. The film is not a component that can only be ethical, but the people are also inspired by the film and give personal effects from the film they watch. The film also gives meaning to being close to the audience.

Therefore, the willingness of the audience to watch the local cinema is critical (Novianti, 2016).

2. Comedy Film

Humor or jokes can exist anytime and anywhere, especially with things related to something that is not natural, not good, or out of bounds. This happens because humor or jokes have the function of entertaining humans. Humor or jokes themselves can be interpreted as feelings or something that can make us have an aroused effect to laugh out loud or have the sense to laugh mentally because we have feelings or awareness that exist within us, or it can also be a creation within or without us. Outside of us. When faced with a joke, humans can immediately laugh loudly or usually laugh, like smiling or being tickled lightly.

So far, the jokes that can provide entertainment and get attention by giving a laughing reaction have many different techniques and are used simultaneously. Some methods can be known from various existing media, one of which is audio-visual media such as film. Comedy films provide some space for jokes as the main content that can entertain the audience and even attract attention, as well as generate a desire that attracts someone to give a reaction, namely laughter (Hidayatullah et al., 2021).

A comedy film is also interpreted as a film with a funny storyline, and sometimes criticism is inserted in the humor but still entertains the audience with style. One of the advantages of this comedy film is that it can make the brain think critically and create an idea. This comedy film does not only present a funny character or scene but

also has its message behind it, namely a moral or social message (Hutami et al., 2018).

3. Analysis of Violence in films



Figure 1 Senggol Bacok Film

Source: (Dailymotion, 2010)

The film in the picture above occurs at 00:27 seconds, which tells of a Galang who runs after someone with great emotion; he exerts all his strength carrying wood and then throws it at someone. In the film, violence can harm someone, especially if the wood hits someone, so that it can be categorized as physical Violence (Suheru, 2021).



Figure 2 Senggol Bacok Film
Source: (dailymotion, 2010).

The picture shows at 04:44 when the bosses from Galang and Galang are having a big fight. Namely, Galang pushed and wanted to hit his boss because he got emotional knowing his fiancé was pregnant with his boss. Galang was emotional when he found out about this. So, Galang felt very disappointed and angry with his fiancé and his boss, but he did not beat him because his fiancé defended his boss more. After all, his fiancé was pregnant with his boss's child, the baby's father. Then Galang broke up with his fiancé and resigned from the job. The scene at minute 04:44 contains elements of physical violence that can injure someone, as shown in a comedy film.



Figure 3 Senggol Bacok Film
Source: (dailymotion, 2010).

This picture was explained at 13:57 minutes when Galang's misunderstanding was when he saw a small child cornered by a man. Galang thought the man would be mean to the child, so Galang beat him until he fell into the pool. The Disco gave a sign not to hit him and tried to stop him, but it turned out that the man was Pak Rt, the father of Laras, the front neighbour of Galang boarding house. After the incident, Galang looked for ways to apologize and fix the incident. As seen in the film, a communication message can be conveyed through codes, signs, or symbols as can be seen in the film has a message that can be conveyed through codes, signs or symbols. This can be done using chat or dialogue, voice and others. The message that can be seen in the film is that it contains verbal and physical violence, namely insulting and beatings.



Figure 4 Senggol Bacok Film

Source: (dailymotion, 2010).

From the picture above at minute 32:57, where Donny jokes with Galang about Laras, that is how Donny saw Laras and told him in the room when he was with Galang. Donny's behaviour is a form of verbal violence that demeans someone. However, Galang turns out to be jealous and emotional, so he imagines the scene of grabbing Donny, banging him against the cupboard, and kicking him into the closet. A scene is a form of violence packaged into a person's imagination. Acts of Violence committed by Galang in the film are not justified. An act of violence is an action carried out by humans to vent their anger, resentment, or emotion about something; sometimes, acts of violence are considered normal. Still, if this is done in a different situation, it is already considered a violation or deviation (Siregar & Sihombing, 2020).



Figure 5 Senggol Bacok Film

Source: (dailymotion, 2010).

The scene in the picture above is at minute 1:12:58 when Galang is at the station because he wants to go home. However, Disco and Donny follow him to the station. But Donny instead provoked Galang by using jokes that discussed Laras' body so that it included sexual and verbal violence, which included harassing and making insults aimed at Galang, namely running away from responsibility, making Galang emotional, and then chasing Donny. The scene is physical and verbal emotional abuse that is considered to be a joke in the film, the act is carried out by individuals by accusing, mocking and even laughing—making it an insulting material to make others deliberately (Wahyuni & Lestari, 2018).



Figure 6 Senggol Bacok Film
Source(dailymotion, 2010).

In the scene at minute 1:16:37, Galang caught Donny, choked his neck, and then paralyzed Donny, who was rude behind Laras. It can be analyzed that in this scene, according to John Fiske's theory, using a reality level, namely, the two of them are fighting, Galang vents his emotions, and Donny looks scared by Galang's attitude. The scene can be seen from several facial signs, namely Galang who expresses his face angrily, then Donny frowns for fear of being hit by Galang; there is also cold sweat that comes out of Donny's forehead due to a previous fight (Hutami et al., 2018).

Conclusion

This study shows that the violence in the film Senggol Bacok is considered commonplace and is just a joke-adding joke in the film without paying attention to the impact that will occur after watching the film. The violence in the film Senggol Bacok includes:

slapping, pushing, and even hitting. These violent shows can be bad for anyone who watches them. From the discussion that has been studied, the author describes some of the violence that occurred in the film *Senggol Bacok*, namely physical abuse, structural violence, psychological/verbal violence, sexual violence, financial violence, and relational violence.

In the Indonesian state, in particular, in the scope of society, acts of violence have often occurred. The violence is often aired on several television stations or in feature films. However, the violence is often unnoticed by the community and becomes commonplace and even used as a joke. Forms of Violence include violence against women in the form of harassment or rape, violence in the form of mentally dropping a person and causing psychological trauma, violence in the form of finance that can harm other people's assets, and even violence in forms of discrimination and others.

This study shows that the violence in the *Senggol Bacok* film is considered normal and is only a joke to add to the tricks in the film without regard to the impact that will occur after watching the film. The violence in the *Senggol Bacok* film included slapping, pushing, and even hitting. Shows of Violence can hurt those who care for them. From the discussion that has been studied, the author describes some of the violence that occurred in the *Senggol Bacok* film.

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Building a Harmonious Family by Establishing Good Communication in the Milly & Mamet Film

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Abstract

Everyone hopes for marriage, where someone who has been in a relationship for a long time has the principle to build a perfect family apart from their parents. Several things can trigger conflicts between in-laws and sons-in-law. Here are a few: First, The son-in-law or daughter-in-law feels they have no privacy, so they let the big family interfere in their household. Then, there is a misunderstanding and a lack of manners, so they cannot respect their in-laws as parents. After that, the in-laws have too high expectations of their son-in-law or daughter-in-law, so they compare with others. The last is a situation where two people get together on household

management. That is not easy to seek the best way to establish a family. Having a family based on religion is the basis and strategy to achieve a harmonious and sakinah family. A sakinah family is the dream of many people out there. In Bahasa, sakinah means peace and serenity. Therefore, a sakinah family is a home that contains a family filled with a sense of peace and tranquillity. Sakinah can also be interpreted as a happy family full of love and accepting all forms of God's grace. As Indonesian citizens, we must do what is right to form a harmonious family. The family foundation is also a benchmark for the development of a nation. However, some families are dealing with severe conflicts such as divorce cause those cases cannot expect to appear among someone's initial dreams of forming a harmonious family.

Keyword: harmonious family; communication; milly & mamet

Introduction

Expecting a partner is a character before becoming an adult, in solitude that can exploit a person himself. Because human beings are essentially social beings, creatures that depend on these causes, humans marry, form families, and even form associations and become nations. Generally, there are two types of families: small and big family. Small family means father, mother, and children. At the same time, the prominent family members are the father, mother, father-in-law, and mother-in-law. As time went by, the small family became a big family. This reality happens when the child has grown up and created a new family through marriage (Mukarromah, 2020). Marriage is something that everyone looks forward to, where a man and a woman have been in a relationship for a long time and have the principle to create a perfect family apart from their parents. When

they are happy and want to move forward with their new life, they will consider having a more serious relationship like marriage. Currently, the minimum marriage age for men and women is between 15 to 21 years (Achmad Asrori, 1982). The purpose of marriage is to help each other grow together, deal with complicated situations, remain sincere, loyal, and honest, respect each other, maintain the integrity of the marriage, and raise and guide children (Rannu, 2020). Marriage is a highly complex journey; this can happen through various obstacles faced after marriage. Under any circumstances, we must remain firm in our conviction that caring for each other's feelings is the primary key to marriage. Therefore, husband and wife should always pray for one another. Psychologically, life after marriage becomes calmer and more peaceful than affairs, unregistered marriages, and the like because, through legal marriage, the relationship between husband and wife can be recognized by others. In other words, love and affection achieved through a peaceful marriage (Diananda, 2016).

The family has such an essential role as a determinant of the progress of a nation, and sociologists theorize that the family is a very urgent unit in society. A family is a fundamental unit in the community. If the family, the foundation of society, is weak, the association will be ineffective. Sociologists think that various problems that occur in society, such as the rise of crime and sexual violence, and all forms of deviant behavior, result from weak family institutions (Suarmini, 2014).

After marriage, the husband is obliged to comfort his wife so that she is respected and feels household peace. Specifically, every married couple yearns for an ideal family. A perfect family in the sense of following what God commands and following various sunnah of the Messenger. Husband and wife couples who one-day face problems will return to Him. Always be patient for the trials

encountered and grateful for the blessings and favours received. Marriage is a stage in one's life. Marriage itself becomes a background for a new life that identifies two different people as one. Marriage is a relationship between a man and a woman, which includes sexual relations, having children, and determining the responsibilities of each family member in household life (Suarmini, 2014).

Family is the closest person to everyone and where all feelings and problems are released. Family is also a place to complain for every member because only family exists and always considers everyone, even though the circumstances of each family are different (Tarmujianto, 2020) but can be obtained through the appreciation and practice of religious teachings. Therefore, humans are required to prepare themselves and family experts with religious education as the basic capital in carrying out life in this world and provisions for the hereafter. One of the main things is religious education which must be learned from an early age, because the teachings of Islam must be the foundation or guidance in the subsequent development of the child's soul. (Tarmujianto, 2020).

Problems arise when there is a contradiction or conflict between one party and another. The problem interprets as a situation where the parties are pro and contra or disagree about their agreement. Regarding the position of humans as social beings, the existence of interpersonal problems encourages the desire to resolve conflicts/disputes between them. When a marriage crosses a row, it significantly influences or impacts the relationship between the couple (Sulistiyawati & Hariyanto, 2021). Discordant in-law-in-law relationships happen by various problems, such as differences in values and attitudes, being too demanding, excessive involvement of children at home, and immaturity of new families. Poor

communication is the main thing that most often causes arguments and fights between the father and mother-in-law. Usually, one party disagrees with an attitude, behavior, or whatever and breaks it down only after a lengthy adjustment. Not to mention the tendency of women to bring up old issues, making communication between the two parties chaotic. On the other hand, a culture that carries values is a factor rooted in every parent. Even if their children are married, many parents still feel responsible for their children's lives, so parents often unknowingly interfere in their children's household life (Suciati & Sofyan, 2021).

Various problems between in-laws and daughter-in-law can lead to new, more significant conflicts that impact the married couple's household, the solution being divorce. Regarding competition, a son-in-law with low self-esteem and self-disclosure can lead to poor communication with the in-laws, so the conflict is not resolved. Therefore, the daughter-in-law who lives with her in-laws must have self-confidence and high self-disclosure to create peace. They contradict that the relationship between son-in-law and in-laws should be similar to children and parents. So the responsibility of the son-in-law to his in-laws is the same as the responsibility to biological parents—likewise, in-laws who treat their daughter-in-law as their biological child. Parents instinctively see their children as an essential part of their lives. In this position, parents strive for the happiness and well-being of their children. From this perspective, they hope there will be no conflict between parents and children because parents always sacrifice for their children. However, the reality is that parent-child relationships often involve power and authority. In addition to responsibility, there are also demands in responding to children's needs, which reflect parents' expectations

of children's attitudes and behavior. Therefore, the relationship between parents and children involves various conflicts (Susilowati & Susanto, 2020).

In addition to establishing harmony with the family, a family must show a balance with each party's extended family or parents, commonly referred to as in-laws, who will provide experience or other knowledge about performing worship at—a royal wedding. The *sakinah mawaddah warahmah* is a new and controlled family, but not all mothers-in-law share positive things about their children. Sometimes they are afraid of their female friends (Agesty A & Malihah, 2018).

Islam also explains that marriage or maintaining a household is a form of worship; marriage requires endless patience, struggle, and sincerity. In that detail, Islam regulates all household arrangements, starting from the election to the initiation stage according to Islamic law, procedures for proposing marriage, marriage processions, marital relations, and subsequent household life (Mu'minin, 2020).

Nowadays, many problems arise between husband and wife. That might happen because every couple is contrary to God's command to get along. Problems arose, and bad things happened. This problem can occur due to the influence of external parties, such as in-laws' problems. The incompatibility of the mother-in-law relationship is happened by various issues, such as differences in values and attitudes, being too demanding, too much interference in the child's family, and the immaturity of the new family members. The main thing that most often causes debates, even to the extent that quarrels arise between son-in-law or daughters-in-law with in-laws, is based on poor communication (Suciati & Sofyan, 2021).

