



Parents' Domineering Leadership in "Nanti Kita Cerita Tentang Hari Ini" Movie

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ABSTRACT

This research entitled "Parents' Domineering Leadership in "Nanti Kita Cerita Tentang Hari Ini" Movie. During this time, the discourse of family conflict is still one of the debates in the household. Most of the debates take place in the household is the main problem in communication to establish the candor. Therefore it needs some efforts to minimize conflict within a family because family is one of the first places to communicate each other. The aims is to describe parent's domineering leadership (father) towards his daughter in "NKCTHI". The object of the research is "Nanti Kita Cerita Tentang Hari Ini" movie, produced in 2020 by Angga Dwimas Sasongko. The method uses Roland Barthes' semiotic analysis through the meaning of lexia and the five existing reading codes. To prove the data, this research will focus on dialogues and symbols taken from 6 specific scenes. The results showed that the meaning of lexia is in restraint form, emphasis, blame, and subordination. The conclusion that shown in "NKCTHI" is related to the representation of patriarchal society where the men are more important than women and women considered do not have courage to speak up against male power. It happens in the family then creates injustice in gender relations often shown by the media. Usually, patriarchal culture always displays the perfect body, but it conceived in the media industry tends to show the superiority of masculine character identity that emphasizes the martial power of domineering parental leadership.

Keywords: *Semiotics, Movie, Dominered*



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INTRODUCTION

During this time, the discourse of family conflict is still one of the debates in the household. Most of the debates take place in the household is the main problem in communication to establish the candor. Therefore it, needs some efforts to minimize conflict within a family because family is one of the first places to communicate with each other. There are some cases from several journals and news that published faily communication conflicts between parents and children, they are:

The first journal, according to research findings conducted by(Wardyaningrum, 2013, p. 47) explained that conflicts between parents and children ocured in terms of education and in terms of sibling.This of these problems will involve compliance orientation for the child's future growth transition, especially the choice of schools.On the other hand, teenagers will be

burdened by the determination of parents, they tend to prefer openness in universal communication, and parents do not like communication about matters of teenagers' life, while communication is very important between parents and children which create openness to each other.

The second journal, according to the research findings conducted by (Santosa, 2019, p. 1) explained that the role of the family is important in increasing the intensity of communication between parents and children in order to create openness in providing suggestions or solutions to achieve their children's future success. Because the orientation of the conversation assumes that every family member has the freedom to express their thoughts (Santosa, 2019).

According to Liputan6.com data released news stories entitled "Parents do not understand children's mental health problems". Based on the research results of basic health in 2018, mental health disorders of children, especially teenagers, increased by 9.8 percent from the previous year. From several percentages, 15 percent of teenagers have thought about suicide. When commemorating National Children's Day 2020, health services conducted the education to invite parents to be better understanding the importance of maintaining children's mental health from developmental, emotional and social disorders, and family relationships. The effort can provide early treatment to minimize the development of the teenagers' transition. During the PSBB policy in April 2020, there was an increase in consulting services by 80 percent when compared to the previous month (Komarudin, 2020).

Based on the data above, family conflict triggers a debate between parents and children which becomes a family problem because they do not communicate with each other. Universally, there are some parents' errors in educating the children, they are more likely to treat communication such as threatening; comparing; snapping; ordering; labelling; blaming; etc. In the end, this communication pattern made the children felt under pressure, because this action will make them unconfident to present themselves in the social life together with their friends. Gradually, they oppose what their parents want because they feel that their lives are limited in the transition of teenagers' change that is the free association of life.

Promiscuity can interfere the growth of children in adolescence. The transition in adolescence requires protection from parents who play a role in caring for their children well, so they are not influenced by the friends around them and to create a harmonious family environment that beneficial for both, parents and children. In a harmonious family, children are more likely to communicate openly within the family to convince that they will not seek the attention from the outside, it was different with the children who do not communicate openly, because open communication within the family can affect the psychological condition of each child. The efforts can provide self-confidence to increase the creativity and self-potential optimally in the development of adolescent personality by maintaining self-esteem in the surrounding social life.

