



Film Batas: Presenting Women's Power in Managing Region-Based Social Heterogeneity

Lilik Wahyuni¹ , Umi Salamah² , and Nur Hikmah Arifin³

^{1, 3} Universitas Brawijaya Malang, Jalan Veteran, 65145, Malang, Jawa Timur, Indonesia

² IKIP Budi Utomo Malang, Jl. Simpang Arjuno 14-B, 65111, Malang, Jawa Timur, Indonesia
lilikwahyuni@ub.ac.id

Abstract: This study aims to describe the forms of conflict, women's empowerment, and strategies for managing region-based social heterogeneity in the film "Batas" [The Boundary]. This research employs a constructivist approach with Semiotic Media Text Analysis [SMTA]. It is a qualitative descriptive study with data analysis units encompassing reality, ideology exploration, and concept formulation. The validity of this research is ensured through source triangulation and investigation triangulation techniques. The findings reveal [1] conflicts arising from cultural, linguistic, economic, and educational disparities, [2] women's ability to manage regions by utilizing domestic and public competencies, and [3] strategies for managing heterogeneity involving physical, economic, and decision-making competencies. Through the film "Batas," there is an internalization of women's power in resolving social inclusion conflicts on equality.

Keywords: 'Batas' film, Constructivism, Social Heterogeneity, Women's Roles.

1 Introduction

Heterogeneity is a fact of the 21st century which can encourage differences in culture, economy, language, and education. Heterogeneity is a multi-faceted concept that includes both observed and unobserved forms, which may appear as models or parameters of heterogeneity [1]. The condition is a threat to the survival of the community. Women's performance is becoming increasingly difficult as they are in an increasingly unequal situation due to global phenomena.

Managing appropriate heterogeneity requires qualified human resources. Human resources must develop existing diversity and compete in local and global environments. The Global Competitiveness Report [2018] explains that Indonesia is ranked 45th out of 140 countries in the Global Competitiveness Report survey. In the report, Indonesia is still far behind Singapore, the Philippines, Australia, and Malaysia, which are included in the top 25 [2]. This report shows that Indonesia's competitiveness still needs to catch up even though it has a lot of human resources. The increase in human resources in Indonesia is tempted by improvements in several fields, especially in education [3].

Women should be involved in managing heterogeneity through the three dimensions of women's autonomy: physical, economic, and decision-making, and the relationships between them. A stream of widely available literature documents that economic growth, technological innovation, and women's empowerment have an excellent impact on society [4], [5], [6], [7].

The film "Batas" shows an urgent need for a firm step toward a development model that takes gender equality and women's autonomy as the core, guaranteeing the rights of everyone without exception. Through Jaleshwari's character, the director overcomes the problem of lifestyle "Batas" and conflicting viewpoints. Problem-solving is carried out based on gender by demonstrating women's strength and achieving equal participation in decision-making, as well as developing information systems that focus on paying attention to the plight of women and the various forms of discrimination they face.

In the Education sector, the film "Batas" presents the limits of implementing education in urban communities with the encountered facts. People's practical need for food makes them reluctant to send their children to school, preferring to have them in the fields. As a result, Adeus, a teacher responsible as the leader of an education program, transforms into a calm and individualist figure because the education system taught by Jakarta people in business was not aligned with the wishes of the local community, favoring their children to work in Malaysia than attending school.

Indonesian education is entering the twenty-first century with growing challenges and increasingly heavy burdens for students. A more modern education should prepare students for yet inexisted jobs, new technologies, and solving unclassified problems. The future requires people who are critical thinkers, adaptable, flexible, creative, and highly motivated [8].