Living with in-laws is the same as being imprisoned; maybe it is meant going awry. Whatever it is will always be wrong in the eyes of the in-laws, and when the in-laws buy new necessities, it is as if they are incompetent in spending or giving money to children and their families from the in-laws' view. The case of the in-laws who often interfered in the family kitchen resulted in disharmony between in-laws and in-laws. Usually, a clash of conflicts impacts the emergence of gaps in relationships that later make the family not harmonious. Various sources of conflict can arise, often from the in-laws as the source of the competition. Among them are in-laws who intervene in managing the family life of their children, to the point of determining jobs for in-laws according to what their in-laws desire (Rahmah, 2018). A problem such as conflict is identified based on assumptions about incompatible goals and attempts to control each other's choices that trigger conflicting emotions and behaviors. Competition is also helpful in confirming how the nature of the relationship, both parties in a high-quality connection also positively resolve conflicts. Conflict is also beneficial for individual development in terms of the destruction of social understanding.

There are 995 wives/mothers of respondents throughout Indonesia. As many as 32% of respondents admitted that personality and behavior discrepancies often lead to conflicts with in-laws. Not only that, the causes of conflict identified in the survey include interference from in-laws in housework (17%), interference in parenting habits of in-laws (14%), and legal criticism during pregnancy (7%) as other reasons and 3 percent variant (Tim CNN Indonesia, 2021).

Some family psychologists explain that the sources of conflict that often arise in the family are financial problems, infidelity

problems, third parties, children, and problems caused by social media. Due to the selfish atmosphere of husband and wife in the family, namely from individuals, families, and relatives, poor communication, and lack of socialization in society. Social experts say that the root cause of family conflicts that usually end in divorce is the strained relationship between husband and wife. The family's economic expenses far outweigh income and inheritance rights. These problems typically arise in the struggle for inheritance rights, uncontrollable social status, and uncompromising, selfish partners (Husin Sutanto S.S. et al., 2022).

The spontaneous formation of a new family can affect family members' relationships. Like when meeting strangers, we have two choices: open or closed to that person. This self-discovery determines whether or not the relationship will advance to the next level. In marriage, the new family must be open with the big family to create closeness in relationships and vice versa (Pangestika, 2017). Greater self-transparency and quality of communication can generally lead to increased desire and intimacy in a relationship. Self-transparency is an essential natural aspect of relationship development, as it can foster passion between partners regardless of new acquaintances (Sprecher et al., 2013).

A marriage that unites two individuals requires openness to one another to create a meaningful relationship between the two partners. The trust that develops between unions leads to dependence on each other. The positive impression one gets when one sees the promise to live together in joy and sorrow made in marriage. When sharing feelings, always remember to be open; the relationship will be more harmonious in the future. We don't reveal ourselves to people who

don't make us feel comfortable, but it's easy to open up to our partner because we want to express it (Anindya, 2017).

Disputes, problems, and conflicts in the household are sometimes unavoidable, but they must be dealt with accordingly. Indeed, in a marriage, there is a union of two individuals who are unique or have their characteristics with their belief systems based on different experiences and cultural backgrounds. They must harmonize their differences to form a new belief system for their family. This process often causes stress, accompanied by changes that must be faced, such as changes in living conditions, habits, or social activities (Sprecher et al., 2013). Conflicts in marriage should not be left alone to avoid the negative impacts caused by competition. If left unchecked will have a prolonged effect on marriage and other families. Therefore, there are patterns of conflict resolution that occur as well as factors that influence the way of conflict resolution in marriage (Murdiana, 2015).

The pattern of conflict resolution that occurs between in-laws and in-laws in a marriage can be seen from the aspect of communication. The following elements of communication apply in a first marriage. Openness can be understood as a desire to communicate with others. All partners who share with their partners are available to each other, even if they couldn't be open with their partners at the start of their marriage. Second, empathy is the skill of feeling what others feel, this needs to finish so that they are sensitive to each other so that there is harmony between in-laws. The third provisional Supportiveness can be the ability to be open-minded to find out the complainant your partner is experiencing. The fourth Positiveness in communication means a person's ability to see himself positively and respect others. It must be applied in marriage to prevent conflict in the family. Then the last Equality No two people are the same in every way. Despite these

differences, communication is more effective when the atmosphere is equal. In this case, husband and wife have something in common during the conflict; both are silent until one of the partners/guilty apologizes. That way, you can build a harmonious household.

A family based on religion is a foundation and strategy to achieve a harmonious or *sakinah* family. A *sakinah* family is the dream of many couples out there. Where in the Indonesian language rules *sakinah* means peace, tranquillity, and serenity. Therefore, a *sakinah* family is a home that contains a family filled with a sense of peace. *Sakinah* can also be interpreted as a happy family full of love and accepting all forms of God's grace (Rahmad, 2017). Rasulullah advised that the best people can raise a good family. One example of family peace is that young families sometimes choose to live with their parents instead of renting or owning a family residence. Some decided to live with their in-laws under pressure from their parents or female relatives. Also, due to financial pressures, it is better to allocate minimal funds for other valuable uses rather than paying rent for an apartment or rent, partly because of a desire to stay involved with his parents (Salman et al., 2021). A family that is *sakinah*, *mawaddah* and *Rahmah* can be interpreted as a family that can meet the needs in the sphere of faith, holiness, and morality to the maximum and maturity, as well as the needs of social psychology and family growth and development as role models in the environment (Kusmidi, 2018). In *nafsiology*, harmony and peace can be achieved through guidance and training to change behavior based on forming primary and secondary identities. Primary identity refers to the tendency to believe in God and follow His decrees that apply to all aspects of human life. For example, always *husnudzon* to Allah in all situations and circumstances. Secondary identity is a communication process

that occurs between people or between a person and the natural environment (Andriani & Mz, 2019).

Everyone always wants the family they build to remain harmonious, peaceful, and peaceful, but in reality, a person faces many obstacles and trials in navigating the household ship. It's not uncommon for couples to go into shock. The fact of life shows that building a house is easy, but building a house and maintaining it to the expected level of happiness is very difficult (Syamsiar & Rizal, 2017). Therefore, an ideal couple must always maintain household harmony, but there are still couples who experience conflict; there are also couples who can continue their marriage even though it is always balanced with the spices of married life (BM & Mansur, 2021).

As was the case in Bantul, divorce cases stood at 699 in 2007, compared with 577 in 2006, according to the Bantul Inquisition. From 2008 to May, there were 336 cases. Divorce cases in Bantul continue to increase from year to year. An average of 60 points per month. In 2006 there were 1,873 divorce cases in PA Sidoarjo. This number increased by 201 or 2,074 divorces in 2007. From the data above, it can be said that many families fail to try to become harmonious families. This problem is a cause for concern and raises many questions about why harmony is difficult to achieve. Finding the best way to establish family ties (Tirtawinata, 2013) is not easy.

Maintaining a harmonious family is everyone's hope. No one ever expects the household they built to fall apart. However, that doesn't mean life is free from problems (Andriani & Mz, 2019). Harmony in the family has a significant effect on stress. This form of family harmony is needed during the pandemic and at all times to prevent bad things from happening in the family. The terms used to describe harmonious families vary widely, but whatever time is used, there

is consistency (Afifah, 2021) roles, and conditions (with and without people with special needs. As Indonesian citizens, we should do what our right to form a harmonious family is. The family foundation of Indonesian citizens is also a benchmark for developing a nation's growth. However, for some families dealing with severe conflicts such as divorce, this case cannot be expected to appear among someone's initial dreams of forming a harmonious family.

A harmonious household is formed from the closeness of each partner. This condition can occur when a couple can establish a good and structured relationship. Harmonious relations in the home will be maintained if each family member understands their responsibilities and is ready to fulfil them correctly and consistently (Hadori & Minhaji, 2018).

Every year a film with a family theme can experience a new conflict structure based on the reality built into the story (Anjani & Rahmawati, 2022).

The proper representation of the harmony of this household life is in the film *Milly & Mamet: Ini Bukan Cinta & Rangga*, directed by Ernest Prakasa. This film is a spin-off of the sequel from *Ada Apa Dengan Cinta*. The *Milly & Mamet* film premiered in 2018, a continuation story from the second one. And the events take time after what happened in the film. According to the title, the audience will see more about the marriage relationship between Cinta's two friends, namely the story of Milly and Mamet.

Seeing the actors who play Milly, played by Sissy Priscillia, and Mamet, played by Dennis Adishwara, can hypnotize the audience through a flow that can be carried smoothly, plus elements of comedy that can make the audience burst into laughter. It is brought to a

moment that turns into a sad mood, and romantic moments that are not spared can get the audience to feel the happiness in the film.

This Milly and Mamet film overviews how the characters Milly and Mamet live. It tells about the life in the household of Milly and Mamet, who are trying to establish harmony between families and in-laws. In the film, the in-laws are portrayed as authoritarian in making decisions, considering the son-in-law unable to do anything or see everything wrong. The story has a happy ending where all family members understand each other, accept each other's problems, and try to find conflict resolution points, namely, making home catering. Indeed, one interest must be sacrificed to reach a harmonious path for the common good.

Based on the description above, the researcher wants to know and understand how the complexity of family conflict, especially between the son-in-law and his in-laws, is depicted through art and mass communication.

Methods

The approach used in this research is qualitative, and the type of research is document analysis. Analysis of this document is data that provides an overview of life experiences and interpretations of those life experiences. This document is in the form of photographs, articles, and supporting files which will later be supplemented with data obtained by interviewing related parties, such as family and close relatives.

In conducting this research, the life history method was used by presenting the experiences or definitions adopted by the subject and asking the issue to describe the events they experienced and interpret the events they experienced. Through the affairs of the research

subjects, researchers can re-examine their assumptions. The more actors who share their life experiences, the more freedom researchers have to develop models or concepts regarding the complexity of human behavior, social institutions, and processes of social change.

The researcher wants to explore matters related to conflict and communications in the film between Milly and Mamet and their in-laws and how the competition in the film can occur due to one of the factors from his in-laws.

Result and Discussion

a. Daily Communication between Wife and Husband



Figure 1. Milly & Mamet (Milly & Mamet, Screenshoted on VIU, 2018)

Couples who work together, like in the film Milly and Mamet, will need to communicate while spending time together. The best time to share at home is at night. Because at night, it gives peace of mind after carrying out such strenuous activities. So from that at night the atmosphere will be more relaxed to exchange ideas. Communication between husband and wife usually not only talks about each other's activities but also discusses each other's feelings and carries out the roles of husband and wife at home. Communication is carried out

openly, and full of laughter to keep the partner's feelings in harmony and their household life is not monotonous.

The communication process is verbal, and conversations sometimes do not exchange information but messages that do not require a response. Sometimes, the wife initiates discussions to achieve mutual understanding, respect, exchange of information, and build relationships. Maintaining relationships is characterized by a commitment to prioritizing communication and an open attitude. Able to understand each other's differences and limit the conversation to what is necessary, emphasizing openness, expressing or communicating things that the partner does not like to correct (Pangaribuan, 2016).

b. Type of Conflict in the Family



Figure 2. Milly's father is scolding Mamet (Milly & Mamet, Screenshoted on VIU, 2018)

Figure 2 explains that Milly's father disagreed with the procurement of goods carried out by Mamet without his permission. Hence, a conflict occurred between Mamet and his father, resulting in Mamet's decision to leave his father's company.

From the analysis done in the storyline of Milly and Mamet, it appears that various conflicts naturally arise in a family. They start from daily activities within the scope of being married to entering the realm of work for each husband and wife.

The first conflict shows when Milly's father has an authoritarian attitude toward Mamet. Mamet becomes the head of a textile company owned by Milly's father and accidentally makes transactions against Milly's father's will, making him furious with Mamet. In the end, Mamet decided to leave the job.

Various conflicts arose from this incident, such as differences of opinion when Mamet wanted to return to work at his old company. At the same time, Milly suggested that he work according to what made Mamet happy, such as being a chef. And in the end, Mamet decided to work as a chef at the new restaurant he founded with one of his old female friends.

As time went by, Milly as a wife who became a housewife taking care of her baby child, seeing her husband always working and coming home late at night, felt increasingly bored at home. She wanted to find something busy, like returning to work at her old bank company. However, Mamet disapproved of his excellent faith because, as a mother, she had to take care of her child at home.

On the other hand, seeing the success of the establishment of the restaurant Mamet founded with his old friend, Milly also felt jealous of them. Milly, who heard that the restaurant investor had been conflicted in a money laundering case, expressed her feelings and views on the conflict that created such a conflict. Mamet was so angry to hear what Mamet said. Mamet thought his wife did not want to support what Mamet had been fighting for in his new job.

Some say that family conflict originates from the anxiety or existence experienced by family members involved in the row. This anxiety is closely related to the spiritual world of individuals in satisfying their desires but can't make them happen because some standards or values can be considered wrong (Achmad Alfian Kurniawan & Muhammad Aminuddin Shofi, 2021).

c. Conflict Resolution with Orientation of Conversation



Figure 3. Smiled Milly and hugged Mamet (Milly & Mamet, Screenshotted on VIU, 2018)

In families that use a conversational approach, the wife expresses satisfaction with the husband's resolving conflict. Both should allow each other to express opinions and argue. Although the wife understands that everyday situations with contention often occur between husband and wife, the wife is fully aware that the husband is doing what is right and in the family's best interest (Wardyaningrum, 2013). The solution in this film is to spend time together during holidays and outside the home. Because it will undoubtedly be more effective because it can refresh the mind, and it solves the conflict Milly did with Mamet by discussing the best way. Then Milly, obedient to her husband, supported Mamet's work according

to his passion as a chef. On the other hand, Milly, who knows that Mamet, who is not fit to work in a textile factory, wants to try to be a good son-in-law.

d. Harmonious Household



Figure 4. Milly, Sakti, and Mamet (Milly & Mamet, Screenshotted on VIU, 2018)

In real life, not all families can be as harmonious as most people hope and imagine. Many families are not cooperative, including frequent quarrels, disputes, and even violence between one family member and another. It is essential to know the possibility of changes in the family so that they can prevent unwanted events. This means self-introduction is good to do in the family. If self-introduction has been carried out, it will be easier to understand all the problems. Therefore the problem will be easier to solve because the background of the problem is quickly revealed (Noffiyanti, 2020). Many husbands and wives can also not maintain their marriage and have to end in divorce because it is difficult to reach the initial step, self-introduction.

