

## THE EMANCIPATION'S IDEOLOGY REPRESENTED IN HANUNG BRAMANTYO'S FILM "HABIBIE AINUN 3": A SEMIOTIC APPROACH

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### ABSTRACT

This is common to represent the life society through the movie show. This article studied the ideology of emancipation that appears through the utterances or behaviors which are performed by the actors in the film entitled Habibie Ainun 3- A film by Hanung Bramantyo. This study has the aim to scrutinize and represent the ideology of emancipation where becomes the representation of society. This study applied qualitative research using the semiotic approach. Moreover, the methodology that is used by the researcher is the annotation step to gather the data and the Semiotic theory by John Fiske (television codes) in investigating the data which has the three levels: a). the reality level, b). the representation level, and c). the ideology level. The results of this study delineated that the utterances and behaviours are divided into two types, and those are bad manner and good manner with the interpretation of each data which covered the ideology of emancipation.

**Keywords:** Emancipation, Film, Representation, Semiotic, John Fiske

### ABSTRAK

*Suatu hal yang biasa untuk merepresentasikan kehidupan masyarakat melalui pertunjukan film. Artikel ini mengkaji ideologi emansipasi yang tampak melalui tuturan atau perilaku yang dilakukan oleh para aktor dalam film yang berjudul Habibie Ainun 3-A karya Hanung Bramantyo. Penelitian ini bertujuan untuk mengkaji dan merepresentasikan ideologi emansipasi yang menjadi representasi masyarakat. Penelitian ini merupakan penelitian kualitatif dengan pendekatan semiotika. Selain itu, metodologi yang digunakan oleh peneliti adalah langkah anotasi untuk mengumpulkan data dan teori semiotika oleh John Fiske (kode televisi) dalam menyelidiki data yang memiliki tiga tingkatan: a). tingkat kenyataan, b). tingkat representasi, dan c). tingkat ideologi. Hasil penelitian ini menggambarkan bahwa tuturan dan tingkah laku terbagi menjadi dua jenis, yaitu tuturan buruk dan tingkah laku baik dengan interpretasi masing-masing data yang mencakup ideologi emansipasi.*

**Kata kunci:** Emansipasi, Film, Representasi, Semiotika, John Fiske

## A. INTRODUCTION

Nowadays, emancipation steals several attentions in Indonesia, especially for women. Moreover, the term of emancipation will be more famous or even well known in the field of working/offices, education development, business, and various things that involve gender. Furthermore, as a woman, emancipation will be more sensitive since it is hardly emerging or preserving well, especially in Indonesia indeed before the independence's day till in this millennial era. Thus, the significant role of emancipation that must be very concerned and must be implemented as the struggle of the heroines and the act appreciating them as the originators of emancipation such as RA. Kartini, Dewi Sartika, Cut Nyak Dien, Maria Walanda Maramis, and Hr. Rangkayo Rasuna Said.

In addition, the film is one of the life representations that covers the problem of the life confronted by people mostly. Sometimes, the film covers the idea/ideology which makes the people who watch the certain film will think and make the judgment or even believe in the film they watched. The film also represents the social life with certain similar experiences felt by many people. Thus, enthusiasm sometimes will appear through the audience's behaviors if the film relates to their individual lives or even their problems.

Several researchers have been conducted studies on the presentation of feminism in the media, for instance, the research which is entitled *Feminisme Islam di Indonesia*. This research found that women in the 20th century have their voices such as in the law field where they become meaningful. In addition, in this research, it is found that according to Aristoteles, there was a difference between the men and the women on several sides, for instance in their quantity, quality, functions, and the rights they have. In summary, this research stated that Islamic feminism is just the struggle to gain fair rights for women (Luthfiyah, 2015).

Other research also has been conducted entitled *Representasi Stereotype perempuan dalam film Brave*. This research found that the film Brave analysis used the Vladimir Propp narrative analysis. The results revealed that the stereotype emerged through the narration's structures that concealed the princess's traits which opposite to how the princess acted. This research also stated that the princess's character is not feminist. The aim of this research is not in line with the result it performed, because it tried to dig the patriarchy's ideology and fracture the women's stereotype. Meanwhile, finally, this research strengthens the stereotype (Go, 2013).

