

Representation of Love in the Batak Family in *Ngeri-Ngeri Sedap* Movie

Litha Shabrina^{1*}, *Suyanto*¹

¹Social Anthropology Study Program, Faculty of Humanities, Universitas Diponegoro, Indonesia

Abstract. The *Ngeri-Ngeri Sedap* movie is a family drama movie set in a Batak family that conveys the anxiety of overseas children who are bound by their customs and culture. This movie tells the story of a family that has different views, and ways of expressing and conveying affection and love between family members for one another. Their love for their family with customary demands raises questions that are difficult to answer, which is more important, tradition or feelings. The purpose of this study is to explain the representation of love in the movie *Horrible-Ngeri Savory*. The results of the study show that people from the Batak tribe have unique and different ways of communicating their love. Feelings and customs are not an option because these two things are precisely things that should go hand in hand or side by side. Love in the family can ease the problem and separate the dividing walls between one another.

¹ Corresponding Author: litha.sabrina@gmail.com

1 Introduction

Language is an important factor in communicating or expressing something. The role as a medium in conveying one's thoughts or feelings makes language have an important role in understanding one another. Of course, this makes good interactions between individuals and groups so that they become more effective. In addition to the ability to create language, humans have an instinct to communicate like that of other living things. One branch of anthropology that specifically studies language-related science is linguistic anthropology or ethnolinguistics. The field of linguistic anthropology has evolved to incorporate or draw from other fields including folklore and performance studies [1]. In this day and age, communication has developed a lot. Since the first communication carried out by humans can be in the form of verbal and visual directly. However, now communication can use technological media. One product of communication technology in visual form is movie.

The movie is entertainment for people who can penetrate the boundaries of social class. The movie's ability to reach various social class segments makes the movie have potential to influence its audience. The strategic value of movie does not only act as entertainment, movie also has the potential to become a medium for education that can communicate educational messages effectively, even being able to influence the behavior and mindset of a person (the audience). One of the strengths of this movie is its ability to portray different human characters in a different way allowing them to easily intervene or influence the minds of the audience. This shows the effectiveness of movies in instilling moral values as part of national character education. At the marker level, according to Danesi [2], the movie is a text that contains a series of photographic images that result in illusions and actions in real life. At the sign level, the movie is a mirror of a metamorphosis of life. Therefore, the value contained in the movie comes from local traditional values. In this case, language in family communication represents the local traditional values of the Toba Batak tribe, especially love in the Batak family.

There are three stages of strategic effort in carrying out research efforts, namely data collection, analyzing data that has been provided, and presenting the results of data analysis [3]. This research is qualitative. Referring to Sudaryanto's opinion, these strategic stages are

broken down into the data provision stage, data analysis stage and data analysis results presentation stage. The author also adds a stage of testing the validity of the data to prove whether the research being carried out is truly scientific research as well as to test the data obtained. Data validity tests in qualitative research include tests, credibility, transferability, dependability, and confirmability [4].

2 Result and Discussion

Love, according to Erich Fromm [5] is an active force within human beings, a power that breaks down the walls that separate humans from each other, that unites them with others. Love makes a person overcome feelings of isolation and separation, but still allows him to be himself, and maintains his integrity. True love is rooted in productivity, and perhaps it is more properly called productive love, whether it is the love of a mother for her child, our love for human beings, or the erotic love between two individuals. Love is classified into brotherly love, maternal love, ethical love, and self-love.

Through a linguistic anthropological approach, it can be observed what people do with language and the utterances they produce; silence and gesture are related to the context in which they appear [6].

2.1 Brotherly Love

Brotherly love or neighborly love is love among others and we are one even though we have differences because of the experience of unity because of solidarity among fellow human beings. In addition, love for others teaches people who love themselves to love people who need help, weak people, and insecure creatures [5]. Love which describes the love of others is represented by Sahat and Mr. Pomo through the helping gesture shown in the following picture.



Fig. 1. Sahat helps Mr. Pomo
Source: *Ngeri-Ngeri Sedap*, 00:05:43

Love for one another in the form of a speech delivered by Sahat in the following dialogue.

Sahat : There's nothing wrong, Mom, I have a business, Mom, I also have to look after Mr. Pomo

Mrs. Domu : Why do you have to take care of him, son?

Sahat : Mr. Pomo doesn't have any children, his wife has also died. (N-N S, 00:04:52-00:05:15)

Mr. Pomo : During the Community Service Program in this village, Sahat and his friends slept here sir, at my house. I put the ticket here. He leads a group that is mostly Batak people. The good thing is, he is loved and liked by the residents even though the people here are all Javanese, and during the Community Service Program he had told me that after graduating he would come back and live here. Well, I think that's just kidding, sir. Well, that's true. He came here. So, continue to help residents teach new ways of farming, which will result in better results. Not only that, how to sell it more expensive and it works. I admire that kid and the people here really love Sahat sir ahahahaha (laughs proudly)

Mr. Domu : ... (just silent and smiling proudly hearing Mr. Pomo's story) (N-N S, 01:45:40-01:46:53)

Mr. Pomo conveyed how much Sahat was loved and loved by the villagers in Yogya. Mr. Pomo feels very proud because Sahat's kindness has made the residents more prosperous and very helpful. Sahat has never questioned the differences in ethnicity, religion, and race in the village. Sahat only wants to help each other and only wants to love other residents in the village.

