

Representation Of Family Dysfunction In Film “Bolehkah Sekali Saja Kumenangis”

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ABSTRACT

This study discusses how the family dysfunction is represented in the movie *May I Say It Once Upon a Time*. The film was released in October. The object of this study was a family dominated by patriarchal fathers and was very authoritarian in life, so researchers wanted to see a representation of family dysfunction in the film using John Fiske's semiotics. The study used a descriptive type of qualitative research and focused on three levels of semiotics proposed by John Fiske: the level of reality, the level of representation, and the level of ideology. The reason for the family dysfunction that occurs in this film is because of the wounds of fathers in the past where their fathers experienced violence by their fathers who still have a patriarchal culture and poor communication between families, thus triggering family dysfunction. The film takes social life in today's society which often occurs and leads to divorce.

Keywords: *Family Dysfunction; Patriarchy; Film; Semiotics; John Fiske.*

INTRODUCTION

A harmonious family is a family that has harmonious circumstances to achieve a goal of beautiful domestic life. The definition of a harmonious family is a family that is reconciled, happy, orderly, disciplined, mutual respect, has a sense of protection, please help, obey religion, love and love the whole family. Furthermore, the family also has 5 basic functions that must be considered according to Berns, namely: Reproduction, socialization/education, social role, and social role. The existence of economic support as well as emotional support that must work together these five functions are linked to each other, thus greatly affecting a family's harmony if one of these functions cannot be performed properly, leading to many conflicts (Ulfiyah, 2016). Meanwhile, if the five functions are carried out properly, a harmonious family will be created.

Family relationships do not always work well with ups and downs in a relationship. Every couple in a marriage wants their marriage to be harmonious and happy only in the course of

time will there be disputes that come between mild to severe examples of endless disputes, infidelity, domestic violence, and violence. an unfinished economic problem. Family functions that should be the support of a family will not function if these disputes are not resolved properly and result in divorce (Aprilyani dkk., 2023).

In accor Tari with the above explanation that families who cannot perform the functions of any existing family roles are referred to as family dysfunction. This dysfunction of the family leads to a family that's not harmonious, For example, a father who was supposed to protect his child so that the child felt protected, but instead the father abused the child so that the child became traumatized that the side effects of the family became irreconcilable and there was an endless quarrel. Some of the factors affecting a family's dysfunction are socioeconomic factors, educational background, poor family conditions, behavior between parents and children and vice versa. Families that are not harmonious will cause pain, suffering and have difficulty in understanding each other between family members.

Today's mass media is very influential throughout people's lives. Mass communication is the process of delivering messages, information, and ideas to a society classified into a mass media such as radio, newspapers, television, magazines, and movies. Film is an art that is a means of mass communication that has enormous potential to appeal to the general public. Indonesian films often raise the phenomenon about family such as *Miracle in Cell No. 7*, *Saturday Together with Father*, *Keluarga Cemara*, *First Love*, *Second and Third*. Films that are appointed always have different meanings can represent harmonious families or families that are not harmonious or in the film portray both of them.

In the film "*Bolehkah Sekali Saja Kumenangis*", researchers have symptoms of family dysfunction depicted in the film. Based on the scene in the movie, the father figure is angry at Tari. Tari considers that her father and mother should go to a psychologist to slowly begin curing her father's temperamental pain only her father did not accept and commit acts of violence against Tari. One component of a family function is by good communication. Good communication is an act of two - way talk that does not involve violence in it.

The previous research of Muhammad Ridho Muwaid Billah and Filosa Gita Sukmono (Billah & Sukmono, 2022), originated from the University of Muhammadiyah Jogjakarta in 2022. The research raised the "*Waiting Relation of Power in the Family in the Film We Will Tell About Today*". This study discusses that the movie *Later We Tell About Today* depicts a reflection of what happens in everyday family life. In the Film *Later We Tell About Today*, it tells the story of families who have inequality in relationship between father and other family members which resulted in a lot of miscommunication that occurred and each family member has their own busy lives without seeing the lives of others or their family members. Research conducted by Muhammad Ridho et al. It used the qualitative method and analysis of Norman Fairclough's critical discourse to open up the practice of paternal power to his family members. After examining the relationship of power in the family in the movie *Later We Tell About Today* is a distribution of Father's power in dominating power over all members of his family.

