

**THE IMAGE OF JAVANESE WOMEN IN TILIK
“A STUDY OF COMMENTS ON YOUTUBE”**

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ABSTRACT

This research aims to examine more deeply the image of Javanese women in the film *Tilik* through comments on YouTube, where there are various views of people from backgrounds not only from java but also from other regions regarding the image of Javanese women. By analyzing the comments from YouTube, this research seeks to gain insights into public opinion and cultural interpretations surrounding the depiction of Javanese women in the film.

The research method employed is descriptive research using thematic analysis. The main theories utilized are social constructed theory. Thematic analysis approach involves coding procedures and making theme associated with data to identifies, examines, and describes patterns. Data collection techniques involve observing the netizen interaction in YouTube comment column and documentating by collecting related comments about the image of Javanese women.

The research findings there are several differences related to the image of ideal women where Javanese women are depicted as women with good behavior, motherly women, polite personalities, and *empan papan*. However, from the results of the analysis of netizen comments, it was found that only a few points were different from the ideal. There are four dominant themes that reflect the image of Javanese women, namely Javanese women stereotype, Javanese women & family, customs & values of Javanese women, and social roles of Javanese women. Overall, the research needs to highlight more about public perceptions through comments because it provides new insights beside what is shown in the film toward the image of Javanese women.

Keywords: Comments, Javanese Women, Thematic Analysis, Film, YouTube

INTRODUCTION

Background

Film is also seen as an effective communication medium for disseminating ideas, expressing creativity, and using cultural media to depict human life, which makes film a medium that has an important role in society. As a medium that has a role in presenting life phenomena, of course, one of the interesting issues discussed is the image of women. The mental image that people have of women is a spiritual representation of how they behave in their daily lives. The image of women is a form of spiritual mental image and daily behavior of women, which shows the face and characteristics of women (Dra. Sri Suhita, 2018). There is also an ancient idea that women are considered weak creatures without skills, and when acting, they must always put men first. Women have always been associated with refinement, gentleness, and beauty (Murniatmo & (Indonesia), 1986). The image of Javanese women according to the Javanese cultural perspective is that physically and psychologically, women are weak creatures compared to men, so they need to be protected by men (Sukri & Sofwan, 2001). In Javanese there are terms *konco wingking* which means a term for Javanese women, where they are the ones who are always

behind. Javanese women must always be loyal to their husbands in any condition of life.

The image of Javanese women can also be seen from the experience of Bella Donita, the wife of singer Denny Caknan, who is also a Javanese woman born in Madiun, East Java. Since the two of them got married, Bella has taken care of all the work to accompany her husband at work, where she holds three jobs at once; as a make-up artist, driver, and assistant. Apart from that, Bella's husband, Denny, also wants his wife to be able to take care of their children herself without the help of a nanny. It can be seen that Bella's behavior in the household with her husband is like that of a Javanese woman when they get married later, where she obeys and follows whatever her husband wishes. Apart from that, Bella's husband also said "*Weteng luwe kerik – kerik, lesu kaliren* (hungry stomach rumbling, feeling weak with hunger)" which is the term for Bella's husband, is a wife who must serve her husband under any circumstances.

Apart from this experience, one of the short films entitled *Tilik* also focuses on the characters, most of whom are depicted as Javanese women. This film tells the story of a group of women from a village who want to visit the village head, who is in the

hospital. During their trip using the *gotrek*, many things happened on their journey, starting from gossiping, being ticketed by the police, the *gotrek* breaking down, and finally arriving at their destination. One character who is quite interesting is Mrs. Tedjo, who is very active in gossiping about Dian, a young woman in the village, as a bad woman. It can be seen in the film that the figure of Mrs. Tedjo dominates the women in the *gotrek* in several scenes.

The film *Tilik* is a thirty-one minute short film produced by the Ravacana Film Studio. This film was released in September 2018 and uploaded to the YouTube channel on August 17, 2020. The film *Tilik* has received almost 28 million views on YouTube and also won several awards in the selected short film category: the Maya Cup 2018, the Official Selection Jogja-Netpac Asian Film Festival (JAFF) 2018, and the Official Selection World Cinema Amsterdam 2019.

The film *Tilik*, which was uploaded on YouTube, is also one of the marketing strategies carried out by the Racavana film studio that produced it. This is proven by the increasing number of viewers when this film is uploaded to YouTube. YouTube social media has a very important role in the promotion and marketing of films in the current digital era.

