

BAB 5

Kesimpulan

Representasi merupakan sebuah proses pembentukan dan pertukaran makna yang dihadirkan melalui berbagai macam bentuk bahasa, salah satunya film. Series komedi *Imperfect* menjadi objek penelitian saya yang digunakan sebagai data utama untuk melihat representasi kondisi multikultural dalam series ini. Berangkat dari perbedaan penerapan multikulturalisme antar Barat dan Indonesia berikut dengan pola-pola praktiknya yang tercipta dari penduduk asli yang mempunyai berbagai macam suku dan budaya. Setelah dianalisis menggunakan teori semiotika dan representasi maka diperoleh kesimpulan bahwasanya multikulturalisme dalam series ini direpresentasikan oleh etnis, gender, kelas sosial, dan juga umur yang terjadi setelah melewati proses yang membentuk pola-pola yaitu praktik, respon, dan tindak lanjut dari respon tersebut yang terjadi berulang-ulang dalam series komedi ini.

Praktik seorang individu terhadap individu lain dengan perbedaan budaya, gaya hidup, pemahaman, dan lain sebagainya kerap terjadi dalam lingkup masyarakat Indonesia, karena tidak bisa dipungkiri bahwasanya Indonesia memiliki berbagai macam perbedaan dan keberagaman. Praktik-praktik perbedaan ini akan terespon dengan berbagai macam bentuk, mulai dari terkejut, marah, kesal, cuek, dan lain sebagainya. Ini terlihat dalam suatu adegan dalam series komedi *Imperfect*, Maria menutup pintu sekuat tenaga yang membuat teman-temannya terkejut dan kesal. Hal ini terjadi karena adanya perbedaan budaya dalam beberapa aktivitas antara Maria

yang berasal dari Papua dan teman-temannya yang berasal dari daerah lain. Lalu pola terakhir adalah tindak lanjut dari individu atas respon dari praktik individu lainnya.

Dalam pola ini, Endah, Neti, dan Prita sebagai responden praktik Maria menyikapi dengan memahami adanya perbedaan budaya antara Maria dengan mereka. Cara mereka menyikapi perbedaan inilah yang menjadi kunci dari terbentuknya kondisi multikultural. Ketiga pola di atas akan selalu merujuk kepada dua elemen inti dari sebuah multikulturalisme, yaitu penghargaan dan penerimaan apabila mendapat respon yang positif dari para responden.

Tidak hanya kondisi multikultural yang terlihat dalam analisis penulis pada series komedi *Imperfect*, namun terlihat juga adanya beberapa stereotipe yang terjadi dalam series komedi ini. Seperti para karakter beretnis Papua yang dihadirkan sebagai preman ataupun pekerja lepas yang kasar. Ada juga beberapa adegan yang memperlihatkan dominasi etnis Papua terhadap etnis Betawi yang merupakan penduduk asli daerah itu. Tidak hanya itu, para karakter beretnis Papua juga digambarkan bodoh, gagap teknologi, dan terbelakang. Hal ini terlihat dalam adegan saat Maria kaget dengan air yang sangat melimpah di Jakarta, juga kebingungan antara Maria dan kakaknya akan arti dari tempat *steam* kendaraan. Tidak hanya itu, ada juga beberapa adegan yang menunjukkan ketidaktahuan Maria akan beberapa hal yang lumrah di masyarakat. Hal ini menunjukkan bahwa selama ini, stereotip tersebut berlaku dan berkembang di tengah-tengah masyarakat Indonesia. Sangat disayangkan bahwa stereotip ini terjadi

karena adanya kesenjangan baik dalam segi pendidikan ataupun pembangunan antara pulau Jawa dan pulau Papua.