In contrast to previous studies, researchers want to examine the representation of family dysfunction in the film *Bolehkah Sekali Saja Kumenangis* with a Semiotics analysis proposed by John Fiske that is different from other researchers. The difference from previous studies is also in the film "*Bolehkah Sekali Saja Kumenangis*" and the family dysfunction conflict that occurs in the film that the film "*Bolehkah Sekali Saja Kumenangis*" portrays his father's side who is so unchallenged and temperament towards the family that it causes the family's mentality to become unwell. and with semiotics analysis put forward by John Fiske to look at the three-level family dysfunction representations: Reality, Representation and Ideology. So with the findings in other studies, the author wants to know how to represent family dysfunction in the movie '*Bolehkah Sekali Saja Kumenangis*'.

LITERATURE REVIEW

Film as a Medium of Mass Communication

A film is a cinematographic work that serves as an educational tool for the public. Each country has a different understanding of film, one of which is Greek, a film referred to as cinema which stands for cinematography. In English, the film is referred to as Movies, which is derived from the word "Move", meaning moving or living image (*Vera, 2016*). Originally, films were only used as commodities that were traded as entertainment media, propaganda media as well as tools for education, and thus films were also effective as tools for conveying cultural values. The film is a form of cultural Monday works adapted to cinematographic rules that are cultural phenomena. A film is a creative process that combines elements such as ideas, value systems, life views, norms, human behavior so that films cannot be free about value because every film in existence must contain a message developed into a collective work (*Trianton, 2013*).

Films are a communication symptom that has a long history beginning with the invention of photographic devices that can produce objects into images that were originally black and white and even each object had a color that could be captured. Furthermore, the technology can do images with animation, graphics and has a Light effect. The findings cannot be separated by the existence of more advanced technology so that movies as mass media become more interesting, detailed, and precise. The film is also not only a medium but a form of visualizing a reality, thoughts and feelings that can be represented by the film (Panuju, 2019).

One of the advantages of the film lies in its ability to reach many humans to see the media without losing credibility. This is in accor Tari with the characteristics of mass communication mentioned by Nurudin in his book, *Mass Communication of an Introduction*. The message that the film has has two possible influences, either positive or negative. On average, Indonesian films raise stories that contain elements that touch the human taste or

issues in society. When producing a film, it must have a balance of creativity and social responsibility to create a constructive work (Indrawati dkk., 2015). Film media may be divided into screen and screen films while film genres may be divided into fiction and non-fiction (Kristanto, 2007).

Family

Families are part of every individual in the world and are always in contact with each other. The meaning of family always varies depending on the orientation used by everyone in the definition of family. According to Friedman (Freidman,2008) it is defined that a family is a collection of two or more people to live together with a rule-related and emotional connection to each individual and have their own role in each family. Indonesia is one of the countries that upholds that families should be formed on the basis of marriage in accor Tari with Government Regulation No. 4 21/94 states that the family was formed based on a legal marriage (Suprajitno & Ester, 2004).

Families are the most important unit in society to be responsible for nurturing, protection, and formation of new individuals in society. Communication between families and understanding every role, rule and hope in every individual will be a harmonious family. Family became one of the first communication classes before we could communicate with outsiders. Family will also be a major influence on the growth of children. Children will learn and about the norms or rules that exist in society from the family so that the family's condition will have a great influence in the development of the child's personality form.

Family Dysfunction

Families have several functions: affective function, social function, reproductive function, economic function and health maintenance function (Suprajitno & Ester, 2004). Some of these functions are owned by each family member but each family member also has their own roles and functions according to their nature, so if one of the family members does not perform their roles and functions properly it will result in family dysfunction. Family functions that are not performed well by one or two people in a family member can be concluded that their psychology is immature such as lack of emotional control and not being able to communicate well. The factor of family functions not going well can also be seen from several things, namely the death of one of both parents, divorced parents, bad parent-child relationships, unfamiliar family atmosphere due to being busy with each other's world. Family dysfunction can also be characterized by rejection, distance in the family, passive family response, and a competitive sense in the family.