This study studied learning using constructivism and how to understand the world [9]. Malik stated [10] that education in the modern era prioritizes students' skills. Knowledge, skills, work habits, and personality include those skills that are the main assets to face global life. Therefore, the curriculum in schools should focus on developing those skills. Malik [10] explains that the skills needed for the development of second-century education include 1] being able to think critically, solve problems, infer, analyze, interpret, and synthesize information; 2] Research and skill training, tests, and Q&A; 3] Creativity, 4] Perseverance and initiative; 5] Verbal and nonverbal communication and public speaking skills. The main focus of the research is to describe how women's power in solving the social inclusion conflicts on equality in the film "Batas".

2 Method

The study aims to examine how women resolve the problem in the film "Batas." Achieving the goal needs a constructivist approach to semiotic analysis, framing, hermeneutics, and narratives described in the film "Batas." The method used is Semiotics Media Text Analysis, which is used as an analysis study in the film "Batas" regularly and objectively. The assumption of using this method is that the film "Batas" is communicated through a set of signs with more than one meaning. Through this method,

one is expected to gain an understanding of the message or meaning implied in the media text. Analysis was carried out of several scenes of actors in the film, which showed the existence of "Batas" in the community environment. Through this method, the hidden meaning of the scene will be revealed through semiotic analysis. The study used qualitative descriptive methods. Researchers provide and interpret the results as meanings or messages conveyed in the film "Batas" after the process of semiotic analysis techniques.

3 Finding and Discussion

3.1 Women's Conflict in Managing Region-Based Social Heterogeneity

Boundary films depict the conflicts faced by women in managing social heterogeneity in new environments. These conflicts include cultural, linguistic, economic, and educational conflicts.

3.1.2 Cultural Conflict in Managing Area-Based Social Heterogeneity

Cultural differences in the film "Batas" impact differences in understanding human behavior according to the beliefs of each region. Culture becomes a handy tool to find out the identity of an area. The film "Batas" tells the social issues in Kalimantan. From the issues aired, the main character in this film is a woman named Jaleswari, who is engaged in education. The female figure is the protagonist and comes from the city of Jakarta. There are cultural differences between urban communities and rural communities that cause conflict. It makes Jaleswari's presence poorly received by some people or men in Kalimantan.

Data 1 scene on the way in the car. The driver almost hit a resident's pet pig. If this incident happened, it is believed that it would roll not [bankrupt] and apply to anyone. The problem of hitting pigs shows that the culture accepted by the community is still very thick and obeyed. The explanation of the value of pigs has a very high position of the real pets of citizens. This belief is believed not only to go out of business but also to have an impact on children who bring bad luck in the economy, education, and generations.

Data 2 scenes traveling to residential areas. Every new person or migrant must obey the customs prevailing in an area. In this scene, women from the city must ask permission from the traditional leader in the settlement. The journey to the traditional chief's house passed through quite crowded houses. Thus, the involvement of women with local culture shows that everyone is required to eat all foods served, such as wine and venison hunted by men in the area. Jaleswari arrived at the Indonesian border area between Malaysia in Gun Tembawang Village, Entikong. Gun Tembawang Village is inhabited mainly by Dayak Gun people who uphold traditional solid traditions.

Films convey cultural disparities that signify distinctions and divisions in societal roles between genders. The intersection of gender and culture categorizes individuals into distinct social roles. This portrayal in the film underscores the prescribed constraints

that women are expected to adhere to by men. It is essential to acknowledge that women possess inherent rights within a given culture, rendering the issues that arise non-trivial. This cinematic representation is an initial exposition of delineating boundaries between men and women.

3.1.3 Language Conflict in Managing Area-Based Social Heterogeneity

In the "Batas," people use the Dayak language to communicate in everyday life. Dayak language is a human thinking tool to understand all living things objectively and imaginatively. Therefore, language plays an essential role in interacting with all living things. Language is often a hallmark of a person's culture.

Data 3 scenes on the boat and arrived at the border. Women from the city of Jaleswari were greeted with the welcome language "floating post, wading the river, crossing the hincak hill [bringing] shipments for the people of sakampung," followed by a welcome greeting and welcome to enter the village.

