

WHAT DOES "DUA GARIS BIRU" FILM WISH TO CONVEY? (SEMIOTIC PERSPECTIVE OF SIGNS USED IN THE FILM)

PEMAKNAAN PESAN FILM "DUA GARIS BIRU" DENGAN PENDEKATAN SEMIOTIK

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Abstract: *"Dua Garis Biru", an Indonesian film directed by Gina S. Noer is such a controversial film in 2019. Despite all its controversies, the dialogue and narrators in the film reserved complexity of language, literature, and culture which have positive impacts on teenagers as the target focus. This research discussed the semiotics analysis of signs represented in the film as a part of linguistics, culture, and its impact to the viewer. The purpose of this research is to describe semiotic signs qualitatively descriptive, by two main categories of meaning that are denotative and connotative. The writer used the theory of Roland Barthes. The primary data are signs that represent sex and cultural educations obtained through note-taking techniques, while the source of data is gained from the film. Through this research, the readers are expected to enhance their knowledge about sex education and cultural values.*

Keywords: *Dua garis biru, Semiotic, sex education, cultural value, Roland Barthes*

Abstrak: Film "Dua Garis Biru" adalah film Indonesia besutan sutradara Gina S Noer telah menjadi kontroversi sepanjang tahun 2019. Dibalik semua kontroversi yang ada, film ini menyuguhkan ragam bahasa, sastra, dan budaya positif yang kompleks ditujukan untuk remaja sebagai target utama. Penelitian ini akan membahas tentang makna tanda yang diberikan oleh penulis dalam keseluruhan film dan bagaimana pengaruhnya terhadap penonton secara langsung. Tujuan dari penelitian ini adalah untuk mendeskripsikan hasil temuan yang telah dikelompokkan ke dalam dua kategori utama, yaitu denotatif dan konotatif menggunakan teori Roland Barthes. Dua kategori tersebut adalah representasi seks dan budaya lokal yang diperoleh dengan metode simak dan catat dari film. Melalui film ini, pembaca diharapkan dapat memperoleh penguatan pengetahuan tentang pendidikan seks dan budaya lokal.

Kata Kunci: Dua garis biru, pendidikan seks, budaya lokal, Roland Barthes.

1. INTRODUCTION

In this globalization era, the development of technology has become very fantastic. One of the example of technology development is the existence of the internet which provides people an area to explore whatever they need to know or want to get. This rapid expansion makes people are desire to access it as fast as possible.

Teenagers as the middle phase between child and adult are willing to know and explore new things to enhance their knowledge and experience. In this phase, they will have a high intensity of curiosity about new things they do not know before. However, teenagers are not able to filter well between good or bad value regarding the activity they do, or lesson they want to get by themself. Therefore, parents' roles are important to give filter or explain what should and should not be done by them. Yet, the fact says that Indonesian parents are too busy with their schedule and rarely talk to their children and introduce them into an important topic such as sex. They

think that is a taboo topic that should not be told and their children will know automatically when they are grown up.

Film is a new communication media to society. The combination of audio and visual is effective to attract people to keep watching. Furthermore, these unique productions are also able to target people's ideas and opinions. (Petrie, 2002:2). *Dua Garis Biru* is an Indonesia movie, released in 2019 directed by Gina S. Noer. This film generally discusses two main characters Bima and Dara as high school students who still underage to make out. So, this film aims to have parents lead the discussion to their children related to maturity.

This study aims to explore the signs expressed in *Dua Garis Biru* film and describe the meaning of signs in the movie based on Roland Barthes' theory

2. METHODOLOGY

Raco (2010:1) stated that methodology indicates any techniques that the writer used in research. In this research, the writer used descriptive qualitative method. According to Sugiyono (2014: 14), a qualitative research method is a method that concerned to interpret data from the collection field. So, in this research, the writer aimed to analyze the data collected more deeply by using this method. The sampling technique used was purposive sampling, where the objects were signs that represented culture and sex education for teenagers, while the subjects of the research were two main characters in the movie, Dara and Bima.

In this research, the writer used some techniques in collecting the data to support the research, they are non-participant observation by observing any signs that showed in the film and belong to the category that was used. Then, the writer did note-taking and documentation in collecting the signs related.

In analyzing the data, the writer used Roland Barthes' theory (2004) of Semiotics by analyzing the connotation and denotation meaning shown by signs in the film.

3. FINDINGS AND DISCUSSION

Dua Garis Biru is a controversial film released in 2019, directed by Gina S. Noer with 113 minutes duration (for the full movie) and 1 minute 53 seconds for the trailer. This movie became controversial because of the topic and plot of the film. Dara and Bima, the two main characters of this movie were facing consequences of doing sex before marriage. Dara was pregnant and they did not know how to do next. Well, this is the example that they do not get enough sex education, hence they did not even the consequences of having sex.

Not only sex representative but this film also illustrates some signs that represent the cultural value of Indonesia of how people react and overcome problems.

