

# RECEPTION OF *PEREMPUAN BERKALUNG SORBAN* MOVIE AMONG ISLAMIC SENIOR HIGH SCHOOL STUDENTS

**Febriyanto Ngabito**

*Department of Indonesian Language and Literature Education, Faculty of Letters and Culture,  
 Universitas Negeri Gorontalo, Indonesia*  
[fn.ngabito88@gmail.com](mailto:fn.ngabito88@gmail.com)

**Sayama Malabar\***

*Department of Indonesian Language and Literature Education, Faculty of Letters and Culture,  
 Universitas Negeri Gorontalo, Indonesia*  
[sayamamalabar@gmail.com](mailto:sayamamalabar@gmail.com)

**Karmin Baruadi**

*Department of Indonesian Language and Literature Education, Faculty of Letters and Culture,  
 Universitas Negeri Gorontalo, Indonesia*  
[karmin\\_baruadi@ung.ac.id](mailto:karmin_baruadi@ung.ac.id)

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**Abstract:** This study aims to describe the responses and reception of *Perempuan Berkalung Sorban* movie among Islamic senior high school students' and its implementation in Indonesian language learning. This qualitative descriptive study employs a reception approach. Interviews, questionnaires, and documentation techniques have been performed in collecting the data. The data analysis techniques consist of several procedures, (1) identifying data from parts of the movie that elicit students' response in the form of mimics or expressions as well as oral and written responses; (2) classifying response and reception data; (3) interpreting and describing the results of the analysis; and (4) concluding the results of the analysis. The results reveal that (1) the students' positive response is shown by happy expression, while negative responses consist of sad, annoyed, angry, scared, shocked, disgusted, disappointed, and concerned expressions; (2) The students' verbal and written receptions to the movie are shown with positive explanations as the movie exuded the values for guide of life, and the negative ones are shown due to the treatment that marginalized women; (3) the implementation of the results on Indonesian language learning is carried out by designing a learning development. The design is based on a reception approach on the basic competencies of understanding the contents of literary works (movie) for the second semester of twelve grade students in Islamic senior high school.

**Keywords:** *implementation; Indonesian language; Islamic senior high school; learning; movie; reception; students.*

## INTRODUCTION

Literary work as an object of assessment is a reflection for every society since it contains the possibility of real-life realities (Mahardika et al., 2013). Therefore, society can determine the meaning and value of literary works.

Literary work has no meaning without a community responding to it. Literary works will have value if there are people who judge them (Pradopo, 2009). This idea is also stated by

Susanto (2012) that public acceptance or response to literary works is presented in the form of responses, criticisms, and interpretations of texts, both written and oral.

In the world of literature, literary work is not only in the form of a novel but also a movie. Eneste (1991) reinforces that movie combines various kinds of arts, music, fine arts, drama, literature, and photography

\*Corresponding Author:  
[sayamamalabar@gmail.com](mailto:sayamamalabar@gmail.com)



elements. Therefore, a movie is a complex form of literary work.

Nowadays, the appearance of movies based on literary works has become increasingly popular. Literary connoisseurs today do not have to bother spending time to read a literary work as Indonesian moviemakers, with their creativity, have presented that literary work into an attractive and nicely packaged movie to society. One example is *Perempuan Berkalung Sorban* movie (hereinafter abbreviated as PBS).

This movie presents an Islamic boarding school tradition in East Java that tends to practice conservative traditions towards women and modern life. The dialogue is performed in Indonesian and sometimes Arabic, which is often used in Islamic boarding schools. This movie tells the story of the main character's life journey, Anissa, a woman with a smart, brave, and strong character. Anissa lives and is raised in a conservative Islamic tradition and environment in the *Kyai* (an expert in Islam, usually used among the ethnic Javanese people) family who runs a small Salafiah Putri Al-Huda Islamic boarding school in East Java, Indonesia. In this conservative environment and tradition, the only true science is the Al-Qur'an, Hadith, and Sunnah. Modern books are considered deviant teachings.

If a viewer finds a lot of empty space in a movie (a literary work), it means that the viewer has the opportunity to complete it. The work of "filling" the empty space is certainly not the same from one viewer to another. Viewers will fill the emptiness according to their abilities. This obviously involves various things such as audience background, gender, education level, and so on (Sastriyani, 2001). Thus, the existence of empty space in literary works makes the literary works richer in meaning.

The irregularities in the movie can attract the attention of viewers who have Islamic educational backgrounds. In fact, the boarding school has a distinctive pattern of life that provides a formal socialization medium. In this kind of school, Islamic beliefs, norms, and values are transmitted and instilled through various teaching activities. This may present

various responses and perceptions from each student.