To avoid unwanted things in the family, having good communication, understanding each other, and the importance of building trust with all family members is necessary. In the family, they must be able to take care of each other so as not to fall into a factor that can knock down the pillars of the family so they can firmly connect the family.

Conclusion

Based on the research results, this study concludes that every conflict that arises in a family has causes and consequences. The conflict resolution applied by Mamet to his in-laws in the film *Milly and Mamet* can be seen from the aspects described, namely openness to each other, empathy, providing support from a family, positive attitude, and trying to complement the differences of each individual. The values from the *Milly & Mamet* film are that as a unit in a family relationship; it is necessary to establish good communication, resolve all problems with a cold heart, and find the best solution for all, as exemplified by the Prophet how a harmonious family is a family that can foster all family members well, happy, full of love and receive all forms of God's grace. Because, in essence, husbands need wives, wives need husbands, and children need parents. And, of course, you want a happy household, a loving household like households in general.

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The Moral Crisis of High School Teens in the Movie Married by Accident (MBA)

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Abstract

The Movie is an audio-visual communication that people of various ages can enjoy, and movies can also convey a message, information, and educational facilities. The movies aim to provide information, entertain, and change attitudes through cinema. Currently, Indonesian film cannot be separated from the problem of adolescent moral crisis, premarital sex, juvenile delinquency, and so on. In showing a movie, it should provide education and lessons that the general public can show. However, in reality, not all film show things worth showing. One of them is in the Movie Married by Accident which tells about two couples who are just growing up and still don't understand sex issues. In this Movie, there are pornographic scenes that, of course, hurt the

audience. These negative impacts include the loss of morals toward teenagers depicted on the show.

This book discusses the moral crisis of adolescents, namely juvenile sexual delinquency. This research method uses a qualitative way by describing the data and collecting several documents in pictures and tables with a subjective approach. Sexual failure in adolescents can also be said to be premarital sex. The results of this study describe the impact of juvenile sexual delinquency and the factors that drive the formation of character in each individual. Adolescence also requires some parties to monitor the behavior of adolescents so as not to fall into and lose their morals. This study concludes that moral deviance often occurs in adolescents, and premarital sex is one of the adolescents' most common moral deviations. The formation of morals should form morals in each individual through aspects of the family and education. This study aims to determine the moral crisis in a film show and educate the readers.

Keywords: morality; juvenile sex delinquency; the impact of premarital sex

Introduction

A moral crisis is a relationship between a person's words, actions, and character. Character is the implementation of attitudes and behavior, where character attitudes and behavior are the two most important factors influencing a person's path (Suryatniani, 2019). Socialization becomes essential in shaping one's character to improve one's moral character. The role of the family is significant and is the first step in forming one's morality, and others depend on the individual in choosing a socialization group. If the lack of balance

in the family is secondary socialization, a person may experience a moral crisis. A person's character is not only formed from family roles. A character can also be formed from school education and the surrounding environment.

Education's role as character-building is crucial to improve one's morality. Character education through schools includes the cultivation of morals, ethical values, aesthetics, and noble character, in addition to studying science (Manik & Tanasyah, 2020). Something related to moral and character education requires collaboration between educators in the school environment and the family environment. The purpose of education is to develop or build ethical standards for society. Through values-based education, character building is expected to shape the values of morality, character, and morals in high school youth.

Adolescence is a time of change. Good changes emotionally, psychologically, and physically. The age range of adolescents ranges from 10 to 19 years. These times are volatile in the formation of one's character. As explained above, the construction of a person's character cannot be separated from several aspects, parental education, education in schools, and the surrounding environment. At this time, many teenagers have a moral crisis that leads to juvenile delinquency.

Juvenile delinquency is an activity or behavior against the law by children between the ages of 10 and 18 who are involved in illegal acts (Chamdliyah et al., 2022). Juvenile delinquency will undoubtedly increase. This happens due to internal and external factors, such as; influences in the family environment and the play or social environment (Seru, 2022). Adolescence is when it is easy to be influenced by the things around him. Adolescence is a time when

they are looking for their own identity. Until many teenagers forget the moral that must be in them. Juvenile delinquency has several forms, one of which is sexual deviant behavior. Sexual abnormal behavior in adolescents also has various kinds of conduct, including the predisposition of teenagers to watch pornographic shows, which causes them to become addicted to pornographic shows. Some teenagers also desire to make pornographic videos of themselves and distribute them to the public to show their existence. This is contrary to the morals that exist in social life (Saidah, 2020).

Sexual deviant behavior in adolescents is defined as sexual behavior that does not signify the start of a legal marriage process, depending on each individual's law, religion, and beliefs. One of the problems in adolescents is the lack of knowledge about premarital sex, which will have an impact such as pregnancy, trying to have an abortion, and venereal disease. Many teenagers still do not realize that a pleasant experience will have a fatal effect (Maemunah & Noviansyah, 2020).

A movie is an audio-visual communication that people of various ages can enjoy, and a movie can also convey a message, information, and educational facilities. The Movie aims to provide information, entertain, and change attitudes through the medium. The Movie is considered a medium that can hold listeners' attention for a long time. While it is time to ensure that visualization leaves a lasting impression and contributes to society as a whole, the process behind creating a film starts with the preparations that have been planned. In a movie, we take moral values, meanings, and symbols. Currently, Indonesian Movies cannot be separated from the problem of adolescent moral crisis, premarital sex, juvenile delinquency, and

so on. As explained above, movies are societal examples, especially for teenagers not to commit deviant behavior or moral crises. Parents must also remain vigilant about their children's activities and not do things they do not want to happen (Rahmawati & Muragmi, 2019).

The researcher chose the research object of the film *Married by Accident* in this study. The deviant behavior of high school teenagers is shown in the Movie to see what the morals, values, and ethics in the film are like—married by Accident, directed by Winaldha E. Melalatoa, and scripted by Ve Handojo. This film is a comedy genre spiced with sex scenes. This film is 1 hour 33 minutes long. This film tells the story of two teenage couples who still do not understand the knowledge of sex. This is where they are brainwashed by their friends and Ole's older brother to have sex before there is a legal bond. The researcher focuses on the moral crisis because, in the film *Married by Accident*, the problem of deviant behavior in high school adolescents is very concerning. Therefore the researcher will examine moral values, moral cultivation, and the effects of premarital sex.

To support this research, a literature review from previous research related to the moral crisis, namely the research conducted by Ahmad Noviansah and Maemunah, with the research "Pendidikan Moral pada Lingkungan Keluarga Untuk Mengatasi Kenakalan Remaja pada Masa Mendatang." Which was studied in 2020 and has alluded to several moral crises that have been by teenagers (Maemunah & Noviansyah, 2020). This research is one of the reinforcements for our study because this research will also discuss the moral crisis in adolescents. However, the research by Ahmad Noviansah and Maemunah refers to the role of the family environment in providing moral education to their children.

Research methods

The method used in this research is qualitative research. A qualitative research method is a research method that collects data from both documents and images, then analyzes the data and describes it in narrative form. Data analysis in qualitative research is more inductive. The point is to determine the truth about a symptom by looking at its associated events (Mulyana, 2018).

In conducting this research, the researcher carried out several stages, including collecting data by observation, namely by watching and observing the *Married by Accident* film, which was related to the high school youth moral crisis that occurred in the Movie. Then the researcher also collected several supporting documents, such as pictures and survey results. Become the amplifier of the selected data. Next, the researcher analyzed the data by describing or describing the data that had been collected. And finally, the researcher concludes the things that the researcher has discussed.

Finding and Discussion

The film *Married by Accident* tells the story of two young couples growing up who still do not understand the issue of sex. Both partners experienced an unwanted event, namely having sex which immediately paid off. At first, the two couples did not dare to have sex, but both partners were brainwashed by their friends and the woman's sister. The film stars Nikita Willy as Ole and Marcel Darwin as Raskal. The families of the two women do not care about their children's association outside the home. His father is busy with work, and his hobby is singing, while his mother is busy shopping and exercising. This film shows the moral crises that occur in teenagers.

The ethical problem in the Movie is the premarital sex behavior of teenagers.

The data mentions several premarital sexual behaviors of adolescents, as shown in the following table.

Numb	Information	Woman	Man
1	Holding hands	64%	75%
2	Cuddle	17%	33%
3	Fingering or being touched	5%	22%
4	Kiss Lips	30%	50%
5	Having Sex	8%	2%

Table 1. Teenage Premarital Sex Behavior

Source: (DP3AP2 Daerah Istimewa Yogyakarta PERILAKU SEKS PRANIKAH REMAJA, 2020)

The data was obtained in 2017. From these data, it is concluded that teenagers carry out many premarital sexual behaviors.

Morality

Morality is the quality of individual actions or the overall standards and ideals that are right and wrong. Therefore, morality refers to the moral component of right or inappropriate actions. Morality is acting according to the rules of social society. Morality includes norms, practices, and laws. The concept of moral behavior is determined by moral ideas or examples of behavior that are ingrained in members of today's culture. A moral crisis describes attitudes, behaviors, and characters related to one's goodness. In essence, a person's character is an expression of his actions and determines

the course of his life. The family influences a person's morality, and the rest is one's own business (Mewar, 2021).

Morality is a code of ethics or values aligned with right or wrong. Consequently, morality is a concept that refers to any action or inaction motivated by moral principles (Rahardjo, 2018). Morals are common to link morality and ethics. Therefore, although the term "moral" can etymologically be defined as a practice, habit, or way of life, it does not mean that morality is limited to custom or tradition (Febrianti & Dewi, 2021). Morality also has to do with the good and bad of humans. Morality becomes a criterion to judge whether something is right or wrong, and humans consider good and bad human behavior as "humans," not from performance or roles. As a result, it has a moral consisting of values and conventions established in the human conscience (Partono et al., 2021). Meeting basic needs can be one of the main drivers of the creation of social problems in the form of poverty. Suppose a community member cannot meet their basic needs. In that case, it is more likely that children will commit criminal and violent behavior, including stealing, gambling, consuming alcohol, free sex, and other crimes (Hadiwinarto & Nirwana, 2019).

The moral crisis in adolescents is quite critical. Because today's teenagers have "characters" who serve as role models. The 'figure' referred to here is someone who wants to be used as an example in terms of dress, lifestyle, how to socialize, and many others. Even though not everything in the "character" used as a role model is suitable for teenagers, a few teenagers who do this can experience a moral crisis themselves.

The moral or character of a person is flexible (can be changed and formed). Morality in every individual can be wrong at some point and can be good. Changes in a moral can occur when there

is an interaction between individuals according to their education, environment, and culture. Some teenagers until now still have difficulty in choosing their character and morals. Because many young people face moral dilemmas due to finally selecting the wrong character (Mewar, 2021).

Juvenile Delinquency (Premarital Sex)

Adolescence is a time of searching for identity—the transition from childhood to adulthood. Adolescence is a very vulnerable period for some people; if one gets along, the future becomes a threat (Rulmuzu, 2021). They are still looking for a lifestyle that suits them by trying new things. Everyone has the right to choose the best for himself, but these teenagers must always be accompanied and reminded when they make mistakes. Some teenagers may have gone through the delinquency phase, but it does not stop there. Juvenile delinquency includes all behavior that deviates from the legal norms carried out by teenagers. The type of juvenile delinquency can start from smoking and fighting to skipping school (Sumara et al., 2017).

Juvenile delinquency is carried out without any reasons, causes/factors that are based on both internal and external. These factors are a bad influence on the surrounding environment. Delinquency has a devastating effect on a teenager's life. Juvenile delinquency usually begins because of a desire to vent annoyance or seek attention that can harm others. Usually, at the age of those still young, their emotions are still volatile due to environmental influences. Therefore, usually, parents have to pay more attention to and accompany their children who have entered the teenage phase (Artini, 2018).

One of the factors that are increasingly prevalent in juvenile delinquency is the failure of a child to cope with psychological and physical changes (Pasaribu, 2022). Teenagers will suffer significantly

from this. Any behavior that deviates from the norm can happen. The teenager's actions will hurt both himself and the people around him. Unfavorable social influences, such as untrustworthy friends and the media, contribute to juvenile delinquency cases. Interactions between villages, cities, and regions advance in fluency, speed, and ease thanks to technology. On the other hand, technological developments that are increasingly advanced have a significant negative impact that can affect negative interactions for users and make it easier to find various information. Adolescents who do not go through mental growth during adolescence and childhood usually engage in deviant behavior or juvenile delinquency (Syafrianti & Sari, 2021).

Furthermore, advances in technology today significantly influence the general public, especially in Indonesia. Indonesia is known for its polite and well-spoken people and upholds its culture. The inability of today's youth to filter western culture that has begun to enter has resulted in behavioral deviations such as free sex and excessive dating style, which makes teenagers lose morality and makes western culture a mecca or reference for teenagers. Most of them think this delinquency is natural without realizing the impact can harm themselves and others (Purnama, 2020).



Picture 1. *“Movie Trailer Married By Accident”*
Source: (Prime Video: MBA, n.d.)

It was at 16.55 that Ole and Raskal started having sex before the marriage bond. It can be seen from both of them that there is no element of coercion to do things that teenage couples should not do. It started when they were going to the beach, and it started raining. They intended to take shelter in the car, but Ole remembered his brother's words which made Ole think that Raskal would leave Ole. So things that should not have happened. They have sex based on willing and willingness without thinking about the risks that will occur. As time went on, and finally got out of the car after the incident, even though it was still raining outside. The rain fell along with Ole's tears. There was a look on Ole's face that felt sorry, and he thought about what would happen in the future to him and also Raskal.

