

WOMAN REPRESENTATION IN *BILUR-BILUR PENYESALAN* MOVIE (1987)

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Abstract

Movie is art creation was made based cinematography rules in audio visual form. Bilur-bilur penyesalan movie produced on 1987 by genre drama. The purpose of this research was knew woman representation of Bilur-bilur penyesalan movie. The technique of data collection used observation, documentation, and literature study. The analysis technique used qualitative content analysis by finding category, data classification and prediction / data analysis. The results of the study found that the representation of women and gender inequality in the Bilur-Bilur Penyesalan movie shows: 1. the marginalization of daughters by their fathers when the relationship with the man of their choice is not approved. 2. Gender and subordination do not appear because Mitha works as a lawyer and defends alleged harassment cases in court. 3. Gender and stereotypes in this movie are female extras who experience harassment in discotheques, women who drink alcohol are considered naughty and weak so they can be harassed. 4. Gender and violence can be seen in the scene where Mitha was expelled by her father because she was pregnant out of wedlock and in the scene where a woman extra was harassed at a discotheque. 5. Gender and workload are not biased because Mitha works as a lawyer and has a good career.

Keywords : Movie, Gender, Woman Representation

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INTRODUCTION

The *Bilur-bilur penyesalan* movie is based on a novel by Mira W. This movie tells the life story of Paramitha (Shopia Latjuba) which is not easy. His love relationship with Roy (Dedy Mizwar) is not approved by his father. Until Paramitha became pregnant out of wedlock forcing her to give her twins to different families. Fate brought him to the story of meeting his biological children, namely Ardi (Rano Karno) and Erik (Tio Pakusadewo). Movie as a medium of mass communication has many functions, one of which is the function of educating and entertaining. The *Bilur-bilur penyesalan movie* contains moral values and on the other hand is also entertaining for the audience.

This movie is packaged differently when the trend of 80s movies is sensuality, but the *Bilur-bilur penyesalan movie* shows the reality of life that is packaged nicely. The focus of this research is how the representation of women and gender in the *Bilur-bilur penyesalan movie* is based on a qualitative content analysis study. Communication is the process of delivering messages from the communicator to the communicant through a medium that has an effect and is expected to provide feedback.

Movie is a medium of mass communication. A medium is basically a technical or physical device that converts a message into a signal that can be transmitted over a channel. Media is divided into three main categories, namely: presentational media, representational media and mechanical media (Fiske, 2016). Mass communication is a process by which mass-produced messages are disseminated to broad, anonymous and heterogeneous recipients of messages (Nurudin, 2014). The function of mass communication according to Black and Whitney in Nurudin is to inform, to entertain, to persuade and for transmission of the culture. The Elements of mass communication it self according to Nurudin (2014) are: Communicator, Content, Media, Communicant, Gatekeeper, Feedback, Filter, Regulator.

In 1889 Gorge Estman bought works and patent rights from Hannibal Goodwin for the rights to produce movies. He then developed it in the 1890s. The Lumeire brothers screened a movie in a Paris cafe in 1895, and there were about 2500 people watching each night. In order to take better pictures and make viewing more satisfying, William Dickson, Thomas Alva Edison's assistant, then developed the Kinetograph and Kinetoscope (Nurudin, 2017). Movie is a work of art and culture which is a social institution and mass communication media made based on cinematographic rules with or without sound and can be shown (Law no. 33 2009 on movie).

Although in reality it is a form of art, the movie industry is a profitable business, sometimes it becomes a money machine which is often for money out of the artistic rules of the movie itself (Sartika, 2014). According to Abraham, Bell and Udris (2001), movies can be studied in three interrelated areas such as industry, text, audience. We can distinguish the types of movies in to short movies, 1-30 minutes in duration (international standard); and Long movies, with a duration of more than 60 minutes (usually 90-100 minutes).

Culture refers to the thinking of Raymond Williams which is the way of life of certain people at a certain period (Lukmantoro, 2016). In the perspective of cultural studies, culture is

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the whole way of life as well as language formed by representation. Culture can be understood as an artifact, social order, power, as high or low, both mass and popular (Lukmantoro, 2016).

Representation is a practice, a type of work, that uses material objects and effects. An important issue discussed in cultural studies is identity. Identity cannot be determined by individuals alone. The reason is that identity is external, partial and aggregate, so that it is independent of a person. There is a complex intertwining between society, identity, and the individual because the three cannot exist independently. Moreover, individuals do not have a single identity, but multiple identities. Identity is never even complete because the subject as a subject is formed precisely because of its shortcomings (Lukmantoro, 2016).

Gender that is a trait inherent in both men and women who are socially and culturally constructed (Fakih, 2008). Gender is identical with the equal role of women and men in the public sphere. The construction that often occurs in patriarchal ideology is that women are subordinate to men and are identical with the domestic sphere. A number of studies on gender and women's groups have been carried out, Reinhartz (2005) revealed that feminist research has the aim of identifying disappearances, omissions, and missing information about women in general. Reinhartz further emphasized that understanding women from a feminist perspective is understanding experiences from the women's point of view, which will correct the main gaps in non-feminist perspectives that underestimate women's activities and thoughts, or interpret them from the point of view of men in society or male researchers. Through feminist studies, it is hoped that it will also reveal the possibility of the existence of patriarchal cultural forces that form images of women and men, the relationship between the two, or the existence of resistance to patriarchal domination as reflected in these literary works.