Series komedi *Imperfet* dalam pandangan peneliti membawa pesan bahwa multikulturalisme adalah sebuah hal yang seharusnya lumrah dijumpai dalam masyarakat Indonesia yang mempunyai banyak keberagaman dari suku dan budayanya. Selain itu slogan *Bhineka Tunggal Ika* menjadi pendorong yang kuat akan sebuah kesadaran tentang menghargai dan menerima sebuah perbedaan dan menjadi asas dari Indonesia sendiri serta menjadi pedoman yang diajarkan melalui pendidikan formal semenjak taman kanak-kanak. Walaupun terlihat sederhana, namun pada kenyataannya praktik multikulturalisme di Indonesia belum terlaksanakan sepenuhnya, mungkin karena kurangnya pemahaman akan multikulturalisme atau tidak acuhnya kita kepada hal-hal sederhana yang bisa menciptakan sebuah konsep multikulturalisme itu sendiri. Multikulturalisme tidak pernah melihat dari latar belakang, etnis, pekerjaan, umur, gender, agama, dan lain sebagainya namun berfokus kepada penerimaan dan penghargaan dalam sebuah perbedaan dan keberagaman.

5.1 Saran Penelitian

Saat melakukan penelitian ini, saya menyadari bahwa dalam penelitian saya masih terdapat kekurangan baik dari segi pengumpulan data maupun analisisnya juga dari segi sejarah dan pembahasan. Dalam segi pengumpulan data, saya menyadari kurangnya data-data yang berkaitan dengan pengaplikasian multikulturalisme dalam interaksi sosial masyarakat

Indonesia. Dalam segi sejarah, saya menyadari kurangnya data yang disajikan. Di bagian analisis, kurangnya data untuk mendukung jawaban permasalahan yang ada. Saya berharap peneliti setelah saya lebih memperbanyak data tentang perbedaan multikulturalisme dalam segi sosial antara Barat dan Indonesia dan dijabarkan dengan lebih jelas. Sebagai bahan pertimbangan bagi peneliti lain, perlu adanya data atau sumber referensi lebih lanjut untuk melanjutkan penelitian serta pengolahan data analisis yang dijabarkan dengan lebih rinci. Peneliti juga berharap penelitian ini dapat terus berkembang agar memperkaya bidang sastra inggris khususnya dalam analisis budaya dalam perfilman.

Research Summary

The concept of multiculturalism is the implementation of the final policy of equally to accept other groups as a whole, without discriminate of cultural, ethnic, gender, linguistic, or religious differences. In the conditions which society consists of many cultural structures, ideologies, religions, ethnicities, and so on, almost all countries today consist of multiculturalism. This is due to the construction of meaning formed from daily activities in a society that has cultural differences. Such as the United States, Australia, England, France, and Indonesia which have a variety of ideologies, philosophies, and policies.

Unlike the American state which applies multiculturalism in its country's policies, Indonesia presents multiculturalism in society's social condition. The multicultural condition that prioritizes appreciation and acceptance in all aspects is always close to our daily lives. One of them is seen in a boarding house in the Bekasi area, where the residents consist of Cirebon, Jakarta, and Bekasi people who are sometimes visited by Medan and Surabaya people. They often shop at stalls owned by Madura people and the building is renovated by East Javanese people. This pattern of coexistence, buying and selling transactions, social interaction between cultures shows the presence of multiculturalism in a public space.

Although multiculturalism itself has considerations to respect differences, there are still many conflicts that occur due to existing differences. Intercultural conflicts and the strengthening of SARA or ethnic, religious, racial issues can be caused by various factors. One of them is the

lack of understanding of society on how to talk about race, culture, religion, and so on. Such as the conflict against ethnic Chinese in 1998, the Ethnic Conflict of Sampit and Madura in 2001, the riots in New Jersey in 1967 due to white police discrimination against black civilians, the slogan Black Lives Matter that resurfaced after the death of George Floyd.

The concepts of multiculturalism are not only linked in daily activities, but the mass media, especially films, have tried a lot to describe how multiculturalism occurs. Most films that present multiculturalism use social issues for the main object such as racism, religious conflict, gender, and others. However, there is Indonesian comedy series that describes how multiculturalism occurs in society, namely the Imperfect comedy series. While still presenting several social issues, this comedy series still makes the practice of multiculturalism the biggest picture throughout this series.

The concept of multiculturalism presented in the comedy series Imperfect, is an interesting, unique, and rarely found in other films or series. In this film, the practice of Indonesian multiculturalism used as the main object to decorate this comedy series. This indirectly shows the audience that applying multiculturalism is easy and commonplace. Given the large number of social conflicts due to a lack of understanding of multiculturalism, the imperfect comedy series presents an implicit message the results of an application of multiculturalism.