When family members are unable to perform their functions in accorTari with their role in the family, the family's harmony is compromised and threatened. Family members' failure to perform their roles can be demonstrated by unhappiness, feeling pressure, constantly feeling sad, resentment, and fear of family members. This can also cause families

to experience many problems, domestic violence, and other domestic conflicts. A family situation that is not okay can happen because the role of parents does not exist or is commonly called fatherless and motherless. Fatherless and motherless are the phenomenon of a man's lack of involvement in giving the role or figure of a father and mother to a child's life both psychologically and physically. This condition occurs due to divorce, death and domestic violence (Annisa dkk., 2024). The Indonesian people still cannot understand that parenting, educating, and guiding children are not one of the responsibilities of parents but both of them, if one parent cannot perform their functions to nurture, they will not be able to understand. The child will experience the loss of the figure of one of both parents (Ilahiya dkk., 2024).

Patriarchal

Patriarchy is usually understood by social societies to be the dominant group of men in every way. Patriarchy is considered a culture that upholds a male degree while women are below men. Until now, patriarchal life is still ongoing in the community, in Indonesia, patriarchal life is included in the BLAME approach system, meaning that the system does not go according to the expectations or wishes envisioned (Irma & Hasanah, 2014). Patriarchy has the meaning of power and the concept that gender differences affect the superiority of men in women. Patriarchy also only sorts or processes problems without thinking long which causes women to be discriminated against (Suriani, 2017).

Patriarchal dominance refers to the superiority of masculinity and inferiority of femininity in power relationships in social structures so that men actualize themselves through control of Women both domestically and publicly. A masculine persona with strong authority to achieve by repressing the fragility and dependence of women on men, thus men claim superiority over women through the formation of a collective bond of masculinity with the ornament of male power in society. Women are placed in the subordination section because the position of Women must be below men. Patriarchy itself is a system that states that women should be invisible and unaffected. Patriarchy is the power of men or family systems, ideologies, and politics that say that men have the power to determine what women are not allowed to do.

Patriarchy is an influential force in traditional society and modern society is still influenced. Patriarchy was cultivated and strengthened in society through different social structures. The system is also supported by social and cultural norms and religious teachings in social life that consider this social structure to form a strong foundation (MA, 2021). After the marriage, the husband has a role as the head of the family who provides a living to fulfill the family's needs, and then becomes a loyal friend to the wife, both in difficult times and in pleasure, It's the same thing that wives do in patriarchal culture, but husbands have a dominant position, creating a sense of injustice, tension, lack of harmony, power, and power. and the decision-making resulting in the family not being in a democratic state this is

evidenced by the husband's words being absolutely valid without any negotiation from all members of the family (Tafuzie, 2015).

Domestic Violence

Violence is a behavior committed by a person that can harm his or her own physical, mental, or other person by uttering harsh words that are not well controlled. Violence knows no identity or gender, but it's usually often violence against children or women. The form of domestic violence is not only in words but also physically to more complex ones (Alimi & Nurwati, 2021). Domestic violence is an act experienced, especially by women, which causes suffering, whether psychologically, sexually, or unfulfilled needs in the household.

Factors that cause domestic violence are self-inflicted or psychological malfeasance, drug abuse or violence experienced in the past are accepted as children), bad parenting patterns, involvement of others in domestic relationships, and poor parenting. He also became mentally ill and emotionally out of control (Ramadani & Yuliani, 2015).

Semiotics

Semiotics is a sign. Semiotics was born to the American philosopher Charles Sander Peirce, who suggested that semiotics was a human reasoning done by sign. Peirce classified the signs in the image into three sections of icons, indexes and symbols (Sobur, 2009). Aart van Zoest defines semiotic by the study of signs and everything related to them both by functioning well with the relationship of other signs as well as the delivery and acceptance they use. Each semiotician has a different language but remains with the same meaning that semiotics are the study of signs.

The semiotics of John Fiske are divided into three main areas of study. First, the mark becomes a human construct and it can only be understood that humans use it, Both codes or systems organise signs to meet the needs of a society or culture to exploit the communication channels available to transmit them and the latter is that culture becomes a place and code works (Vera, 2022a). According to Fiske, the codes or signs that appear or are used on television shows are interconnected and thus become meaningful. Using the Indera tool used by the audience, a code will be appreciated and interpreted differently by everyone.

