

Film as a Media of Internalization of Cultural Values for Millennial Generation in Indonesia

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Abstract—Degradation of cultural values is now threatening millennial generation who prefer popular culture products, and this happens as a result of the rapid globalization. The crisis of understanding and inheritance of local cultural values among the younger generation is an important agenda that must be sought for a solution. Giving space for cultural knowledge and local wisdom in each segment of community life becomes an effort in order to maintain the existence of the nation's cultural values that are increasingly eroded. At present, film is not only an art and entertainment product that presents images and life text from the images of artists. Film has become one of the most effective media in conveying ideological messages, concept, and values. The existence of films in the millennial era has become an arena for young people to interact, socialize and even be an ideal life stereotype. This article discusses the process of internalizing cultural values that exist in Indonesia, through films based on several literary, biographical and historical texts. By using a cultural, media and text study approach to several Indonesian film works, it can be said that millennials more easily capture information and messages through audiovisual media such as films, which are then imitated and internalized in everyday life. In addition, the rise of Indonesian films with the theme of the history and culture of the nation, become one of the efforts to maintain the cultural values among the millennial generation to be more concerned about the nation's cultural inheritance.

Keywords: *film Indonesia, millennial generation, values, culture*

I. INTRODUCTION

Film is a work of cultural art that has a strategic role in enhancing the resilience of the nation's culture, as a medium of mass communication which is a means of intelligence of the life of the nation, the development of self-potential, and moral development. In this globalization era, the film can be used as a tool of cultural penetration that is capable of transferring cultural values to the audience. Film activity in Indonesia shows an increase in a positive direction. In terms of quantity,

the number of Indonesian films produced on average more than 10 films per year, and is predicted to continue to increase every year. While in terms of quality, Indonesian film production has been able to compete with world-class films. Movie quality is determined by the creativity and the technology used. This can be seen from several films that use digital technology in the process of producing films, such as *Wiro Sableng*, *Gundala*, and *Bumi Manusia*.

In the world of film industry, a film is said to be successful if it can present a mass or a large audience. Films that achieve high levels or ratings are generally films that are really in demand by the public at large. This shows that in addition to having good quality, the success of the film must also consider the interest or enthusiasm of the community. The popularity of a film is also determined by the presence of actors or actresses who are important actors in the film's story.

Film as art and culture which constitute the social institutions and the media of mass communication made under the rules of cinematography, it has an important function in society. In addition, as a means of entertainment, the film has the function of culture and education that can provide information, ideologies, values and lifestyle that can affect the lives of people who enjoy it. This implies that with regard to the function of culture, a film must be able to convey and transfer national cultural values to the audience or viewers.

Today, the degradation of cultural values is now threatening the millennial generation who favor popular culture products as a result of the rapid globalization. The crisis of understanding and inheritance of local cultural values among the younger generation is an important agenda that must be sought for a solution. Giving space for cultural knowledge and local wisdom in each segment of social life becomes an effort in order to maintain the existence of increasingly eroded national cultural values.

Film today is not only an art product and entertainment tool that presents images and text of the lives of the artists' images. Film has become one of the most effective media in delivering the message of ideology, ism and values. The existence of films in the millennial era becomes an arena for young people to interact, socialize and even be an ideal life stereotype. This implies that millennial generation more easily captures information and messages through audiovisual media such as films, which are then imitated and internalized in everyday life. This article discusses the process of internalization of cultural values that exist in Indonesia, through the film adaptation of several texts of literary works, biographies and history.

Although the approach is different, all films can be said to have one goal, which is to draw people's attention to the content of the problems they contain. In addition, the film can be designed to serve a public purpose or public limited widest. Basically, films can be grouped into two basic divisions, namely the category of story and non-story films. Other opinions classify into fiction and non-fiction films. Film is the story of a film produced by a well-crafted story, and played by actors and actresses. In general, feature films are commercial, meaning they are shown in theaters at a certain ticket price or played on television with the support of certain advertising sponsors. Non-story films are films that take reality as the subject, which records reality rather than fiction about reality [1].