For students, the important thing in a movie literary work is the suitability of the movie with their feelings or with their life experiences. Furthermore, the updated story, the interesting storyline, and the lesson to be learned are also important for them. If the movie has an appeal about compatibility with the feelings of students, is in accordance with experiences, is full of reforms, and has wisdom, then this movie could be said as a monumental work.

A literary work such as a movie is not a complete structure (Iser, 1978). There are gaps or empty spaces inside that allow viewers to fill them. The empty spaces are "waiting" to be found by the viewer. The emptier spaces that the viewers find, the more careful the viewers are in carrying out the process of enjoying the literary work. Therefore, it is necessary to study using a literary reception approach to find out the relationship between students as the recipients of information and the donor of the meaning of movies through their responses.

The literary reception approach puts the literary connoisseur's position on something important (Aritonang, 2018). The connoisseur can generate responses, reactions, or responses to a literary work. The difference in responses between one society and another is due to differences in the horizon of expectations of each of these communities (Sahril, 2018). Jauss (1983) suggests that the horizon of expectations is the expectations of society before enjoying literary works. Following this, Jauss states that a literary work can be accepted at a certain time based on a particularly expected acceptance horizon.

According to the explanation above, the study entitled "Reception of Perempuan Berkalung Sorban Movie among Islamic Senior High School Students" has been conducted. This study aims to describe (1) the responses of the Islamic senior high school students to the movie, (2) the

receptions of the Islamic senior high school students to the movie, (3) the implementation of students' receptions to the movies on Indonesian language learning.

The study has utilized a literary reception theory developed by Segers (2000). Segers (2000) states that two ways to determine readers' assessments of literary works are through intellectual and emotional aspects. The intellectual aspect includes the literary system related to textual matters, i.e., receptions of language, characters, plot, and others. Meanwhile, the emotional aspect includes the mental processes that occur in the reader when reading literary works, i.e., the attraction or shock experienced by the reader (Widodo & Ekarini, 2009).

However, this study is focused on the reader's assessment of literary works through their emotional aspects. The emotional aspect indicators consist of (1) involvement, (2) emotion, (3) interest, (4) authenticity, joy, and (6) the ability to believe (Widodo & Ekarini, 2009).

## METHODS

This research was conducted at Islamic Senior High School of Hubulo Islamic Boarding School. The study employed a literary reception approach with a descriptive analysis method to describe students' responses to movies at a certain time (synchronous) which emphasizes the emotional aspects of students. There were 30 twelve-grade students involved as respondents. The samples were collected using the purposive sampling technique.

The research data were collected through instruments in the form of documentation (video recordings), interviews, and questionnaires. The document technique was used during the screening of the movie, which was witnessed directly by the respondents. During the viewing process, the researcher took pictures, recorded the respondent's activities and direct reactions in the form of a video, and took notes of the excerpt part of the movie's story that led to the reaction. After that, interviews with free/open-ended questions were conducted with respondents about the reasons for their

responses to the movies watched. Then, the questionnaires with open-ended questions that contain indicators of emotional aspects were distributed

After the data is collected, then the data were analyzed using qualitative analysis. The data were identified through reactions, oral responses, and written responses. Then, the data were classified into positive and negative domains. After classified the data, the data interpretation was carried out without changing the reaction data and the essence of the response. Then, the data were described by thoroughly describing the responses and receptions by the researcher's interpretation according to the theory and method on which this study was based until it concludes.

## RESULTS AND DISCUSSION

### The students' responses to the movie

According to the emotional aspect by Widodo and Ekarini (2009), students' perception of the PBS movie is by giving responses based on the emotions. The study found that the students' responses could be identified into 9 (nine) types; happy, sad, annoyed, angry, scared, shocked, disgusted, disappointed, and concerned responses. The nine kinds of students' responses are described below.

#### *Happy response*

The students' happy responses are shown by giving a smile because they like the scene where some of the characters read the Al-Qur'an. This can be seen in Figure 1 below.

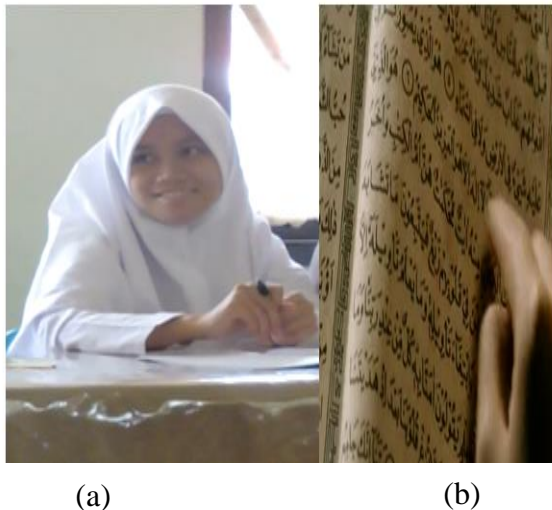


Figure 1. (a) Nurjannah shows a happy response while watching the scene (b) the movie scene (the minutes of 00:01:31)

Figure 1 shows the reaction of a student named Nurjannah while watching a movie scene at the minutes of 00.01.31. Nurjannah is smiling as she feels that she liked the presence of some students that reading the Al-Qur'an. This positive expression indicates that someone is feeling happiness or enjoying something. Thus, Nurjannah's expression leads to a positive reaction.