There were still many responses from netizens who highlighted other

characters and their behavior in the film. In these comments, there is an overlap between the depiction of Javanese women in the film *Tilik* and the image of Javanese women in general. If Javanese women are generally described as gentle, obedient, and aware of their place in society so that they are seen as graceful figures, however, in the film *Tilik*, many netizens think that Javanese women really like to gossip, have a dominant nature, use harsh words when they are annoyed, like to do whatever they want, etc.

Based on this, researchers are interested in conducting research entitled *The Image of Javanese Women in the Film Tilik: "A Study of Comments on YouTube"* to examine more deeply how the image of Javanese women in the film *Tilik* is seen by netizens in the film by comparing the image of Javanese women in general. The object of this research is quite interesting because, if analysis is usually carried out through dialogue or narration of a character in a film, this research will analyze it through comments on YouTube. Since YouTube comments feature lengthy textual discussions between users, they give rich, organically occurring data that offers insight into "spontaneous" public opinion that is not influenced by any research purpose but conveys and has historically and culturally localized meaning (Reidy et al., 2023).

RESEARCH PROBLEM

In films that can depict phenomena in people's lives, one of the things shown is the image of women. This image of a woman is a picture of a woman's mental, spiritual, and daily behavior that shows typical female characteristics. In Javanese culture, the image of women is depicted as Javanese women who are good at managing and prioritizing their household, can take care of their husbands, have good manners, are beautiful physically and mentally, and can adapt to their environment.

The film *Tilik* portrays a variety of Javanese women characters, but Mrs. Tedjo stands out as a particularly captivating figure, exerting a significant influence over the other characters. With the depiction of the characters in the film *Tilik*, many netizens commented on the YouTube column where the film *Tilik* was uploaded. These comments focused a lot on the characters of Javanese women in the film, where they thought that Javanese women really like to gossip, like to say harsh words when they are upset, and also like to interfere in other people's lives.

The image of Javanese women who are depicted as women who are gentle, polite, and have good manners with the image of Javanese women in the film *Tilik* is quite different from these things, so that many netizens comment on the characters,

this discussion is interesting to study in more depth.

1. How the image of Javanese women can be formed through comments based on film *Tilik*?
2. How the image of Javanese Women in the film *Tilik* is understood by netizens through comments on YouTube?

RESEARCH OBJECTIVE

1. This research aims to examine more deeply the image of Javanese women in the film *Tilik* through comments on YouTube, where there are various views of people from backgrounds not only from Java but also from other regions regarding the image of Javanese women.
2. This research is to identify themes that emerge in public discussions in the YouTube comment column related to the image of Javanese women
3. This research is to analyze how comments on YouTube reflect the social and cultural views of society towards Javanese women

THEORETICAL FRAMEWORKS

Social Construction Theory

This theory was originally inspired by Berger's question about what reality is,

which emerged from two philosophical paradigms: empiricism and rationalism. These paradigms finally answered this question with the formulation of "objective reality" and "subjective reality." We understand this theory as a socially constructed reality, with the terms "reality" and "knowledge" serving as key concepts. The constructivist paradigm, which forms the basis of this theory, holds that social reality is a social construction made by free human beings. Humans are the determining individuals in the social world that is formed based on their will, so this theory is introduced with a point of view or perspective that can see social phenomena or social reality. According to Berger, the construction of social reality is a process where someone interacts and forms realities. Society is not an objectivity that evolves in a determined and unchangeable way, but society creates reality through social interaction (Berger & Luckmann, 1967).

The basic idea of this theory is that social institutions are created, maintained, or changed through human actions and interactions. The reality of this theory is that society and these institutions are built subjectively, not objectively. This objectivity can occur if the repeated affirmations given by others have the same subjective definition. Social construction

theory can be used to study how people have perspectives, thoughts, and emotions that do not have a physical form.

CONCEPTUAL FRAMEWORK

The Influence of Women's Images in Film Media on Netizen Perceptions

The image of women is a picture or characteristic of women. The image of women is a variety of forms of mental, spiritual, and daily behavior of women that show the face and characteristics of women (Sugihastuti, 2019). The three main aspects of the image of women are physical, psychological, and social. The physical is described as having typical characteristics, such as the aspect of beauty. Then the psychological reflection reflects the inner attitude of women toward facing a problem. Then there is also the social aspect, namely family and society.