Arsyad explains the function of film related to three things, namely for cognitive purposes, for psychomotor purposes, and for affective purposes [2]. In conjunction with cognitive goals, film can be used to: 1) Teach reintroduction or differentiation of relevant motion stimulation, such as the speed of moving objects, and so on. 2) Teach rules and principles. The film can also show a series of verbal expressions, such as still images and print media. For example, to teach the meaning of sincerity, fortitude, and so on. 3) Show examples of appearance models, especially in situations that show human interaction.

The audience uses more than one senses in enjoying the film because of the film's audio-visual characters. The audience became more carried away in the *parasocial* dimension presented through the film. This usage pattern makes the viewers can disguise and even erase cultural and social boundaries (for example language) so that the message conveyed through the film will still be understood by the audience. Through film, information can be consumed in more depth because the film is an audio visual media. This media is popular with many people because it can be used as entertainment and a hobby distributor for certain people.

II. METHOD

The method used in this article is qualitative by referring to the study of literature, through an approach to the study of culture, media and texts of several Indonesian film works. This method is used to facilitate the determination of cultural values and the internalization process that occurs in millennial generations through a film. As a limitation on the range of cultural values, examples of films that are used as references in this article are the *Laskar Pelangi* film and *Bumi Manusia*.

III. DISCUSSION

A. Representation of Cultural Values in a Film

Film has become a cultural product of the images and creativity of film actors. This is based on the function of film which is not merely a medium of entertainment, but serves as a tool to convey cultural messages. Through film, a lot of information about culture is obtained. Whether it's the culture of the community or a culture that is completely foreign. Film for that is understood as a cultural representation.

Film is used as a reflection to see how culture works or lives in a society. For example, in the film *Laskar Pelangi*, it can be seen the lives of people in the Belitung region during tin mining, the majority of which became laborers in the mine. On the one hand, there are lives of workers' children who still want their goals to be achieved through school, even though they have to travel great distances.

Cultural representation in a film not only construct certain cultural values within itself, but also about how those values are produced and how it is consumed by the public value that seeing the film. So there is a kind of process of exchanging cultural codes in the act of watching films as cultural representations.

The position of the film in a cultural context can also be a non-formal educational institution in influencing and shaping the culture of everyday people's lives through the stories that are displayed. Film is considered as a perfect medium for representing and constructing reality of life free from ideological conflicts and to participate in the preservation of national culture.

Film becomes a presentation and distribution tool of an older entertainment tradition, offering stories, drama, humor, stage, music, and technical tricks for popular consumption. Film is also almost a real mass media, in the sense that film is able to reach large populations quickly, even in rural areas. The phenomenon of film development that is so fast and unpredictable, makes the film now recognized as a progressive cultural phenomenon. Characterizing the film as a "show business" in a new form for an expanding market is not the whole story. Another important element in film history is the use of film for propaganda is very significant, especially if it is applied for national or national purposes, based on its broad reach, real nature, emotional impact, and popularity.

The representation of cultural values in a film is very diverse and depends on the message that a film wants to convey to the public. The *Laskar Pelangi* film based on the novel tells the dynamics of the lives of children in Belitung. The focus is taken on the story of the friendship of seven children called *Laskar Pelangi* by their teacher, in pursuing education to achieve their goals.

Unlike the case with the film *Bumi Manusia* which tells more about the condition of Indonesian society, especially in Java during the colonial era. The film clearly illustrates the cultural dynamics in Indonesia which are still strongly influenced by the presence of foreign nations. This film reflects the cultural crisis experienced by the Indonesian people, especially among the younger generation who followed the

western-style education system, in addition to clearly illustrating the differences between the natives, mixed descendants and the original colonial western people.

There are three aspects of cultural values that can be taken from a film, namely:

- Symbols, slogans, and the like are clearly visible
- Attitudes, behavior, movements arising from symbols or slogans;
- Embedded trust (believe system) that is rooted and becomes a frame of reference in acting and behaving.

These symbols, slogans and the like can be in the form of a set of attributes that are inherent in every subject and object in a film, such as actors / actresses, artistic arrangements (clothing, vehicles, music, etc.), settings and places. These symbols are the first to arrive or are accepted by the senses of the audience, as an initial perception of the cultural message that the film wishes to convey.

