The Symbolic Violence in "Imperfect" (Pierre Bourdieu's Review of Critical Discourse Analysis)

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Abstract: The film "Imperfect" (2019) is an Indonesian film that tells the story of the pressure in women's lives related to their body shape. A woman's body that does not conform to developing standards will be pressured to conform to existing standards. Symbolic violence that occurs against women is happening nowadays, and society considers beauty to have an ideal physique, regardless of one's qualities, but women who have an ideal physique are more valued and more attractive. This study used descriptive qualitative method. The data collection technique used is observation on imperfect films. To answer this problem, the researcher uses the theoretical approach of critical discourse analysis and symbolic violence from Pierre Bourdieu. The results showed that; 1) discourse about women who have an ideal body, have white skin, are tall, and have straight hair are always considered as women who deserve attention and always get their own privileges; 2) Discourse related to the standard of beauty for women has developed and can lead to symbolic violence because women who do not meet the standards of beauty set above will always be marginalized and compared as a form of symbolic violence.

Keywords: film, women, symbolic violence, discourse. Beauty.

1. Introduction

Films will not be far from playing a role in shaping the paradigm of society related to a certain mindset and ideology. According to Turner, the meaning of a film is a reflection of real for society. Film is able to provide and present a reality of life based on the cultural ideology and codes of a society itself (Sobur, 2006:127-128).

Film also cannot be separated from the society that produces and enjoys the film. In a film, in terms of production, it cannot be separated from the ideology that produces it and sometimes films are also used to show an attitude of protest against something the writer encounters. Representation is an action that is good or not from the writer's point of view, usually the writer gives some signs or symbols that can be caught by film lovers. The representation is usually not necessarily in accordance with the reality, sometimes it is added by fantasy or fantasy spices from the author.

The number of expressions that have a negative tone given to other people can actually have a big effect on that person. most of these negative people tend to mock their physical appearance which can lead to feelings of discomfort and insecurity. Reporting from DetikHealth.com a psychologist from the University of Indonesia, Bona Sardo, M. Psi

said that the psychological impact was very broad, especially self estem. When someone is given a speech related to his physical condition and the physical condition is bad, someone will feel bad psychologically. For example, saying someone is fat, that person may feel inferior and feel worthless which can cause depression and prolonged stress.

It is not uncommon for a film to be encountered in several scenes that contain the standard of beauty and the ideal body. Not even a few films that have a theme related to beauty and have an ideal body that can make him one of the main characters in the films to be produced, one of which is the Indonesian film directed by Ernest Prakasa released on December 19, 2019 with the title Imperfect.

Films can reflect real-life images for women, let alone discussing beauty and body shape. The assessment of a beautiful and attractive woman with an ideal body is an important necessity. This is what makes most women obliged to be able to take better care of themselves and their physical appearance because weight and body shape are the most visible problems in society (Suseno et al., 2014). Beautiful and ideally the female body is always interpreted differently. The meaning of the ideal body for women is often influenced by the culture adopted by each individual. The type of body that is considered beautiful and desired by many women is believed to have a great influence on its social and cultural values.

Regardless of ethnicity, customs, culture and socio-economic class, beauty is always seen as a conception. As with beauty provisions, there are usually criteria for each, such as short height, ugly beauty, black and white, skinny fat, etc. The problem in this film is about women who are born with fat bodies, brown skin and curly hair. So Ernest made a film that tells the problems that often occur in our environment, which states that beautiful women can easily get what they want. It is undeniable that such phenomena can be easily found in everyday life.

The film Imperfect discusses about women who are born with fat bodies and have skin that is not white, from here the writer made the story in this film from the problems that occur around our environment who think that beautiful women can be easily met. around us everyday. However, this is not the case for women who have mediocre appearances, or even below the standard of beauty standards in our environment, they are usually difficult to get what they want. So the author is interested in examining how the symbolic violence that occurs around us when viewed from Imperfect.

Surya Ningsih has conducted research on symbolic violence, the research reveals from a novel that the realms of friendship, work and family. Each domain has a different habitus according to the interests of the capital owner. The research pattern is the same, but here the researchers will explain the differences with previous studies. This research will focus on the forms of symbolic violence in the film Imperfect.