Therefore, the broad discussion of this study is to look at the patterns of multicultural condition that occur in the Imperfect series. In examining and seeing the issue of multiculturalism in this series, this research uses the

book *Everyday Multiculturalism* by Amanda Wise and Selvarak Velayutam. This book describes how multiculturalism are formed in conversation, education, entertainment and even in food and the theory of representation in Stuart Hall's book "Representation and Signifying Practices". According to Stuart Hall (16) "Representation is the production of the meaning of the concepts in our minds through language". The language here, according to Stuart Hall, is not only verbal language, but includes symbols, sounds, images or anything else that can imply a meaning. Meanwhile, to see the codes in this series, the author uses the semiotic theory of John Fiske in his book entitled *Television culture: popular pleasures and politics*. "Television as a cultural agent, particularly as a provoker and circulator of meanings" (Fiske, 01).

In this study I used visual analysis methods to collect and obtain data. The first step is to watch the series above several times and observe the concepts that shown multiculturalism in the film such as clothes, characters, language and so on. The second step is to select several scenes that have been captured on screen and group them based on the processes of forming multiculturalism that shown in the film. After doing the above steps, I will conduct a literature study as secondary data which contains studies of data related to the representation of multiculturalism. These data are obtained through books, journals, or scientific articles to help obtain information or theories that are appropriate and relevant for my research.

The *Imperfect Comedy* series broadly tells the story of the life experienced by four women who live under one house. The experience of

their lives became the dominant topics that decorated this series, about how Maria who had just come from Papua to find work, Endah who came from Garut to study, Prita who was confused because she thought her father was going to marry her boarding house mother, and Neti who was confused because her boyfriend was cheating on her. The different backgrounds of each character making many differences between them from the point of view, mindset, and even lifestyle. Every background owned by the main character is an illustration of the discussion of cultural identity raised by this comedy series.

The diversity of cultural identities presented in this comedy series is related to multiculturalism. Where multiculturalism cannot be separated from the diversity that is present in a space. After analyzing this comedy series, these differences appear in a practice, response, and follow-up of these responses which lead to acceptance and appreciation of a difference. These activities repeat itself and becomes a pattern that ultimately forms Indonesian-style multiculturalism.

Before the emergence of multiculturalism, there were different practices, verbal or non-verbal activities between individuals or groups in terms of culture, customs, and so on that often occurred within Indonesian society, because it is undeniable that Indonesia has various kinds of differences and diversity. These different practices will be responded to in various forms, ranging from surprise, anger, resentment, ignorance, and so on. Seen in the comedy series Imperfect, Maria closes the door with all her might which makes her friends surprised and annoyed. This happened

because of cultural differences in some activities between Maria who came from Papua and her friends who came from other regions. Then the last pattern is an individual follow-up on other individual practice responses. In this pattern, Endah, Neti, and Prita as respondents to Maria's practice responded by understanding the cultural differences between Maria and them. The way they respond to differences is the key of creating the multikultural condition. The three patterns above will always refer to the two core elements of multiculturalism, namely appreciation and acceptance if they receive a positive response from respondents.

Of the three patterns that occur repeatedly in several scenes in the film *Imperfect*, it can be seen an ideology in the form of interaction between characters, namely multiculturalism. This ideology is formed when there is an element of acceptance and appreciation as an answer to the conflict that occurs. These multiple of scenes describes the ideology that is present in the *Imperfect* series and also a form of representation of multiculturalism itself which is represented through gender, ethnicity, social class, and also age.

Not only the multicultural conditions are seen in the researcher's analysis of the comedy series *Imperfect*, but there are also some stereotypes that occur in this comedy series. Such as ethnic Papuan characters who are presented as thugs or rude freelance workers. There are also several scenes that show the dominance of ethnic Papuans over the Betawi and Papuan characters are also described as stupid, technologically stuttering, and backward. This shows that so far, these stereotypes have prevailed and developed in the midst of Indonesian society. It is unfortunate that this

stereotype occurs because of the gap both in terms of education and development between the island of Java and the island of Papua.