Attitudes, behavior, personality and gestures, are affective and psychological forms that emerge from the roles played by actors / actresses who are integrated with the setting, story and other film objects. Although the attitudes or behaviors carried out by film actors or actresses are only roles based on the scenario, they can have a significant effect on the audience if they are properly portrayed.

The third aspect, namely the embedded belief (believe system), is the core of the real message to be conveyed from the author of the story, which is then made into a film. The belief system referred to here is a frame of reference or the basic foundation of a film made, which is able to provide a persuasive effect to the audience so that they can participate in 'believing' the message of every scene and story that is being played.

The three cultural values become an interrelated system that can even be said as part of the story cycle in the film. This is what confirms the function of film as a product that is able to represent culture and as the most effective communication media in conveying messages, the meaning and cultural values contained therein.

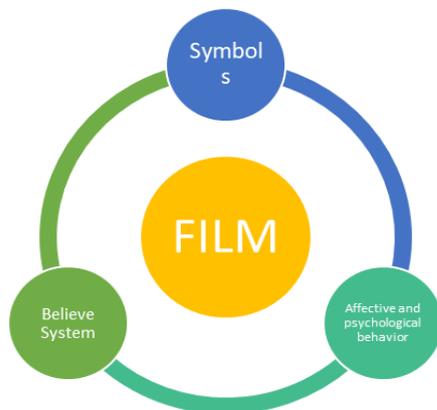


Fig. 1. Cultural values contained in the film.

B. Internalization of Cultural Values Through Film for Millennial Generation

Internalization can be said as a long learning process carried out from an individual born until he almost died. In this process, a person will continuously conduct learning activities in the broadest sense to develop his personality. Internalization is an action taken by someone through practice with awareness without coercion. This definition means that internalization is carried out consciously which will form customs or habits in a person.

Based on this explanation, internalization of cultural values can be interpreted as a process of learning activities of an individual in understanding the values, norms, ethics, attitudes, behavior and traditions of a culture.

The internalization process is a process that lasts throughout an individual's life, which is from the time he was born until the end of his life. Throughout his life an individual continues to learn to cultivate all the feelings, desires, passions and emotions that shape his personality. The first feeling that is activated in the personality when the baby is born is a feeling of satisfaction and dissatisfaction, which causes it to cry. Humans have the talent that is contained in him to develop various kinds of feelings, desires, passions, and emotions in his individual personality. However, the manifestation of activating various kinds of contents of his personality is greatly influenced by various stimuli that are in the natural surroundings and in his social and cultural environment. The internalization process can help a person define who he is through the values within himself and in his society that have been created in the form of a set of norms and practices.

The process of internalizing cultural values is carried out through two dimensions, namely the formal and non-formal dimensions. Internalization of cultural values in the formal dimension is generally carried out in academic activities in educational institutions such as schools, colleges or other educational institutions, through subjects or subject matter. While in the non-formal dimension, internalization of cultural values is done outside the formal activities of an individual.

Internalization of cultural values has the main purpose of instilling doctrine, understanding and significance of cultural elements that exist in the region. This implies that the internalization of cultural values is an effort made in the context of cultural regeneration, especially for the younger generation, so that the culture still has an existence in the future.

Along with technological advances in the industrial era 4.0, the challenges facing the nation are increasingly heavy in relation to maintaining cultural existence. Mass communication media that are starting to turn to digital systems make society easier and faster in getting information. In addition, the impact of globalization that occurred also led to cultural invasion from outside Indonesia getting faster and bigger, and the target was the younger generation, or now better known as millennial generation.

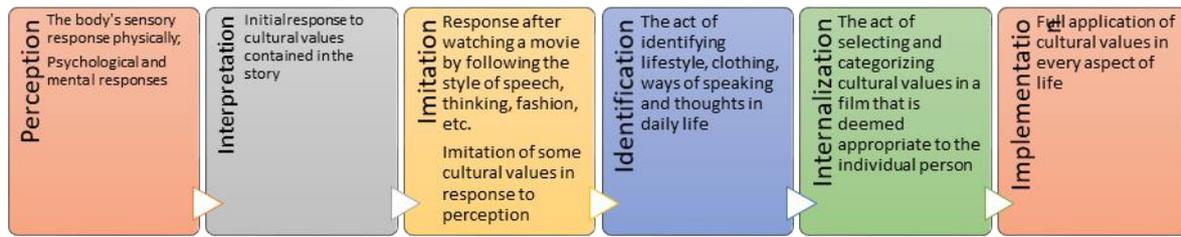


Fig. 2. The process of internalizing cultural values through film.