2. Method

The method used in this research is descriptive qualitative. Qualitative methods are carried out to uncover and understand what is hidden behind a little or unknown social phenomenon. The data collection technique used in writing this article is observation on

the film Imperfect Interpretation and analysis of several advertisements is carried out using the discourse approach of Bourdieu.

Symbolic violence is an action that cannot be seen but can be felt for a power over an object or reality in society. 10 According to Bourdieu (1991) in (Novarisa, 2019) wrote that symbolic violence is invisible violence used by dominant groups to subtly impose ideology, culture, habits, or lifestyles on minority groups in society. Symbolic violence becomes violence that is difficult to overcome because the impact is not like ordinary violence.

Stuart Hall firmly defines representation as the process of producing meaning using language as the main representation. Bringing together concepts in the mind and a language so as to be able to produce meaning from objects, circumstances, objects. The representation system has two methods, namely Mental Representation and Language

The data source of this research is the film Imperfect. The data collection technique used is by using studies from various literatures related to symbolic violence against women and beauty standards in women.

3. Results and Discussions

Film is still one of the media used by some people to criticize social conditions in society as well as to provide education, so in this film it is not only used as a medium for entertainment, but can also be used as social education. film *imperfect* , which tells a story related to women who always get different treatment wherever they are, and is always the subject of ridicule in the environment around them.
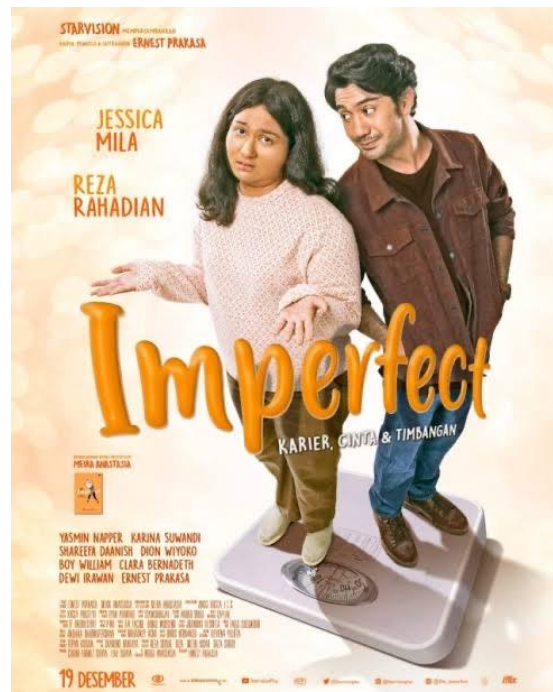

Figure 1. Imperfect Movie Poster

Imperfect is a 2019 Indonesian romantic comedy film directed by Ernest Prakasa which is taken from the novel Imperfect: A Journey to Self-Acceptance by Meira

Anastasia, Ernest's own wife. Ernest collaborated with Starvision to make the film Imperfect, this film was played by Jessica Milla, Reza Rahardian, Karina Suwandi, Shareefa Daanish, Yasmin Napper, Kiki Narendra, Dewi Irawan, Dion Wiyoko, Ernest Prakasa and others. Ernest revealed that this film is a film that is quite heavy for him, this is because Ernest took from the story written by his wife about

Film *Imperfect* which was very much liked by the audience and film connoisseurs, because this film has many things that provide knowledge as well as social criticism in the world. Public. This film also provides education about how we can love ourselves more and be more grateful for what God has given us. But as a human being who is given a mind as beautiful and ideal as we are, we are not able to measure how attractive we are in front of others.

Figure 2. Rara Physical Form

This film tells a lot about the problems experienced by some women where beauty is measured by skin color, hair type, height, and weight. Then in this film, it provides an overview of the symbolic violence that occurs in the film *Imperfect*. Things that can affect the provision of the ideal body of a woman is the surrounding community. Women are often used as objects, therefore women must be able to have an attractive appearance. Not many celebrities use the perception of having a slim body, white skin in order to be a representation of the ideal woman which is actually an unfair and unrealistic thing in judging a woman.

Beauty standards

The provisions related to the ideal body for women since ancient times until now are very developed, but not all women have the same overall view regarding this matter. This provision is still attached because it is influenced by several media which always show women with slim bodies and white skin, not infrequently the role of a mother which is often associated with the development of the child makes a woman can be judged from there. According to Bronfenbrenner in (Wijirahayu et al., 2016) explains that in the growth and development of a child is first influenced by his family. To care for and educate a child is very dominantly influenced by a mother so that she grows and develops into a quality child.