This is where the beginning of their premarital sex. Ole and Raskal had sex before marriage. Free sex can lead to the transmission of sexually transmitted diseases, unwanted pregnancies, abortions, and even sudden marriages. The influence of premarital sex causes them to be psychologically disturbed. They feel restless and irritable, which can even lead to depression (Faridah Hanum, 2016).

Impact of Teenage Premarital Sex

Adolescence is a phase where there is a change from childhood to adulthood. Adolescents must transition from one stage to the next, and at this stage of development, differences in primary and secondary sex characteristics begin (Hidayah, 2020). The role of parents today is significant, especially in providing a good education for their children. However, sex education is still a very taboo subject to discuss. However, sex education for teenagers is crucial. Some Indonesians have never received early education about sex. Suppose

sex education is not taught early to children or adolescents. In that case, many possibilities will occur, such as promiscuity, free sex, pregnancy out of wedlock, abortion, and other violations of moral values (Lumban Gaol & Stevanus, 2019).

Premarital sex can have an impact on health, and are at risk for venereal diseases such as HIV/AIDS, venereal cancer, impaired fertility, infertility, and even death. Women aged 17 years and under who have had sex before marriage are significantly at risk for cervical cancer. Premarital sex also has a psychological impact that results in guilt, depression, anger, shame, and anxiety (Februanti, 2018).



Picture 2. "Movie Trailer Married By Accident"

Source: (*Prime Video: MBA*, n.d.)

It was at 24.50 that Ole and Raskal found out what happened in the car when it was raining. Ole already had a bad feeling after what happened in the car. Previously, Ole wanted to do a test pack stored by his brother in Ole's bathroom. However, Ole doubts it because if the test pack is reduced by one, then Sis Stella will know that Ole is using the test pack. Therefore, Ole took Raskal to the pharmacy to buy a test pack. Raskal enters the pharmacy while Ole waits in the car. After a few minutes, Ole went into the pharmacy to pick up the testpack that Raskal wanted to buy. Ole hurriedly went to the toilet

and did a direct testpack. Ole came out of the pharmacy and gave the results of the test pack to Raskal. The testpack results showed a positive effect, which means Ole is positive for pregnancy.

The impact of free sex they do makes them restless. How do they tell their parents how they continue their schooling with Ole's pregnancy condition? They begin to think about how life should be lived after knowing they will have children due to their actions. Regrets and problems began to appear one by one, and they had to solve their problems without the help of their parents.

Teenagers who experience pregnancy will experience stress. Excessive stress is not suitable for the health of pregnant women. Most teenage pregnant women experience depression because they do not want their pregnancy. So they do various ways to remove the fetus from their womb by taking drugs, herbs, and even doing curettage to remove the fetus they contain (Faridah Hanum, 2016).

This film provides an overview to teenagers about the impact of premarital sexual behavior, for example, the Movie Married by Accident which regrets having premarital sex.

Character building

Every human being has a different character from one. These characteristics make every human being can be assessed for their existence. There are three categories of individuals concerning their nature. Namely, there are individuals with evil characters, there are individuals with good characters (subjective or objective), and then there are individuals who do not have a character or tend to be unstable. The essence of each individual can be seen in their behavior, speech, and dress style (Widjaja & Sihombing, 2020).

Modern lifestyle also has an impact on a person's character. Lifestyle is the pattern of life of an individual in his world, expressed in an activity or activity, his opinions, and interests. Lifestyle includes three categories: life status, principles, and actions (Palemba, 2020). A modern lifestyle can affect the mentality of each individual (Sentana & Kumala, 2017). Therefore, the character of each individual is motivated by their lifestyle. However, each character can be formed. Character formation can be done through several roles, including:

- The role of parents

The role of parents in the family and the environment is one of the many factors that cause juvenile delinquency. This is because the family is the first environment that teenagers know where values and norms are formed and introduced starting from childhood to adolescence in the family. Parents consider dating among teenagers a natural thing, so the boundaries between men and women have faded, which can lead to premarital sex. This is also because parents are preoccupied with supporting the family and view sex education as taboo (Adrian & Syaifuddin, 2017).

There is no particular school for parenthood. In this situation, parents must be mentally prepared to accept that they play an essential role in every child's development. Improving children's education is included in it. When parents are not emotionally ready to handle the excited growth of their children, problems can arise. As a result, it is now commonplace to entrust others to care for growing children. Schools and teachers in these institutions fully provide children's education. Applications available on mobile are essential for home study. Parents need to be aware of the significant positive

impact of involvement in their children's schooling. Therefore, parents are responsible for their children's education (Sari, 2021).

Parents and children should communicate well with each other by instilling values and norms of respectful attitudes and behavior in a loving and obedient family to religion. People's expectations will form morality (morals), and children will try to comply with general morals to maintain a positive atmosphere in the family (Listari, 2021).

Parents are responsible for carrying out their duties, such as educating and raising children. Parents must know the basic information for the growth and development of their children, and children must also be satisfied with their rights, namely inner rights and birth rights. The internal rights are love, mental health development, and education given by parents to their children. At the same time, birth rights are derived from the fulfillment of nutrition, balanced nutrition received by children according to their age (Rahima et al., 2021).

Supposedly, a child is taught habits at home, especially independence, religion, and discipline, to get used to doing things there. This can give children a positive role and encourage them to engage in productive learning activities at home. Parental behavior can increase their children's desire to learn. Many parents practice democratic parenting with their children. When children are still young, parents start using parenting techniques. By this time, young people were already used to this technique. It can be said that parents pay more attention to their children because of the parenting they use to help them, especially in learning (Nadhifah et al., 2021). Parenting can not be instant but in a gradual way of caring for, nurturing, and educating. Parents must take care of their

children to improve their children's growth and development and prevent them from engaging in deviant behavior. Therefore, the role of parents in educating children is significant, not only in education that can be obtained at school.

In today's social life, internal factors make the household less harmonious. Husband and wife seem devoid of love based on mutual understanding, acceptance, and respect. Children become afraid and anxious when their parents do not get along. The child will be restless and anxious easily and is classified as an act expressing his feelings. Children who feel less for happiness at home will seek pleasure outside the home environment. Children who are restless and restless will be seen through actions that express their feelings. (Maemunah & Noviansyah, 2020).

Children will easily imitate what they see and hear because they will constantly pay attention to the activities of their parents. Therefore, parents should be an excellent example for their children so as not to fall into deviant behavior. Every parent has a role and responsibility towards their children. The part of parents has an irreplaceable position for their level of importance. Because the role of parents is an example for children in all forms of things because children will always learn from the closest environment, namely family. It is effortless to absorb information from parents' words, attitudes, and behavior. The responsibility of parents should be self-evaluating whether the parents who have carried out their role have been successful. The easiest way is to see how the child's character is shown in his behavior. This Movie shows parents' lack of function in educating their children.



Picture 3. "Movie Trailer Married By Accident"

Source: (*Prime Video: MBA*, n.d.)



Picture 4. "Movie Trailer Married By Accident"

Source: (*Prime Video: MBA*, n.d.)

At 21:45 minutes (picture 3) and 22:06 minutes (picture 4), Ole's father looks busy with his business affairs, while Ole's mother is busy with her hobby activity, namely sports. Ole wanted to chat with his parents, which he couldn't because he was busy with his business. The role of parents should be to take the time to gather with their children so that good communication can be established. Parents are required to optimize the part and function of a family environment.

- **The Role of Education**

The role of education is significant for adolescents because formal education is carried out at an early age up to college. Indeed, teaching can be done from birth to adulthood. The purpose of education is to reap a result from a processed process. Not only that, the role of education has an educational foundation, even the importance of education in moral crises. Morality is increasingly worrying because problems related to morals will never end in Indonesia for young people. The importance of education is creating a supporting system for inculcating moral values and forming good behavior attitudes (Shidiq & Raharjo, 2018).

A relevance in environmental ethics with significant participation. All elements of knowledge, for example, with the physical, social, and biological environment, can be seen from the dimensions of learning and utilization, supervision, and needs to be considered. With this, the purpose of education can experience a change in adjusting to human development, of course, towards adolescents. The role of education is a process of humanizing oneself as a human being so that the actual meaning is in education.

The youth crisis has a strong character, but as young people, teenagers are expected to be able to control the country in our country, Indonesia. The role of youth character education can be integrated into formal, non-formal, and informal education because as a prevention of the emergence of juvenile delinquency. Even the part of education is significant because it can develop an attitude, ethics, and morals, responsibility which teenagers need to carry out their social life without harming their environment.

In the role of education, it can facilitate moral development. The role of education is part of value education that can help recognize the importance of moral values that should be used as a guide for

their behavior or together. Then, moral values are the foundation of the principle of the role of education as well as good norms that can guide human behavior for guidelines for life.



Picture 5. "Movie Trailer Married By Accident"

Source: (*Prime Video: MBA*, n.d.)

At minute 13:42, this illustrates the absence of the role of moral education that is applied or understood by adolescents. We can see that Raskal and Ole are hugging in front of the class after Raskal joins and are seen close to their female classmates who are studying. However, Ole sees it and feels jealous, annoyed that Ole leaves Raskal but Ole and Raskal turn around and make peace with each other by hugging. It is identified that they do not care about moral education's role just for their feelings. A school is a place of learning to shape children's character and morality after the family. The above shows are not natural to do in schools. This also includes a moral crisis because it is customary to set an example for the community, especially children and youth.

Conclusions

Moral perceptions or rules of conduct ingrained in the existing culture determine ethical behavior. The family influences a person's morality, and the rest is one's own business. The moral problem is a problem that has become the attention of the public, both in the

life of the backward community and in the life of modern society. In this case, the moral problem experienced by teenagers is wrong in choosing their character, which results in a moral crisis that is often experienced at the age of teenagers, which makes teenagers curious about it and try to find out on the internet, or it could be through pornographic films.

The film *Married by Accident* tells the story of a pair of teenagers who violate the norm. This indirectly describes the situation of adolescents who are experiencing a moral crisis. Their moral crisis is juvenile delinquency (premarital sex). Many teenagers still do not understand the negative impact of having premarital sex. Therefore, forming adolescent moral character is crucial in the current era.

The formation of children's character can be done in various roles, including the part of the family and the role of education. The family becomes the leading role in forming a child's character because the family is informal or not limited by time, which should make the family one of the critical roles in developing a child's personality. Moreover, the second is education. Formal education is also essential in forming a child's character because education should provide lessons for starting a child's character.

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Life as a Masculine Woman in Get Married 1 Movie

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Abstract

This research is entitled “Life as a Masculine Woman in Get 1 Married Movie”. This study aims to find out the masculinity of women represented in the film “Get Married.” Films always hypnotize the public according to the content of the message implied in the movie. The film’s message can produce the audience’s mindset and behavior. Based on this, the mass media is very influential in introducing gender in today’s society, which ultimately refers to a patriarchal culture. This research method uses a qualitative method by collecting several documents in the form of images with a subjective approach that refers to one of the female characters in the film Get Married. This type of research is a qualitative narrative method supported by a case study approach. The writer sees that the film Get Married provides illustrations of forms of masculinity by the concept of stereotypes of masculinity, being separated from patriarchal culture, and tries to change the point of view in this movie, that women’s masculinity is depicted

not only about style. Appearance or physical but through logical thinking. And it can be concluded that the formation of masculine character in a woman's body is influenced by chronic factors that are carried out from childhood and environmental factors. Society's view of masculine women is a deviation from human gender identity. The division of gender between masculine and feminine has its character, and masculine is identical to men, while feminine is identical to women. However, in the film *Get Married*, Mae dares not to follow the social construction of gender in the society where she lives. Mae dared to fight against society's stigma and discrimination against women by being masculine amidst the patriarchal culture that the community believes.

Keyword: Get Married Movie; Masculinity; Mass Communication; Gender

Introduction

The mass media plays a role in gender socialization in society. The media portrays gender as the dominant culture believed in society (Udasmoro & Rahmawati, 2021).

The dominant culture related to gender states that men are masculine and women are feminine. That matter also refers to statements about patriarchal culture in which ideology means that dominant men are more prevalent and above than women and children in the family or community sphere. Based on the social construction that is believed about gender, influencing groups outside of the belief construction is difficult to be accepted in society (Krissetyoningrum, 2014).

Men and women who act as resources for community life have the same position in social life but also have the same position

as subjects and objects of development. Men and women have equal roles in planning, implementing, monitoring, realizing, and enjoying development results. The difference between the two is only biologically physical, namely the means of reproduction (Paramita & Chaniago, 2018).

Differences in the biological means of reproduction between men and women are often the benchmark that makes women lower than men. Ordinary women are seen as weak, whiny, and unable to be important decision-makers. Women only work at home and help their husbands earn additional income. Still, on the contrary, men are considered perfect, strong human beings and responsible for immediate payment. This patriarchal culture has made the immanence of the woman's body its identity (Syaifullah, 2017).

Patriarchal culture states that myths about women's bodies prevent them from developing their body strength and reasons for learning to struggle with aspects of their body's immanence. In a patriarchal culture, women's values are vulnerable, weak, and always need protection from men, which weakens women and is easily dominated by men. That matter does not make him strong and able to survive and be creative in facing the uncertainties of life. In a patriarchal culture, the relative weakness of the female body makes it an absolute liability that dominates her identity as the second sex (Pranowo, 2013).

Masculinity and femininity are undoubtedly different from Feminism and patriarchy. Masculinity and femininity include various individual characteristics, such as character or personality, role behavior, and physical appearance (Salsabil, 2019).

Both Feminism and patriarchy include philosophical/ideological values of life that underlie the idea of carrying out a specific action or behavior. In this case, patriarchy creates a patriarchal movement

that upholds the principle of “masculinity,” while Feminism creates a signal that defends equality between men and women. In all aspects (especially in the development of Feminism, the domestic and public sector is a problem because it is always limited between men and women(Purnani, 2016).

Feminist Broberman said humans were created with certain biological (natural) traits, both male and female. Women are blessed with a uterus and canal for giving birth, egg production, a vagina, and breastfeeding tools (breasts). Women also experience menstruation and menopause. This reproductive organ is biologically attached to women forever and cannot be changed or replaced(Eryca Septiya Ningrum & Kusnarto, 2022).