Apart from that, some students also show a happy response by making smiles and laughter as they are feeling funny about the movie scene. The response can be seen in Figure 2 below.

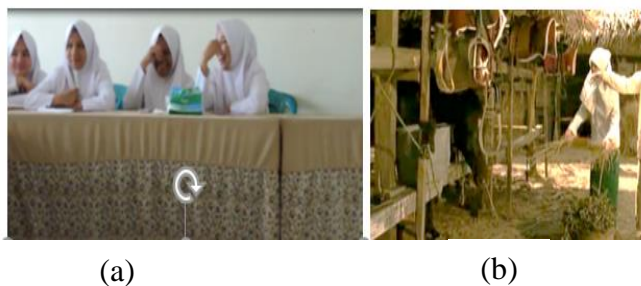


Figure 2. (a) Suryana, Nursiyah, Fira, and Meysilia show positive expression by smiling and laughing while watching the scene (b) the movie scene (the minutes of 00:06:18)

Figure 2 shows the four students' positive expressions by accentuating the face of

happiness or joy as their smiles and laughter mark it. However, judging from the movie's content, these four students might find it funny with the movie scene between Anisa and the young Khudori, in the scene where Khudori is caressing Anisa's face. It might be considered an inappropriate scene for someone who is still immature. Even so, the movie's scene made the four students feel amused. Likewise, the reaction of male students is shown in Figure 3 below.



Figure 3. (a) Ahmad and Aqil show positive expression by smiling while watching the scene (b) the movie scene (the minutes of 00:08:00)

Figure 3 shows that the expressions of the two students indicate that they feel happy about the scene of selecting the class leader in the movie. They may think that the teacher's words have some truth because ideally, a leader should come from men.

### Sad response

The sad response is shown by the students' reactions by crying and suffering as they see Anisa's suffering. This expression can be seen in the following Figure 4.



Figure 4. (a) Miranda shows sad expression while watching the scene (b) the movie scene (the minutes of 01:15:49)



The picture above shows Miranda's sad expression when she watches Kyai Hanan (Anisa's father) lying lifeless. Even though Kyai Hanan's stubborn stance is always applied to his daughter, Anisa, still anyone will melt their hearts when they see a scene like that.

### **Annoyed response**

The annoyed response is shown with an annoyed facial expression. It will usually appear due to a feeling of dislike for something that is expected but not following the reality. Nurul's dislike for the movie content is at the minutes of 00:08:00, which shows the scene of Anissa's winning class election. However, Anisa is not allowed to be the class leader instead her male opponent, Farid. Her teacher's reason is:

[Translated version] "In Islam, women are not allowed to be leaders. Therefore, without reducing the democratic values of Pancasila, I decided that the class leader is Farid."

From the scene, it indicates that Nurul disagrees with the opinion of a teacher. Therefore, this scene gives a different image to Nurul, and she responds with negative expressions. This can be seen in Figure 5.



Figure 5. (a) Nurul shows annoyed expression while watching the scene (b) the movie scene (the minutes of 00:08:00)

### **Angry response**

Angry expressions arise due to seeing something that is not suitable or hearing something that is not in accordance with their understanding. Also, Nurul shows movements without seeing the movie, indicating that she

disagrees with the scene. Her expression is shown while watching the scene in the minutes of 00:09:32. The scene shows Anisa's escape from school because she disagrees with her teacher's decision in the leader's selection at the minutes of 00:08:00. When she got home, Anisa is scolded by her father, who is also the *Ustad* (a title of respect for someone who is very skillful) and founder of the Islamic School in the movie. Her father agrees with her teacher by saying the same words to Anisa:

[Translated version]: "Your teacher decision is right after all. A man is the one who deserves to be a leader."

The expression is shown in Figure 6 below.

