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## ***The Representation Of Women's Resistance In The Film “Perempuan Tanah Jahanam”***

**Nindi Putri <sup>1)</sup> ; Anis Endang <sup>2)</sup> Bayu Risdiyanto <sup>3)</sup>**

<sup>1,2,3)</sup> Study Program of Communication Faculty of Sciences Social

Dehasen University Bengkulu

Department of Communication , Faculty of Sciences Social , Dehasen University Bengkulu

Email: <sup>1)</sup> [anisendangsm@gmail.com](mailto:anisendangsm@gmail.com) ; <sup>2)</sup> [bayu.risdiyato@unived.ac.id](mailto:bayu.risdiyato@unived.ac.id)

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**Abstract.** This study was conducted to analyze the representation of resistance by women in the horror film "Perempuan Tanah Jahanam". Apart from being a form of mass communication media that describes people's social life, film is also a cultural creation that brings important values to the audience, for example regarding issues about women. This study uses a qualitative descriptive approach with analysis of Roland Barthes semiotic model. The focus of this research is to look for markers, markers and signs in 5 scenes that show resistance. Data collection techniques used are documentation, literature study, and observation. The result of this research is that women's resistance is shown as a phenomenon that refers to social situations. The aggrieved parties in the social structure of society fight against those who harm them. The ideology contained in the film is the ideology of Postmodern Feminism. Feminism of this school avoids terms that imply the existence of a unity that limits differences. Postmodern feminism opposes characteristics in an effort to resolve women's oppression. The film "Perempuan Tanah Jahanam" is a form of women's rebellion against social reality. This school of thought clarifies itself as postmodern feminists who try to avoid any action that will restore male construction.

**Keywords:** *Horror Films, Roland Barthes Semiotics, Women's*

### **INTRODUCTION**

Film is a form of mass communication media which is often used as a medium to depict people's social life. Films are also cultural creations that show many important lessons for their audiences. Films can form an audience's view with the content of the message in them. This assumption is based on the view that films are portraits of social realities that grow and develop in society and then project them onto the screen. Can be accessed at ([eprints.mercubuana-yogya.ac.id](http://eprints.mercubuana-yogya.ac.id). 2019. Accessed 20 September 2021) .

Women still have limited access to social services and protection and are vulnerable to violence and exploitation. Many people think that the position of women is lower than that of men, because of various opinions that women are weak creatures and can only depend on men. So there are many problems that happen to women, such as cases of violence, domestic violence, sexual harassment, trafficking. women, rape and murder.

Resistance occurs because of a patriarchal pattern that makes women an image that men never want. Men are always seen as strong, rational and active, while women are positioned as weak, emotional and passive. As an effort to fight for justice for women, various women's movements have emerged which are slowly becoming a force that can be accessed. (Sanglah-institute.org.2019. Accessed 26 May 2022)

Never mind that in the real world, even in corners of the field, the media often differentiates between the roles of men and women, and many of the films we watch often show harassment or violence against women. There are quite a few mass media products that position women as a subordinate group. Various films in Indonesia often depict women only as sweeteners and sexual objects.

The film "Perempuan Tanah Jahanam" shows women differently. This film is a horror film that presents a female character who can control herself and her own body. She refuses to obey the general view that women are weak creatures who must obey men as their protection. This film, which tells the story of a curse that happens to every pregnant mother who gives birth to a baby without skin, shows three female characters who show resistance.

Resistance is a form of resistance or resistance and an effort to defend or survive, trying to resist, challenge and position oneself as best as possible. in the journal (Indriani & Zullhazmi, 2021). There are several forms of resistance, namely open or overt resistance, covert or hidden resistance. Can be accessed at ([m.merdeka.com](http://m.merdeka.com)). Open resistance is characterized by acts of violence, crowds, or commotion. Meanwhile, covert or closed resistance is usually marked by gossip or rumors between a particular object and is usually carried out in secret.

The form of resistance in the film Tanah Jahanam women is like that done by Ratih, a woman from Harjosari village. In fact, he chose differently from the residents of Harjosari village in general. He didn't believe that killing Maya would remove the curse in the village. So he chose a different direction from the villagers who were busy looking for Maya and wanted to kill Maya. However, contrary to Ratih, he actually helps Maya and saves Maya from the wrath of the residents of Harjosari village.