In semiotics the most important thing is the relationship of signs and their meanings and how a sign is combined into a code. Fiske divided the coding into three levels on television, including:

a. Reality Level

These codes include appearance, costume, makeup, environment, behavior, manner of speech, language or gestures as well as expression, at this stage referring to television shows that show events or situations faced by the public face-to-face.

b. Representation Level

This level deals with the way things are delivered or presented through elements that are outside the object itself. At this stage, the intended code is more technical, namely camera, lighting, editing, music and sound. This level transmits more conventional codes.

c. Ideology Level

This level is the result of both levels already organized into acceptance and social relations by ideological codes such as individualism, patriarchy, race, class, capitalism materialism, religion. This level deals with a system of beliefs and values represented through media and social actions, beginning with how a media including television carries and spreads ideological messages to its audience.

METHODOLOGY

This type of research uses qualitative descriptives that are studies that describe all symptoms, facts and events in a sustainable or systematic and accurate manner about the entire population and a region. This study was conducted on an independent variable without any comparison and linking with other variables (Ibrahim dkk., 2023). This qualitative descriptive research is expected to illustrate the film 'Bolehkah Sekali Saja Kumenangis' from the symptoms, facts and events that occur in the film in a sustainable and systematic and accurate way of representing family dysfunction that occurs.

Furthermore, the method used in this study used John Fiske's semiotics method. According to Fiske, the codes that appear or are used in television are interconnected and thus become a specific meaning. A reality doesn't come out of the blue with the code coming up. Researchers see Family Dysfunction in the movie 'Bolehkah Sekali Saja Kumenangis' by using 3 different levels of reality, namely Level Reality, from costume, makeup, conduct, delivery, gestures, expressions and sounds performed by movie players and Level Representation also from lighting, camera conditions or circumstances of any scene that describes family dysfunction and lastly the Ideology Level sees acceptance and social relationships of the meaning contained in any movie.

The subject in this study is the text and meaning in the movie 'Bolehkah Sekali Saja Kumenangis' The text in question is everything that happens in the film that describes family dysfunction. The objects in this study represent family dysfunction. The primary data source used by researchers is the "Bolehkah Sekali Saja Kumenangis" from Streaming Film which is 118 minutes long and secondary data obtained from e-books, journals and internet articles that support this research and related to the film "Bolehkah Sekali Saja Kumenangis".

The data collection technique conducted in this study is documentation data technique. Documentation techniques are used to collect visual texts such as scene scenes in movies. This data collection was carried out with the aim of observing scenes that had elements of family dysfunction by all family members in the film "Bolehkah Sekali Saja Kumenangis" especially for Father, Mother and Son characters. Researchers will analyze each scene that has been taken using John Fiske's semiotics method by looking at the feed behind the sign.

Meanwhile, the data analysis technique that will be done by describing all the texts and images in the film and then analyzing using John Fiske's semiotics.

RESULTS AND DISCUSSION

The movie *Bolehkah Sekali Saja Kumenangis* tells the story of a girl named Tari (Prilly Latuconsina) who has a family whose outside looks intact but inside it is very messy. Tari was the second of two children. Her sister (Haviza Devi Anjani) has gone far because she feels that she is not okay to be in the middle of a very toxic family life. Having a father (Surya Saputra) whose temperament and patriarchy made Tari depressed and had to pretend like nothing happened. Tari since childhood always gets violence both verbally and physically from his father, which results in him still imagining his taro. She also often sees her mother (Dominique Sanda) beaten by her own father, which results in Tari having to accept the emotional pressure every day, which makes her as an adult very difficult for emotional control to feel.

Sinemaku is a film production house that frequently raises issues that occur frequently in the community such as the Matah Rasa Festival, which is also a popular production company. May I cry once as well as several web series that also tell things about people's lives not only the lives of adults but the mental health problems of young people are also discussed by my cinema. Based on the analysis and findings of the researcher's data in this 128-minute film, the researcher found several things that illustrate how family dysfunction occurs in the film. May I just cry once. Family dysfunction is a family that does not perform family functions in general with both domestic violence and divorce (Indrawati et al., 2015).

Tari as a grown-up tries to find a solution to escape from her father who does not have good emotional intelligence besides that Tari is also trying to cure all the trauma to the heartache she got as a child to adulthood to be able to live a life well. Tari's healing process is not only her own, Tari follows the counseling community to be able to share the pain and pain for those who have trauma to it. During the process of following the community, Tari had a fairly close friend named Baskara (Pradikta Wicaksono) who also had a very deep trauma about what happened in her life. They both want to cure the trauma they have by participating in sessions in the counseling community. It's just that in the healing process, both Tari and Baskara have their own challenges in dealing with the trauma healing process.