Gender differences have given birth to injustice, both for men and especially women. A number of manifestations of gender inequality are described in Fakih (2008), namely:

1) Gender and women's marginalization Women's

marginalization does not only occur in the workplace, it also occurs in the household, community or culture and even the country. Marginalization of women has occurred since at home. in the form of discrimination against male and female family members. Marginalization is also reinforced by customs and religious interpretations. For example, many of the tribes in Indonesia do not give women the right to inherit at all.

2) Gender and subordination

Gender views can actually lead to subordination of women. The assumption that women are irrational or emotional so that women cannot appear to lead, results in the emergence of attitudes that place women in unimportant positions.

3) Gender and stereotypes

There are a lot of injustices against certain genders that come from the stereotypes (markings) attached to them. For example, marking that starts with the assumption that women preen in

order to attract the attention of the opposite sex, then every case of violence or sexual harassment is always associated with this stereotype, even society tends to blame women who are victims. Stereotypes against women occur everywhere, many government regulations, religious rules, culture and habits of society are developed because of these stereotypes.

4) Gender and violence Gender

violence is caused by the inequalities of power that exist in society. Forms of crime that can be categorized as gender violence include rape, acts of domestic violence, genital mutilation, prostitution, pornography, forced sterilization in family planning, covert violence such as touching certain parts of the body without the owner's consent, and sexual harassment.

5) Gender and workload.

The gender bias that results in the workload is often amplified and is caused by a view or belief in society that jobs that are considered by society as a type of women's work are all domestic work, are considered and valued lower than the types of work that are considered men's work.

METHODOLOGY

The approach used in this research is qualitative. inferences of replicable data by taking into account the context (Bungin, 2014). This analysis deals with communication or the content of communication. This paper was written with data collection techniques in the form of observation, documentation and literature study. The data analysis technique used qualitative content analysis, namely interpreting movie texts with gender studies. The data analysis stage is finding categories, data classification and prediction / data analysis (Sartika, 2014).

RESULT AND DISCUSSION

The *Bilur-bilur penyesalan* movie was produced in 1987. During that era, the trend of national movies in Indonesia was sensuality. The movie is packaged differently with a back and forth plot that is difficult to predict the storyline, and carries the drama genre. This movie is played by Shopia Latjuba, Rano Karno, Tio Pakusadewo and Dedy Mizwar as the main characters.

The representation of women in the *Bilur-bilur penyesalan* movie is manifested in the main character, Sophia Latjuba. Sophia plays the main character Paramitha who experiences a life journey that is not easy. At a young age she became pregnant out of wedlock, giving birth to twins (Ardi and Erik). Paramitha is so tough to live apart from her child who was adopted by a different family. Until he met his son in court when he was a lawyer from Ardi who was accused of harassing a woman.

Gender and women's marginalization Women's

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marginalization does not only occur in the workplace, it also occurs in households, communities or cultures and even countries. In this movie marginalization occurs in the household, when Paramitha is found to be pregnant out of wedlock, then she experiences rejection from her father who does not approve of her relationship with Roy and forces her twins to be adopted by someone else.



Figure 2.1 Paramitha arguing with his father about his relationship with Roy

Source: Youtube.com



Figure 2.2 the doctor checks the condition of Paramitha who turns out to be pregnant

Source: Youtube.com

Gender and subordination

Gender views can actually lead to subordination of women. The assumption that women are irrational or emotional so that women cannot appear to lead, results in the emergence of attitudes that place women in unimportant positions. However, in this movie, the figure of Sophia is shown as a lawyer, she has a good career and has a strong influence in the public sphere.



Figure 2.3 Paramitha as lawyer in Ardi's case

Source: Youtube.com

Gender and stereotypes

There are a lot of injustices against certain genders that stem from the stereotypes (markings) attached to them. Stereotypes appear in the scene of a woman being harassed by Erik at a discotheque. The woman was drunk with alcohol and so unconscious that she did not realize who was harassing her. Stereotypes that women are weak people who become objects of exploitation by men even sexually.

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Figure 2.4 A woman drinking alcohol at a discotheque

Source: Youtube

Gender and violence Gender

violence is caused by the inequality of power that exists in society. Gender violence appears in the scene of Paramitha who has sex with Roy outside of marriage until he becomes pregnant. Gender violence is also present in the scene of women being harassed by Erik.



Figure 2.5 A woman is harassed in a discotheque while drunk

Source: Youtube.com

Gender and workload.

Gender bias that results in workloads is often amplified and is caused by the view or belief in society that work is considered by society as a type of domestic work. In this movie there is no gender bias in the workload, because Paramitha works as a successful lawyer. Male figures like Roy are also described as successful entrepreneurs. So between women and men have gender equality and workload. In this movie, it is shown that women have equal rights in employment opportunities in the public sphere, not only in the domestic sphere.



Figure 2.6 Paramitha becomes a successful lawyer

Source: Youtube.com

This movie fulfills both educational and entertaining functions. It is illustrated that women in real life in Indonesia, the majority are positioned as subordinated because of the patriarchal system adopted. Women often experience physical and verbal violence because they are considered weaker than men. This movie contains a moral message that women should be able to maintain their self-esteem by not being entangled in blind love and falling into promiscuity which can lead to pregnancy out of wedlock and abuse. But on the other hand, women are also described as having gender equality when they can have a career as a lawyer which is identical to the work of men.

CONCLUSION

The *Bilur-bilur penyesalan* movie show us that 1) marginalization of daughter by her father when the relationship with the man of her choice is not approved. 2) Gender and subordination do not appear because Mitha works as a lawyer and defends alleged harassment cases in court. 3) Gender and stereotypes in this movie are female extras who experience harassment in discotheques, women who drink alcohol are considered naughty and weak so they can be

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