One example of a case of resistance or resistance is that carried out by women in the village. Village culture often prohibits women from going out at night or coming home late at night. Every time a woman comes home late at night, she will be told that she is not right. However, here the women refuse to obey or show resistance because they think that coming home late at night does not necessarily mean they are women who are not right, it could be that they come home from work or have certain matters that require them to come home late at night. With regulations like this, they feel that women's freedom in the village is always being monitored and they feel that these regulations are detrimental to women so they refuse to obey these regulations. From here it can be seen that it provides different resistance. There is a form of resistance or opposition to the rules that have been made.

In the film "Perempuan Tanah Jahanam", the focus is on four women who are shown to have brave, strong characters and have great love for friends and family. From the characters played by women in the film Tanah Jahanam Women, we can see that women in films are no longer just accessories or supporting roles.

This film tells the story of a woman named Maya (Tara Baskoro), who always lived in mediocre economic conditions and since childhood she never knew her parents. Maya grew up to become a strong, independent woman and dared to take risks in her life. After experiencing A bad incident related to her past while working at a toll gate, Maya decided to resign and realize her dream of selling clothes at the market with her best friend Dini (Marissa Anita) but to no avail. Until one day, Maya found a photo of herself and her two parents. And was informed that there was a treasure inherited from her family in the village where she was born. So that made Maya moved to visit her hometown which she never knew at all. They dared to use the money they earned from trading in the hope of getting more wealth from the inheritance.

Starting from the desire to find family heirlooms, Maya is trapped in the horror of a village filled with demons. It started with a baby girl who was born but was born without skin. So the baby's father (donowongso) made a pact with the devil so that his child would live a normal life again. From there, Harjosari village turned into a gloomy village and became a cursed

village. All babies born in Harjosari village are born without skin. The villagers tried to find a woman named Rahayu. They believe that if the baby girl named Rahayu is killed and skinned then the curse on the village will disappear.

This film is called a horror film not because there are ghost scenes, but the horror comes from worldly things. Maya was not targeted by a ghost, but by village people who thought her family had brought a curse and disaster to the village of Harjosari. This film can be said to be a true story or a fictional story. This research aims to show that women are no longer seen as weak creatures who can only depend on men. With resistance or resistance, they dare to express themselves freely and in accordance with what they expect.

## LITERATURE REVIEW

### Understanding Representation

Representation works through a representation system. This representation system consists of important components, namely concepts in thought and language. The concept of representation according to Hall (1997:15) "*representation connects meaning and language to culture. Representation is an essential part of the process by which meaning is produced and exchanged between members of culture.*" Through representation, meaning is produced and exchanged between members of society. So it can be said that brief representation is one way to produce meaning. However, meaning cannot be communicated without language. As a simple example, we know the concept of a glass and know its meaning. We do not communicate the meaning of a glass (e.g., an object that people drink from) if we cannot express it in language that others can understand (Hall, 1997).

### Concept of Resistance

Resistance is an effort to show a position to defend or survive, trying to resist, opposing and opposing efforts. Generally, this attitude has no basis or refers to a clear understanding. Foucault (Dosi, 2012) has the view that power is often met with resistance in social relations. According to Chris Barker, resistance can be understood as one force meeting another force. Where both are strength and resistance. Therefore, resistance or resistance is a force to survive, an attitude that tries to resist and resist other forces in the social class that are controlling society. James C. Scott believes that resistance focuses on forms of resistance that actually exist and often occur around people's daily lives which are clearly described, so the question arises as to what forms of resistance form weak minorities are those who do not have the strength to carry out open resistance. James C. Scott believes that forms of resistance are divided into two parts, namely:

1. Open resistance ( *public transcript* ) is a form of resistance that can be observed, is concrete and there is direct communication between two disputing parties. According to Zuraida, open resistance is a form of resistance that is often characterized by the emergence of actions that originate from direct communication between the upper class (the ruling class) and the lower class (the weak). (Susilowati, Enik, and Indarti 2018)
2. Covert resistance ( *hidden transcript* ) is a form of resistance carried out by a person through less systematic procedures. Closed resistance tends to lead to a gradual movement of resistance by taking into account the form of resistance, the achievements obtained and determining the individual's attitude in classifying the desire and ability to carry out resistance. (Susilowati, Enik, and Indarti 2018).