The story contains elements that already exist in society because the story in the movie is generally a reflection of a person’s self-representation that one wants to achieve from this life which is designed as well as possible so that it can be accepted and attracts attention of the wider community. Representation in each film shows signs and mentions the self-identity of the characters in the movie, which is generally found in everyone. (Yuliantini, 2021).

A film can represent various parts of people’s lives, such as history, community habits, marriage relations, neighborly life, etc. Films have different ways of conveying issues and themes based on the filmmaker’s goals (Afriyanti, 2009).

Films function as propaganda, information, and education tools. Thus, movies are also effective in conveying cultural values. The film is a media effort to make people aware of overcoming social problems. In addition, the message the filmmaker wants to convey is packaged through a story whose plot is close to people’s lives and environments(Zahara, 2018).

One of the films that attracted the writer's attention to study female masculinity was the film *Get Married*, directed by Hanung Bramantyo. *Get Married* presents a commotion between Mae's parents (Jaja Miharja & Meriam Berlina) and their children, especially Mae, played by (Nirina Zubir). Mae's parents force Mae to marry, so every human must reproduce. At the same time, the only successor they have is Mae. But Mae, a tomboyish who never takes care of herself as a real woman, untouched by cosmetics, will not be noticed by men, whether men from the same village or from outside. The appearance tends to be tomboyish and gathers with three unclear youths, slightly describing Nirina Zubir as a masculine female figure carrying out a feminist movement. (Aisha, 2013).

In connection with the above, the researchers are interested in writing research on masculine women. The results of this study will provide a more detailed picture of how masculine women live in the film *Get Married*, with the object of this research being the film *Get Married*. This study aims to discover how to live as a masculine woman in the movie *Get Married* (Revelation & Kurniasih, 2021).

Methods

The method that researchers use in conducting this research is qualitative research. The qualitative research method is a research method that produces non-numerical data and collects and analyzes narrative data. The qualitative research method used in this study uses humans as the primary research instrument. It relies on narrative forms to process data and writes texts to be presented to the public. Qualitative research methods are carried out in natural circumstances and representative, qualitative research emphasizes a process rather than an outcome, qualitative research analyzes data

inductively, and qualitative study highlights the meaning or data behind what has been observed. (Mulyana, 2018).

In conducting this study, researchers used several data collection techniques in the form of observation by watching and observing the film *Get Married* directly. It can be concluded that the film brings social phenomena about the life of a masculine woman who lives in a society with stereotypes about patriarchal culture deeply *Get Married*. Another technique is to collect several supporting documents in the form of screenshots or film clips to explain some of the scenes in the *Get Married* movie. Furthermore, the researcher uses case study techniques to collect journals and books discussing matchmaking and women's masculinity (Mulyana, 2018).

Results and Discussion

The process of life allows one to know how ethics behave and live together in society in an orderly manner. Institutions Overseeing institutions can act as social controls to persuade or force individuals to conform to social values and norms learned through socialization. Communities work together to prevent fraud and crime or disgraceful acts. Deviance and wrongdoing are different (Cons. Tri Handoko, 2005).

Various deviations are carried out because they do not follow social norms. Deviance is an act that is not by the rules hated by a community or a social group, whether against the established law or not. Deviant behavior still violates the Guidelines(Leliana et al., 2021).

Because humans are social beings, they cannot be separated from other humans, communicating or interacting with each other to meet their needs and achieve goals without being based on the background of humans, such as socio-cultural background or gender. (Novitasari, 2018).

Gender (Masculine and Feminine)

The term gender was put forward by social scientists as a form of explanation for the existence of differences between women and men, which are natural as God's creations and cultural traces learned and socialized since childhood.(Noviana & Wulandari, 2017)

This distinction is significant because we often confuse human nature (gender), which is a gift from God and not a gift from God. This difference in gender roles helps us rethink the assignment of roles that people see as inherent to create a dynamic and precise picture of gender relations and do justice to society's reality.(Manda & Suardi, 2017).

Differences in the understanding of gender at the community level have become the reason for the emergence of different roles between women and men in public life. In general, gender has created a distinction between roles, responsibilities, functions, and even spaces and places in which people operate. It seems that differences between the sexes are embedded in the perspectives that society creates, making perceptions as if they are something as permanent and unchangeable as the biological characteristics that women and men have.(Kartika & Wirawanda, 2019).

Gender means a difference between men and women regarding values and behavior. It is inherently recognized that there are differences (discrimination) between men and women, especially at the biological level. Biological differences between men and women are always used to determine gender relations, such as the distribution of status, roles, rights, obligations, and functions in society.(Aisyatur Rosyidah, 2021).

The idealized gender refers to the socially constructed rights and roles of women and men. The social function is the result of social construction. Where these social roles can be learned, change over time, and vary between cultures and between cultures (Nur Syamsiah, 2014).

Elaine Showalter defines gender as a distinction between men and women based on social composition. The Encyclopedia of Women's Studies further explains that the importance of gender is a cultural concept that distinguishes the behavior, roles, mindsets, and emotional aspects of men and women in social life. Based on this understanding, it can be interpreted as a trait that uses gender to describe the differences between men and women in social, cultural, mental, psychological, and emotional behavioral values, as well as many other aspects that are not biological, related to distinguishing them. (Riwu & Pujiati, 2018).

Gender role identity is manifested in a person's masculinity and femininity. Masculine refers to the character relationship considered appropriate and relevant in society at a particular time, masculine for men and feminine for women (Zahara, 2018).

According to Burns, one approach to this is that the dichotomy of male characteristics is called the instrumental concept. Instrumental is the coordination and adjustment of the group's needs system with the outside world, including goal orientation and sensitivity to the reactions of others to their behavior, the skills needed for instrumental functioning are the characteristics of independence and autonomy. Meanwhile, the femininity dichotomy is an expressive concept. Expressive includes defense, regulation of group emotional needs, and intragroup interactions. Expressiveness is sensitivity to the reactions of others and concern for interpersonal relationships.

Skills required for expressive functioning include nurturing and emotional expression (Putri, 2021).

Patriarchal Culture

The stereotypes created by the community form a social construction related to gender, where the structure is based on the socio-cultural background and habits that the community believes. In this case, Indonesian people have strong stereotypes regarding the roles of men and women and create a patriarchal culture (Zayyana, n.d.).

Alfian Rokhmansyah's opinion, patriarchy comes from the word patriarchate, which means a structure that places the role of men as the sole, central, and everything ruler. The patriarchal system that dominates society's culture causes gender gaps and injustices that affect various aspects of human activity (her book entitled *Introduction to Gender and Feminism*)(Alfian Rokhmansyah, 2016).

Men have the leading, controlling role in society. In contrast, women have little influence or can be considered to have lost their rights in society economically, socially, politically, and psychologically, including the institution of marriage. That matter results in women being placed in subordinate or inferior positions. Restrictions on women's roles by patriarchal culture result in women being bound and discriminated against (Leliana et al., 2021)

In the patriarchal culture of Indonesian society, men are positioned as strong and tend to be free to do whatever they want with women. That matter is the cause of the high rate of sexual harassment in Indonesia. This culture also displays constructions and mindsets in which men are tightly bound to masculinity's ego while femininity is ignored and seen as weak. (Abbas, 2020).

Many things are justified, such as letting men whistle to tempt women on the street. Their actions are not considered wrong and normal behavior because, as men, they feel they have to be able to face women. Men are seen as seducers, while women are objects or creatures. Women whose bodies can seduce are then used as the cause of the violence itself (Kartika & Wirwanda, 2019).

The masculine woman in the movie *Get Married*

Stereotypes about gender are not believed by all societies, such as the feminist activist movement that defends women's rights. One example is the character Mae in the *Get Married* film. Mae is a strong and not weak female character as depicted in society's view of feminine women. Mae is more likely to be masculine. Mae tends to be masculine because she is friendly with men; around her are more men in her daily life. Starting from the behavior in Mae's daily life, the clothes used show high masculinity in terms of her feminine nature, which causes anxiety for her parents about Mae's future in getting a mate (Putra, n.d.).

Masculine women or tomboyish women have usually termed women who have strong personalities, are independent, and also have challenging personalities. Masculine women usually prefer to do activities that are often active by men (Intan & Prayoga, 2021).

An example is when he focuses more on hobbies such as playing soccer and modifying his vehicle, to the point that some of his closest friends are also men. The phenomenon of masculine women often occurs because of a person's desire to live independently, assertively, and toughly. Changes in their appearance, of course, accompany this. For example, wearing a man's clothes or a T-shirt and short jeans, wearing black ear or nose piercings, having a haircut like a man's,

being ignorant of his appearance, never using makeup, and so on (Mahmudah, 2019).

The existence of women with a masculine style and appearance can now be found easily. They are in various social circles, from their teens to those entering adulthood. This problem is caused by several things, such as family upbringing. An inappropriate family upbringing can affect a person's behavior or character when he expresses himself. Another reason is due to the environmental factors in which he hangs out. When a person hangs out with more men than women, they will be carried away by the style of their male friends (Zahara, 2018).

Many people think a woman with this condition cannot represent herself as an ideal woman. That matter happened and is very much related to Mae's character in the *Get Married* film. Where she gets her parents' opinion, with her tomboyish appearance, every day hanging out with her male friends who are not clear will disturb the existence of people who will get close to Mae so that in the end, it will be difficult for her to find a mate. Mae's parents thought no boy would like and propose to Mae because her appearance didn't attract men's attention. That matter ultimately made Mae's parents arrange for Mae to marry several people from outside the village. In the film *Get Married*, it is told that men often come to Mae's house to propose to her, but none of them attract Mae. That made his parents feel hopeless, and they went to the Shaman to find Mae a mate, but this was still no way out for Mae to find a mate.

The analysis of the masculine style of the Mae character in the *Get Married* film, the researchers, did by analyzing the scene from the *Get Married* film. The researcher analyzed how Mae's style was considered masculine or tomboyish, which is different from the

situation that usually occurs out there where women are stylish. Feminine with elegance possessed.

The film *Get Married*, with a narration brought by Arie Dagiens, tells the story of 3 men and one woman who were born simultaneously. He is Eman, Guntoro, Beni, and the girl named Mae. Since childhood, they have been friends and through the school period together until they reach the age of frustration as young people who do not have jobs. The four characters in the *Get Married* movie have strong characteristics in each of them. In this film, Mae, as the main character, has the character a masculine woman, whereas the style of clothing and speech style tends to be more masculine. The character is also influenced by her daily environment, where she is friends with three men.

Factors that cause women to act masculine or tomboyish are women's habits of wearing men's clothes, doing activities that are often active by men, and often hanging out with men. Nani Amriani mentioned this in the *Journal of Equilibrium* entitled *Masculine women*.



Figures 1 Mae and friends
Source: (*Netflix*, n.d.)

Arie Dagiens' narration describes the life circumstances of Mae and her friends, who do many pranks daily. As seen in the picture above, Mae and her friends are playing in an alley complex where they live.



Figures 2 Mae's room
Source: (Netflix, n.d.)

This scene shows the situation in Mae's room, which contains posters of metal and rock bands, indicating that Mae likes these bands. That matter is one type or form of Mae's fanaticism towards her idolized character.

Mae's fanaticism towards rock bands is a form of masculinity, where most fans are usually men. The fanaticism he does is included in external involvement, where specific behaviors involving him can show activity with fans. This behavior can produce pleasure, but the type of behavior depends on the type of fanaticism.

Researchers found a link between this and the Theory of Liberal Feminism. Where the theory assumes that there is no difference

between men and women. Therefore, women must have the same rights as men (Aisyah, 2013).

In the picture above, Liberal Feminism theory can be identified by the presence of a rock band poster in Mae's room. That matter should not be a problem when a woman likes rock bands, even though most of the audience is usually men.



Figures 3 Mae is having breakfast

Source: (*Netflix*, n.d.)

In this scene, Mae is seen eating accompanied by her mother, but in Mae's style, she raises one of her legs on a chair which looks like a man's style. That matter earned her mother a reprimand, and her mother reminded Mae that she was a woman and should act like one, and hinted that she would become a mother one day. But Mae only listened with her right ear and then her left ear.

The structural-Functional theory explains that the family structure shapes its ability to function effectively, the family is composed of a man as the breadwinner and a woman as a housewife,

and women have a more limited role in the household. In society, gender role stratification is determined by sex (gender) (Aisyah, 2013)

That matter describes the scene where Mae's mother desires her child to be graceful like a woman properly because Mae will later become a housewife.



Figures 4 Mae while hanging out

Source: (*Netflix*, n.d.)

It can be seen that Mae's daily life after breakfast is gathering with her friends while bringing coffee and playing with her all-boys gang. The way Mae jokes and talks with her friends uses a very masculine style.

Eco-feminism theory describes Mae very well in that scene because Mae is a clear example of a reflection of the fading of feminine qualities. According to Ecofeminism Theory is a condition that occurs after women enter the masculine world, which was initially only dominated by men, where they no longer highlight their feminine qualities (Astuti, 2012).



Figures 5 Mae is forced to use powder

Source: (*Netflix*, n.d.)

In this scene, Mae appears in different clothes and makeup because she will meet a man who will betroth her. If usually, Mae wears faded pants and T-shirts without wearing makeup. However, in this scene, Mae's appearance is changed by wearing a skirt, and Mae's mother forces her to use powder and lipstick. Even though Mae was reluctant to wear them, she was forced to obey her mother.

The theory of radical Feminism is closely related to this scene, which focuses its attacks on the existence of the family institution and the patriarchal system. In this theory, the family considers the domination of men (patriarchy), so women are oppressed (Yuliantini, 2021).