This is part of the circular letter of the Republic of Indonesia Law Number 52 of 2009 Article 1 Number 11 which explained about family resilience and welfare as a family condition that has tenacity and resilience and contains physical and material abilities to live independently and develop themselves and their families to live in harmony in increasing the welfare of inner and outer happiness. "That happiness is based on the ability of parents to balance family welfare during the transition process of child development (Agmassini, 2019). To create physical-material qualities in social life such as toughness. This toughness has placed the position of men as a matter in the family, namely a father and husband. The status of men is often higher than the women. The society still insists on the historical assumption of patriarchy which labels gender relations between men and women. Historical assumptions are hereditary which leads to gender inequality in the labeling of society. According to Laura Mulvey quoted by Rizkyana 2018 explained that the stereotype of women is often underestimated by patriarchal society which stipulates that men are the rulers of society, while universally women are considered as objects of view, not fully human (Rizkyana, 2018, p. 4). Because in the patriarchal era, men are always

be the first in the family environment who have a dominant social position, namely a husband or father. A father is known as the head of the household that gives all decisions in the family who becomes the interpersonal leader. This assumption is inherent in the patriarchal culture that is the benchmark in Indonesia.

As in the film "Nanti Kita Cerita Tentang Hari Ini" tells a family who has a secret in their past. Based on the research results conducted by (Silvanari, 2021, p. 55) entitled "Representation of Father's Character in NKCTHI Film: Nanti Kita Cerita Tentang Hari ini" explained that this film has represented a father as a dominant role to protect the family so that it can be related with patriarchal culture in the family environment (Silvanari, 2021, pp. 55–72). Meanwhile, in this conducting research, will show a dominant leadership orientation of parents (fathers) to make decisions about what is allowed or not allowed which shows a protective attitude towards the youngest child. The protective attitude aims to protect his family in trouble but the treatment has a difference in the view of a child which causes a family problem, especially their three children. This is where their child will gradually go against the provisions set by the father. The father had experienced failure in his first life that made a protective attitude towards his family. Because his parents experienced the loss of one twin (Awan's twin brother), it all became a lesson in his past which resulted in a father's domineering behavior in the family sphere by covering up his past grief for their three children. Their three children do not know the problems that their parents faced in the past, due to lack of communication with each other, both parents and children faced some problems. That's when the family gathered to discuss the problems that occurred at the important Aurora event. Aurora is the second child of a family in the film "NKCTHI". In the end, each family revealed their own problems. Wounds that had been hidden for a long time were revealed again. Then, Mas Angkasa asked his mother to reveal the secret and the big trauma she experienced. The efforts can solve the problems by finding solutions together. Her greatest trauma was that their parents had lost a child from birth, and one of the twins had died. The reason fathers protect their children is because they don't want to lose their children twice.

Since he felt that he had a failure in his first life, when Awan grew up, his social life had changed. So his father was very angry with him because father doesn't want to fail for a second time. Hence, it puts pressure on his first child, Mas Angkasa, to protect and care for his younger siblings. When they know the problems their parents faced, they try to create a new life experience by doing something together. Based on the description of the film above, it has been shown that the father's role dominates a man as the head of the family with an attitude of interpersonal leadership, so that he can pay attention to and obey the rules and regulations that have been applied by him. If they have a problem, then we can solve their past problems together. One day the problems that occur in our family will be resolved together in order to find a solution. Then regardless of the description above, this research is interested in studying the film "Nanti Kita Cerita Tentang Hari Ini".

The solution of this research problem is the dialogue text and visual symbols related to the representation of the dominant leadership of parents and children in the NKCTHI film scene. In this research, the author will focus on the scene related to the domineering leadership of parents towards their children, which shows that the representation of patriarchal society in gender inequality between men is higher than women. The research stages to display a dialogue and film scenes in scenes related to the problem identification concept in this study are how the meaning of the parent's dominant leadership symbol contained in the film "Nanti Kita Cerita Tentang Hari Ini". Apart from identifying the problem, it aims to describe a domineering leadership of parent (father) towards children contained in the film "NKCTHI" which is analyzed using Roland Barthes' semiotic theory.

METHODS

This research used the semiotic analysis method of Roland Barthes. The purpose of semiotics research is to convey a detailed description of symbols regarding an ongoing individual or group object (Koetjaraningrat, 1993, p. 89). An overview of symbols studying objects of cultural phenomena. Then the researcher will lead to the research subject as the research data point, namely the film "Nanti Kita Cerita Tentang Hari Ini" which was released in 2020.