Based on the explanation above, James C. Scott is of the view that resistance is carried out because of the oppression that occurs in people's daily lives. Resistance is used by some people who feel oppressed as a tool to defend themselves and fight for their own rights. This is

a reason for those who feel oppressed to fight for existing subsistence by rejecting the changes established through the resistance movement. (Susilowati, Enik, and Indarti 2018)

### **Mass communication**

The media has so filled our daily lives that we are often no longer aware of its presence, let alone its influence. The media gives you information, entertains, makes fun, but at the same time disturbs us. The media mobilizes emotions, challenges our intellect, and insults our intelligence. The media does this with us and also to us through mass communication, and the media does it as a center that many critics and academics say is the only center of cultural power in our society. Communication is the transmission of messages from a source to a recipient. For 60 years, this view of communication has been defined through the writings of Harold Lasswell (1948).

### **Movie Review**

Film is a type of mass media that is based on a true story or from imagination, then developed to get an interesting story. Through films, information and entertainment can be consumed more deeply because films are audio-visual media. Film as a communication medium that uses a one-way model, is able to persuade audiences to follow fashion, trends, ways of speaking, even jargon in dialogue. Films have succeeded in projecting vivid images that seem to transfer reality onto the big screen. The existence of films has been created as one of the preferred mass communication media to this day (Khalik, 2012: 153). Judging from the type, films are divided into four types, including story films, news films, cartoon films and documentaries. The emergence of television gave birth to films in other forms which are usually called Television Films (FTV), these types of films are serial films and serial films (soap operas). In terms of content, they are action, drama, comedy, adventure, musical, war, pop, horror and fantasy films. Meanwhile, in terms of production orientation, they are commercial and non-commercial films (Tamburaka, 2013: 113).

### **Definition of Horror Films**

Horror films are films that attempt to provoke emotions in the form of fear and horror from the audience. Their storylines often involve themes of death, the supernatural or mental illness. Many horror stories center on a certain evil antagonist. Horror films are one of the films that are loved by film lovers. Vincent Pinel (2016 :124) said that a horror film is a film full of horror elements which aims to provide a sense of fear and tension that pumps the audience's adrenaline. Starting from the appearance of very scary creatures, serial murders, terror of foreign creatures, haunted houses and so on, of course this is the main attraction for horror films.

## **METHODS**

### **Method e Analysis**

Researchers use a qualitative approach with semiotic analysis methods. Semiotics is the science of signs which considers that social phenomena and society are signs. Semiotics studies the systems, rules, conventions that allow these signs to have meaning. In this research, the model used is Roland Barthes' model, where he analyzes based on the "Denotation-Connotation" system which leads to cultural meanings involving symbols, historical and emotionally related matters. Denotation indicates the literary or explicit meaning of words and other or real phenomena. Connotation refers to socio-cultural conditions and personal associations. Denotation and connotation describe the relationship between the signifier and its referent. This research seeks to reveal and analyze the representation of the values of oppression and discrimination contained in the film "Prempuan Tanah Jahanam" through audio and visuals. Roland Barthes said that there are different levels of meaning, the first level of

marking (first-order signification) is called denotation, at this level the sign is said to consist of signifier and signified.

- A. Signifier analysis ( *signifier* ) , this stage is for interpreting the meaning of sounds in the form of aspects of the language used, including what is heard, written and read. Signifier analysis is used in research to interpret dialogue/sound from scenes related to resistance or opposition to women's rights in the film Tanah Jahanam Perempuan .
- B. Signified analysis : This stage *is* used to interpret mental images, thoughts or concepts . *Signified* analysis is used in research to interpret visuals or images from scenes related to resistance, opposition or resistance to women's rights in the film Tanah Jahanam Perempuan.