Her parents arranged Figures Mae

Source: (Netflix, nd)

The scene above shows when Mae sits down to meet a man who is one of the people Mae's parents arranged for her to marry. As a result of her habit of wearing pants, Mae sits casually like a man. When she wears a skirt and meets men, she sits relaxed too, but her mother reprimands her by tightening Mae's sitting position.

The researcher finds that the scene is closely related to the theory of radical Feminism. It can be said that because it is in line with the definition of the theory, this theory focuses more on its attack on the existence of family institutions and the patriarchal system (Purnani, 2016).

That matter is in line with the scene where Mae experiences an arranged marriage by her parents. Matchmaking is a form of patriarchy. It can be said that women do not have freedom over themselves, especially in determining someone who will be their partner.



Figures 7 Mae dresses like a boy

Source: (*Netflix*, n.d.)

Mae's masculinity is again shown in the 1:08:29 minute. Mae comes to the four of them base camp with a sad face while telling her friends that she must get married as soon as possible due to pressure from her sick mother's condition. In that scene, she dresses up wearing simple and tomboyish clothes, complete with a long necklace and a piercing in his nose. This makeup supports how this character shows high masculinity (Alatas & Sutanto, 2019).

Mae's masculine character in this scene is included in the Ecofeminism Theory because, in that scene, Mae is a clear example of a reflection of the fading of feminine qualities, where she dresses not like feminine women in general. She prefers to use a sloppy boy style. According to Ecofeminism Theory is a condition that occurs after women enter the masculine world, which was initially only dominated by men, where they no longer highlight their feminine qualities (Yuwono, 2018).



Figures 8 Mae playing cards

Source: (*Netflix*, n.d.)

In general, this style is not worn by women. Appearances like this are usually said to be courageous because it is different from ordinary women who generally want to look polite, beautiful, elegant, clean, and attractive. In this scene, Mae's annoyed and bitchy attitude shows her masculinity when she dares to snap at her three male friends and say "shit." That matter is generally rarely done by ordinary women. Moreover, the woman said this to three men because, in our environment, the appearance and speech that is often attached to a woman are polite and gentle (Novitasari, 2018)

The researcher found that the scene was related to the theory of liberal Feminism. Somebody can say that because this theory assumes no difference between men and women, women have to have the same rights as men (Rohmata et al., 2018).

The researcher considers that Mae shows no difference between men and women in this scene. Especially when it comes to expressing Mae's opinion or frustration with her friends, which is proven in the scene where Mae dares to express and express what she feels for her

three friends. That matter can be seen in the 1:14:42 minute when he saw Guntoro's lack of sincerity in becoming his companion Mae dared to express his emotions(Alatas & Sutanto, 2019)



Figures 9 Mae is hanging out
Source: (*Netflix*, n.d.)

Mae says that she doesn't want to be in a relationship with someone who is not sincere when compared to her. In response, Eman and Guntoro finally tried to convince Mae that Guntoro was willing to be his companion. After gaining the confidence of Guntoro and Eman, Mae felt relieved and left her three friends. In everyday life, this rarely happens when a woman dares to speak loudly to her friends about their uncomfortable behavior. (Purnani, 2016).

The researcher found the impact of masculinity on the character Mae in the movie *Get Married* and the difficulty in finding a mate, especially during urgent situations when her mother fell ill and asked her to get married immediately. With this happening, like it or not, Mae had to marry one of her three best friends, namely Eman, Guntoro, and also Beni (Alatas & Sutanto, 2019).

In everyday life, masculine behavior towards women, of course, also has many impacts on them. That matter is the emergence of a negative stigma from society or ordinary people about women, where they think that a woman with a masculine style cannot represent herself as a woman—an ideal woman in general (Harum, 2018).

Conclusion

From the results, researchers are about masculinity. Somebody concluded that gender, a social construction created by a society based on socio-cultural backgrounds and habits, makes gender a boundary or gender characteristic owned by humans but not a gender characteristic, the grace of God. The gender division between masculine and feminine has its character. Masculine is identical to men, while the feminine is identical to women. However, in the film *Get married*, Mae dares not to follow the social construction of gender in the community where she lives. Mae is a woman who is brave and strong, not easy to be sidelined, and cannot be put down. Mae is presented as a woman who dares to be herself without following the characteristics of women in her environment. Mae dared to fight the stigma of society and discrimination against women in her life by being masculine amidst a patriarchal culture trusted by the community.

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The Representation of Family Harmony in the Movie *Ali & Ratu-Ratu Queens*

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Abstract

This research has an objective to identify family harmony that is manifested through family communication. The family itself is a group that exists in humans' life and is defined as the first place for humans to learn and express themselves as social beings by interacting with their surroundings through communication. In a family, it is important to build communication between the family members to strengthen the bond between members. In addition, communication in a family develops a feeling of needing each other and creates harmony in the family. Hence, communication is important for a family. Communication itself means a process of delivering messages from one individual to another individual. Thus, family communication is an action to express feelings by saying words, delivering body language, intonations, actions, etc. Family communication also plays a big part in building personalities. It is a

group that exists in humans' life, especially children's personalities by showing the extent of the harmony in the family. This research applies the theory proposed by Tzvetan Todorov to analyze family harmony seen through family communication. The method of the research is descriptive qualitative research which is used to give information about the impacts of bad family communication that causes disharmony in a family. The method of collecting the data is through observation and documentation. This research also focuses on the story and structure of the movie *Ali & Ratu-Ratu Queens* to analyze the collected data. The validity of the data is guaranteed by conducting a deep observation and studying relevant references from various reliable sources. The result of this research concludes that family harmony can be created with good and effective family communication, especially communication between the father and mother. Bad communication between the father and mother will affect the children such as changes in children's behavior, the way children communicate with their surroundings, and influencing their personalities. It proves that family communication influences children.

Key words: harmony; family communication; movie; Ali & Ratu-Ratu Queens

Introduction

Movies often become the portrayal of things that frequently take place in society. That is why the classification of a movie is not utterly defined by the movie structure, but it also helps the producer and director of the movie to deliver the story easily (Sterin & Winston, 2017). A movie is a composition of scenes directed and created by directors (Noviana, 2022). A movie must deliver its messages by

creating a relatable and similar ambiance to real life so that people can grasp the messages easily. Along with the century, science, and technology development, filmmakers compete with each other to create more creative works (Nur et al., 2015).

One of the known interesting movies is directed by Lucky Kuswandi with the title *Ali & Ratu-Ratu Queens*. This movie is heavily related to family, friendship, and love (Izzulhaq, 2022). It tells the story of Ali finding her mother in the United States. Arriving in New York, Ali faces many problems during the journey of finding his mother. Fortunately, Ali meets her mother's old friend and three other women. He then receives their warmth and care. In New York, Ali stays with the four who willingly help Ali to find his mother. Not only it pleases the viewers through its audio and visuals, the movie *Ali & Ratu-Ratu Queens* succeeds in delivering its messages and the warmth of the queens with their sympathy for Ali through a theme related to the family. Furthermore, the movie is capable of showing comedy and harmony between the characters in a great and professional way. It is in line with what says about harmony, harmony exists because there is togetherness and care for each other (Septianingsih & Maryani, 2022).

Someone's social behavior and welfare influence the family ambiance. Believes that the way people live their lifestyle is expressed through passions, activities, and opinions (Kotler, P. & Armstrong, 2008). It is depicted in the movie how a mother determines to pursue her career and leave her son for the better life she desires. In the end, Ali receives the warmth and harmony of a family from the queens instead through the queen's behaviors in warming up the atmosphere. It is seen through how clean and tidy the house is, no unnecessary conflicts that appear, and the strong responsibility shown by the characters (Rahnitusi et al., 2017). The affection and

care which Ali has never felt before are found by Ali in his queens instead. It shows that affection can be obtained anywhere as kind actions from parents, teachers, and even friends are necessary for someone to receive it (Vannier et al., 2017). That is because humans are social beings who need to lean on each other.

The focus on social phenomena happening in society can give a perception of researchers' views and opinions. Hence, descriptive qualitative research is conducted to analyze the complex information about "The Representation of Family Harmony in the Movie *Ali & Ratu-Ratu Queens*".

Methods

The narrative structure proposed by Tzvetan Todorov has three parts which are the Beginning (Equilibrium), Middle (Disequilibrium), and End (New Equilibrium). A narration usually begins with peace and serenity, then it is followed by conflicts and disruptions in the middle, and takes attempts to solve the conflicts to get back to peace and serenity at the end of the story. This research is analyzed using the theory by Tzvetan Todorov since it helps the researchers to comprehend the plot of the story starting from its beginning, middle, and ending as well as to grasp the messages delivered in the story. By using narration, the values of the story can also be learned by analyzing the story through deep learning and understanding (Sari & Haryono, 2018). The analysis of narration by Tzvetan Todorov reveals that an author writes their works or stories in the exact order of narrative structure consciously or unconsciously (Maulana & Nugroho, 2018).

Research methodology is a procedure or a way of researching to achieve the objectives of the research (Azizaty & Putri, 2018). This

research uses a qualitative method. Qualitative research methodology is distinguished from quantitative research methodology as qualitative research methodology is not based on mathematical logic, numeral principles, or statistical method. It instead uses factual statements, social cues, and other activities as resources for qualitative analysis (Mulyana., 2018). Qualitative research has an objective to maintain the form and content of behaviors of humans and analyze their qualities (Mulyana., 2018). Conventionally, the qualitative method is related to the researcher's will to find a holistic approach to meanings, contexts, and phenomena (Mulyana., 2018).

Method of data collection is a method used by researchers to collect data for their research. There are a few methods usually used by researchers when collecting data which are primary data and secondary data (Sari & Haryono, 2018). The data of this research are obtained through documentation of the movie *Ali & Ratu-Ratu Queens* by collecting the data from scene cuts that show harmony as in line with the topic of the research. Meanwhile, the secondary data are obtained from books and journal articles that are related to the movie *Ali & Ratu-Ratu Queens*.

The method of analyzing the data of this research uses the data analysis by Tzvetan Todorov. In this research, the analysis of the data focuses on the plot, structure, and story of the movie *Ali & Ratu-Ratu Queens*. Therefore, this research applies the analysis of narration proposed by Tzvetan Todorov which has three parts which are the beginning, middle, and end. Furthermore, the reason for applying Tzvetan Todorov's analysis is not only to analyze the narrative characteristics easily but also to help the researchers comprehend the implicit contexts of the narration.

Result and Discussion

The movie entitled *Ali & Ratu-Ratu Queens* was first released on Netflix on June 17th, 2021. This movie is directed by Lucky Kuswandi, produced by Muhamad Zaidy, and written by Gina S. Noer. The movie tells a story of a son looking for his mother in New York. He was left by his mother from when he was a little kid until he is a grown-up. Unfortunately, his father passed away three months ago when he was about to enter college. In New York, Ali meets the queens, women from Indonesia, who willingly help Ali to find his mother. Telling the story of Ali's journey of finding his mother, this movie is set in two places which are Indonesia and New York (Natalia, 2022). This movie is suitable for general views, especially teenagers and adults (Safira & Yuhdi, 2022).

Synopsis

The movie *Ali & Ratu-Ratu Queens* delivers a story about family, dreams, and gender inequalities. It tells about a teenager named Ali who is left for New York by his mother named Mia when he was only five years old. Ali lives in Indonesia alone with his father named Hasan. Three months after his father's death, Ali who is nineteen years old flies to New York to look for his mother. His mother Mia left to pursue her dream of becoming a singer and promised that she would be back in six months if she failed (Rastati, 2022).

When Ali is tidying his father's room after his death, he finds a ticket and letter from his mother which makes him think that his mother never left him. From then on, Ali is determined to find his mother. Arriving in New York, Ali meets four Indonesian women known as the queens (Rastati, 2022). The queens, full of love and harmony, help Ali in finding his mother.

This research uses 19 scenes representing harmony which are categorized into two parts:

The Point of View of Harmony in Ali's Family

The first scene which represents the harmony in Ali's family shows the family communication between the father and mother through a phone call. Unfortunately, the conversation between them does not show the harmony between a father and mother, whether it is caused by different goals or the inability to understand each other. It does not portray family harmony at all since the family members do not play their roles to fulfill their obligation in which Ali's mother has broken the commitment made with the father for the sake of the family. Below are the image and dialog of the scene.



Image 1. The scene of the father and mother having a conversation through a phone call at minutes 04.32 to 05.50

Source: (Kuswandi, 2021)



Image 2. The scene of the father and mother having a conversation through a phone call at minutes 04.32 to 05.50
Source: (Kuswandi, 2021)

Hasan: “Kamu janji kamu nyoba 6 bulan, kalau kamu gagal kamu bakal pulang. Lagi pula kamu udah *over stay* ya”

Mia: “Si Party kenal *immigration lawyer* katanya bisa bantu soal itu”

Hasan: “Aku butuh istri aku”

Mia: “Iya mas tau, cuma aku nggak bisa balik kalau nggak jadi apa apa”

Hasan: “Kamu udah jadi semuanya disini. Kamu udah jadi ibu yang baik, kamu udah jadi istri yang”

Mia: “Tapikan bukan cuma itu mas”

Hasan: “Ya terus aku mau bilang apa sama keluarga aku sini, Kamu emang tidak pernah mikirin aku, kamu tidak pernah mikirin Ali”

Mia: “Mas jangan bawa bawa Ali, mas pikir aku tidak kerja banting tulang disini. Mas itu memang tidak pernah mendukung mimpiku tau tidak”

Hasan: “Ya udah kamu tidak usah pulang”

The second scene from the point of view of harmony in Ali's family is seen through Ali who gets the impacts of the failure of family communication. Since he was little, Ali has always thought that his mother is the mean one because she left him and his father. After his father's death, when he is tidying his father's room, he finds a letter and a flight ticket to New York from his mother. After finishing reading the letter, Ali feels disappointed in his father and family as his assumption of his mean mother is wrong. From this point, Ali is determined to find his mother in New York to get the love and affection he deserves. Good family communication in building family harmony here does not run well so it causes the family members to not know each other. The following is the image and dialog of the scene.