2.2 Motherly Love

Motherly love is an attitude of love that is unconditional like a mother loves her child. On the other hand, motherly love is an attitude of instilling love in children about life and existence [5]. Motherly love in the movie N-NS is represented by the character Mrs. Domu through speech to his children, as shown in the following dialogue.

Mr. Domu : Mom, help Mom.. how to make them (boys) want to go home?

- Mrs. Domu : I already told you, we will meet them in Java. Take them home.
Mr. Domu : uhh, why are parents begging their children, where is the pride?
Mrs. Domu : if you are prestigious, let me go alone
Mr. Domu : I said it's not allowed!
Mrs. Domu : I do not care what you want! (*N-N S*, 00:13:22-00:13:56)

When the children don't want to go home because they fight with their customs and father, Mrs. Domu is willing to visit his children in Java to let them go and pick them up so they want to go back to Toba. But unfortunately, Mr. Domu opposed this decision, but Mrs. Domu no longer cared about whatever Mr. Domu wanted. Mrs. Domu is willing to do anything and is willing to sacrifice everything so he can be close to her children and make them happy. For Mrs. Domu, children's happiness is the most important thing, nothing else. Because of this, she was willing to divorce Mr. Domu when Mr. Domu no longer thought about his children.

Besides that, the gesture of Mrs. Domu represents this love, as shown in the following image.



Fig. 2. Mother Hugs Her Children

Source: *Ngeri-Ngeri Sedap*, 00:33:45

Mrs. Domu continues to warmly welcome her children at home as if there were no problems as shown in the picture above. Mrs. Domu doesn't care and doesn't make any demands on his children. Mrs. Domu only wants her children to grow up and be healthy and happy with whatever life path they choose without placing any conditions on their children.

2.3 Erotic Love

Erotic love is love that yearns for complete (total) fusion, and union with another person and is exclusive, in the sense that it can merge completely and truly (deeply) with only one person in all aspects of life [5]. The erotic love shown by the gesture is described in the following scene.



Fig. 3. Domu Propose Neni

Source: *Ngeri-Ngeri Sedap*, 00:03:31 - 00:27:42

It can be seen in the picture that Domu is telling his parents that he is going to marry Neni (a woman from Sunda whom he loves). However, the marriage was opposed by Domu's parents because Domu's parents considered many things. After Mr. Domu had considered it a lot, Mr. Domu finally decided to visit Domu's future wife's house to invite her to have a chat together. Neni also conveys her love through utterances which are represented through speech acts such as the dialogue with Mr. Domu in the following quote.

Mr. Domu : Why do you want to marry Domu?

Neni : ... Domu even though he looks tough but he is very good, can be trusted, and I have no reason to doubt him, Amang Boru

Mr. Domu : Do you want to marry using Batak custom?

Neni : yes.. (smiling happily). (*N-N S*, 01:44:17-01:44:42)

2.4 Love Yourself

In Erich Fromm's book, *The Art of Loving*, Freud spoke of self-love about mental illness. For him, self-love is tantamount to narcissism, the diversion of one's libido to oneself. Narcissism is the earliest stage of human and personal development which in life then returns to the narcissistic stage which means unable to love. Self-love is not selfishness and indifference or concern for others, but love for myself is inseparably connected with love for other beings. Individuals who can love productively, then they love themselves and others [5]. Self-love is represented by Mrs. Domu's son through speech acts to Mrs. Domu as in the following dialogue.

Sharma : Mom, this is your son (showing his brother on the phone)
Domu : Mom, Mom don't go ok?
Mrs. Domu : No need to pretend to care about you guys
Gabe : Of course we care, Mom, we are Mom's children
Domu : Let's talk about this carefully, OK? Don't go, okay
Sahat : Yes, Mom, let's find a solution, OK?
Domu : Tomorrow we will go home, Mom (N-N S, 00:24:08-00:24:50)

Even though Mrs. Domu's children are reluctant to go home and avoid their father, the children will still come home to persuade their parents not to divorce and return to harmony. They love themselves by giving their attention to their parent's relationship. This is supported by the gestures of the characters as represented by the children in the scene as follows.

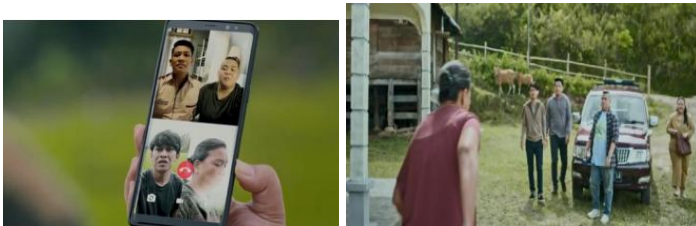


Fig.4. Kids Back Home

Source: *Ngeri-Ngeri Sedap*, 00:24:31 - 00:33:22

Mr. Domu's children finally returned home. They don't like the object of their attention but they go home anyway because they have to compensate for their inability to love fully. That way, loving yourself means being 'selfless'.

3 Conclusion

This research is a specific description of affection and love represented by each character. The conflict between customs and feelings is not at all an obstacle for them to love and care for one another. If we look, try to explore the mind, and the inner world of the Toba Batak people through movies and the secondary data obtained, a strong impression will appear that the Toba Batak people always prioritize family, especially children. For them, family, especially children, is the most valuable treasure. Their happiness is their family members and children. They also have their unique way of representing their affection. So that it can be said that the utterances and gestures made by each character are a manifestation of the efforts of each family member to relieve their problems and try to improve relations and convey their affection and love for one another.

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