According to Jalaluddin Rakhmat, the media plays a big role in the image of women (Rakhmat, 1999). An image is a meaningful representation of reality, and the media has the power to shape reality. The two models used in the media's development of an image are the good news model and the bad news model. The good news model is a construct in which the news item is presented favorably to make it appear better. The bad news model is a construction that has a tendency to present

the news item's negative side, making it seem worse than the item itself.

The media has significant power and role in shaping social reality. The reality of several occurrences is constructed by the media into compelling narratives or discourses. Every piece of media material is a reality created via meaningful discourse. Media content is essentially the result of constructing reality with language as the basis for its formation. This language is the main thing in forming reality. Not only as a shaper of reality, this language can also determine a conceptualization and narrative tool. Film media has the power to determine cultural values that are important and need to be followed by society, according to the perspective of the maker. Social reality in films cannot be separated from the ideology and interests of the maker.

In this context, the image of Javanese women formed in the film *Tilik* influences the audience in perceiving it, and the audience responds to it through the YouTube comment platform. In light of some of the behaviors of Javanese women in the *Tilik* film, many netizens commented on the image of Javanese women in the YouTube comment column. In the comment section, users recreated and comprehended the messages that the media had established (Nasucha & Kertanegara, 2020). The comments from these netizens

vary; some are positive, negative, and neutral. From the netizens who commented on the image of Javanese women in the *Tilik* film, it can be seen that the way the *Tilik* film describes the image of Javanese women greatly influences the audience who watches the film.

Netizen Social Interaction in YouTube Comment Column in Forming Discourse

Since its founding in 2005, YouTube has grown to become the most popular platform for sharing videos online (Gill et al., 2007). Underneath every video on the YouTube platform, there is an option to put up a user comments section that functions like a message board and lets registered users leave messages. One can freely communicate with individuals anywhere in the world by leaving comments on YouTube videos, regardless of time or place restrictions (Hamid et al., 2015). In addition, by interacting with both expert and non-expert learners, users can actively seek clarification, assess diverse issues, and cooperate in knowledge sharing (Hamid et al., 2015).

By ensuring concurrency, active control, and two-way communication, YouTube comment sections offer interactivity. Through chat features and comments, users may now efficiently exchange messages with one another on social networking sites and online

communities. The purpose of the comments feature was to allow users to share textual information about videos and to voice their opinions about them. One can remark on and praise video content, as well as respond to other people's comments, using the comments option.

With the YouTube comment column as a place for netizen interaction where netizens discuss and give their opinions to each other, netizen social interaction related to their opinions about the image of Javanese women from the *Tilik* film can be formed. As can be seen from the YouTube comment column of the *Tilik* film, there are many interactions that occur regarding the responses of netizens when watching the *Tilik* film. There are many types of comments with various different points of view, so that various differences in netizen opinions can form discourse.

Discourse is a collection of whole utterances made in a regular, systematic communication act that contain ideas, conceptions, or effects that are generated in a particular context (Foucault, 1972). Individuals convey their beliefs, thoughts, and values as group members through speech or writing, and these beliefs are revealed through an extensive examination of the text (Fairclough, 1993). Because communication involves the sender, the recipient, and the message being

communicated, all acts of communication are considered to be parts of discourse. In written communication, discourse is seen as the result of the expression of the speaker's ideas. The interaction of netizens in the comments on YouTube produces narratives of discourse related to the image of Javanese women in the film *Tilik*.

RESEARCH METHOD

The type of research that will be used is descriptive research with a textual analysis approach. This study performs a thematic analysis to identify patterns and themes within the data collected by researchers (Braun & Clarke, 2006). For this research, the primary data source for this study uses sources in the form of netizen comments related to the image of Javanese women in the film *Tilik*. Secondary data sources collected by researchers through data collection techniques obtained from previous comment collections are then processed to be analyzed further. The data collection techniques used in this research are observation and documentation. Observation of this research by observing the results of netizen interactions in the YouTube comment column of the *Tilik* film related to the image of Javanese women and documentation by collecting related comments that respond to the image of Javanese women from YouTube. In the

thematic analysis method, there are several stages in analyzing it. The stages in thematic analysis must be carried out sequentially, where the previous step is a prerequisite for determining the next step.