Image 3. The scene of Ali finding the old letters from his mother at minutes 07.18 to 08.04
Source: (Kuswandi, 2021)

The content of the letter: *“Kok surat surat ku tidak pernah dibales mas, aku telepon juga tidak pernah diangkat. Ini tiket buat Ali sama mas aku harus kerja banting tulang untuk bisa beli tiket ini. Jadi tolong jangan sampai tiketnya hangus. Mas jangan pisahkan aku sama Ali”*

The third scene depicting the point of view of harmony in Ali's family shows the result of bad family communication that causes misunderstandings between the family members. In the hallway scene, Ali thought that it was impossible for his mother to give money for him to go back home. However, his mother's rude attitude makes Ali burst out and spit out all his anxiety and anger wondering about the mother figure in his life. His mother's answers to Ali's questions make him very disappointed and realize that he has lost the mother figure he wanted since long ago. It proves that this long distance makes family communication go bad and it worsens the relationship between the family members. Below are the image and dialog of the scene:



Image 4. The scene of Ali and his mother in the hallway at minutes 1.22.46 to 1.23.48
Source: (Kuswandi, 2021)

Ali: "Mah apaan si" (Ali being dragged by his mother into the hallway)

Ali: "Ali itu sebagai anak kurangnya apa mah?" (Pointing to his cheque)

Mia: "Kamu harus pulang"

Ali: "Kenapa? (Then ripping the cheque) Kenapa? mamah itu tidak pernah tau kan kalau selama ini Ali harus jagain ayah di

rumah, mamah tidak taukan kalau Ali yang harus ngeliat ayah setiap hari sedih. Ali yang harus nemenin badan ayah yang udah dingin di dapur gara-gara kena stroke, mamah dimana? Mamah harusnya nemenin Ali kan? Mamah dimana? Kalau mamah tidak mau Ali ada mamah ngomong sekarang, Ayo ngomong”
Mia: “Ali mamah sudah ninggalin kamu, mamah *bad mother*”

The point of view of harmony in Ali and the queens

Ali who has never received harmony in his family finally receives it along with the mother figure he wants from the queens. It is shown in the scene where Ali's first arrival is greeted with warmth by the queens. It makes Ali feel comfortable, happy, and a bit calm because one of the queens knows his mother well. They also ask Ali to stay there even though knowing his mother has moved. The following is the image and dialog of the scene:



Image 5. The scene of Ali having dinner with the queens at minutes 24.44 to 25.59

Source: (Kuswandi, 2021)

Ance: “Ali udah makan belum”

Ali: "Belum"

Chinta: “Aku masakin yah, kamu *vegan* atau *gluten free* mungkin?”

Ali: "Engga"

Biyah: "Malem ini tante chinta yang masak, jadi nanti yang keluar sayur-sayuran kambing"

Party: "Yaudah kamu makan disini dulu yah"

Ali: "*Thank you*"

Party: "Ko kamu bisa sih pergi tanpa nanya-nanya dulu gitu?"

Ali: "Ga tau mau tanya siapa juga"

Ance: "Terus kamu ngomong apa sama orang rumah? Bohong ya?"

Ali: "Ga bohong, Cuma ga bilang aja semuanya"

Biyah: "Hebat koen, bocah bonek, bocah gendeng tapi aku salut. Nekat koen ya cari ibumu ya?"

Party: "Iya nekat nekat tapi kan harus ada perhitungannya. Mau tinggal dimana?"

Ali: "Hotel aja si paling" (the queens laughing)

Chinta: "Nanti tante-tante mau yah mampir kesana"

Party: "Sarapan bareng"

Ance: "Emangnya kamu pikir disini kaya di kampungnya si Biyah"

Biyah: "Jancuk koen"

The second scene showing the point of view of harmony in Ali and the queens happens when Ali's Aunt, whom Ali regards as her mother, is worried about how and where Ali lives in New York through a video call in the middle of her work. The queens introduce themselves to the Aunt excitedly but their excitements and quarrels make the Aunt even more worried. At last, Party introduces herself and says that Ali is safe and taken care of by them here. It finally makes the aunt in Indonesia feel a bit calm about Ali's whereabouts in New York. It shows how their care for Ali turns into love. The following is the image and dialog of the scene:



Image 6. The scene of the queens introducing themselves to the Aunt through a video call at minutes 32.05 to 32.14

Source: (Kuswandi, 2021)

Party: “Halo mbak saya Party, tenang Alinya dijagain kok sama kita yah disini”

Bude: “Terima kasih”

Party: “Yuk salam kenal”

The third scene portraying another point of view of harmony in Ali and the queens shows the beginning of their journey together in finding Ali’s mother by looking for her new address. The feeling of togetherness and warmth starts to appear when they spend time gathering in the living room. The warm atmosphere is also seen when Party succeeds in getting the current address of Mia, Ali’s mother. Below are the image and dialog of the scene:



Image 7. The scene of Ali and the queens finding the address of Ali's mother at minutes 32.50 to 33.14
Source: (Kuswandi, 2021)

Party: "Eh Ali, Ali dapet dari si Narti. Dia katanya suka ikut arisan di rumah bosnya"

Biyah: "Daerah mana?"

Party: "*Fore green*"

Biyah: "Wih naik kelas dia, itu daerah mahal loh"

Ance: "Ya ampun Li"

Party: "Catet catet alamatnya"

Ali: "Makasih tan"

The fourth scene shows the point of view of harmony between Ali and the queens when the amazed Party is looking at the *rendang* (Indonesian beef dish) cooked by Ali excitedly for his mother to be brought home. With a sad and disappointed-looking face, Ali wants to come back home to Indonesia. The confused queens try to understand him while calming him. It proves that a family must be there for each other in facing problems. Below are the image and dialog of the scene:



Image 8. The scene of Ali and the queens after Ali meets his mother at minutes 39.23 to 40.04

Source: (Kuswandi, 2021)

Party: “Loh Li, itukan rendang yang buat mamah ko ga dikasih?”

Ali: “Saya kayanya mau pulang aja deh tante”

Chinta: “Lah ko mendadak”

Ance: “Tiba-tiba mau pulang sih”

Ali: “Duitnya bisa dibalikin ga tante”

Biyah: “Eh, ga bisa Li”

Ali: “Saya juga udah ga punya duit lagi”

Ance: “Yaa Ali kenapa tiba-tiba pengen pulang”

Chinta: “Eh Li kadang-kadang yah dalam hidup itu kita perlu masalah, karena dengan kita punya masalah kita jadi lebih pintar juga aura positif akan selalu mengikuti kita. Tapi kalo Ali diem terus kaya begini tante semua jadi bingung ayo ngomong dong yah”

Biyah: “Ngomong Li nanti kesambet loh”

The fifth scene depicting the point of view of harmony between Ali and the queens proves that respecting each other becomes the main key to achieve the goal together. Sometimes, not all children are

seen as children forever, know nothing, nor agree with the statement that parents are always right. Wanting to listen and be listened to by each other is the main key to respect each other. Below are the image and dialog of the scene:



Image 9. The scene of Ali stopping the queens at minutes 41.34 to 42.29

Source: (Kuswandi, 2021)

Ali: “Tante, kenapa semua orang cuma bisa nyuruh si. Ali ini Ali itu Ali A Ali B, dengerin aku dong”

Party: "Ali"

Ali: “Ali kesini cuma mau pengen ketemu mamah, cuma mau mamah tapi ga gini tante caranya”

Party: “Li Ali ya ampun, ko jadi marah gini”

Ance: “Li, maaf ya”

Chinta: “Iya *sorry* yah kita kelewatan jadi ga menghargai kamu”

Party: “Kita anggap kamu kaya anak kecil”

Biyah: “Padahal emang iya, maksudnya kita ngebelain kamu Li. Kita tu ngelakuin benarnya menurut kita aja, bukan yang bener menurut kamu”

Ali: “Aku juga minta maaf kalo aku emang udah ngerepotin”

Party: “Kita makan aja yuk biar tenang semuanya yah yok”

The sixth scene shows the point of view of harmony in Ali and the queens through them finding a sentence “You belong here”. It is believed by the queens as a sign that Ali is truly destined to stay in New York. The problem regarding money which Ali needs to live there is not also the problem anymore. It seems like the universe also plays a part in Ali’s destiny in New York by meeting the queens. They help and love each other. Below are the image and dialog of the scene:



Image 10. The scene of Ali and the queens finding the sentence

“You belong here”

Source: (Kuswandi, 2021)

The queens: "*You belong here.*"

Ali: “Duit aku aja Cuma tinggal cukup buat 2 minggu”

Biyah: “Alah, ini New York men! Gampang cari duit yah kita bisa kerja apa aja”

Ance: “Iya tenang aja kalo soal duit Li”

Party: “Kita kan saling jaga disini walau ada yang ga menghasilkan yah”

The seventh scene which represents the harmony between Ali and the queens is proven by Party saying “We take care of each other here...”. Party, who is kind, gentle, and motherly, advises Ali about all

of the troubles he faces in finding his mother Mia, Party's old friend. Below are the image and dialog of the scene:



Image 11. The scene of Ali helping Party doing her work at minutes 48.42 to 49.00

Source: (Kuswandi, 2021)

Party: “Kita kan engga akan pernah bisa tebak yah naik turun kiri kanan yang penting kita kuat aja hadapin sadar dan sabar”

Ali: “Ya kalo naik turunnya ketahuan namanya roller coaster dong, hahaha engga yah kurang ya”

The eighth scene representing the point of view of the harmony in Ali and the queens is seen through Chinta asking Ali to help her work. It becomes proof that the sentence in the sticker “You belong here” which Chinta found is not merely nonsense. It can be seen when Ali helps Chinta work, she teaches him by telling him which one is right and which one is wrong. Below are the image and dialog of the scene:



Image 12. The scene of Ali helping Chinta working at minutes
49.03 to 49.37

Source: (Kuswandi, 2021)

Chinta: “Emang hidup didunia ini kita ga pernah tau kaya tante
kalo ga pisah sma Richard”

Ali: “Yang mantan suami itu”

Chinta: “Bukan itu Richi ini Richard, dia bekas pacar aku yang ke
18..... Tapi kalo ga gitu aku ga tinggal sama sahabat-sahabat ku
sekarang”

Chinta: “Oh saying jangan di jenggut gitu bulunya”

Ali: “Gimana?”

Chinta: “Ini kebawah ingat perputaran cakra”

The ninth scene when Ali helps Biyah's work also depicts the point of view of harmony between Ali and the queens. It is seen through the next point of warmth which is shown in being proud of each other. Biyah is proud of Ali who is as determined as her old self. Even so, Biyah hopes that Ali's fate will be better than hers and that as long as they are together, they will help each other to keep living together whatever happens. Below are the image and dialog of the scene:



Image 13. The scene of Ali following Biyah to help her work at minutes 49.57 to 50.22
Source: (Kuswandi, 2021)

Ali: “Ya tante berarti hebat juga”

Biyah: “Iya nekat itu penting Li, tapi nekat kaya aku gini ya nanti hidupnya kaya aku” (running for journalistic report’s source)

Biyah: “Ali jepret Ali, Gimana Li?”

Ali: “Dapet dong”

Biyah: “Yeah! (High five with Ali)”

The tenth scene when Ali is with Ance who is known to be fierce also portrays the point of view of harmony between Ali and the queens. Ance is the example of a mother figure whom everyone regards as the type of parent who loves and cares for her children but does not know how to say and express it so they end up expressing it differently from the others normally do. The hard Ance who seems displeasing Ali for crushing her daughter cares and is kind to Ali Below are the image and dialog of the scene:



Image 14. The scene of Ali and Ance putting on sheet masks at minutes 54.19 to 52.12
Source: (Kuswandi, 2021)

Ance: “Lagi ngapain?”

Ali: “Besok ketemu mamah mulai ngomongnya gimana ya?”

Ance: “Ya bilang aja kalo kamu kangen, ga aka nada ibu yang ga akan luluh kalo anaknya ngomong kaya gitu. Kamu dirumah berapa bersaudara?”

Ali: “Anak tunggal tapi banyak sepupu”

Ance: “Pacar juga banyak ya?”

Ali: “Belum pernah”

Ance: “Masa? Kamu kan ganteng”

Ali: “Gitu yah? (Ance glancing cynically at Ali) becanda-becanda”

The eleventh scene when they succeed in achieving their dreams to buy a shop building for running a restaurant also portrays the point of view of harmony in Ali and the queens. With the warmth from this little family and the acknowledgment he wants, Ali can finally feel it in his new family with the queens. This simple feeling must have been received by Ali from his original family. Below are the image and dialog of the scene:



Image 15. The scene of Ali and the queens buying a shop building at minutes 1.03.35 to 1.03.54
Source: (Kuswandi, 2021)

Ali: “*No it’s okey*” (while snatching the phone to take a picture)
The queens: “*No, jangan dia, sini*” (pulling Ali to take a picture together)

The twelfth scene also depicts the point of view of harmony in Ali and the queens when Biyah says “I’ll be back to New York because he can’t live without you all”. That statement becomes proof that the queens are truly a humble family with their warmth and harmony through their hugs. Below are the image and dialog of the scene:



Image 16. The scene of Ali and the queens hugging at minutes
1.13.47 to 1.14.00
Source: (Kuswandi, 2021)

Biyah: “Aku mau pulang terus aku mau balik lagi kemari, karena
aku ga bisa kalo tanpa kalian semua”
The queens, Ali & Eva: “Pengen peluk”

The thirteenth scene which represents the point of view of Ali and the queens as well truly shows that a good family will not leave one of the family members alone. Whatever situation they are in, they will stay together. And on the other side of the guilt and disappointment people feel, there is a deep yearning and longing for a part of their missing or empty self. The queens become a warm little family for Ali as a place for him to go home and feel their harmony. Below are the image and dialog of the scene:



Image 17. The scene of Ali and the queens hugging at minutes
1.33.09 to 1.33.57
Source: (Kuswandi, 2021)

Ali: “Aku minta maaf sana tante-tante semua kemaren aku udah salah, tapi kalau dikasih kesempatan lagi aku janji aku akan jadi lebih baik” (the queens coming to Ali, hugging him while crying)

Ali: “Jadi aku masih boleh tinggal disini?”