Language is a vehicle to understand a culture that exists in the area. The relationship between language and gender focuses on how it affects the use of language. The language used by men and women in this film shows a difference.

In the film "Batas," the language used has different characteristics. Differences are found verbally, such as facial expressions, voice, and intonation. This difference does not mean using two languages between men and women simultaneously. However, there are differences in characteristics where women prefer to maintain language with a feeling in problems and men based on logic. In the "Batas," every problem of women uses more symbolic language. It does not directly address a problem, such as speaking in a low tone and using gestures towards fellow women. In contrast, the men in this film use language now and at the point of problems or topics that fall into the realm of competition.

3.1.3 Economic Conflict in Managing Area-Based Social Heterogeneity

The phenomenon raised in the film "Batas" has a boundary between women and the economy. In this study, women's lack of access or involvement in a business is considered subordinate, whereas participation and access to manage finances are deemed unimportant.

Data 4 scenes take place in the grocery store. Most jobs residents obtain are from hunting, farming, and selling. One of the phenomena that can be seen from the activities in the movie "Batas" is trading. Men become sellers; the wife's job is limited to looking after children and cleaning the house.

The "Batas" perform that there is inequality, for example, the assumption that women are less rational and emotional. It makes women's movements limited, and women have yet to be able to play a role according to their abilities because the majority in this village only follow the will of men and focus on caring for children and husbands at home. Daily activities carried out by women include cooking, washing, cleaning the

house, and taking care of children and husbands, as in one of the economies citizens obtained from trade.

3.1.4 Educational Conflict in Managing Area-Based Social Heterogeneity

The social construction in this film has a prominent impression, showing that women are always placed in the back position of men and protest if they will become leaders. It has occurred in conflicts that have previously appeared in female educators who intend to help children's education and do not last long.

The low education in this area, with the strength of the female character Jaleswari, can risk education for children by using the reality method in learning. Applied learning is closely related to everyday life. The learning method is expected to make it easier for children who have not received education for a long time. Through reality, they can think broadly and learn with fun. Jaleswari shaped the school to be more active and get a proper education.

3.2 Women's Ability to Manage Area-Based Social Heterogeneity

The film "Batas" depicts women's ability to manage social heterogeneity in border regions. Women's abilities include domestic and public capabilities, as seen in the following data.

3.2.1 Women's Domestic Competence in Managing Region-Based Social Heterogeneity

The analysis of the film "Batas" indicates a predominant focus on domesticity. Women's roles in the film primarily revolve around tasks like sweeping, laundering, tending to children, and attending to spouses. Even though the role of women in Dayak customs itself, there is no significant difference with men in everyday life. In the social structure of Dayak society, even Dayak women or Bawin Dayak have a high place [11]. However, in this film, women's movements are minimal. Researchers found that women were not portrayed as equal opportunities as men. Women are often placed at home, and even this film shows that men have the opportunity to learn.

3.2.2 Women's Public Competence in Managing Area-Based Social Heterogeneity

The life of the Dayak people is depicted in the border areas of Kalimantan. In the public sphere of various supporting facilities, such as transportation, food needs, and education, in the public sector. In addition, as depicted in the movie "Batas," a person within the Dayak tribe is highly respected. The chief is called Panglima Burung, but the general public prefers to call him "Panglima Burung." Whatever is done firmly and

individually is a form of desire to improve or change the mindset of people still unfamiliar with women's rights.

3.3 Heterogeneity Management Strategies in Boundary Film

The strategy of managing heterogeneity in the film "Batas" is one way to break through the walls that hinder an integrated process for women. The strategy eliminates the bias of men with equality and rights possessed by every living thing in the social life of society. The strategies carried out include physical, economic, and decision-making abilities.

3.3.1 Heterogeneity Management Strategy with Physical Competency Utilization

Women in this film show that there is physical control over the sexuality of women who become human trafficking. Women's problems are told to previous characters who are discriminated against by mental damage, so the woman cannot carry out daily activities properly like other women.