Emancipation becomes the sensitive term to be delineated. It may show some perceptions in facing this ideology because it may contradict the patriarchy's ideology. This film from Hanung Bramantyo entitled "Habibie Ainun 3" rarely becomes the object of the research. Meanwhile, there are other Hanung Bramantyo's films such as Kartini's film. The research entitled Representation of women in the confines of Javanese Traditions in the Kartini Film by Hanung Bramantyo proposed gender equality. It summed up that there are

different roles, functions, statuses, and responsibilities between men and women. However, this research used Sara Mill's theory to analyze the discourse of feminism. The results show that the Javanese women have gender equality awareness (Putri & Nurhajati, 2020).

The previous research entitled *Pergeseran Nilai-Nilai Islam Dalam Cerita Aladdin: Perbandingan "Arabian Nights" dan Film Animasi Disney studied the Islamic values changes*. This research used the CDA from Fairclough consisted of three levels, such as micro, mezo, and macro. Moreover, it revealed the results about the changes of Aladdin in the Islamic version that is related to the religious concepts such as believing in God, and in this version, the jinn contradicts and breaks the human. Conversely, Aladdin in the American version is related to the freedom of jinn. This freedom is also in line with the western concepts towards freedom and the jinn become a human partner or even serve humans which are contradictory to the Islamic version (Rahayu et al., 2015). This is also similar to Saptanto & Dewi (2020) stated that Indonesia and America have the different perspectives towards the so-called 'heroes'.

Other than that, the second research is entitled *The Discourse of Radicalism and Family Roles in Standing against Radicalism Represented in Garin Nugroho's film "Mata Tertutup"*. The research aims to reveal the radicalism values by using the questions and the CDA from Fairclough's analysis which also covered the micro, mezo, and macro levels. As the result, this research stated the radicalism discourse in the "Mata tertutup" film which describes the radicalism issues that appear in the film and how the family has a significant role towards the radicalism in which their children also become the targets. It is also stated that the family that has a good relationship can manage radicalism well, and vice versa (Rahayu, 2020).

Moreover, other relevant research is entitled *Wacana 'BARBAR' Dalam Film Animasi Aladdin*. In addition, this research applied the CDA from Fairclough's analysis including three levels, micro, mezo, and macro. The result stated in the journal entitled naming the Arabian by "barbar" in the film "Aladdin" that it is represented as the group that cannot think and negotiate, as the cruel group, like the criminals, and those who do not understand about social order. This act of labeling Arabian as the "Barbar" will shape and influence the audience's ideology. Then, as the intelligent man and the genie lamp he has, Aladdin defeated the barbar (Rahayu, 2016)

Chornelia (2013) also conducted the similar topic, such as representation in film. This research entitled *Representasi Feminisme dalam film Snow White and the Huntsman* and this research revealed that feminism appeared in the taking the decision. It also found that married women in the 18th century cannot take the decision or they should ask for someone else who has greater power than themselves. Furthermore, they have no freedom to act. The women also have the huge power to absorb other's power which indicated that the women have no power without taking from others. Other than that, the women have a relation to the leadership. In this film, the women have the cruel leadership in which she made other people are afraid of her. For pursuing her desires, she always forces society and she wanted other people to recognize her well enough as the queen (Chornelia, 2013).

The last previous study is talking about Feminism' Da'wah represented in Habibie& Ainun 3 (Anggraini & Nurcholis, 2021). This study aims to know the way women have to act as Da'iyah, as inspirational figure, and the role model of Indonesian citizen in several fields including education, a realization to pursue a dream, and some concerns. This study used qualitative research design with feminism approach. This study also found that Ainun applied several Da'wah which are represented through her utterances. Those are qoulan ma'rufa, qoulan sadida, qoulan baliga, qoulan karima, qaulan maisura, and qoulan layyina. Overall, instead of creating Ainun as the Da'i, she fits to be named as role model of Indonesian citizen, especially women (Anggraini & Nurcholis, 2021).

Therefore, the topic that I want to study is emancipation. Besides, this study will focus on the cases of emancipation performed by the casts even less than men's behaviors and utterances emerge in the film that is carried by Hanung Bramantyo as one of the great film directors in Indonesia. The film is adapted to the true story of Indonesian third president, B.J. Habibie, and his wife Hasri Ainun Besari which makes the researcher feels more interesting to study the topic. In addition, this film depicted the emancipation case in the previous decades. Regarding Wikipedia, it is stated that this film ranked in the fifth rank from the film be in the demand by the 2.242.782 audiences. Thus, it will become a new insight in comparing the urgency of emancipation.