Based on the theory of Roland Barthes about signs and its meaning, the writer found some signs that were related to sex and cultural education for teenagers:

3.1 Sex Representative

3.1.1 Opening the door of Dara's room



Figure 1. Source: <https://www.iflix.com/> (2019) A scene in minute: 02:40

The connotation meaning in figure 1 is Dara and Bima were going to enter Dara's room. They had just come home from school, then they were playing around in the guest room, where

a guest should be. However, because no one was home at that moment, they were started to go up to Dara's room. In this situation, The room represented the privacy area that had meaning not everyone could enter. In Indonesia, people were told not to let strangers or random guests enter, or even a well-known person but had different gender. Moreover, Bima and Dara were not married yet. However, Dara just let Bima enter her room without warning or stopping him. There was no limit between them once they entered the room.

3.1.2 Dara and Bima in Dara's room

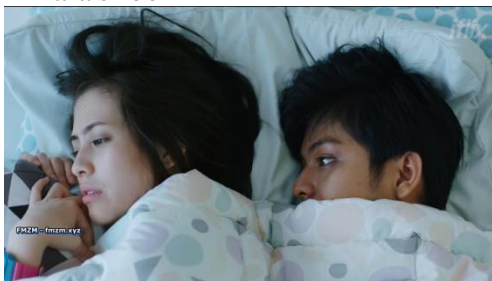


Figure 2. Source : <https://www.iflix.com/> (2019) A scene in minute 04:48

In figure 2, Bima and Dara were already in Dara's room. They were covered by a blanket, only their face that could be seen. Then Dara was looking away from Bima while Bima was still trying to start a chat with her.

From the sign of, they were covered by a blanket means that they were undressed while laying on the bed means there had made out. Dara's expression represented her concern about unawareness, not aware of the risk and consequences that might happen when they were doing it. She just regretted after. The way Bima looking at her was the way he tried to calm her down, he was afraid as well, but still want to comfort her.

They were crossing the limit of their relationship. They were just played until getting along the passion and broke over some rules. This scene indicated that they did not have enough sex education in their age, thus no one was aware of what should and should not do when they were alone at home. From this, we know that sex education is important for a teenager to prevent them from doing any other thing that was crossing culture, rule, and norm. (Sarlito, 2008).

3.1.3 Strawberry and Strawberry Juice



Figure 3. Source : <https://www.iflix.com/> (2019) A scene in minute 20.24

The denotation meaning was Dara put a strawberry on her stomach. While the connotation meaning was about her pregnancy.

Before, Dara was searching for baby, pregnancy, and fetus. Showed in her laptop's screen that was written: "*Strawberry: Apa yang terjadi pada 10 Minggu kehamilanmu*" (What will happen in your first 10 weeks pregnancy). It was said that the fetus would be as big as a strawberry, while the way she put a strawberry on her stomach showed that her belly still looks normal, physically she is not look like a pregnant woman. It was related to Dara and Bima's decision to keep the secret about her pregnancy.

Start from this scene, strawberry become a symbol of the baby in Dara's pregnancy.



Figure 4. Source : <https://www.iflix.com/> (2019) A scene in minute 24.45

The denotation meaning was the process of making strawberry juice by blending ice, water, and strawberry blend until smooth.

The connotation meaning was abortion. Using strawberry as a symbol, the juice strawberry scene means to abort the pregnancy. Bima and Dara did not realize what consequences would they get when they had sex so that they decided to do the most popular solution, go to the abortion clinic. Bima got Information from a neighborhood friend.

Before entering the clinic, Bima offered to buy strawberry juice, Dara's favorite. However, after Dara looked at strawberry being crushed by blender and turned into bloody red juice, she became hesitant. She was wondering how if the baby was crushed. She was frightened. Then she said to him that she did not want to abort the pregnancy, no matter what, and Bima agreed.

Stated Australian Consortium For In-Country Indonesian Studies (2013) abortion in Indonesia already became serious cases with high mortality ratio. The abortion case which happened 78% in downtown and 40% in the rural area has a mortality ratio of up to 30%, which indicated more than 2.000.000 life was killed. Moreover, most cases of abortion were covered by parents, doctors, and others.

Abortion defined as the termination of pregnancy which followed by the death of a human fetus during the first 10 to 12 weeks of pregnancy. Mostly, abortion was carried out before 3 months of pregnancy to decrease the risk of death for the mother. However, this abortion was not morally right in Indonesian culture. Thus, Dara was hesitant after seeing the strawberry juice that showed her how the fetus would be terminated. She chose to take the responsibility. Once again, it might remind the viewer to prevent what should happen instead of doing something without considering the risk would be followed.

3.1.4 Reproduction poster in the school health unit



Figure 5. Source : <https://www.iflix.com/> (2019) A scene in minute 14.55

The denotation meaning in this scene, Dara was laying in the health unit room and clearly showed that there was a poster of reproduction organ.

The connotation meaning was discussing sex that became a taboo topic in Indonesia. Frankly, teenagers knew it but would never be questioned or even get a deeper lesson. Shortly, close enough but never being taught well. In this case, it happened to Dara. She did not get enough sex education and she had gone too far with her boyfriend. She was pregnant and did not know what to do next, because everything was beyond her control.



