

Moral value analysis of the film KKN di Desa Penari (Luwih Dowo Luwih Medeni)

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ABSTRACT

This research is motivated by the emergence of films that are inseparable from the development of technology and science so that they are able to create a great achievement in visual language in film art. The films that are made are certainly not just for entertainment, but there are messages, good things, and useful things that should be used as examples, which the scriptwriters or story writers of the film want to convey. The purpose of this study is to describe the moral values contained in the film *KKN di Desa Penari (Luwih Dowo Luwih Medeni)*. This study uses a qualitative descriptive research method. The collection of research data uses data reduction techniques, data presentation, and drawing conclusions. The results of this study explain the moral values contained in the film *KKN di Desa Penari (Luwih Dowo Luwih Dowo)*.



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INTRODUCTION

As a form of mass media, films are considered to be able to influence their audience. Films are seen as having realism, emotional influence, which is around us with a touch of interesting storyline, educational function in the form of social criticism regarding the surrounding conditions that occur. The emergence of films cannot be separated from the development of technology and science so that it is able to create a great achievement in visual language in film art. Javadalasta stated that film is a series of moving images and forms a story known as a movie or video.

The film that is made is certainly not just for entertainment, but there are messages, good things, and useful things that should be used as examples, which the scriptwriters or story writers of the film want to convey. Values are a standard, but attitudes are not a standard. Value orientation reflected in attitudes has an important role in every human being.

Bertens in Amiruddin (2023) Moral is a science that seeks harmony of human actions (human actions) with the deepest foundations obtained by human reason. Harmony here means the similarity between actions and human conscience. Moral values in literary works can be seen as mandates, behavior, attitudes, and messages that can be conveyed by the author to the readers of the literary work. Moral values are also found in literary works that can be used as examples of life. Moral values in literary works are included in the aspect of literary sociology which explains things that happen in society. The definition of morality itself is good and bad that is accepted, regarding actions, attitudes, obligations, morals, and character. Therefore, if a literary work shows strong pleasant and useful characteristics, then the literary work is considered a valuable literary work.

Morals in literary works can be seen as messages. According to (Sapdiani et al., 2018), morals are a form of good character in a rule of norms in society. Nurgiyantoro (2018) explains several types of moral messages related to the problems of human life, namely, (1) humans and themselves, (2) humans and other humans in the natural and social environment, (3) humans and God.

1. The Value of Human Relations with Oneself

The relationship between humans and oneself is associated with all forms of moral values that are closely related to an individual as a person who shows the existence of an individual with various attitudes inherent in the individual (Nurgiyantoro, 2018).

2. The Value of Human Relations with other Humans

Human relationships with each other often experience movement of needs or interests. The problems of human life can be positive and definitely good. Humans are social beings who cannot escape from depending on others, including depending on nature and the environment which is the complement of life.

3. Man's relationship with God

Man's relationship with God is truly inseparable, man in living life needs protection. It is God who holds an important role in human life, humans surrender to all the destinies that God has written for their lives, God is where humans express their complaints and grievances (Nurgiyantoro, 2019). God is an extraordinary and perfect substance on which to rely and ask for protection. Good and bad human behavior is certainly influenced by the strength of his servant's faith in God.

RESEARCH METHODS

The method used in this study is qualitative descriptive. This study uses a qualitative descriptive approach to explain data objectively. Qualitatively, this study explains concepts in relation to natural data, which are related to the context of its existence as a whole, using Ratna's (2015:47) descriptive approach. Data in the Big Indonesian Dictionary is information or real material that can be used as a basis for study (analysis or conclusion). Pramidana (2020:52) explains that data is the material for a study. Data is divided into two types, namely primary and secondary data.

This research was conducted by collecting data that researchers found obtained from listening activities and recording data. The data obtained were in the form of notes or fragments of stories in the film that contain moral values and other supporters. This study describes the moral values in the film to be studied, and in this study the researcher will examine the film *KKN di Desa Penari*.

Data is divided into two, (1) primary data and (2) secondary data. Primary data is the first data or data obtained directly from the source, while secondary data is data obtained indirectly or through intermediaries. The data in this study uses excerpts of dialogue and activities of the characters in the film *KKN di Desa Penari*. Data collection in this study used the observation and note-taking technique. Data analysis techniques in this study used data reduction, data presentation, and conclusion drawing techniques.

RESULTS AND DISCUSSION

Nurgiyantoro (2018) explains several types of moral messages related to human life problems, namely, (1) humans and themselves, (2) humans and other humans in the natural and social environment, (3) humans and God.

1) Human Relationship with Self

Penjual Cilok : Gini mas kalo pesenku mas..masnya sama mbaknya cari penginapan aja jangan masuk hutan malem-malem. Orang yang asli sini aja mbak nggak berani loh masuk hutan malem-malem apalagi Mas-nya sama mbaknya bukan orang sini nanti takut kejadian aneh-aneh

Wahyu : Ehem sutt..Kon mau Ndak..guyon aku

Wahyu : *Gak boleh loh mas aku ngajak anak gadis nginep kecuali kalo dia mau, aku mau banget..wes gapapa aku nanti langsung pulang aja ngebut aku*

The sentence *wes gapapa aku nanti langsung pulang aja ngebut aku*. The italicized sentence shows Wahyu's responsible attitude towards Widya. Wahyu received advice from the meatball seller that he and Widya could stay overnight in the city, but Wahyu refused because it was not a good thing to do. In accordance with the research conducted by Amrina 2022 which stated that a responsible attitude has a very important role in everyday life. Responsibility makes a person careful in acting because a responsible attitude will make a person more respected and appreciated by those around him.