3.3.2 Heterogeneity Management Strategy with the Utilization of Economic Competence

This social inequality generally occurs at regional borders due to the lack of equitable development. But even though the character in the film wants to stop the existing social inequality, the character's struggle in realizing this desire must stop because the community is still concerned with the benefits rather than fighting to advance the region to halt social inequality.

3.3.3 Heterogeneity Management Strategy with Utilization of Decision-Making Competencies.

The form of decision-making in this film is the figure of a woman who strengthens herself to defend the rights of women and children. The decision-making strategy refers to women's social reality and empowerment to continue education for boys and girls in the area. As a result of the analysis, the social reality depicted was when Jaleswari arrived at the Indonesian border area directly adjacent to Malaysia in Gun Tembawang Village, Entikong. The realities of life there hinder the learning process. Gun Tembawang Village is inhabited mainly by Dayak Gun people who uphold traditional solid traditions. How they communicate with migrants is also somewhat awkward because they rarely receive guests from other regions. The situation made Jaleswari feel culture shock when he first came to the Gun Tembawang area.

In addition to social reality, there is women's empowerment, a power in the sustainability of education in Kalimantan. Women are an inspiration against gender

stereotypes and encourage women to participate in contexts where they have no voice or right to participate. Thus, aspirational channels, where women see role models and renew their self-confidence [12], [13], [14]. The assertive female character depicted in the film, Jaleswari, tries to provide solutions to Adeus regarding the educational problems in their area. "Don't think I'm not afraid. If we are alone, maybe we are afraid. But it's time we fight. Now, together, I believe we can." Jaleswari's struggle here reflects the image of a passionate warrior who tries very hard to solve education problems in border areas. Jaleswari also has a passion for providing adequate education to border communities. Compared to men who do not want to take action, the image of women who are weak but determined to solve border problems shows that women are not always vulnerable but able to rise and struggle to solve the problem.

3.4 Women's Power

One of Indonesia's main problems in the 21st century is heterogeneity. Indonesia, which has more than 13,000 islands and 6,000 of them, is very diversely inhabited. Due to cultural, language, economic capabilities, and education differences, Indonesia faces significant challenges. They must find ways to manage this diversity as best as possible for the betterment of the country. Quality human resources [HR] are certainly needed to address this diversity [15]. Thus, the role of women in the film "Batas" reveals the boundaries between men and women. Women's power leads to liberal feminism with the desire to eradicate a gender role used as an excuse to lower or not provide limits for women in education, language, culture, and economy. As Kandpal and Baylis [16] explain, women's education programs encourage women in women's social networks to support girls in mobility and investment; however, this is different in other areas where conventional standards seem to hinder change.

The power of women in the film "Batas" sociologically, is seen as inferior to men because of biological factors and historical background. In general, socialist feminism groups consider that the injustice against women in this film results from implementing a capitalist system that supports that all work women do is not paid in the household. The role of women in this film dominates women's work only in the home. A wife has a higher dependence on her husband and is always worried about the economy of the husband's power. Thus, the role of women in the storyline is more to do housework such as cooking, washing, cleaning the house, and taking care of children and husbands. Therefore, cognitive biases regarding the abilities of certain social groups in specific social roles derive from a combination of perceptions about the characteristics of members of a social group and perceptions about the abilities and characteristics required by specific social roles [17]. This culture has become a widespread thing. Why is it because, consciously, the position of women is shallow in people's lives?

Cultural differences stated by [18] are perceived that everyone has different motivations in adapting, and this adaptability then affects the ability of each individual to adjust to cultural norms and values differently, which, of course, can be a challenge for each individual. Every new person who visits and settles in the settlement must comply with the prevailing customs. If not obeyed, it will have a destructive impact on living life every day. People's intercultural relationships can generally be seen from the

behavior that influences each other from these relationships. It is critical to understand the complex relationships between culture and work motivation, team dynamics, gender roles, and leadership in conducting intercultural interaction and diversity management training [18], [19], [20], [21], [22], [23].