The data collection technique for this research was carried out in several stages, including analysis technique semiotic Roland Barthes use symbol coding technique that observe the film "NKCTHI" to take notes some symbols and dialogue texts that will be interpreted through the lexia analysis also five existing codes reader. The topic of this research is the focus of research from several dialogue texts and symbols that will be taken as evidence in the form of 6 scenes in the "NKCTHI" movie scene. These 6 scenes lead to the domineering leadership of parents towards their children. Dominative leadership in the form of reining, dominant, strong, responsible, protecting, guarding, and hiding grief.

Based on the description of the topic above as the main symbol in this research, it is related to the dominative leadership of parents and children, from which all conclusions will be drawn when analyzing these symbols to produce research views. This research will provide a view based on Roland Barthes' semiotic analysis design in the significance system of the results of the study that will be associated with five codes, namely the hermeneutic code, symbolic code, proaretic code, semik code, and cultural or cultural code. The results of this study will draw conclusions from the identification of problems to answer these questions.

RESULTS AND DISCUSSION

Result

Based on the observations, this research has shown that a parent's domineering leadership towards children leads to an overprotective attitude and a lack of communication between families. From all the existing literature, it can be concluded that the film "Nanti Kita Cerita Tentang Hari Ini" is to discuss the family story experienced by the Awan's family which concludes into elements of patriarchal culture and family interests in open communication.

The hermeneutic code in this film is the life of the Awan family who previously experienced grief about the loss of one twin (Awan's twin brother) that his parents felt a failure in his life, especially a father, suddenly a parent's domineering leadership orientation emerged in the form of a protective attitude towards the youngest child and mother with the aim of protecting his family. On the other hand, this behavior is contrary to the will of a child to feel that he is confined by his father. While the mother was ordered to hide the grief in her past, it was all a decision that was not right in carrying out family communication in harmony. **The proaretic code** is an action that is considered important in performing the five reader codes. In this scene, it shows the dominant behavior of a father to his child and mother (the wife). **The symbolic code** in these six scenes is how the story of the cloud family's life after knowing the grief experienced by his parents, especially the mother's feelings.

The semik code shows that the depiction of the domineering behavior of a father (the husband) creates a gender injustice because he controls everything in the family scope as well as the protective attitude of a father towards his youngest child and wife. **The cultural code** in this film has constructed a patriarchal culture that places men higher than women in the family sphere. As the perspective of a patriarchal society regarding the issue of gender inequality, it is the nature of men to have the power to make decisions in the family that shows the behavior of a father's domination. Meanwhile, the nature of women is considered to be subordinate in the family scope by following the provisions of the husband and even not daring to speak up about the truth.

Discussion

Gender as a Stable Social Construction

As in the results of research conducted by Tigy Ambar Silvanari (2021: 55) entitled "Representation of Father's Character in NKCTHI Film Nanti Kita Cerita Tentang Hari Ini" explains that the character of a father has an important role in the family in managing care giver, protector, responsibility, monitor and discipline, advocate, economic provider decision maker, child specialist educator, and nurtured mother (Silvanari, 2021, p. 55). The role has involved the family to follow the provisions made by him. The film "NKCTHI" has represented a father as a dominant role in the social construction of the family sphere in Indonesia. Based on the description above that social construction has become a problem with the concept of gender against media stereotypes that gender is considered a category that is stable enough to distinguish identification between men and women (Littlejohn & Foss, 2014, p. 433). It can be seen in the dialogue in scene 41:53 when a father emphasizes Mas Angkasa since he was six years old, that he has been stressed to assume responsibility like an adult. Where a father has ordered or emphasized Mas Angkasa to take care of his two younger siblings so that nothing would happen to them. The father trusts his son to carry out these responsibilities, because he thinks that boys have a tough and strong character. As the depiction of a father has represented society's view of the identification of men in the family sphere. As in the dialogue text of a father when he emphasizes Mas Angkasa to take care of his two younger siblings, including:

Father : "Mas Angkasa do you know? What's elder brother's duty? Let me tell you, your duty is to take care of your sisters in order to feel safe, calm and happy. So later, if father and mother no longer, is there anyone to take care of your sisters? If your sisters need help later, who will help them? If your siblings are sad again, who will embrace them? "

This dialogue shows the domineering behavior of a father who emphasizes that boys are responsible for taking care of their two younger siblings from the age of six like adults. Because of the mindset of a father that boys are considered as strong, tough, brave characters that parents can trust. As the father's role here has described the social construction in a gender leadership as parents who guide their children firmly. Efforts can build character and personality regarding the orientation of family relationship leadership from an early age based on social decisions. Because the public view assumes that the concept of gender is a stable social construction in assuming a historical view.