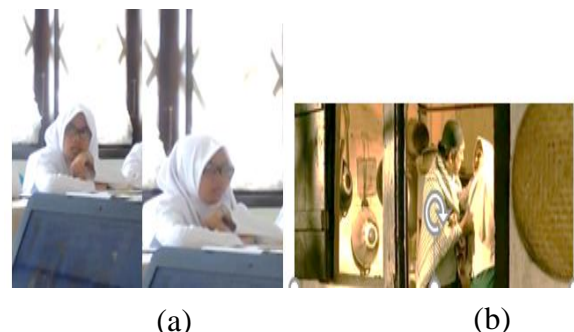


Figure 6. (a) Nurul shows angry expressions while watching the scene (b) the movie scene (the minutes of 00:09:32)

In the pictures above, Nurul wreaks havoc on her angry expression by tapping on the table, and her face is very annoyed. This happened when Samsudin's *Umi* (mother) spoke to Anisa when Anisa asked to divorce Samsudin.

[Translated version]: "The husband will not possibly remarry if the wife can satisfy her husband".

This scene makes Nurul feel annoyed, so that she raises an angry expression.

### **Scared response**

The expressions shown by Suryana at the minutes of 00:09:38 are those of fear and

annoyance. These expressions are characterized by a raised forehead and eyebrows, enlarged, bulging eyes, and horizontal lips. Suryana is scared of the scene of a father named Kyai Hanan harshly treating his son. It is clear that Suryana does not accept the treatment of Kyai Hanan, who is portrayed in the movie. This is shown in Figure 7 below.



Figure 7. (a) Suryana shows scared and annoyance expressions while watching the scene (b) the movie scene (the minutes of 00:09:38)

### **Shocked response**

Fahriwan's expression is shocked and angry. These expressions are raised by Fahriwan at the minutes of 26:39. At those minutes, there is a scene of domestic violence. Domestic violence occurs after Anisa married Samsudin. The marriage is also carried out based on an arranged marriage and mutually agreed upon by both parties' parents. Even though Anisa refused the match, her father still insisted that Anisa should marry Samsudin, and she could not argue or refuse her father's wishes. This could be seen in Figure 8 below.



Figure 8. (a) Fahriawan shows shocked and angry expressions while watching the scene (b) the movie scene (the minutes of 00:26:39)

the movie scene (the minutes of 00:26:39)

### **Disgusted response**

Istin gives rise to an expression of disgust. This expression can be seen when a scene where Samsudin forces his lust harshly on his wife, Anisa. This is shown in Figure 9.



Figure 9. (a) Istin shows the expression of disgusted while watching the scene (b) the movie scene (the minutes of 00:32:32)

### **Disappointed response**

It seems that Nabilah gives a very disappointed expression when she watches the scene between a Kyai and Lek Khudori is talking. It is possible that Nurul does not like the movie character named Lek Khudori because when Lek Khudori and Anisa were young, Lek Khudori had promised Anisa that he would always protect and love her. However, he did not comply with it, so that Anisa is matched with rude Samsudin. As in Figure 10 below.





Figure 10. (a) Nabilah shows a disappointed expression while watching the scene (b) the movie scene (the minutes of 00:48:10)

In Figure 10, Nabilah seems to be a little disappointed with Anisa's actions, so she gives a disappointed expression by looking away. As a child of a Kyai who grew up in an Islamic boarding school, Anisa even dares herself to fall into adultery, something forbidden by God.

### Concerned response

Miranda shows the concerned expression at the minutes of 52:54. She seemed to be concerned when a woman complains about her condition to Anisa. At that time, Anisa works in an office that aims to fight for women's rights. The woman complains that her husband is constantly tortured her. This is shown in the following Figure 11.

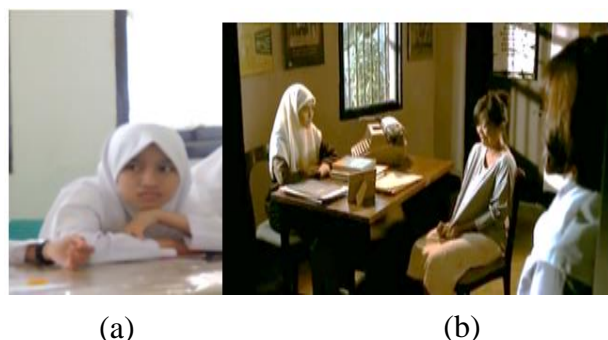


Figure 11. (a) Miranda shows a concerned expression while watching the scene (b) the movie scene (the minutes of 00:52:54)

### The students' perceptions to the movie

The students' perceptions of the movie are obtained through questionnaires resulting in different perceptions. In examining the contents of the movie, both male and female students give positive and negative perceptions. The following describes their perceptions.

### Positive perceptions from male students

#### Values of life

From the point of view of male respondents, they have similarities and differences in their perceptions. Their responses lead to values that can be used as a guide for life, polygamy, character's personality, and the whole story. The focus of perception by Alwi Pratama Daud is on the values that can be used as a guide for life.