Besides, emancipation relatedly intersects with gender. The emancipation topic is also salient to study because it will be one of the ways we alarm every people in doing fair in everything towards gender. Then, there is no partiality towards gender anymore and it alarms everyone that every people will have the same opportunity to gain whatever people want to chase and to do in the future. Another reason to study this topic is the emancipation case increases and emerges continuously in our life that also breaks the law of rights.

Furthermore, the aim of studying this topic is to represent and describe the emancipation cases covered in the film "Habibie Ainun 3". The representation of emancipation cases in the film "Habibi Ainun 3" have a great moral message to be conveyed to every people in this world. It can change people's mindset towards women's abilities that are usually marginalized and underestimated. Then, people also feel that women can do nothing and they are the weakest people with a lack of self-independence. Thus, the present research questions does the ideology of emancipation emerge in the film "Habibie Ainun 3" by Hanung Bramantyo from the actors' utterances and how the ideology of emancipation in the film "Habibie Ainun 3" by Hanung Bramantyo represents and affects the audience's ideology.

This present study also proposed two hypotheses. Null Hypothesis (H0) stands for the ideology of emancipation does not emerge in the film "Habibie Ainun 3" by Hanung Bramantyo from the actors' utterances and it does not represent and affect the audience's ideology. Then, Alternative Hypothesis (Ha) stands for the ideology of emancipation emerges in the film "Habibie Ainun 3" by Hanung Bramantyo from the actors' utterances and it represents and affects the audience's ideology.

## **B. LITERATURE REVIEW**

### **1. Film**

According to the previous research, there are several aspects such as the technical, political, economic, social, and demographic aspects that are represented inside the film. Besides, the main function of film is to entertain rather than to encourage someone but basic purpose of the film is to affect the audience's ideologies/beliefs towards the message conveyed in the film. Moreover, the existence of films or movies created many people to become more interested in watching them. Other than that, several moral messages also occurred in the film or it can be categorized that films also become the media to interpret the social experience (Smith, 1999).

Furthermore, films are also known that they are reflexive of society. Sometimes, certain films give the social experience to be the moral messages including the problems in the society. Generally, some people are increased to be involved in the films if those relate to their problems confronted in the reality. However, films also advise on how to solve the problem in which people believe it to escape from the obstacles they faced. It can be one of the media that can spread the discourse to create the audience's ideology. According to Hall, representation also means that it is the way to produce the meaning of the social.

In addition, films have significant roles such as affecting people's behaviors or people's beliefs, giving motivation, creating new insight or appearing the spirit. Usually, after watching the films, the audience will apply a little bit about the actors' behaviors or styles in their reality. For instance, popular Korean drama such as Startup Korean drama in which the corn dog is famous and many people have the desire to make it. Thus, the Korean drama effects are truly building the new audience's behaviours.

The film theory has divided into two types, and those are Eisenstein with the partner namely Pudovkin and the second is Bazin and Kracauer. Both of these theories have different focuses, and the first type is concerned with the relations between the part of cinemas and the whole. Conversely, the second type is concerned between reality and the cinema itself. However, both of them are similar in the theoretical concerns are the cinemas. It is stated that their theories become the closest theories to the actual films too. Although the more the theory close to the subject, it cannot guarantee that the theory is good (Henderson, 1971).

### **2. Representation**

Generally, representation means how people created the meaning of certain things based on the knowledge that they have. The representation according to Stuart Hall is defined as the act of creating meaning by involving two aspects, and those are the concepts in our thoughts and language. Moreover, the representation has strongly related

to the language since the concepts are not able to be conveyed except towards the language, especially to make many people understand our concepts (Rahma, 2017).

Stuart Hall again stated that through thinking and feeling, someone has done the representation steps. Then, to do both of these acts, someone should have similar background knowledge or so-called cultural codes including the concepts, pictures, or ideas. Representation is not only about how the culture is constructed and shown in the mass media such as film, but it is also about the text construction which is produced and the society's perception of the consumption of the value.