Figure 6. Source : <https://www.iflix.com/> (2019) A scene in minute 38.51

The reproduction poster was also seen in another scene, in chaos between those two families, Dara's and Bima's. As a result of not being aware of sex education, crossing the limit, and consequences of any act. In this scene, they were arguing whom to be blamed. Dara was left by her family right after the talk.

3.2 Cultural representative

Another sign used in this film were some cultural representatives need to be told to teenagers as they were grown up. They were soon to be adults, thus need to be explained as well. These were some scenes which represented cultural values of Indonesian:

- 1) Dara looked back

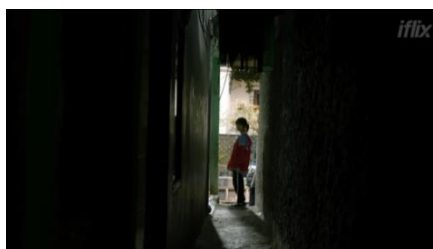


Figure 7. Source : <https://www.iflix.com/> (2019) A scene in minute 41.47

The denotation meaning of the scene was Dara looked back right after she passed a dark small path. Meanwhile, the connotation meaning was a transition. Seeing the chaos that happened in the school health unit earlier, Dara was left by her parents and embraced by Bima's. Those it was the starting point when Dara, herself chose to take full responsibility and other risks to take care of the baby.

It was also giving transition to social status. Dara that was from a wealthy family, came to Bima who lived in a rural area. Dara looked back presents a message that she needed to convince herself about the step she took.

- 2) Bridge to Bima's house



Figure 8. Source : <https://www.iflix.com/> (2019) A scene in minute: 41.52

The denotation meaning was Bima, his parents, and Dara was about to pass the bridge to go to Bima's house.

The connotation meaning of the scene was something similar. The bridge symbolized as a link to meet society. Bima's choice to keep the secret of Dara's pregnancy could be just a private problem between them and their parents. However, they could not just hide, it would be

exposed slowly, no matter how hard they were trying to keep. Thus, in this scene, Bima's mother said "Bismillah" to pray to hope it would run well as they wanted.

3) Voice GPS direction "Jalan buntu, putar balik"



Figure 9. Source : <https://www.iflix.com/> (2019) A scene in minute 01:01:36

The GPS voice had a denotative meaning that it was a dead-end, needed to make a turn.

Instead, the denotative meaning was no other choice except marriage. The dead-end represented the only one choice they had, that was marriage since they had to be responsible for the mistakes.

Discussing Indonesian culture, it was wrong for a girl to have a baby before marriage. It was related to their belief

4) A conversation of Bima and His mother



Figure 10. Source : <https://www.iflix.com/> (2019) Minute 01:35:07

In the figure above, Bima's mother was hugging him tightly while saying "We should have this deep conversation earlier, Dear." It was the denotation meaning of the scene.

Meanwhile, the connotation meaning was Bima's mother was regret, since this problem was because they did not have any deep conversation before and discussing sex and cultural education. She also regretted, because they did not have any discussion before, Bima was not able to differentiate between what he could or could not do before marriage as well as the risk after. It also illustrated the condition in Indonesia, regarding sex and cultural education. Those two topics were not being taught well by an open discussion to teenagers, parents believed that they could naturally understand and filter it well as they were grown up. However, not every teenager was able to get the education well. The basics of sex education started from differentiating between girl and boy for 4 years old children, shyness, and part of the body we may not touch.

One goal of sex education was to prevent any case of sex before marriage as Dara and Bima's cases had happened in real life, and decrease abortion cases as well. Sex education should be started at home. Children know their parents well before they met society. Parents should start an open discussion about primary sex education. They would understand it better when it was started by their parents. (Sexuality Education Question and Answer, 2012)

Stated by Wahidin (2012), parents had their role in emphasizing moral and cultural value to their children. They needed to guide them to differentiate which one was right or wrong as well as any risk followed. This might affect their future life when they met society or became an adult.

4. CONCLUSION

Based on the data analysis in the previous part, the writer put forward some conclusions that the signs showed in *Dua Garis Biru* film can be analyzed through a semiotic approach. The writer focus on the theory of Roland Barthes's (2004) which categorized signs into some parts, they are denotation, connotation, and myth. Denotation means the real or linguistics meaning of the sign, connotation means message encode, and myth means ideology or belief.

The writer categorized the discussion into two parts, representative of sex and cultural values. It is analyzed by its denotation and connotation meaning. The sex representatives are the sign of the opening door, scenes in Dara's room, strawberry, juice strawberry, and poster. Besides, the cultural values are drawn well in the scenes when Dara looked back, Bima's parents are in a bridge on the way to their house, GPS voice that turned on accidentally, and deep conversation between Bima and his parents. All of those signs deliver unique and different meaning one to another, yet the film itself emphasize the important point of bringing sex and cultural education into an open discussion with their children as soon as possible. It should be introduced soon to let them know which thing they can and cannot do. What the consequences or risk afterward and how to prevent the accident, and the best teacher to bring the topic first were their parents. The reason is that children have parents as their first teacher. Moreover, some cultural values need to be taught as well, hence children could differentiate which one is wrong or right, know how to act, and respect others from it.

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