Millennials is a term that is popularly replacing the term Generation Y (GenY). According to social researchers, generation Y or Millennials was born in the 1980s to 2000. The phrase Y generation began to be used in editorials of major US newspapers in August 1993. This generation uses many instant communication technologies such as email, SMS, instant messaging and social media like Facebook and Twitter, in other words generation Y is the generation that grew up in the booming internet era [3].

Furthermore revealed the characteristics of generation Y are: the characteristics of each individual are different, depending on where he was raised, economic strata, and social family, communication patterns are very open compared to previous generations, users of social media are fanatical and their lives are very much influenced by technological developments, more open to political and economic views, so they appear to be very reactive to the environmental changes that occur around them, have more attention to wealth [3].

However, according to research results from Boston Consulting Group (BCG) & University of Berkley, millennial generation includes not only generation Y, but generation Z, with the division of categories born between 1980 - 1995 called first gen millennials; 1996-2000 are called next gen millennials and those born in 2001-2010 are called I-Gen millennials.

The face of millennial generation who are more literate about technology and the development of the times that occur, making them more like and easily absorb cultural values visually through devices or other audio-visual media, rather than studying them through books. In Indonesia, one of the processes of internalizing cultural values among millennials is easier to do through film.

Giving messages or material cultural values through film becomes more effective among millennials because visually, they immediately see examples or models of the embodiment of these values from figures played by actors / actresses. This is a marker even though the film can be a medium for conveying moral messages and cultural values to millennial generations, film producers and directors must also consider actors or actresses who are reliable in playing roles.

The existence of popular actors and actresses who become idols can be an important factor in film production to attract the interest of millennials, so that the function of the film in conveying messages and cultural values can be appropriate and well targeted.

The characteristics of millennial generation who are more receptive to learning material instantly through visuals are an indicator of how they internalize the cultural values contained in a film. Based on observations, millennial generation sees several aspects in the film that can affect his condition and thinking, namely

- Popular figures who become idols
- Story
- Film genre
- Cinematography (background, artists, etc.)

The four aspects above are the markers of an interesting film for millennial generation. For example, the film *Bumi Manusia*, which took popular young actors and actresses such as Iqbal Ramadhan and Mawar de Jongh, became the first attraction for millennials to watch the film. This aspect of the story becomes the next important thing, and it is at this plot and storyline that cultural values can be conveyed to millennials.

At the stage of perception, the film is responded physically through the senses of sight and hearing, then furthermore this initial response enters psychologically and mentally which gives rise to emotional perception. Interpretation is the stage after the initial response occurs, usually at this stage the storyline, characters, and cinematography of a film becomes the talk and discussion material among millennials. The third stage is imitation, as a form of interpretation carried out. At this stage forms follow styles such as clothing or speaking style. The next stage of this process is identification, which is the act of imitating the lifestyle and thoughts that have entered a person's mind after watching a movie, in everyday life. This identification process is the beginning of the internalization process, namely the act of starting to choose, sort and categorize cultural values that can be adopted or used in daily life, and those values are in accordance with the personalities of the individuals who carry them out. The final stage in the series of internalization of cultural values is the implementation of the results of the continuous internalization of cultural values in life.

The five stages are a series of processes to internalize cultural values with film media that can be carried out to millennials. This internalization process, of course, must be carried out gradually and continuously to the millennial generation. This means that film-makers were supposedly able to produce quality films that convey messages and values of the nation's culture in order to be absorbed easily by the millennial generation today.

IV. CONCLUSION

Film has a function as a medium to internalize cultural values for millennial generation. There are five stages of the process of internalizing cultural values through film namely, the stages of perception, interpretation, imitation, internalization and implementation. The internalization process must be carried out gradually and continuously to the millennial generation. Internalization of cultural values is one form of efforts to maintain cultural values among millennial

generations so that they are more concerned about the cultural heritage of the Indonesian people.

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