[Translated version] "From this movie, I can capture the values that can be used as a guide in life, namely don't be afraid to take steps and don't be afraid to be wrong."

Alwi's perception above indicates that he accepts this movie positively as it shows how strong a woman's stance and attitude are to achieve what she wants. This is demonstrated by the main character, Anisa, who opposes the inconsistency of rules applied in Islamic boarding schools. The rules are being prohibited from reading books other than the Al-Qur'an, prohibited from watching in cinemas, not advising women to become leaders, and they do not recommend women to go to college before they got their husband.

Many verses of the Al-Qur'an and Hadith of the Prophet SAW talk about the obligation to study. The obligation is addressed to both men and women, including,

[Translated version] "Seeking knowledge is the obligation of every Muslim (and Muslimah)".

This hadith etymologically recommends men and women in various sciences. Acquiring knowledge is an essential element for increasing the dignity of women to perfect themselves and then develop their human potential. Demanding knowledge for women aims to produce pious and clever women who are able to educate children as well as to carry out household, family, and community duties.



Fahrul Suharto points out the same thing regarding the values used as a living guide from the movie.

[Translated version] "The conclusion that I can take a lesson to serve as a guideline for life is that we should be brave in taking steps to achieve what we want."

He considers that this movie is good because it gives a positive message to the audience so that they have a courageous attitude in taking steps to achieve what they want. This description indicates that Fahrul received this movie positively.

The two perceptions above clearly point to the struggle of a character, Anisa. The intelligence that is bestowed in Anisa's character makes her able to survive with the independent life she chooses. This choice is what the respondents mean, that this choice should accustom women to learn more from Anisa. At least, women can also choose like men in general. They can choose based on their own choices, not quickly or easily give up on the problems they face even if the problems come from their surroundings.

### *Polygamy*

Fahrul Suharto directs his perception of polygamy in the movie. As a quote from the response below.

[Translated version] "Apart from that, I also seem to agree on the issue of polygamy in the movie because, according to the movie's story, his first wife could not satisfy her husband. Thus, the husband wants another woman."

Fahrul strongly agrees with the practice of polygamy. Polygamy is carried out when men are capable in all household matters. In addition, polygamy occurs when a wife cannot make her husband happy. Therefore, each partner should provide comfort to each other so that one party will not have an affair with another person.

Similarly, Syawal Hamjati also has the same perceptions regarding polygamy. A quote from his perception below.

[Translated version] "I agree with polygamy. Samsudin practiced polygamy because his role was like that, only prioritizing emotion without thinking about the rationale."

His perception above indicates that he accepts polygamy in the movie. The problem of violence committed by Samsudin is what becomes his character in the movie as every human being has its advantages and disadvantages.

### *Character's personality*

On the other hand, Syawal Hamjati directs his response to a female character in the movie, namely Anisa. He thinks that Anisa is a strong woman that does not give up even though the harsh life always breaks her down. Anisa fights alone for her desire for freedom.

[Translated version] "In this movie, I idolize Anisa as her story inspires me. Other women might become frustrated and commit suicide if they experience what Anisa experienced with her first husband. I really salute Anisa because she sticks to Islamic law."

The role played by Anisa is an inspiration to him. What Anisa did, not all women could endure it. Anisa carried out an act of struggle with reasonable limits and still adhered to the foundations of Islamic law.

### *The whole story*

This respondent sees the entire content of the movie. He opines that the content of the movie is very interesting to watch even though there are some contents that he does not agree with. His interest in the movie is evident in his following reception:

[Translated version] "This movie is interesting because the story is anti-mainstream. Of the many movies I have watched, this is the first time I have watched a movie with a different story than the others. The movie is interesting because the story presented is out of habit



or not in accordance with reality”.

Aqil thinks this movie is very interesting. According to him, there is something in the movie that is out of the ordinary. He relates his habits and experiences in Hubulo Islamic Boarding School to the one in the movie. As a modern pesantren that is not rigid and flexible, these things can be done freely if those are still in a positive realm.

### ***Negative perceptions from male students***

#### ***Marginalization of women***

The problem of women in the movie becomes the respondent's attention. In this movie, women are seen as trivial; this includes the marginalization of women's rights. As states by Fahriwan Mointi:

[Translated version] "Islam is not always defending men but more siding with women. The proof is that in the era of *jahiliyyah* (ignorance), women were performed like toys or played with. After the arrival of Islam, Islam saw the rank of women as higher than men."

Fahriwan Mointi's views that Islam does not only stand for men, but Islam also stands for women.

[Translated version] "A woman is a gift created by God to give the world peace. It is from women that all men are born. Therefore, we as men should protect them."