**Table 1 Map of Roland Barthes' semiotic signs**

<b>1. Signifiers (Marker)</b>	<b>2. signified (sign)</b>	
<b>3. denotative sign (connotative sign)</b>		
<b>4. connotative signifier (connotative marker)</b>		<b>5. connotative signified (connotative signifier)</b>
<b>6. connotative sign (connotative sign)</b>		

(source: Alex Sobur, 2013, p. 69)

Based on Barthes' map in the image above, it can be seen that the denotative sign (3) consists of a signifier (1) and a signified (2). However, at the same time, denotative signs are also connotative markers (4) (Sobur, 2006: 69). In Barthes' concept, connotative signs not only have additional meaning but also contain both parts of the denotative sign which underlies their existence. The perception of a connotative sign will arise if there is agreement in a particular society, which is based on a myth or culture that has existed for a long time. In analyzing this film, the author used 2 stages of analysis, namely:

1. Description of denotative meaning, namely the meaning of a sign that is defined literally and in real terms
2. Connotative meaning description involves the reader's activeness in interpreting a sign by involving the reader's emotional and cultural experiences.

## RESULTS

The author finds several acts of Resistance. Resistance occurs because there are regulations that are not mutually agreed upon or forcing a rule to be obeyed. As an effort to fight for justice for women, various women's movements emerged which slowly became a force. Resistance is one of the movements carried out by women to prove that women and men have an equal position on earth without any differences in rights and obligations. Resistance is a way for women to express themselves as desired without limited access. This movement then formed a movement that fought for aspirations to create space and culture for women. This school of thought classifies itself as postmodern feminists who try to avoid any action that will restore the male construct. Like cultures that differentiate between men and women. Views that show how women survive or maintain their position in society. Or a way for women to prove their position as social creatures who also have the same rights as men. Women who seek recognition for their presence as women who can do anything without having to depend on men.

## DISCUSSION

This research aims to show that women are no longer seen as weak creatures who can only depend on men. Many people think that women generally have a lower position than men, because some people believe that women are the source of problems and women are also said

to be weak creatures who can only depend on men (Wibowo, 2015). However, from a different point of view, women have the same rights and position as men as social creatures or as humans on the face of the earth.

Women's resistance is an action or attitude carried out by women who try to prove, resist, oppose, defend and position themselves as well as possible within the scope of society. That they also have a goal in life and they have the right to determine their own path. With Resistance, women can express themselves freely without having to follow rules and regulations that are only agreed to by one party.

There is always gender inequality between men and women. This inequality is the cause of violence, harassment and oppression. By responding to this, women are carrying out resistance. This research examines how women resist in the film "Perempuan Tanah Jahanam". The resistance carried out by women in this film is trying to deceive, oppose, and try to prove the truth. The manipulation carried out by women so that they can deliberately manipulate a process or goal, for example, is done by Maya and Dini who pretended to be students to dig up some information about Harjosari village, especially about their family in the past. Resistance in the form of opposition was carried out to oppose a statement that is detrimental to them or something that could threaten their safety or freedom. Trying to prove a truth and trying to solve the source of the problem. Women's resistance is carried out because they are trying to show that women are not helpless creatures.

With the existence of Law Number 7 of 1984 concerning the ratification of the Convention Concerning the Elimination of All Forms of Discrimination against women (State Gazette of the Republic of Indonesia of 1984 Number 29, additional State Gazette of the Republic of Indonesia Number 3277). Article 1 Gender is a concept that refers to the differentiation of roles and responsibilities of men and women which occurs as a result of and can change by the cultural conditions of society.

The declaration of the elimination of all forms of violence against women is very important for women because it is a statement that contains moral values and is legally binding. The declaration consists of 6 (six) parts and 30 (thirty) articles:

Regarding the elimination of all forms of discrimination against women and efforts to uphold the principle of equal rights and obligations between men and women in the Constitution. And to make regulations to eliminate discrimination against women in the fields of politics and social life, in the fields of education, labor, health and social life, as well as giving female citizens equal rights with men before the law, in relation to marriage or family relations.

Why do women take action to resist because women often experience violence? Violence against women is divided into two forms, namely physical and non-physical violence. Non-physical violence such as cursing, flirting with dirty words, whistling, staring and making jokes mixed with sex which leads to degrading connotations for women. Physical violence is a form of something that causes physical suffering to the victim, for example hitting, slapping, tying, banging. Apart from that, sexual violence, sexual violence is violence in the form of an attack specifically targeting the reproductive organs/tools of the victim, who is usually a woman. The aim is to damage, destroy and insult the victim, and at the same time it seeks to demonstrate the authority, power and strength of the perpetrator. That's why women take action to resist so that they can fight, survive and maintain their opposition as women so that harassment against women is reduced.