### **3. Semiotic**

The theory that used in this article is the semiotic theory used by John Fiske. Historically, the semiotic theory is built and brought by Charles Sanders Peirce and Ferdinand de Saussure who have different views towards the semiotic theory. Peirce stated that it has a strong relationship with ideology. Meanwhile, Saussure said that it strongly and generally correlates with the sign of the language. It is also salient to be mentioned that the text usually linked to the semiotic theory, but films and several objects such as movies, drama, opera, ads are involved in the text categorizes. This is because those are can be transcribed into text form (Rahma, 2017).

To create the meaning regarding John Fiske, he stated about several social codes are made to construct the new meaning based on the audience's perspectives. Thus, those codes are categorized into three levels. The first is the reality levels in which in the form of the interviews, behaviors, expressions, gestures, dialogues, and several other written media. The second level is the representation in which the researcher shows clear evidence such as the words, phrases, or sentences produced through the films. Then, the last level is ideology. Thus, the data that are collected through the two previous levels are codified and classified into one general term that copes the whole terms.

Semiotic analysis is the theory that is used to understand the message or meaning shown by the objects, such as films, pictures, situations, ideas, and others. Besides, the culture is mostly represented in the media through the sign performed by the actors during the conversations. On other hand, the process of creating the meaning in the films is the result of the sign reconstructions.

### **4. Feminism and emancipation**

The ideology is mostly formed through the two stages, and those are the general claim that we should understand the results of people's activities, such as the ideas, conceptions, and consciousness. Then, the second stage is where the living individuals feel that those ideas should inline in the relation between the activities and the human being itself (Ng, 2015). Feminism is the act of marginalizing women by favouring men and recognizing that men are above women. The women have not got gender equality also gender equity in which men have more opportunities rather than women (Djoeffan,

2001). Furthermore, the kind of feminism is divided into several types, such as radical feminism, ecofeminism, and several kinds of feminism (Rahma, 2017).

In the reformation era, feminism appeared as the result of the economic reduction or economic crisis which breaks the future of the nation. Besides, after the appearance of this phenomenon, several women were beginning to do something, especially for helping in reviving the heyday of the nation. This phenomenon is begun in the year 2000 where the unemployment of women reached 47,5 %. Feminism was experienced by RA. Kartini was a great woman who defended women right's which are marginalized.

Furthermore, feminism actively relates to the social situations that covered two common questions indicating to marginalize the women, how about women and why always like this. Both of these questions unconsciously attempt to classify the ordinate and subordinate group. Women become the subordinate that is mostly discriminated by the ordinate one. Whereas the knowledge that specialize the men is built by the social experience, thus the women serve to get the fair occasions to fight for the society (Lenin & Zetkin, 1965).

Other than that, according to Lenin & Zetkin (1965), they stated that emancipation appeared several hundred years ago especially in French where they reveal the strong slogan and its slogan is that they carried about equality and freedom. They do not practice it at all. Several women also have no economic rights towards the nation's properties, such as the land's and factories' ownership. Therefore, this was inappropriate and it is the action that attempts to marginalize those women and kill women's mental.

In contrast, the bourgeois has freely let those women from the dependences to the men. Other emancipation's action is performed by the bourgeois citizen where they distinguished the infant's rights who was born illegally or out of marriage. Then, they have given the privilege to those infants who were born legally. Even, they insult the women and appraise the men. In the Moscow Soviet, people who fill the hard duties and have the big responsible is the women, especially in the election but in the long run, the Soviet has been hated since its law which specialized the men and put the women as the inferior people (Lenin & Zetkin, 1965).

From the previous researchers and some related theories, it can be concluded that this research has the new object of the research field from Hanung Bramantyo entitled "Habibie Ainun 3" in the emancipation cases. For the theory of the previous researchers applied the CDA from Fairclough mostly. In contrast, this research applied the semiotic approach and the theory from John Fiske of television codes. This theory also consisted of three levels including the level of reality, level of representation, and level of ideology. Hanung Bramantyo's success in the Kartini film revealed the gender equality ideology has brought the researcher to identify and analyze the ideology of emancipation in other films directed by Hanung Bramantyo to fill the gap and create new insights for the semiotic field.