#### ***Prohibition of reading modern books***

As respondents who have a boarding school educational background, Fahrul Suharto and Moh. Aqil Daud have similarities in providing their interpretation. Both do not agree that modern books are considered deviant. Although, in general, the two of them do not agree with what is shown in the movie, they have their own characteristics in interpreting the movie. The following is an excerpt from Fahrul's perception.

[Translated version] "I do not agree with the statement that modern books are considered deviant because modern books can also make us not getting bored in Islamic boarding

schools. Not only studying the yellow books and so on, but modern books can also motivate us to be creative such as designing computers and so on."

The description of Fahrul Suharto's perception above indicates that he does not agree with a character in the movie who says that modern books are distorted books.

[Translated version] Kyai Ali: "A modern library is unnecessary as we already have our library. Your modern books are unnecessary because they damage the morals and aqidah of our students. These books were made by infidels because there is no evidence in the Al-Qur'an."

Reza: "It is all in the sacred, Nis. You do not need your modern book anymore".

Fahrul considers modern books to support the deepening of knowledge for the future. Another case with Aqil, according to him:

[Translated version] "I do not agree with the scenes in the movie where modern books are considered deviant. That not all modern books are considered deviant as Islam can enter anywhere. Besides, modern books can also be a medium to spread Islam".

Based on the quote from the response above, Aqil views that not all modern books have deviant elements. The movie shows a boarding school environment that prohibits students from reading modern books.

#### ***The law of stoning***

Syawal Hamjati views that the movie depicts Islamic legal actions that are not in accordance with the rules. As a quote in the following response:

[Translated version] "I disagree with the behavior of these people who immediately take action with the punishment of stoning against adultery in the movie. In life, we are protected by human rights, particularly the right to give opinions. If the community only immediately concludes without listening to the opinion of the perpetrator, then that

community has committed human rights violations.”

When Anisa secretly meets Khudori in a hidden place in the Al-Huda Islamic Boarding School. Samsudin, Anisa's husband, knows his wife's secret meeting with Khudori. Further, Samsudin and the students go to their meeting place. Khudori is accused of adultery with Anisa and is subjected to stoning. However, at a critical moment, Anisa's mother (Nyai Mutmainnah) defends and tries to save them from the stoning punishment. The mother threatens the students by saying,

[Translated version] "Whoever among you is innocent, let him throw stones first".

Hearing the words of Nyai Muthmainnah, then one by one, they begin to leave the place because they feel that none of them are innocent as well.

### *Polygamy*

In contrast to Fahrul Suharto and Syawal Hamjati with their positive perceptions to accept polygamy, Alfin F. Azis disagrees with polygamy. According to him:

[Translated version] "I do not agree with the existence of polygamy. He (Samsudin) said that it is "unsatisfactory" at first. If it is not satisfactory, he should not choose her (Anisa) from the start."

Alfin criticizes the practice of polygamy in the movie. He feels some things must be understood first when getting married. He says,

[Translated version] "Why should you marry if you end up being polygamous? Supposedly, before getting married, we should choose a life partner who can make us happy for the rest of our lives."

### *Character's personality*

The first student who criticizes the character's personality in the movie is Fahrul Suharto. He says,

[Translated version] "I do not agree with the scene where Samsudin is having an intimate

relationship in front of Anisa. Samsudin's character is the only character that I hate. It seems that Samsudin does not reflect men who practice polygamy in accordance with Islamic law."

Similar to Fahrul Suharto, Moh. Aqil Daud also does not like Samsudin's attitude. Aqil says,

[Translated version] "I disagree with Samsudin's attitude because he is afraid that someone will take his wife."

### *Positive perceptions from female students* *Women are not eligible as leaders*

The only response from the women's side who agrees that women are not worthy of being leaders is Nurjannah. She says,

[Translated version] "I agree with the *Ustad*. A woman is not worthy of being a leader. She can only lead herself but not with the crowd."

Nurjannah views that leadership is only for men. In a sense, this leads to the idea that men have a stronger, brave, and rational soul. Most likely, Nurjannah's perception is based on the verse of the Al-Qur'an, namely Surat Al-Nisa [4]: 34.

[Translated version] "Men are leaders for women because Allah has exaggerated some of them (men) over others (women)."

The above argument is also used by Kiai Hanan and Anisa's teacher, who prohibit Annisa from becoming the class leader when she is still in elementary school. It is clear that Nurjannah is guided by the argument and agrees with the rules that apply in the Islamic boarding school environment in the movie. She believes and agrees that it is men who deserve to be leaders.

### *Polygamy*

From several female respondents, there is one respondent who accepts the practice of polygamy, namely Nurjannah. Despite her

acceptance of polygamy, she does not accept it if justice in polygamy is not generalized. As she says that,

[Translated version] "I agree with polygamy rather than a man playing behind without the knowledge of his wife. However, I do not approve of his justice to the first and second wives."

