

Representation of A Harmonic Family (Naburju) in The Horror Film Sedap

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Abstract

Film is a means of entertainment that has quite high appeal among the public. Films also have their own classification, ranging from children to adults. The film "Ngeri Ngeri Sedap" is a family drama genre film that contains many moral values and can be watched on Netflix. This film tells the story of a Batak family, Pak Domu, Mak Domu and their four children Domu, Gabe, Sarma and Sahat. At first their family life was fine, although a little strained, until at its peak the children were fed up with all their father's one-sided decisions without considering their feelings, making the family no longer harmonious. This research is a type of descriptive qualitative research. The aim of this research is to explain the representation of family that occurs in this film. Data analysis in this research uses qualitative methods with Roland Barthes' semiotic analysis, where this research analysis emphasizes the search for the meaning of denotation, connotation, and myth. The results obtained by the researchers were related to the representation of the family in the film "Ngeri Ngeri Sedap". The researchers concluded that being a parent is not an easy thing because you must continue learning, be a good listener for the family, and the importance of communication between parents and children.

Keywords: Horrifying, Delicious Films, Family Representation, Semiotics

INTRODUCTION

The family is a small group in which the behavior patterns and character of an individual are formed. Which is composed of father, mother and children who directly shape social life in society. Within the family there are different ways of communicating and expressing love and affection in different ways (Arsini, 2014). The family is also the place where children are raised, educated and shaped through what they are taught and what is exemplified by their parents.

Family harmony is created because of the existence of unity within the entire family, as well as the existence of mutual attention among members of the family. However, it is possible for a family to break apart due to disagreements or conflicts within the family, but this can be overcome if all members of the family respect each other and respect each other between the elders and the elders and the elders.

Film is one of the mass communication media which is considered to have great potential in influencing mass audiences, both in psychological, social and cultural aspects. The popular perception is supported by films which are audio and visual-based media, along with their function as a means of entertainment, education, information and publication. Films can be a very convenient alternative to obtain information and messages that are also often entertaining.

The development of genuine films in Indonesia can be said to be very significant, as can be seen from the large number of various film titles that currently adorn cinemas in Indonesia. The films come in a variety of genres ranging from comedy, action, adventure, science fiction to horror, besides that, there are also family drama films which have their own appeal because they have story lines that can be consumed by all ages.

One of them is the film "Ngelri Ngelri Seldap" (Missing Homel), an Indonesian comedy drama film in 2022, directed and written by Banel Dion Rajagulkgulk, which depicts family life conflicts that often occur in families. This film with a Sulkul Batak background stars Arswelndy Belningswara Nasultion (Pak Domul), Tika Panggabelan (Mak Domul), Boris Bokir (Domul Pulrba), Ghita Bhelbhita Bultarbultar (Sarma El Pulrba), Lolox (Gabel Pulrba), Indra Jelgell (Sahat Pulrba), Rita Matul Mona (Ompulng Domul) and several other stars who complete the cast. This film will start showing in Indonesian cinemas on July 2, 2022.

The film Ngelri-Ngelri Seldap, which in the film Telrselbult tells the story of a couple of elderly people who really miss their children who live far from their family, the family they live with really looks happy, but the film is not as good as that, because the children don't want to come back and have gone away. When he returned to his hometown, the old man finally came up with a plan for his children to return home, but the day the secret of lies within the family was discovered, this ultimately led to conflict.

To see how the depiction of the presentation and delivery of a message in a film requires telx media analysis, one of which is using selmiotics analysis. Analysis in selmiotics uses the signs that exist in media and is translated using the selmiotics melt method used by several figures, one of which is Roland Barthels. At the analysis stage, Barthels divides it into three parts, namely delnotation, connotation and myth.

Based on the things mentioned above, the research was interested in carrying out research by analyzing a series of films based on the theory of Roland Barthel's television television codes found in the film "Ngelri Ngelri Seldap" to find out how

the lives of families based on Batak culture backgrounds are still steeped in customs and traditions. cultivation of survival everyday life and researchers want to analyze how the conflicts that occur and family values exist in the film *Teltselfult*. Based on the things that have been explained above, the research team then chose to study the film "*Ngelri Ngelri Seldap*" which was directed by Banel Dion Rajagulkulk using Roland Barthele's study of semiotic analysis.

RESEARCH METHODS

This research is a type of qualitative descriptive research by implementing Roland Barthele's model of semiotic analysis. Through the telephone model, we will analyze the signs on the *pelsan sulatul*. Melnurlult Alex Sobulr (2006). Roland Barthele's was a structuralist thinker who actively practiced Saussure's linguistic and semiological models. Saussure's literary theory is more closely related to linguistics, while Barthele's theoretical theory is often used to explore signs in the form of advertising and other forms of advertising. Roland Barthele's Semiotics uses denotation, connotation and myth as keys to analysis. Through this story, a film can not only be explained in terms of what it says, but can also get to the myth behind it. The most important key to Roland Barthele's semiotics concept is connotation.

This type of qualitative descriptive research is often used to analyze events, phenomena or social events. While researching experts, qualitative research is a research process that produces descriptive data (data collected in the form of words, pictures and bulk numbers) (Molelong, 2006).

This research data study uses data, namely primary data and secondary data. Primary data collection is data obtained directly through close, detailed and in-depth observations of each scene obtained from dialogue, symbols, local settings and scenes in the film *Ngelri-Ngelri Seldap*. The final scene which is considered to display scenes of family meaning will be cut and made into an appendix to the study.

Meanwhile, cell data collection is research data collection that is obtained through volumes, journals, theses, and intelligence about the research data or also those that are related and relevant to the research object to be researched.