### **C. RESEARCH METHOD**

This study applies qualitative research – for social, ethnography research because it will discuss the inequality of having the opportunity whether between gender and an unfair situation confronted by people in the film, especially women. According to Wolcott (1990), the aspects of data analysis in ethnographic research are the description, analysis, and interpretation of the culture-sharing group. Textual analysis – the objects of this research are the text in the film "Habibie Ainun 3" by Hanung Bramantyo released in December 2019. The textual analysis applied the meaning-making that involved in the cultural inference of television programs, films, and other programs in the form of text (McKee, 2001)

The data in this study are in the forms of the dialogues/sentences and the actions performed by the casts in the film "Habibie Ainun 3". Since the sentences in the film mostly show a representation of emancipation, therefore the data is concerned with the sentences among the casts. The data source is the film "Habibie Ainun 3" that was released in Indonesia in December 2019 and the duration of this film is around 120 minutes. Thus, the setting of data also provides the social environment in the previous Indonesian decades especially the shots of Dutch colonialism, such as the use of the clothes model, the communication media, and several traditional ways of life.

In summary, the ways I collect the data are by watching the film, taking notes, signing the dialogues, and categorizing the sentences. Furthermore, the way I analyze the data is using the Semiotic theory by John Fiske which has three levels in investigating the data: a). the reality level, b). the representation level and c).the ideology level. There are 3 levels, and those are:

- a. Level of reality: it may include the social code such as appearance, dress, makeup, environment, behavior, speech, gesture, expression, and sound
- b. Level of representation: it may cover the social code such as the camera, lighting, editing, music, and sound
- c. Level of ideology: it may take the social code such as race, class, and other

Besides, the steps to conduct this research using this theory, the researcher should collect the text which might be included in the feminist context, explaining the intended meaning of the performed text, representing the text by seeing the meaning and its implication differently and collectively, according to the cultural insights and the cultural codes, and add the description. Furthermore, this research has the theoretical benefit as act of spreading widely about the semiotic especially in the John Fiske's theory and, practically it can become the literatures/references for the next researchers.

### **D. RESULTS AND DISCUSSION**

After doing the analysis, the data were collected and represented in the form of the table. Then, these following tables are the data that covered and represented the ideology of

emancipation through the film of "Habibie Ainun 3" from Hanung Bramantyo. However, those data are categorized into to 2 kinds, and those are good manner and bad manner towards the emancipation issue:

No	Good manner	Bad manner
1.	Perempuan itu berani	Kasti sering disebut sebagai olahraga perempuan, pernah kau bisa paham isi pemikiran perempuan.
2.	Perempuan itu hebat	Kasti adalah olahraga perempuan, rumit seperti perempuan. Bahkan rudy si biang rumit seperti perempuan
3.	Perempuan itu cerdas	Kata orang "Ainun jadi bidan saja, perempuan cocoknya jadi bidan". Seperti dunia milik laki-laki saja.
4.	Ainun akan menjadi wanita yang hebat, dan menjadi wanita yang mencatat sejarah.	Kuota untuk mahasiswa perempuan sudah habis kali ya buk? Kalau itu ibuk tidak percaya
5.	Masa bodoh, mau laki-laki atau perempuan, kalau pintar ya pintar.	Sebegitu susahnya bidan ingin mengobati atau membantu proses persalinan pada masa penjajahan Jepang
6.	Ibu saya seorang perempuan, jadi sudah sepantasnya saya menghormati perempuan	Hei kamu perempuan, jangan sok ya. Walaupun kamu dokter, kamu tidak akan lebih hebat dari kami para pria
7.	Aku percaya, orang jenius akan tetap menjadi orang jenius, dan kamu akan menjadi dokter yang hebat.	"Adakah perempuan lainnya yang akan menyusul?"
8.	Ainun ingin menjadi dokter.	Rasa sentimental perempuan yang dibalut oleh indera perasa, yang lebih tajam dari laki-laki membuat ilmu kedokteran tidak cocok bagi mereka.
9.	Ainun kuatkan tekaq, bapak restui.	Jika nona-nona merasa yakin bisa menjadi dokter, coba tunjukkan nervus radialis. Kamu tahu kan?
10.	Bagaimana rasanya jadi minoritas yang dikagumi?	Perempuan terlalu lemah untuk digembleng sekeras itu
11.	Setelah mengenal anda, dan melihat sikap anda, fikiran saya berubah.	Cewek cenderung sering berprasangka buruk, sehingga diragukan untuk menjadi dokter
12.	Kamu sudah melakukan yang terbaik, nun. Aku melihat itu. Jadi, ini bukan salah kamu. Kamu sudah berusaha dengan baik, bukan salah kamu.	<i>Ke Jakarta membawa opor, pergi berdua naik sepur, cita-cita menjadi dokter, kodrat wanita ada di dapur.</i>