#### *Movie nuances*

Apart from women not being worthy of being leaders suggested by Nurjannah, Fatima Azzahrah see the thing differently. Fatima directed her response to the nuances of the movie. She opines that the movie is very interesting as the story is set in a boarding school environment. The following is an excerpt from Fatima's perception.

[Translated version] "This movie is interesting from the point of view of nuances, that the nuance is an Islamic boarding school. Nevertheless, in the movie, according to the Islamic view, a woman cannot be a leader, while Anisa's character is brave. The support for Anisa is only from Lek Khudori, while Anisa's father and mother follow the rules of the Islamic boarding school. "

#### *Character's personality*

From several female respondents, two of them pay positive attention to the characters in the movie, namely Nurjannah and Fatima Azzahrah. Although both of them are focussing their perceptions on the characters, they focus on different casts. Nurjannah focuses on Anisa's character, who never gives up. Meanwhile, Fatima focuses on Anisa's father's character (Kyai Hanan), who is firm, and Lek Khudori with his gentle nature. According to Fatima, the firm personality that belongs to Kyai Hanan is related to the assertiveness towards his daughter so that she did not fall into detrimental things. The following is an excerpt of Nurjannah's perception.

[Translated version] "I idolize the figure of Anisa because she fights for her identity. She wants to be free from the religious restraint and keep being patient with her first husband."

From the above, Nurjannah considers that the figure of Anisa in the movie is a woman who fights for her freedom to be able to create an atmosphere in accordance with her creative ideas. In addition, she also considers Anisa as a patient woman in dealing with a husband who has a rough nature, who always treated her inappropriately.

Differently, Fatima's perception is focused on a father's character, Kyai Hanan. Kyai Hanan has the instinct of a father who does not want his daughter to fall into bad things. As quoted in the following perception.

[Translated version] "There is some truths in Anisa's father's prohibition against Anisa, who wants to continue studying in Yogyakarta. Let's take Anisa's friend, Aisya, as an example. When she goes to school in Yogyakarta, she is alone with a man in the room."

#### *Values of life*

Although Nurjannah views the movie negatively, she also sees positive things by seeing lessons that can be used as a guide for life. As she says that,

[Translated version] "The values that can be used as a guide for life in the movie, namely: enthusiasm, determination, and the spirit of never give up."

According to the perception above, it is identified that this perception refers to the character of the character Anisa. Anisa, in the movie, plays a character with enthusiasm, strong determination, and never gives up on achieving what she wants. Because of her passion for fighting for women's rights and her strong determination to continue her studies as well as establish a modern library in the Islamic boarding school environment, she still does not give up despite many oppositions from various parties. As a result from this struggle, she can makes her wishes come true.

#### *Negative responses of female students*

### *Dialogue*

One of the female respondents who directed her perception to Anisa's words in the movie is Nurjannah. Anisa's statements regarding the position of men and women in the movie are not in line with Nurjannah's expectations.

[Translated version "Islam only sides with men", said Anisa in the movie.

Anisa's statement provokes Nurjannah to speak up. As a quote from her perception below.

[Translated version]"I do not agree with Anisa's statement which says that Islam only sides with men. That in Islam, women are higher in rank than men, even though by nature men is considered as leaders. The proof is in the Al-Qur'an. There is only Surah Annisa for women, and when the Prophet Muhammad was asked, who should be honored, he answered Mother three times. This indicates that women are higher than men. I will agree that women and men are considered equal, but women should have a higher degree than men. "

Nurjannah's response above leads to gender equality. From an Islamic point of view, she says that the rank of women is higher than men. She takes an example of the name of the surah in the Qur'an, namely Surah Annisa. Surah Annisa is for women. Therefore, she considers that women in the eyes of Islam are higher in rank than men.

### *Modern books*

In addition to Nurjannah's perception above, Fatima Azzahrah also views the movie negatively. Her view of the movie is focused on the use of modern books. She argues that not all modern books deviate from the Al-Qur'an. The following is an excerpt from her perception.

[Translated version] "I disagree with the movie scene where modern books are considered deviant. Basically, modern books deviate from the Al-Qur'an. However, some books are useful and do not deviate from Islamic teachings, such as Khairil Gibran and Jalaluddin Rumi's books, which motivate someone to become a great writer and poet

like Khairil Gibran. "

Fatima assumes that of all existing modern books, not all of them deviated from the Al-Qur'an. Some books are useful and can motivate someone to become a writer and poet, such as the books of Khairil Gibran and Jalaluddin Rumi.