Melnurlult (Sulgiyono, 2013) data collection techniques are the most systematic techniques in research, because the main goal of research is searching and collecting data. The data collection techniques used were in-depth interviews, observation and documentation. The data analysis techniques used are data analysis, presentation and drawing conclusions.

RESULTS AND DISCUSSION

Meaning of Representation

Representation comes from the English language, representation, which means representation, image, or depiction. In simple terms, representation can be interpreted as a depiction of something in life that is depicted through the media. According to Stuart Hall, representation is a process in which a meaning produced using language is also interpreted by members of a social group (cultural). Representation is a form of communication between concepts in our minds using language. Language as a means allows us to interpret things, be they objects, people, real events, and the imagined world of unreal (fictional) objects, people, things, and events (Sulrahman, 2014: 43).

According to Stuart Hall, representation has two meanings, namely first, mental representation, which is a concept about something that is in our heads or also called a conceptual map. This mental representation involves abstract concepts. Second, language representation, language representation has an important role in the construction of meaning. Abstract concepts that exist in our heads must be translated into common language, to make it easier for our concepts and ideas about signs and symbols to be easily understood (Aprinta, 2011: 16).

Representation is the production of meaning from concepts that exist in our minds through language which has two principles, namely, to interpret something in terms of explaining or depicting it in the mind by using imagination to place this equation beforehand in our thoughts or feelings. Meanwhile, the second principle is representation which is used to explain (construct) the meaning of a symbol. So, we can communicate the meaning of objects through language to other people who can understand and comprehend the same language conventions (Hall, 1997:16). Therefore, the representation process cannot be separated from the term's reality, language and meaning. There are three approaches to explaining how to represent meaning through language, namely reflective, intentional, and constructionist.

Harmonious family

A harmonious family is the presence of two or more elements. In life, we often or even always want harmonization, both in the family and in other activities. A harmonious family is the benchmark and desire of every family. The family is the most important social organization in a social group, and the family is the institution in society that is primarily responsible for ensuring the social welfare and biological survival of human children. Charles (in Buldiono, 2008) stated that a family will be harmonious if the family members in it can synergize and balance each other. Complement each other's roundness and obtain mulching of that roundness.

A harmonious family is characterized by the existence of healthy relationships between each family member so that it can be a source of entertainment, inspiration, motivating encouragement and protection for each member. Meanwhile, Anonymous (1985) stated that family life primarily requires good relationships in the sense of creating a harmonious atmosphere, namely by creating mutual understanding, mutual openness, mutual care, mutual respect, and mutual respect.

It can be concluded that family harmonization is a perception of the situation and conditions in the family in which a cool religious life is created, a warm atmosphere, mutual respect, mutual understanding, as well as mutual openness, care, and colored by love and mutual trust to enable children to grow and develop in a balanced manner.

The Role of the Family and the Formation of Children's Personalities

The family is a mirror that will reflect the child's personality. Because in the family, children's education begins. A child learns to understand events in his environment by becoming an observer and imitator. He involves a lot of exploration of the environment and relationships he receives from observations and the formation of habits by his parents. A child needs a

family to support, explore, learn, and appreciate human values, religiosity, norms and so on. These values must be in accordance with human dignity in self-development.

Based on the results of data analysis that has been carried out on several scenes in the film 'Ngelri Ngelri' using Roland Barthes' semiotic analysis model, the film is depicted through the representation of a harmonious family (Naburjul) in it, which is seen through Denotation, Connotation and Myth.

The denotational meaning in this film describes a family that is experiencing conflict which stems from the feeling of despair and confusion felt by the parents who want to be reunited with their children after being separated for a long time. Their efforts involved many ways to get back with their children, but were unsuccessful, so they planned a fake divorce on the grounds that it was difficult to get children. However, it turned out that their children knew everything, Gabel, Domul, and Sahat were talking about the lies their parents had told them and felt disappointed because they had lied. Sarma, also took part in the conversation, sharing a personal experience that helped her feel shackled by her parents' hopes and expectations.

The connotation in this film shows that the family does not have good communication, so they keep things secret from each other and do not trust each other. These family members feel shackled by their parents' hopes and expectations, so they feel they do not have the freedom and right to make their own decisions. This conflict can affect the mental and emotional health of family members. Apologies, admitting mistakes, and forgiveness are important to respect and repair relationships within the family. The agreement to support each other and communicate well encourages the importance of open communication and support between family members in fostering harmony.

One of the myths in this film is the Sullang Sullang Pahompul ceremony which shows harmony because it is carried out after having vastness. Stiff family relationship difficulties will be able to help overcome problems that arise within the family. Families that face conflict and mistakes but are able to overcome them in a positive way, will form a harmonious family.

So that the Representation of a Harmonious Family (Naburjul) is indirectly depicted through the meanings that the author has found based on Roland Barthes' semiotic analysis, this film expresses true family values, starting from conflict first but succeeding in forming a harmonious family that understands and respects each other. one another. "This film is not just mere entertainment but also contains education and information in it.

CONCLUSION

Based on the results of discussions conducted by researchers regarding the Representation of the Family in the Film "Ngelri Ngelri Seldap" using Roland Barthes' semiotic analysis and a Representation approach that is in line with the social construction theory of mass media, it can be concluded that the film does not directly depict the Representation of family values in everyday life. In this film, we are taught that being a parent is not an easy thing because you have to keep learning every day, being a good listener for the family by listening to children's complaints, sharing stories between children and parents, and the importance of communication between both parties is not only verbally but also non-verbally. This film is not just a spectacle and entertainment, but there are many lessons that the audience can take away.

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