13.	Kamu itu ndak gagal, kamu justru menyelamatkan anak itu, urusan selanjutnya adalah urusan yang maha kuasa, bukan urusanmu lagi. Bapak tahu, kamu punya hati yang lembut, kamu tidak bisa melihat orang susah.	Banyak yang bertanya, mengapa seorang wanita ingin menjadi seorang dokter, apakah hanya karena agar bisa dihargai lebih/ingin kaya/sederhana ingin membuktikan diri saja.
14.	Orang yang hatinya lembut, dia akan peka terhadap lingkungannya.	Udah tau emansipasi, basa basi masih saja ngotot ingin jadi dokter
15.	Niat hati ke Jakarta, naik mobil supirnya tua. Memang benar saya wanita, apa salah jika bercita.	Kenapa? Kamu sanksi bahwa seorang jelek, hitam, seperti gula jawa tidak bisa menjadi seorang dokter?
16.	-	Apa Ainun tidak ingin menjadi bidan saja seperti ibu?
17.	-	Kita memang sudah merdeka, tapi diluar sana masih banyak fikiran yang belum merdeka.
18.	-	Yang anda tunjukkan itu adalah pembuluh darah, bukan syaraf. Tapi, saya akui ketenangan anda.
19.	-	Buah duku buah manga, dipetiknya dari tetangga, lupakanlah cita-cita, karena itu sia-sia.

*Table 1 Lists of the most frequently words occur in the film*

From the data that has been collected, the women tend to have a bad manner in the actors' speeches. The continuous words used in this film are also represented as the bad assumptions towards the women even they feel cornered by reality and society and these continuous events will harm women's psychology. Finally, these selected conversations are categorized into the women's traits, women's opportunities, and the act of underestimate.

Some people in this film also view that women should confront the unfair reality where they are confirmed that they have bad traits. For instance, the women's traits are represented in lines 1, 10, and 11. In line 1, the women are categorized as complicated people. In addition, this prejudice is the act of generalization where it should not have occurred because the women in certain decades, areas, and civilizations will have different characters. In lines 10 and 11, the used of words "too weak and prejudice" are inappropriate words to describe the women are. Here, the figure is played by the doctor. He is the doctor also the lecturer of Ainun's course and these utterances are performed while lecturing.

According to Luthfiyah (2015), she stated that the gender inequality occurs because of some reasons, and those are the low insights and understanding belonged by the citizen about the religious values especially the woman rights. Besides, the roles of women are

mostly mentioned using the damage of representation. Thus, women have bad prestige domestically or globally.

In addition, the women are represented in this film through their limited opportunities. For instance, in lines 2, 3, and 5 where those opportunities had by women are close to the prescriptions, such as becoming the midwife, helping the people's birth, and the limited number of college slots in Indonesian university or so-called UI. Then, the last category is the act of underestimating the woman. In this film, the most frequent sentences that occur usually cornered the women, such as women are banned to be a doctor, women are weak in the doctoral field, the woman cannot defend the men in the doctoral field, women are suitable to be in the kitchen, and becoming the doctor is only the formality in the order they are approved and regarded more. Similar to Luthfiah (2015), feminism came to struggle in gaining fair right for women.

From the results, the researcher interprets that in finding the ideology of emancipation in the film from those actors' utterances and behaviours is prominent to be known by many people. Sometimes, the audiences only focused on the plot and the favourites scenes of the film. On the contrary, it is a few of people who seek the moral values or the message that the director and the scriptwriter wanted to deliver. In addition, someone may have misinterpreted to get the high moral value the director wanted to reveal. The implication of those data results is important to be recognized by many people who still have refused the emancipation and still act that the men who have only the great deal of occasions to gain their ambitions. The finding of this research was supported by Chornelia (2013) who stated that the feminism appeared in the way women created the decision. However, it is different with Rahayu (2016) who found that Aladdin was interpreted in two different ways, once in religious concepts and other in American version. Rahayu et al. (2015) also added that Aladdin was represented as the representative who cannot think and negotiate.