Gender Dominant Leadership Orientation

According to (Fakih, 2013, p. 10), the social construction of gender formed the comparison of male and female identification. The nature of men is bigger than women. As the nature of men are strong, aggressive, dominant in making decisions, while women as part of domestic activities, housewives are gentle and do not dare to reveal the truth. The scope of the family still involves a father to control and monitor children's activities. This is related to the results of the discussion in the concept of this research, namely the dominant leadership orientation of parent. Then, the dialogue in scene 57:12 shows men as the domination of society's culture that creates forms of gender injustice that affect various aspects of human activity. The position of men in this film shows the dominant leadership style of a father and husband who is aggressive in making decisions about what is allowed or not allowed towards the orientation of family relationships based on threats such as suppression, restraint, and subordination. This film has shown various scenes that represent the orientation of gender-dominant leadership through dialogue texts, including:

Father : "Awan, where are you from? Who is allowed to go out ride a motorcycle? Hey hey, try to call Kale tell her to come back here to meet me. "

This dialogue shows a parent's domineering leadership by making decisions on the self-defense power possessed by masculinity identities. This has been constructed by a patriarchal culture that creates a public view of the concept of gender in the family sphere. Culturally, this view has identified based on gender characters, namely feminine and masculine. Where the majority has strong, tough, courageous, independent, aggressive, and dominating leadership characters will be labeled as masculinity identification. According to Laura Mulvey, the stereotype of women often underestimated by patriarchal society which stipulates that men are the rulers of society, while women are universally regarded as objects of view, not fully human (Mulvey, 1989). Because in the patriarchal era, men have always been the first people in the family sphere who have a socially dominant position of a husband and father. Just as there is a scene contained in the film *Nanti Kita Cerita Tentang Hari Ini* (NKCTHI) shows a father's power about the dominative leadership of parents as a form of concern for his youngest child, but is considered different by the child because he views that he has been restrained by his father's decision.

Gender Bias of Patriarchal Leadership

According to Rokhmansyah (Silvanari, 2021, p. 1), that people's views still exist in customary rules on the historical assumption of patriarchal culture regarding the position of men higher than women it will all lead to a gender injustice just as women are always discriminated against part of domestic housewives are meek who cannot argue, while men as a more dominant figure to control in the form of parental leadership (father) be it financial, family, or education aspects. It happens because the construction of patriarchal culture labels women as subordinate to men both social and family (Tong, 1998, p. 176). Based on the description of the position of women in society is clearly seen in dialogue and visual symbols through facial expressions in scene 1:32:42 of conversation 16 about the provisions for living his life in the future between the husband and the wife, this is the dialogue:

Father: "Ajeng. We have a long way to go. We have to find a way to survive. Cry is useless. They don't need to know about the sadness (of losing one of twin) that enough on us. This is our last feeling sadness, right now."

The dialogue above has shown a father's concern for his wife to hide his past grief for his three children in order to maintain the wholeness and happiness of his family. But the behavior has been viewed differently by their three children, they consider that the father has removed the feelings of suffering a woman after losing a child in childbirth. A woman's feelings are more sensitive than men's, because men have toughness in coping with their lives. As the film in the scene 44:37 shows the expression of mother's face who is crying, because of the loss of Awan's twin brother that the mother harbored her grief and vented it herself by crying in the bathroom so as not to be known by her other two children. Then in the scene 1:25:30 shows the gesture of the mother's body in a hurry and the sad expression of the mother's face, because a father tries to get rid of the items that his twins have clouds but a mother takes one of the items (small blue shoes) to be stored as memories to keep remembering her child. The act of a mother because

the impact of being eliminated or not admitted for her feelings when losing her child by the father or husband. It is part of the representation of women's position as a subordinate seen by the socio-cultural construction of patriarchy which is a father does not think about his wife's feelings in the past. Because this film has limited the mother character in every scene that shows the identification of a father is more dominant in the family. That a mother has represented in the minority.