In the social life of society, women must be able to care for and become a body shape that is in accordance with existing beauty standards so that they always look attractive.

For women, the benchmark of a person's beauty is always compared to other women so that she can be recognized as a beautiful woman in society.

For a woman who has a fat body, tan skin is often a problem in itself when she is in a general society. Sometimes a certain body type is still acceptable rather than a body type that is considered incompatible with the concept of a universal body shape that is used as a benchmark. Not only the shape of the body but also the clothes he wears such as shoes, clothes and bags must be appropriate.

The media is also not able to present the reality of life that is unfair to some people who are actually a minority, because the majority vote is very dominant in determining something. This can show how social life contributes in terms of caring for and maintaining an ideal body shape so that it always looks attractive.

The presence of the film *Imperfect* is expected to provide education to the public, especially women, to love ourselves more and accept our shortcomings. In fact, in this film we are taught that the perfect woman is not only about the ideal physical, but more than that how we become beautiful and attractive with what we have and be ourselves. This film also provides education about it is okay to love imperfections because in life we have many things that are not seen as perfect women. teaches us that we don't have to have ambitions to be perfect, if the imperfections we have are enough to make us happy. in (Wijirahayu et al., 2016) explains that in the growth and development of a child is first influenced by his family. To care for and educate a child is very dominantly influenced by a mother so that she grows and develops into a quality child.

Bourdieu's concept that place is a small part of the social world works autonomously and full of consensus such as economic, social, cultural arenas, etc. Women's body shapes that are not ideal will be marginalized by the standards of the majority in the arena. In an arena there is a power that maintains a discourse that has been previously justified. Discourse is something that can be accepted from one truth and cannot give rise to another truth. This is in accordance with Foucault's statement that something can be wrong if a truth has been assumed beforehand. The operation of a power is not by oppression or repression, but by positive and productive normalization, namely through discourse.

Seeing from this film, the focus is more on women (Rara) who are marginalized which is a manifestation of Bourdieu's theory of capital related to symbolic capital because many women who have bodies and beauty that are not in accordance with the provisions in society often receive marginalized and unfair treatment. can to be a part of other women who have an ideal body and white.

In fact, women are no longer only concerned with physically being controlled, but one's mind and psyche. Women's bodies are given a related discourse about a slim body, having white skin, height always sticking out from certain community groups which result in unconsciously that the ideal woman is a woman who is slim, has white skin and is tall. The discourse also has various rules related to good and bad behavior that make the behavior in it a new truth. From there, many women have thoughts that result from the established truth regarding the ideal female body and makes women who are not included in these provisions feel that there is something wrong in themselves. According to Novarisa, G. (2019), it is explained that it is the patriarchal background that makes

women determine how they see, feel, think, and act. The patriarchal norms are now adopted by society in every aspect of life, so that patriarchy is constructed into something natural and ordinary. This is the reason for taking care of the body with disciplined treatment and various provisions applied by the mother from an early age for her children, starting from reducing the portion of eating rice, chocolate or any food that can increase weight or change appearance.

Figure 3. Women who are considered Ideal

According to (Windasari et al., 2017), beauty leads to uniformity or universality, namely white skin, 17 slim body, height and proportional body sizes. The concept of beauty has become something universal because of the standard or benchmark to get a beautiful label. Although the criteria for beauty are always changing, in the last decade, beauty tends to be represented by the media which has the same thing, namely being depicted with a tall, white body, long hair and a sharp nose (Aprilita; Listyani, 2016).

Symbolic Violence

The differences in women's bodies cause differences in habitus because of the incompatibility with the standard of beauty in a certain group. Symbolic violence is able to work because there are two mechanisms, according to Bourdieu, the mechanism is euphemism where symbolic violence works smoothly, invisible and difficult to recognize, while censorism makes symbolic violence as a form of preserving the values that are considered. Women are often the object of physical and symbolic violence.

Symbolic violence does not only occur in the environment or outside the home, it usually also occurs in the family environment where comparisons between brothers and sisters can give rise to power related to the discourse on the shape of the female body that was previously expressed. It is not uncommon for an older sister who has a slim and white body who is usually more appreciated which is actually wrong and needs to be given rules to adjust it, because her younger sister has a fat body and has a darker skin color and is then treated differently by people at home who causing the younger sister to experience symbolic violence. He always gets condescending words.