Finally, regarding to the research questions and the hypothesis, it revealed clearly that the Null hypothesis ( $H_0$ ) is rejected and the alternative hypothesis ( $H_a$ ) is confirmed based on the results that have been stated obviously by the researcher where the ideology of emancipation emerges in the film "Habibie Ainun 3" by Hanung Bramantyo from the actors' utterances and it represents and affects the audience's ideology. In other word, the researcher has answered the research question where those are stated in the table and it will be discussed broadly in the discussion. Those actors' utterances are also mentioned and described by the researcher. Thus, the researcher gives the descriptions and elaborations about the audiences' beliefs that may be changed while watching film.

Responding to the research questions that have been stated in the introduction, these following paragraphs show the ideology of emancipation emerges in the film "Habibie Ainun 3" by Hanung Bramantyo from the actors' utterances and how the ideology of emancipation in the film "Habibie Ainun 3" by Hanung Bramantyo represents and affects the audience's ideology. These research questions will be elaborated by delineating the three levels of television codes. Furthermore, the results stated the data sequentially, from the reality, representation, and the ideology performed in the film, emancipation.

**a. Level of reality**

As it is mentioned in the previous paragraph in the reviews of literature, the level of reality means that it involves those speeches in the film performed by several characters. Besides, it can be the behaviour's figures or gestures they revealed. After doing several steps of this research, I found some categorizes of the words of "woman" and how it occurs also represented through the figures' conversations in this film. Besides, these categories are divided into good and bad manners towards the women. This research found that representing the figure's conversation in films varied, including gestures. This is in line with Go (2013), Anggraini & Nurcholis (2021), and Rahayu (2020) who stated that the stereotype emerged through the narrations, utterances, and discourses.

**b. Level of representation**

It may cover the social code such as the camera, lighting, editing, music, and sound. In this film, emancipation is performed well and directly either from the actors' behaviors or the speeches uttered by them. However, some scenes apply the close-up for the camera setting. It is shown in Ainun's action where someone fell from the Ferris wheel. Ainun is closed up from every movement she made. It determined that Ainun's actions become the center of attention. Here, Ainun's action was blamed by the parents of the fell child especially after the announcement from the doctor that the child has not been saved anymore.

The emancipation appears where the boy's parents insult Ainun that she has killed her son, indirectly the women implied that Ainun cannot be a doctor. However, here the emancipation is performed by the doctor who appraises, advice, thanks to Ainun for her intelligence also her nimble, and she has done the first help for the patient tidily. It means that in this scene, the doctor allows the woman or Ainun to do what she knew. According to Kennedy (2004), he stated that emancipation has a significant meaning towards the world. Here, the unfair proverb emerges, and it is "The world is a man's house, while the house is a women's world". This finding is in line with Hidayat & Prasetio (2015) who stated that women also have equal opportunity as well, pursuing their dreams, and dedicating their selves for society.

Therefore, this proverb implied the distinctions towards the roles between the men and the women, in which the men deserve to have the world and its essence. However, women deserve in the kitchen and become the tiny actor in this world. The lines 6-14 for the bad manner columns revealed that the women in the Ainun and Habibie's decades are marginalized. Those are also insulted by the men. Then, the men argued that even the cleverest woman cannot become a doctor and the men easily become successful by the doctors.

According to the data, the women in this film are described as the emotional people, the weak people, has the high sentiment, they just want the world to know them or they want to provide their existence only, they deserve to be in the kitchen only, they

are also called into the doubt, and sometimes these ideas come from their nearest people or family who can break their spirit in pursuing their ambitions.

Besides the bad manner, this film also provides the good manner where defined women as the strong, brave, clever, have the same opportunity to become a doctor, being admired, having the smooth feeling, and others. Moreover, the woman's role played out by Ainun has big supports from her family, and it is said that she will be carving out the history. Ainun also provides that she can pursue her dream to be a doctor and she has the persistence to prove that women deserve and they have the right to be a doctor too. This is in line with Putri & Nurhajati (2020) who stated that there are different roles, functions, statuses, and responsibilities between men and women. However, Suyanto & Anofrina (2014) found that the representation in film revealed the friendship and kinds of friendship.

### **c. Level of ideology**

It may take the social code such as race, class, and others. From the whole data that has been collected, it is determined that this film plays a significant role in representing the emancipation ideology that becomes the urgent term to be realized. The emancipation appears in this film through the conversation analysis, the actors' behavior, and several assumptions towards the women. The writer reveals how the emancipation issue happens in the reality and covers it to become a great film. Moreover, the ideology that had been spread in this film is determined by the occurrence of the marginalized group, so-called the women.