In this film, there is a relationship between deviant behavior between society and individuals and the tendency of interpersonal responses. Based on these deviations, some tendencies occur that affect boundaries between individuals in the social environment, including (1) role tendencies that refer to the duties, obligations, and positions of an individual, (2) sociometric tendencies that refer to liking, trust in others, and (3) expression refers to freedom within themselves as is often done [24]. Therefore, people's lives in reality show that the highest power can influence a culture. The power in the film's plot confirms that the position of men is more dominant than women's. However, there is inequality in gender equality between men and women, which is still personal to non-specialists.

The current scenario demonstrates that household and economic norms of competence increasingly influence women. Hence, these rules facilitate the inclusion of women in the public domain. Consequently, society will become accustomed to women assuming general responsibilities to bring about social change. The film "Batas" explores how women can navigate and address the challenges of differences within education. In this manner, the advancement of scientific knowledge presents prospects for pupils residing in border regions to attain an enhanced educational experience. The significance of learning programs offered to the community is recognized because extramural education initiatives are specifically designed to cater to the community's unique requirements and prevailing circumstances.

4 Conclusion

The management of heterogeneity among women's authority is contingent upon the three dimensions of women's autonomy: physical, economic, decision-making, and the interconnections between them. Women's active involvement is crucial in advocating for a novel development paradigm that places paramount importance on achieving gender equality. The dynamic nature of societal structures presents challenges in bridging the gender gap and may even introduce unique obstacles to achieving gender equality. The film "Batas" serves as a means for the film community to align with the worldwide endeavor of collective responsibility, albeit in distinct ways. The objective is to promote a novel and revitalized multilateralism that enhances collaborative efforts in managing heterogeneity.

References

1. Strasser, H., Vey., and Butt, T. (2000) Are There Any Risks In Using Entomopathogenic Fungi For Pest Control, With Particula Reference To The Bioactive Metabolites Of *Metarhizium*, *Tolypocladium* And *Beauveria* species. *Biocontrol Science And Technology*. 10: 717-735. <http://dx.doi.org/10.1080/09583150020011690>