The film was inspired by Feby Putri Ft Fiersa Besari's song 'Runtuh'. The beautiful and heart-touching lyrics make the essence of the lyrics that are filmed become evident that we should not always be strong, we are allowed to be able to express the sad feelings of both men and women. The movie '*Bolehkah Sekali Saja Kumenangis*' is a movie that contains a strong emotional side so that the signs of family dysfunction are very clearly displayed. Researchers found 2 triggers for family dysfunction in this movie: Family Dysfunction Arising Due to Past Fathers' Treatment and Bad Family Communication Causes No Empathy for Family.

Family Dysfunction, which is portrayed through the process of fathers committing violence against families, is the trigger for family dysfunction in the movie 'Bolehkah Sekali Saja Kumenangis'. Father is the head of the family who has a quite important role in the family besides working to fulfill the family's needs but he also has to contribute to the growth of children by giving love, being a protector, setting a good example (Lismanda, 2018). Family dysfunction is a family that does not perform their respective role functions in the family that results in domestic violence or divorce (Aprilyani dkk., 2023). The film does not discuss in detail the reasons why father applied the concept of patriarchy and committed violence against his family at the beginning of the film. So from the beginning as an audience, researchers only looked at how the process of dancing heal with the trauma and pain he experienced in his family and saw how father committed violence against mother and Tari. Father is easily provoked by emotions if there is something that does not fit his heart and mind and takes it out to mother and Tari.

Film as a medium of mass communication that serves as a message delivery, forms public opinion and provides entertainment and educational content to the public. In the film "May I Cry Once Upon a Time", there is a representation that tells events in sequence either fiction or nonfiction or is commonly referred to as narration (Fiska, Fiska, or Fiska). 2023) as well as by seeing with a strong sense of sight according to KBBI (Great Dictionary of Indonesian Language) to show forms of family dysfunction. According to John Fiske representation is a process that refers to reality by using communication through words, sounds, appearances and other combinations (Rodesia, 2021). The film's representation is a form of family dysfunction that occurs in society. This movie shows a family picture that is not harmonious. It is known that this family dysfunction process is implemented with the lack of the role of each family member properly.

Based on these levels, it can be seen that Tari's father was very patriarchal and often committed domestic violence. The patriarchal nature of the father made Mother and Tari not want to live together and choose to leave the house so as not to undergo torture again by the father. So that the family dysfunction that happened was very clear to this film that Dad couldn't give you warmth, protection, good care for mom and Tari. Researchers conducted an analysis based on John Fiske's three semiotics levels, namely the Level of Reality, Level of Representation and also the Level of Ideology. From the level of reality, dialogue codes, costumes, expressions, gestures, and other elements portraying family dysfunction in the film. There is also a level of representation that describes and explains how a photographing, lighting, and music technique can support the depiction of family dysfunction. Researchers have also discovered that the emerging ideology depicted in this film is the Patriarch.

It's just that in this movie there are so many scenes that tell of dad's authoritarian attitude towards family, dad thinks that he's a superior man, can't be denied by anything, The father's ego is very high resulting in him not being able to control his emotions well and having a self-winning trait that results in Tari and his mother being able to only obey. Furthermore, the second finding that the researcher met was that there was poor

communication resulting in no empathy for the family. Good communication is that a person, both the bearer and the receiver, can be delivered well and as expected. Families are expected to be a place to communicate well and intensely, only that not all families can communicate well, resulting in a trigger for family dysfunction. The film depicts a great deal of lack of communication between parents and children, causing misunderstandings and leading to family dysfunction.

Family is the smallest unit to learn communication well. The relationship between parents and children will be more emotional and can understand each other so that the role of parents to children will be very important for the future. Harmonious families have several indicators, namely: Openness, empathy, support, and equality. But what Tari experienced in this film was the opposite. The film depicts the absence of openness between family members. Openness itself is how family members can express both the thoughts and feelings that are being experienced because humans are social beings who need communication to be closer without fear and worry about the feelings felt but this is not the case for the Tari family. This is due to the authoritarian attitude of the father that resulted in Tari and mother can only follow what father said, Tari has tried to fight back but the response received by father is getting angrier. It can be concluded that the Tari family is very lacking with a sense of openness between individuals.