Pak Prabu : *Itu kehutan, gapura itu batas antara desa dan hutan..saya minta ke kalian semua jangan ada yang mendekat kesitu ya apalagi sampai kalian nekat masuk kedalam hutan itu.*

Wahyu : Kenopo pak

Pak Prabu : *Warga desa kami menyebutnya dengan nama Tapak Tilas, itu bukan wilayah kami, yok*

The sentence *saya minta ke kalian semua jangan ada yang mendekat kesitu ya apalagi sampai kalian nekat masuk kedalam hutan itu*. The sentences in italics show Pak Prabu's firm attitude towards students. Mr. Prabu appealed to KKN students in Penari Village not to approach or enter the forest border. Penari Village has a sacred place, the place is called Tapak Tilas.

Mbah Buyut : Apa yang kamu lihat adalah makhluk yang menguasai tempat ini, dia satu dari ratusan penghuni desa. Desa yang semua orang tidak bisa lihat, dia marah karena apa yang kamu bawa ke desa ini

Nur : Apa yang saya bawa Mbah?

Mbah Buyut : *Putumu tibak e nggaru, nek sampean wis njogo ket mbiyen..dek e wes janji gak bakalan ganggu maneh, wes tenang wae sing ning kene wis dadi tanggung jawabku*

The sentence *wes tenang wae sing ning kene wis dadi tanggung jawabku*. The italicized dialogue shows when Mbah Buyut is making a promise. Mbah Buyut promises to the khodam who guards Nur that he will guard his granddaughter. Mbah Buyut assures Nur's khodam that he does not need to worry about Nur's condition while in Dancer Village.

2) Human Relations with other humans

Pak Prabu : Mbak, mending ayo balek desa meneh

Bima : *Gapapa pak, biar saya saja yang mengantar Nur kembali ke rumah*

Pak Prabu : Mas, sampean eleng dalane?

Bima : Nggih pak

The sentence *Gapapa pak, biar saya saja yang mengantar Nur kembali ke rumah*. /The italicized sentence shows Bima's concern for Nur, his KKN friend. Bima took Nur back to the post because Nur almost fainted. This is in line with the relevant research of Fitriani et al., 2021 which states that the attitude of caring for friends is an attitude of mutual help, support, respect and strengthening to friends around us.

Widya : Buk

Bu Sundari : *di desa ini hampir semua rumah itu terbuat dari anyaman bambu, jadi kita bisa denger apa saja yang kalian bicarakan dan apapun yang kalian pakai*

The sentence *kita bisa denger apa saja yang kalian bicarakan dan apapun yang kalian pakai*. Dialogue in italics shows Mrs. Sundari's harsh attitude towards KKN students. Mrs. Sundari heard a conversation between KKN students at her house. He was disturbed by their noise and rebuked them. Apart from that, Mrs. Sundari also criticized the clothes worn by Ayu because they were too revealing and immodest.

Widya : Pak, kenapa tadi cuma saya yang kopinya manis?

Pak Prabu : *Kopi manis itu biasanya kita pakai untuk persembahan untuk nenek moyang kita, bangsa halus senang sama kopi.. makanya rasanya manis. Saya aja disuruh minum kopi itu rasanya pasti pahit. Mungkin memang ada yang tertarik dan mengikuti mbak Widya, tapi ojo didadeke pikiran ya..mbah Buyut pasti bantu kok. Wes saiki awak dewe balek, ngko nek ono opo-opo sampean ngomong saya, ya?*

The sentence *ngko nek ono opo-opo sampean ngomong saya, ya?*. The italicized sentence shows the great concern and attention of Mr. Prabu towards one of the KKN students named Widya. Mr. Prabu explained to Widya why the coffee she drank tasted sweet. Widya looked restless and worried, Mr. Prabu tried to calm Widya down and advised that whatever happened to her, she was asked to talk to Mr. Prabu.

3) Human Relationship with God



Picture 1. KKN di Desa Penari

Nur: *Bim..Bima..subuhan dulu*

The sentence *Bim..Bima..subuhan dulu*. Dialogue in italics shows when Nur reminded Bima to perform the morning prayer. Nur came to see Bima in his room to remind him to pray. Nur reminded Bima to return to the right path. This is the same as Amrina's 2022 research which states that these values make life better if applied in everyday life.

Nur : Cuma sebatas khilaf Bim?

Bima : *Demi Allah Nur, aku baru sadar setelah semuanya terjadi*

Nur : Ojo gowo-gowo asmane Allah

The sentence *Demi Allah Nur*, the italicized sentence shows that Bima mentions and swears in the name of Allah. Bima tries to explain what happened to Nur, Bima swears that Nur will believe him. Bima remembers Allah when he is under pressure due to his friend's suspicions. This is in accordance with Fitriani's 2021 research which states that the relationship between humans and God is carried out by praying or in other forms with the Almighty to ask for guidance, help, and gratitude.

CONCLUSION

Based on the results of the analysis of moral values in the film KKN in the Dancer Village (Luwih Dowo Luwih Medeni), three types of moral values were found. The moral values contained in the film KKN in the Dancer Village (Luwih Dowo Luwih Medeni) are the relationship between humans and themselves which includes: Wahyu's attitude of responsibility, Pak Prabu's firm attitude, the relationship between humans and other humans includes: Bima's concern for his friend Nur, Pak Prabu's concern for Widya, and the relationship between humans and God includes: Nur reminds Bima to pray, Bima mentions the name of Allah when convincing Nur.

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