Biyah: “Tapi harga sewa naik Li” (the queens and Ali laughing immediately)

The fourteenth scene that portrays the point of view of harmony in Ali and the queens is shown in the scene of a special day. For people, birthdays become one of many days which should be spent with their beloved people. That way, people will feel the warmth of love and sincere affection. Below are the image and dialog of the scene:



Image 18. The scene of Ali celebrating his birthday with the queens at minutes 1.35.11 to 1.35.30

Source: (Kuswandi, 2021)

The queens & Eva: "Happy Birthday" (singing)

Ance: "Make u wish"

Party: "Kaya bermasalah banget ya hidupnya" (Ali blowing the candles and the queens becoming happy)

The following scene becomes the end of Ali's journey of finding love and affection from his biological mother Mia he cannot get. Even so, Ali receives love and sincere affection from the family of the queens which is full of harmony. Below are the image and dialog of the scene:



Image 19. The scene of Ali and the queens together at minutes
1.35.54 to 1.36.04
Source: (Kuswandi, 2021)

(Ali and the queens laughing cheerfully together)

Communication is a process of delivering messages from one person to another person. There are various forms of communication, one example is in the form of family communication. Communication is an important thing in daily life for every human living on earth. Thus, the development of communication between parents and children is highly significant to deliver each opinion (Hafzotillah, 2021). Family is a relationship that cannot be separated from each relationship with the members. If a family exists, it is obvious that a patriarch (or matriarch) will be chosen as the leader and decision maker which is good for the family in the future and today. Usually, the messages delivered by the patriarch (or matriarch) are verbal and nonverbal messages (Hafzotillah, 2021). Family communication is something very important to create family harmony, especially for parents and their children. In this era of development, many families cannot be together with a reason for wandering or going overseas. This causes several impacts on the process of family communication.

In a family, it is really important to have good communication to build harmony in the family itself. If communication within the family is not built in harmony, it will cause internal conflicts inside the family (Rosida, 2022). Therefore, the presence of family communication is incredibly significant in family life as a family is the first place for children to learn. Thus, family communication directly influences children's behaviors itself. In addition, how a family is judged as to whether they are happy or live in harmony can be seen through their communication pattern (Nidyan Sari, 2018). Harmony itself is a situation in which there is an embroidery of affection in the family with the feeling of having each other among the family members, responsibility, understanding, and good communication to create family harmony (Rosida, 2022). Hence, the presence of family harmony starts with how the father and mother communicate. If the family members are not in the same place, communication becomes very meaningful for the family itself. It will create problems if long-distance communication does not go well.

A relationship between a family that is in distance, is a relationship that has limited places (seemed in the view of individuals) because of the factor of geography and individuals who expect continuous close relationships. That is because the distance is an important thing in influencing every relationship of every individual or family (Rosida, 2022). People will achieve a continuous relationship if they have an interpersonal relationship which is the starting point of creating harmony in a family.

Family harmony always becomes the yearning for a family or a married couple of husband and wife who have planned a clear goal together (Sauki & Sarah, 2022). Harmony is a thing that is always wanted by every household as by having harmony, every

family member can feel the affection between each other. Creating harmony starts with the presence of social interaction between humans. Social interaction is a mutual relationship between humans, or a relationship affecting each other which goes on their whole life both in society and family (Yunistiati et al., 2014). Social interaction is also defined as an exchange between individuals by showing their behavior to each other as a reaction to the other's presence and each behavior affects the other (Yunistiati et al., 2014). Communication is a very important matter in a human's life in terms of interaction. Communication derives from the word "common" or "communication" in Latin, which is "communication", meaning notice or exchange. Communication is the right way to explain an act. Communication between personal individuals is a process that occurs between two people or more through face to face.

Harmony begins with communication-based on social interaction between humans. That is because, without interaction, the life of humans will not exist. Harmony can be felt if the relationship between parents and children in a family is good and happy. In the context of family, harmony can appear if the family members themselves, which are a father, mother, and children, feel peaceful and happy in living their lives (Aziz & Mangestuti, 2021). To manifest family harmony is not an easy effort as family formation is a long process going through a non-easy adjustment considering it is created from two different individuals and personalities of two different families (Santika & Aziz, 2022). Family harmony cannot be separated from the figure of a tough woman and man who are a mother and a father who have important roles in the family. A woman has a double role in a family which are as a woman herself and a housewife (Azhari et al., 2022). Meanwhile, a father has an important role in a

family's life as he affects directly and indirectly such as how a father communicates with his children, how close and involved a father is when his children play, and how he gives affection (Septiyani, 2022). In this world's development today, women are already involved in many sectors like publication. Nowadays, many women work full-time jobs outside their houses and also choose to work part-time (Azhari et al., 2022). In a family, a woman or mother figure has a very important role in building family harmony. Thus, it can be defined that a woman in a human's life is very important as seen in the movie *Ali & Ratu-Ratu Queens*.

The movie *Ali & Ratu-Ratu Queens* has a comedy genre with a duration of 100 minutes long. This movie has a story containing women's values today. A movie is an interesting show to watch. It is because a movie can be a guide for people to play their roles, especially for women in the movie *Ali & Ratu-Ratu Queens* (Azhari et al., 2022). A movie is a work created by creative professionals in their experts. A movie is a sequence of images in celluloid played using a projector technology that offers a portrait that can be interpreted to various interpretations (Wibowo & Prakosa, 2019). Movies also become a really interesting study to conduct research. With various available genres of movies, viewers will not be bored when watching the movie itself.

This research discusses the movie *Ali & Ratu-Ratu Queens* which tells the story of Ali's mother who moves to the United States to pursue her dream of becoming a singer. The United States is a country full of dreams for many people since the United States is a big and developed country in which a lot of other citizens want to find a better life there. The United States is considered a heaven full of freedom for immigrants from all over the world (Rozhana &

Sari, 2018). The definition of family in the United States is different from Indonesia. According to the view and context of American people, the definition of family is developed into something as a choice rather than a formal law obligation or biological relation. Family is not always tied by the law, natality, or blood relation but by commitment, love, and a will to trust each other (Suryaningsih, 2021). Therefore, this analysis studies work in the form of an audio-visual which is a movie. That is because a movie can be a reflection of real social phenomena (Rahman, 2022).

A movie can be studied through a narration of the story it delivers with three phases mentioned earlier. This research analyzes the movie *Ali & Ratu-Ratu Queens* using descriptive qualitative research and the theory of narration proposed by Tzvetan Todorov as it is suitable for the narration structure. The research on the movie *Ali & Ratu-Ratu Queens* focuses on the harmony given to Ali by the queens at the beginning, middle, and end of the narration of the story (Maulana & Nugroho, 2018). The result of the research refers to the discussion scrutinized family harmony in the movie. Family harmony is viewed from two points of view :

The point of view of harmony in Ali's family

Family harmony is a dream for every family even though it often appears in a family caused by one family member with another family member (Islami, 2022). Thus, family communication has many aspects that become the basis to create a harmonious relationship between family members (Priliantari et al., 2017). In a family, each family member has an important role to create real family unity in which the family is a system related to each other through an interaction that creates that unity. Therefore, it is necessary to

have balanced communication that comes from an understanding between parents and children for the goals they have created.

Harmony must exist between father-mother, father-children, and also mother-children. In a family, a woman or mother has a big influence on building family communication (Aulia & Trigartanti, 2021). Communication occurring in a family is not merely about exchanging messages but also about understanding between the family member (Nursanti et al., 2021). Regarding the previous statement, parents have a main important role in creating an environment full of harmony, love, and care. Children become the proof of family communication between the members since the family is the main environment for children to learn. It is necessary to have good family communication to create family harmony and the feeling of understanding each other to avoid conflicts (Farhan et al., 2022).

Harmony between family members makes a family become balanced family. Every family certainly wants happiness, no matter what it looks like, it varies. Whereas in fact, a happy family exists because of togetherness along with various perceptions. The togetherness in question is carrying out various activities together, such as having a meal together, having a vacation together, cleaning the house together, and playing together. The presence of a connection between the family members' roles is a strength in carrying out their respective roles. If a family member loses a role, the other family members must fill the role. As long as the role is carried out well with family members, understanding each other's goals and having good communication will certainly bring harmony (Farhan et al., 2022).

A character named Ali in the movie *Ali & Ratu-Ratu Queens* is a child with a family background of no harmony. The distance in this family triggers the communication of this family not going well. Not understanding each other and not standing on the same goal make this family harmony lost. Ali's mother, Mia, who moved abroad to New York, is the trigger for this family disharmony. Ali's father, Hasan, initially believed in and supported Mia to pursue her dream of becoming a singer with an agreement between the two to only have time for 6 months abroad. Unfortunately, as it has been promised, Mia still has not achieved her dream of becoming a singer. Gere shows Mia breaking her promise. Mia does not want to go home because she feels embarrassed about not succeeding and decides to stay in New York, which is the beginning of his father's disappointment. Not standing on the same goal makes Hasan make a wrong decision to cut the communication within the family which leads to the loss of family harmony. This family harmony is disappearing day by day because they are not open to each other and do not understand each other's goals. This makes Ali live in the shadows. After his father, Hasan passed away, Ali, who then believes that his mother is not mean, Ali is determined to fly to New York to find his mother. It shows the children's behavior is caused by the failure of family communication, which then affects the children's behavior itself (Rahmah, 2018). This is because adolescence is a critical period of transition from childhood to adulthood that demands continuous adjustment to changes in physical growth, parents' expectations, the need for independence and autonomy, identifying roles, and expanding the social world (Saleem & Zahra, 2021). The movie *Ali & Ratu-Ratu Queens* shows Ali in his youth that does not receive his parents' affection like other children in general. This movie also has

many messages about the type of family which should not exist. It is seen when Ali, who initially believed in the figure of a good mother, arrives in New York, it then turns out to be different from what he believed. Many events make Ali confused about the harmony of his family until Ali understands the meaning of family harmony in his new family.

The point of view of harmony in Ali and the queens

Family harmony is a condition of a family in which love, mutual understanding, supporting each other, communication, and cooperation with each other are established between the family members by minimizing conflict and disappointment. It is necessary to have balanced communication in which family members must give each other's current well-being (Rosida, 2022). As an immigrant worker, a woman will experience some consequences, especially when she has a family. They have to maintain communication and obligations, and also survive in another country.

Immigrant workers will certainly be far away from their families and are required to be independent. Having a new family from the same place is a pleasure and serenity as if meeting an old family. The presence of this comradeship usually makes this new family succeed in becoming a real family. The woman figure of the immigrant worker has a very strong independence. Hence, the feeling of affection between the new family will be stronger since they have the same goals.

Humans are social beings. Therefore humans cannot live alone and need the help of other humans (Sabarua & Mornene, 2020). It can be seen in the movie *Ali & Ratu-Ratu Queens*, especially when the queens help Ali by providing a place to live and helping him find

his mother. It shows that every human being cannot live alone. The queens in the movie consist of four people, which are Party, Ance, Biyah, and Chinta, who depict the woman immigrant workers with the warmth of a family as fellow citizens from Indonesia. The harmony between the four is depicted strongly by the love between family members. This harmony is created with effective communication patterns. Effective communication is communication that requires the messages conveyed by the communicator clearly (Rosida, 2022). It happens when the queens become the real mother figures or Ali. Hence, the behavior of the queens toward Ali is just like a mother to a child. The feelings and treatment that Ali should have received from his mother, he gets from queens instead who become his real mothers and family. A group of random people may become a family if they have mutual support, mutual respect, mutual help, and care for each other have the same goal, and give love and affection to each other. From his journey in finding his mother and meeting the queens, Ali learns a lot, especially the meaning of harmony he gets from his true family.

Conclusion

Based on the result of this research, the meaning of family harmony in the movie *Ali & Ratu-Ratu Queens* refers to the pattern of how important family communication is to create family harmony. That is because if family communication does not go well, then the children in the family will become the victim. Family communication starts with both parents who are the father and mother. If the family is not in harmony, it will affect the children in building their personalities and behaviors. Therefore, parents must be able to maintain harmony by having good family communication to create

family harmony which can provide a positive impact on children's growth in the family.

In line with the movie *Ali & Ratu-Ratu Queens*, it proves that bad family communication has an impact on children such as lacking affection from a mother. Good family communication can give a positive result such as shown by the queen giving affection to Ali who is not their biological son. Thus, parents have a crucial role in building effective and good family communication to create harmony in a family.

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Various Studies of Indonesian Comedy Films After the 2000s

This book discusses the various studies of Indonesian comedy films after the 2000s. Comedy films are among the films of interest to Indonesian audiences. This can be seen from the number of viewers of the Warkop DKI Reborn Jangkrak Boss Part 1 comedy film, which reached around 6.8 million viewers. The limitations of this book can be a space for subsequent film reviewers to provide other varieties related to Indonesian comedy films. This book has 14 studies consisting of film studies *Kiamat Sudah Dekat* (2003), *Janji Joni* (2005), *Get Married 1* (2007), *Married By Accident* (2008), *Kambing Jantan* (2009), *Senggol Bacok* (2010), *3 Pejantan Tanggung* (2010), *Cinta Brontosaurus* (2013), *Comic 8* (2014), *Hangout* (2016), *Milly & Mamet* (2018), *Orang Kaya Baru* (2019), *Ali & Ratu-Ratu Queens* (2021), *Ngeri-Ngeri Sedap* (2022). The order in which the film is reviewed is by year of production, not by order of pages in this book.

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