Then a supportive family will create a harmonious family in which each member of the family can accept the existence of another person by example giving a family member the opportunity to talk in solving problems but the Dance family the sense of supporting each other is not unraveled, The father who is very old-fashioned with his thoughts and feels rivaled because Tari's work resulted in him not supporting what Tari did, but he did not support her. Tari's subsequent desire to help her father and mother live a happy life and to improve their household life was considered too meddling and considered that Tari was only ignorant of their domestic life. Tari tries to support father and mother to be able to consult marriage but father gets a different view, namely Tari wants father and mother to get divorced while Tari only intends to encourage father and mother to consult and be able to get back to living together.

The patriarchal system that dominated the culture of society was one of the causes of gender inequality and injustice and influenced everyday life. This resulted in the position of women being in the lower position compared to men. Restrictions on this role result in discriminatory treatment occurring within the family. Patriarchal culture is usually found in Javanese, Nias, Batak, and Balinese communities. The movie *Bolehkah Sekali Saja Kumenangis* depicts the patriarchy carried out by the father as a result of the past behavior he received as a child. The father was educated by his parents very hard and even received physical punishment, this can be said to be domestic violence. There are two types of violence received by fathers, namely physical violence such as punches or verbal abuse that is done by speaking out loud.

In this film, the father looks very much like his domination of mother and Tari. Fathers who always ask mother and Tari to listen to what is ordered should not be violated, if father's orders are violated then father will be angry and violent. The film also represents domestic violence and is about to show that a person who commits domestic violence in the form of physical violence will cause pain such as slapping, punching, and beating. as well as persecution and then psychic violence and the impact received by the victim was that the victim became unconfident, unable to act like resisting, disputing (Online Law, 2022) resulting in divorce. There are several scenes that make evidence that there is a strong patriarchal culture, namely that the father committed violence against Tari because he thought that Tari already had his own money so that he underestimated her, then the scene of the father forbidding Tari to work because Tari's office friend had hit him.

Tari as a daughter should get a father's love, a father's protection and a father's sense of security, but it's the opposite that's given by the father. These days the role of absent fathers is called fatherless. Fatherless is the phenomenon of a father's lack of involvement in giving a child a role or figure both psychologically and physically, this condition occurs because his father always commits domestic violence, divorce between parents, and death (Annisa dkk., 2024). Tari as a girl who still lives together with her parents can only give up on the existing conditions and situations. He tried to strengthen himself to be able to keep smiling even though the burden of the family he was holding was very complex without anyone's help. In Indonesia, families with family dysfunction are proven by the number of divorce cases.

CONCLUSION

In this study, researchers came to the conclusion that based on the findings found by researchers, this film describes family dysfunction that occurred because fathers had wounds in the past and poor communication resulted in the inability of families to be able to empathize with each other. These two things are very related and have an impact on the domestic life of Tari's father and mother. Family dysfunction is characterized by the presence of authoritarian traits by men as the head of a family and patriarchal culture that is still developing in society, especially within the family. The authoritarian attitude seen from arbitrary behavior unilaterally and limits one to making choices over existing decisions. The male is described as the principal figure because it is considered the head of the family and the control over all aspects of the family's life while the female is described as weak and under the rule of the male. Women's opinions and decisions are not considered and women must comply with no resistance.

Furthermore, researchers found that male domination and lack of communication in the family resulted in family dysfunction. Dominant behavior and authoritarian attitudes that result in poor communication between family members can trigger family dysfunction. In addition to Domestic Violence, the ideology of Patriarchy is also a trigger in family dysfunction in movies. The patriarchal culture is shown directly when the father in the family

does not want to listen to and be denied by his wife and children, whatever he says must be accepted and followed there must be no argument if there is any argument then the father will commit physical or verbal violence.

The researcher's suggestion for subsequent researchers is to further highlight the existence of family dysfunction and its relationship to the cultures, beliefs and social phenomena that occur in society because family dysfunction is closely related to the culture and value of life of a person in the family.

Researchers want to advise the film industry, especially to filmmakers who are engaged in producing early works, to raise more about social phenomena that occur in Indonesian society with mature research with examples of street children who have not yet earned their rights in the film industry. education sector, then the number of unemployed in Indonesia so that there is family dysfunction, there is discrimination in the current generation.

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