2. Schwab, Klaus (2017) *The Global Competitiveness Report* World Economic Forum Insight Report, ISBN-13: 978-1-944835-11-8.
3. Rembagy, Mustofa (2010) *Pendidikan Transformatif: Pergaulan Krisis Merumuskan Pendidikan Ditengah Pusaran Arus Globalisasi*. Yogyakarta. Teras.
4. Amin, A., Wang, Z., Shah, A. H., & Chandio, A. A (2023) Exploring the dynamic nexus between renewable energy, poverty alleviation, and environmental pollution: fresh evidence from E-9 countries. *Environmental Science and Pollution Research*: <https://doi.org/10.1007/s11356-022-23870-4>
5. Zaman, S., uz Zaman, Q., Zhang, L., Wang, Z., & Jehan, N. (2022) Interaction between agricultural production, female employment, renewable energy, and environmental quality: Policy directions in context of developing economies. *Renewable Energy*, 186, 288-298. <https://doi.org/10.1016/j.renene.2021.12.131>
6. Wang, Z., Zaman, S., Zaman, Q. U., & Rasool, S. F. (2021) Impact of remittances on carbon emission: fresh evidence from a panel of five remittance-receiving countries. *Environmental Science and Pollution Research*, 28(37), 52418-52430. <https://doi.org/10.1007/s11356-021-14412-5>
7. Zaman, Q., Zhao, Y., Zaman, S., & Shah, A. H. (2023) Examining the symmetrical effect of traditional energy resources, industrial production, and poverty lessening on ecological sustainability: Policy track in the milieu of five neighboring Asian economies. *Resources Policy*, 83, 103606. <https://doi.org/10.1016/j.resourpol.2023.103606>
8. Stuchlikova, L. (2016) Challenges of education in the 21st century. *International Conference on Emerging eLearning Technologies and Applications ICETA*, 335-340. <https://api.semanticscholar.org/CorpusID:17272415>
9. Singh. S & Yaduvanshi. S. (2015) *International Journal of Scientific and Research Publications*, Volume 5, Issue 3, March 2015 ISSN 22503153.
10. Abdul Malik (2018) Ruang Publik Sebagai Representasi Kebijakan dan Medium Komunikasi Publik. *Jurnal Sawala*: <https://doi.org/10.30656/sawala.v6i2.914>
11. Elbaar, Evi Veronika&Misrita (2017) *Meneroka Eksistensi Perempuan Dayak Dalam Ritual Gawi Belum*. Prosiding Persidangan Antarabangsa Pengajian Kemanusiaan 2017.
12. Beaman, L., Duflo, E., Pande, R., & Topalova, P (2012) Female leadership raises aspirations and educational attainment for girls: A policy experiment in India. *Science* 335(6068), 582-586. <https://doi.org/10.1126/science.1212382>
13. Riley, E. (2022) Role models in movies: the impact of Queen of Katwe on students' educational attainment. *Review of Economics and Statistics*, 1-48. https://doi.org/10.1162/rest_a_01153
14. Macours, K., & Vakis, R. (2014) Changing households' investment behaviour through social interactions with local leaders: Evidence from a randomised transfer programme. *The Economic Journal*, 124(576), 607-633. <https://doi.org/10.1111/eoj.12145>
15. Tampubolon, Manahan P. (2004) *Perilaku Keorganisasian Organization Behavior*. Jakarta: Ghalia Indonesia.
16. Kandpal, E., & Baylis, K. (2019) The social lives of married women: Peer effects in female autonomy and investments in children. *Journal of Development Economics*, 140, 26-43. <https://doi.org/10.1016/j.jdeveco.2019.05.004>
17. Eagly, A. H., & Karau, S. J. (2002) Role congruity theory of prejudice toward female leaders. *Psychological review*, 109(3), 573. <https://psycnet.apa.org/doi/10.1037/0033-295X.109.3.573>
18. Gelfand, M. J., Erez, M., & Aycan, Z (2007) Cross-cultural organizational behavior. *Annu. Rev. Psychol.*, 58, 479-514. <https://doi.org/10.1146/annurev.psych.58.110405.08555>

19. Liu, C. H. S., Lin, J. Y., & Chou, S. F. (2022) Wielding a double-edged sword? JV investment geographic diversity and parent's innovation. *Review of Managerial Science*, 16(6), 1783-1816. <https://doi.org/10.1007/s11846-021-00493-6>
20. Remhof, S., Gunkel, M., & Schlägel, C. (2013) Working in the "global village": The influence of cultural intelligence on the intention to work abroad. *German Journal of Human Resource Management*, 27(3), 224-250. <https://doi.org/10.1177/239700221302700304>
21. Sageder, M., & Feldbauer-Durstmüller, B. (2019) Management control in multinational companies: a systematic literature review. *Review of Managerial Science*, 13(5), 875-918. <https://doi.org/10.1007/s11846-018-0276-1>
22. Sagiv, L., & Schwartz, S. H. (2007) Cultural values in organisations: insights for Europe. *European Journal of International Management*, 1(3), 176-190. <https://doi.org/10.1504/EJIM.2007.014692>
23. Schneider, B., Ehrhart, M. G., & Macey, W. H. (2013) Organizational climate and culture. *Annual review of psychology*, 64, 361-388. <https://doi.org/10.1146/annurev-psych-113011-143809>
24. Krech, D. et al. (1962) *Theory and Problem of Social Psychology*. Tokyo: McGraw Hill Book, Kogakusha Ltd. <https://books.google.co.id/books?id=dLshAAAAMAAJ>

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