Karima (2019) revealed that feminism appears since Abdurrahman Wahid's period as the president. This discourse also spread widely but the application of it is still ups and downs. Stereotype occurs due to the existence of the wrong view while acknowledging someone in which is generalized to the whole accidents in our daily life. Usually, this stereotype is believed by the society where it also becomes the basic reason to create prejudice. The text has the discourse or the ideology which is shown and should be spread for many people especially the audience to create marginalization and affect their beliefs.

Furthermore, according to Horn (1991), he revealed that the whole domestics' functions such as child care, housework, care of sick, and others are the responsibility of both of men and women who live together. Those duties are not entirely on the women's responsibility, but it involves the togetherness towards the family members. Besides, it is mentioned that the women will work and do actively through the organizations where they support one and another. For instance, there organization of ANC women's section, women's counseling, women's committee, and various organizations.

In addition, according to Ng (2015), it is stated in the article that the critique towards the ideology proposed to the emancipation and the freedom in the life. The

ideology is formed from the results of the material practices' such as the reality of psychic, physical and social, and all of these practices are not mere ideas only.

Besides, some people also still have the prejudices towards the women that those are banned to have the high education because of the nature of women in the narrow world such as the kitchen. Meanwhile, men deserve to have the whole world. These stereotypes might be changed while those read these data results. Knowing those data functioned as reminders for several people who still act in doing the gender inequality. Many people are also separating the women and the men's functions, roles, and responsibilities. Besides, having new insights towards emancipation is important because emancipation in society especially in Indonesia has begun from the 18th century where people tried to distinguish the occasions in law, education, and rights for men and women.

The studies have been conducted by previous researchers that are in line with the emancipation of women's issue. For instance, the study entitled *Stereotip Perempuan Dalam Film Habibie Ainun 3: Analisis Semiotika Roland Barthes* delineated that the women's stereotype mostly occurred in the environment. This applied the semiotic approach with the theory from Roland Barthes. This study applied the connotation, denotation data, and providing the myths to analyze the scenes and seek the meaning. As a result, it revealed that this film performed some stereotypes that women are weak, as the minority, banned to have the high education, as the victims and the women subordination (Arrochmah, 2021).

However, other studies about nationalism's ideology represented in the different objects/Habibie and Ainun. Moreover, this study applied the same method with the researcher's study, theory from John Fiske using Television's codes. As the results, this study shows that the film Habibie and Ainun represented by speech meaning, actors' movement, actors' expression, and their dialogues. Thus, this study entirely confirmed the study of Habibie Ainun 3 which applied a similar theory. In summary, the study has a new insight into the semiotic field that applied the Television codes by John Fiske in the film Habibie Ainun 3.

## E. CONCLUSION

In summary, it can be concluded that the film by Hanung Bramantyo entitled "Habibi Ainun 3" has been released successfully and reached a thousand audiences. This enthusiasm came from the whole story that covered reality and represented life's problems (emancipation). However, it is packed with other various problems, such as love, women, struggle, health, and young people's journeys. In addition, as the findings that are mentioned in the previous paragraphs, this film has the ideology that represented emancipation or feminism. The existence of this ideology is performed through the behaviors and utterances of the actors.

The ideology of emancipation is also portrayed in the linguistics field, such as the repetition that mostly occurs in the words, such as the use of the word "ladies, women, and girl" by humiliating or underestimating them. These findings become significant to be known by other people especially those who still have the emancipation's ideology where the women should be in the lower level below the men. This research also expands the semiotic research field and especially using the theory from John Fiske is suitable for analyzing this research.

Regarding the objectives or the aims of this study, it has answered the research questions. As a result, it is found and shown that the film entitled "Habibie Ainun 3" has the ideology to be performed, and it is emancipation. The emancipation is performed through the utterances and actors' behaviors during the scenes and the sequences which represented through 3 levels, reality, representation, and the ideology level. Here, the emancipation signs are divided into two sides, good and bad manners. Again, the theoretical benefit, it is used to strengthen and spread widely about the semiotic especially in the John Fiske's theory. Moreover, for the practical benefit, it is functioned as the references for the next researchers.

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