1. Data collection

In this study, the researcher took netizen comments on the image of Javanese women on YouTube in the film *Tilik*. The comments are selected based on the relevance of the research topic, the popularity of the number of likes, and comments that get responses from other netizens.

2. Coding

In this step, the researcher will create several codes related to the category of Javanese women's image, for example, the code 'women likes gossip', 'moral and tradition, 'women is gentle'.

3. Making Themes

From these codes, they are grouped again into broader themes, for example, the codes 'women likes to gossip' and 'women likes to argue' where both of these codes can be included in the theme of the image of Javanese women, 'characteristics of Javanese women.'

4. Analysis

After determining the themes related to the topic being

researched, the themes are described in detail and explain how comments related to the codes in the theme are understood by the researcher and how the researcher sees netizens interpreting the words.

RESEARCH RESULTS AND DISCUSSION

1. **Javanese women stereotypes**

Stereotypes in this theme refers more to their personality of Javanese women in the *Tilik* film who are shown to like to gossip. In addition to Javanese women who like to gossip, they also tend to be chatty when they are gathering with other mothers. From the comments found that Javanese women who like to gossip are a reality that mostly netizen encounter in their daily lives. Netizens noted that gossiping is a common behavior of Javanese women, as shown in the *Tilik* film, and this happens in various settings, not just at home. Some comments criticized this behavior as impolite, especially during gatherings. The nature of gossip often relies on unverified information. Additionally, characters like Mrs. Tedjo and Yu Ning illustrate varying perspectives on gossip and

emotional connections among Javanese women.

2. Javanese women & family

The next characteristic is the analysis of comments related to Javanese women which are related to their role in the family. Family is defined as a group of people who live together in one house and are connected by emotional ties and rules to be able to maintain a common culture between individuals in it (Friedman, 1998).

3. Custom and values of Javanese women

In this *Tilik* film, many explore the Javanese female characters where there are still values, traditions, and norms in Javanese culture that are carried out by the characters in the film. Values are defined as normative benchmarks that can then influence humans in determining their choices between alternative actions (Kupperman, 2020). Some comments noted that Javanese women exhibit strong caring when disasters affect those around them, prioritizing care as the basis for relationships, pointed out that their caring involves material and emotional support. There is also some comments mentioned caring behaviors in their real life, like

visiting the sick, where community members join together, similar to the film *Tilik*. Comments highlight that the *tilik* culture reflects high community values, evident in the practice of *rewang*, where neighbors help during celebrations. Some users suggested a sequel to *Tilik* film, emphasizing both caring and mutual benefits from these traditions. Ultimately, Javanese customs showcase values of solidarity and support within the community.

4. Social roles of Javanese women

The definition of social roles is a behavioral repertoire characteristic of a person or position and can be considered as a cultural object that is recognized, accepted, and used to accomplish practical interaction goals in a community (Bettencourt & Sheldon, 2001). There are some comments that represented this theme and some comments related to this theme point out that Mrs. Tedjo is viewed as a hero who influences other mothers to support her interests, notably by bribing the *Gotrek* driver to help her husband in the village head election. While some see her actions as brave, others view them as provocative and manipulative. Users commented on her tactics to sway

opinions and control situations to favor her husband, portraying Javanese women as determined and supportive of their families.

CLOSING

Conclusion

1. From the results of this study, there are several differences related to the image of ideal women where Javanese women are depicted as women with good behavior, motherly women, polite personalities, and *empan papan*. However, from the results of the analysis of netizen comments, it was found that from the image of the ideal Javanese woman, only a few points were appropriate and other points were different from the ideal
2. From the results of the analysis of netizen comments, four dominant characteristics were found that reflect the image of Javanese women, namely Javanese women stereotypes, Javanese women & family, customs & values of Javanese women, and social roles of Javanese women

Recommendation

The presence of short films such as *Tilik* which depict the image of Javanese women supports the public's view of the actual image of Javanese women in everyday life. This study uses comments as its focus with thematic analysis techniques so that it can provide a more structured picture of the characteristics of the image of Javanese women. Grouping each netizen's comment with this analysis can explain more specifically each netizen's comment with the researcher's view as a further explanation. This study, which takes comments as its main focus, is expected to provide new insights besides the image of Javanese women shown in the film. Comments on YouTube provide a lot of information so that these comments can provide new insights in the future to be relevant to existing reality.

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