A woman's body like the one above can cause a feeling of being marginalized, a woman who has a fat body and has a darker skin color often feels she is considered a stepdaughter because of the difference in treatment than her sister who has a slim, white body, and always wears make-up which makes her a concern and always proud of his family. This can cause a person to have less of the same opportunities as women who

have an ideal body shape. Feeling marginalized which can lead to feelings of self and affect the existence of women to be influential in their environment.

Habitus in the realm of friendship in the office as well as in the external environment, the ideal body shape is a determinant of how the habitus or mindset is applied. In the second realm, namely the realm of work that has a habitus such as an office system that is subservient to the capitalist (having a proportional posture), however, mistakes made by minorities always feel meaningless and not appreciated at all. Then some comments about Rara's character in the form of verbal symbolic violence were shown when she brought her breakfast porridge and was teased by her friend, *" bubur lagi ya? Inget lemak. Eh gapapa ding nutrisi buat ibu hamil "* in the excerpt of the conversation, it is very clear that Rara's fat body is considered by them to be like pregnant women because it does not match their body proportions. In the family realm, there is habitus, namely the mindset of her mother who always thinks that Rara's sister is better than Rara, who has a non-ideal body shape, even though Rara's academic quality is superior.

Film *Imperfect* , there is a capital used to determine habitus, a person named Rara who has the cultural capital to apply his habitus to his office friends with the cultural capital of academic abilities and skills in work that his colleagues do not have. The second capital is in the realm of his work in the office. Kelvin as the boss in the office has sufficient capital to make Rara unable to fight the habitus where she works. This capital is a symbolic capital owned by Kelvin. The next capital in the family realm is the capital used to implement habitus, the status as a parent is the capital used to realize their desire to have children as a model as well as the mother.

Bourdieu explains that symbolic violence is invisible violence that is used by the dominant group to subtly impose ideology, culture and customs on minorities in society. Symbolic violence becomes violence that is difficult to overcome because the impact is not like ordinary violence. The symbolic violence caused is in the form of acts of offending, demeaning, humiliating someone, persecuting, slandering, defaming, discrediting, ignoring, including humiliation and character assassination (Novarisa, 2019).

In addition to the family environment, the feeling of marginalization of women who are not beautiful and has a white skin color often occurs in the work environment which can lead to symbolic violence. Usually women who have a fat body and darker skin color often get hurtful words. Not only words, sometimes also actions that occur in the work environment. The number of symbolic violence that occurs that causes women who have a fat body are always not seen how they perform in their work, but rather appreciate and see women who are beautiful and have an ideal body shape.

Being a minority because they don't look like their peers makes fat women experience symbolic violence in the form of marginalization by their friends who have dancing performances according to the arena. The environment is dominated by a growing discourse about the representation of women's bodies which were previously justified and dominated by women with model-like appearances, which is a factor in the emergence of symbolic violence for women who do not have the same body posture (Bourdieu, 1991).

Some of the things above illustrate that this research is different from previous research which only discusses problems in the world of work, but here more than that we can see how symbolic violence can occur in any habitus. The symbolic violence that I want to highlight here is related to symbolic violence against women who do not have an ideal body.

4. Conclusion

The film *Imperfect* illustrates that women who have an ideal body, have white skin, are tall, and have straight hair are always considered as women who deserve attention and always get *their* own privileges. Unlike the case with women who have a fat body shape, have brown skin or tend to be darker, they are always demeaned and become the object of ridicule for the surrounding community and are not worthy of holding positions or being the face of a company.

Discourse related to the standard of beauty for women has developed in this arena and can result in symbolic violence because women who do not meet the standards of beauty set above will always be marginalized and compared as a form of symbolic violence. In addition to the symbolic forms of violence received by women who do not have ideal bodies, it is also a discourse regarding the majority who have power and domination, making women who have non-ideal bodies marginalized and marginalized.

Symbolic violence is the hardest to identify. Violence in society through symbols to lead the dominated to follow the meaning produced based on the interests of those who dominate. In Pierre Bourdieu's theory of symbolic violence, it is very relevant to be used in seeing how the mechanism of discrimination works for women who do not have an ideal body shape.

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