### *Polygamy*

Nursiyah Kadullah shares her opinion when one of the respondents, Nurjannah, agrees with polygamy. According to Nursiyah Kadullah, polygamy is an action that can hurt other parties. Islam does allow any man who wants to do polygamy, but polygamy can be done to shelter widows or women who are less able to live a life. The following is an excerpt from her perceptions.

[Translated version] "I do not agree with Nurjannah's opinion regarding the permissibility of polygamy because if a husband is polygamous, then he feels sorry for his feelings for his wife. The proof is Anisa. While her husband with his second wife, Anisa was ignored. In Islam, polygamy is allowed if it is done to widows or women who are less able to live. So I can't entirely agree with you, Nurjannah, because I do not agree with polygamous husbands. After all, I feel sorry for the feelings of the woman or his first wife. "

[Translated version] "What does not need to be emulated from the movie show is polygamy."

According to the movie, the practice of polygamy by Samsudin is an action or behavior that cannot be imitated because he cannot equalize justice for his two wives.

### *Character's personality*

PBS movies bring out various kinds of personalities performed by each character. Thus, the various characters will trigger perceptions from respondents, such as Nursiyah Kadullah.

[Translated version] "What does not need to be imitated from the screening of the



movie is the stubbornness of Anisa, Anisa's father, and the violence perpetrated by Samsudin".

Nursiyah has a negative view of the characters of Anisa, Ayah Anisa, and Samsudin. These three characters present personalities that do not need to be emulated. For example, the characters of Anisa and her father both have stubborn characters. Anisa wants to do and fight for what she wants, and vice versa; her father also insisted that he wants Anisa to obey. Even worse, the character of Samsudin is violent, especially to women, as experienced by Anisa when Anisa is his legal wife.

#### *Women cannot be leaders*

In the previous response, Nurjannah completely views that women are not worthy of being leaders. In contrast to Iffa Safira Luawo, who disagrees with the scene of selecting the class president. She has a perception that in the election of leaders, there is no need to include female candidates if the people still think that men should be the only ones who are allowed to be leaders. The following is an excerpt from her perception.

[Translated version] "I do not agree that women cannot be leaders. If it was not possible to be a leader from the first, why was it still being elected? It should just have been appointed immediately if those who had the right to be leaders were men. Furthermore, if women are the leaders, they will be carried away with feelings in determining something. Men, on the other hand, are assertive."

#### **Implementation of research results on Indonesian language learning**

The results of this research can be implemented in Indonesian Language and Literature learning, in the process of interpreting literary works, in the twelve grade of the Senior High School level. In this lesson, the competency standard that must be mastered is understanding the contents of literary works in the form of drama with the basic criteria of identifying the storyline, act by act, and conflict in the drama. In this study, these elements have been

identified by students to meet the competency standards contained in the K13 curriculum at the Islamic senior high school level.

Learning Indonesian through the movie is expected to help students in finding positive things in the work. The positive things could be used as life guidelines, while negative things are used as lessons to prevent such things happen in their lives. The positive things contained in this literary work can shape the character of students. The positive things in this movie are Anisa's patient personality, hard work, never giving up to reach her goals. Her intelligent, insightful, and critical characters make her able to responds to the events occur around her and to face the realities of life with full hope. Apart from Anisa, Lek Khudori has a patient nature, is gentle with women, and is also highly insightful about Islamic law.

#### **CONCLUSION**

The students at the Islamic senior high school of Hubulo Islamic boarding school are interested in the PBS movie. This interest is indicated and proven by the differences in students' responses regarding the movie. The students' responses are different; some are positive, and some are negative. A positive response is a happy expression on the scene of reading the Al-Qur'an. Meanwhile, negative responses consist of sad, annoyed, angry, scared, shocked, disgusted, disappointed, and concerned expressions

Further, student perceptions are divided into two, positive perception and negative perception between males and females. Male students view the movie positively because the movie exudes the values of life that can be used as a guide for life; the practice of polygamy; and Anisa's and Lek Khudori characters. Meanwhile, men view negatively because of the treatment that marginalizes women; prohibition of reading modern books; the practice of stoning; the unacceptability of polygamy; and the characters of Samsudin

and Kyai Hanan. Female students who view positively because they agree with the movie that women are not worthy of being leaders; polygamy; the nuance of a movie; Anisa, Kyai Hanan, and Lek Khudori characters; and the values of life. Meanwhile, women who view negatively because of the statement that Islam is only on the side of men; ban on modern books; polygamy; the characters of Anisa, Kyai Hanan, and Samsudin.

The results of this study can be implemented in Indonesian Language and Literature learning in the twelve grade of the Islamic senior high school, precisely in the second semester. Learning the Indonesian language by watching the movie is expected to help students find positive things in the work to be used as life guidelines, while negative things are used as lessons to prevent it from happening in their lives.

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