Based on the exposure of the three results of the discussion above has shown a man is more dominated in the behavior of father leadership towards the orientation of family relationships. That action evokes an argue about family conflict. The film represents a father character based on power over social constructs in gender comparison through gender dominative leadership orientation, and patriarchal leadership of gender bias. That is still adamant in the view of a patriarchal system that creates an injustice in gender relations between men and women. Often women are used as gender bias. This gender bias is referred to as gender relate violence. Gender relate violence due to the probematika inequality of power that exists in the mindset of the community both physical and symbolic violence (Fakih, 2013, p. 17). It's all a form of injustice that causes oppression when removing the character of a woman in the film scene because the identification of a mother has been limited by the dominative leadership of a man (father). Patriarchal ideology has dominated men over women realized through various media and ways to limit female characters from ignoring such portrayals (Candraningrum, 2013). Dominant ideology uses the incorporation of systems of sexism, racism, elites, capitalism, and heterosexism. That it will all be criticized by the audience because media criticism is a process that breaks the assumption of dominant cultural realities including people who get oppressed from various kinds of violence both physical and symbolic that has been shown by the film media industry about gender relations (Littlejohn & Foss, 2014, p. 435).

Because of all the films about gender has shown the gender injustice between men and women that has been constructed by social perspective that the nature of men is higher than that of women. It's like in the film Nanti Kita Cerita Tentang Hari Ini that shows an injustice in the removal of a woman's character based on a father's dominance as a threat in the form of emphasis, restraint, and subordinate. Because a father ordered to hide his past grief towards the other two children so that they do not know the problems experienced by his parents. This action is to maintain the wholeness and happiness of his family from the suffering of the past. As the decision does not think about the feelings of the mother while living her life to hide the sorrows of her past, because a woman's feelings are more sensitive than men's. Therefore, every family needs openness in communication with each other so that there is no power of a person involving an elimination of female characters in hiding the feelings of grief in her past. Unopeness of problem will evoke a lie. If there is a lie in the family, then it will be an unhealthy situation there is always a quarrel in life. After all, happiness comes from the openness of families that communicate to understand each other's personalities. Because communication is very important in families to repair bonds and find solutions to every problem that exists together.

CONCLUSION

Based on the results and discussion above, this research used semiotic analysis of Roland Barthes Roland Barthes through the meaning of marks. The meaning of signs through lexical code that is researched and analyzed with existing reading codes, namely dialogue text and visual symbols (facial expressions, voice intonation) is associated with the main concept is the dominative leadership orientation of parents (fathers) to children who will draw conclusions in

the film scene "Nanti Kita Cerita Tentang Hari Ini. As the film "NKCTHI" shows the form of gender-comparison identification representation that has dominated in the family sphere on the view of patriarchal cultural society places men higher than women.

The position of men as a father and husband who have power in the dominative leadership of parents towards their children, that a father has all the rules in making decisions regarding what is allowed or not allowed. This behavior is part of his protective attitude to the youngest child and mother (the wife) with the aim of protecting his family. On the other hand, the behavior goes against the will of his children because they feel their lives are limited by the father. Similarly, the mother also felt that the father's decision to hide the grief of losing one of his twins (Awan's Twin Brother) to their three children was an inappropriate decision. But precisely the effort was made by the father to maintain the wholeness and happiness of his family from the suffering in the past. Unopeness of problem will evoke a lie. If there is a lie in the family, then it will be an unhealthy situation there is always a quarrel in life. After all, happiness comes from the openness of families that communicate to understand each other's personalities. Because communication is very important in families to repair bonds and find solutions to every problem that exists together.

The character that shown in the film "NKCTHI" is related to the representation of patriarchal society where men are more important than women even women are considered subordinates who do not have the courage to speak up against the dominative power of a man. This action often occurs in the family sphere which creates injustices in gender relations that are often displayed by the media industry. In general patriarchal culture always displays a perfect body shape but in the media industry has displayed an excess identity of masculinity character that emphasizes on self-defense power such as parental dominative abilities.

CONFLICT OF INTEREST

Conflicts of Interest Statement October 27, 2021

A conflict of interest statement must also be included in the manuscript title: *Parents' Domineering Leadership In "Nanti Kita Cerita Tentang Hari Ini" Movie*.

The authors whose names are listed immediately below certify that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript.

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This statement is signed by all the authors to indicate agreement that the above information is true and correct.

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