In the film *Perempuan Tanah Jahanam*, researchers found five attitudes of resistance that occur in social life, especially resistance towards women, namely *scenes* that explain attitudes of resistance such as persisting (00.04.33 to 00.06.58), defending (00.08.52). to minute 00.09.13) Against (00.74.13 to minute 00.75.16), Opposition (00.88.21 to minute 00.94.15), and Proof (00.95.36 to minute 00.101.36). These scenes will be explained as follows:

1. **Surviving** , the film about women from the land of hell has several actions that show resistance, such as how to survive something that could threaten life safety. In this scene, it can be seen that Maya is trying to survive so that she can survive the pursuit of the terrorist who wants to kill her. In the dialogue, he said that the reason the male terrorist targeted and wanted to kill Maya was because Maya was Rahayu, the woman he and the villagers had been looking for. Because they think that the cause of the chaos in their village is Rahayu. It can be interpreted that Maya's life is at stake and Maya must be able to survive in order to survive. Defensive action needs to be taken so that we never give up and can protect ourselves from threats that could endanger our lives. Maya tries to survive in a situation where her life is on the line. Survival can also be said to be a process of facing various threats to personal safety. Like when the terror man took a machete and the action Maya took was to try to run away and save herself, she felt threatened by the presence of the terror man. The actions carried out by male terrorists were acts of violence or discrimination against women.
2. **Maintaining** , Maintaining what is seen in the film Perempuan Tanah Jahanam is when Maya comes to offer some clothes to the market woman who is a regular at Maya's clothes character. There the market ladies didn't care about Maya's whereabouts as if Maya wasn't wanted there. In the dialogue, it is said that Maya tried to ask for the weekly bill, instead of paying it, the mother didn't care what Maya said, so Maya tried hard and asked the mother to pay the bill that Maya asked for. Maya tries to defend her rights. Actions to defend her rights are necessary so that other people do not treat us arbitrarily. Defending rights is an act of trying to defend what should be ours.
3. **Fighting** , fighting is an act of resistance like in the film Perempuan Tanah Jahanam when Ratih is approached by two men in her village and one of the men tries to harass Ratih and brags about his genitals to Ratih, the action that Ratih takes is trying to fight back. From the dialogue, Ratih tried to fight back by saying she would kill herself and come to both of their dreams until they died and from the action that Ratih took, namely injuring her thigh to prove that she was not messing around with what she said. Fighting is an action so that you are not considered weak and not underestimated. Fighting is an attitude that must be taken if we feel that we must take action to fight. It can be seen from this *scene* that Ratih's attitude is that Ratih dares to fight and is brave enough to take risks even if she has to hurt herself, all of this is so that Ratih won't be disturbed by this perverted man.
4. **Opposition** , Opposition is an attitude carried out because you do not agree with regulations or policies that were made without mutual agreement. Like Ratih did, he refused to follow a rule made in his village, namely to capture Maya and kill her and then make her skin into a puppet. However, Ratih resisted this and actually helped Maya to save herself. In the dialogue, Ratih says that she does not believe that killing Maya will remove the curse in Harjosari village. Opposing is an attitude that can be defined into two attitudes, namely opposing when it comes to what is good or opposing when it comes to things that should not be done.
5. **Proof** , Proof is a person's way of showing an attitude that he does not agree with a statement or accusation involving him. So he tries to prove an accusation directed at him, like what Maya did when the villagers were busy looking for him and wanted to kill him, Maya tried to prove that he was innocent and that the accusation aimed at him was wrong. It can be seen from the dialogue that Maya is trying to convince the villagers and Ki Saptadi that the curse in the village has disappeared and there are no more disabled babies, and in other evidence, she tells us that the cause of this chaos started with Nyi Misni. Proof is the attitude that must be taken to avoid there is a misunderstanding that has occurred. The aim of the proof is to ensure that there is no slander or anything like that.

The theory used by the author in the research is Roland Barthes' Semiotic theory. Roland Barthes was the only expert who added myth to the core of his theory. Roland Barthes took an approach that studied multilevel semiotics. It is said to be multilevel because understanding in Roland Barthes' semiotics is not only based on what is visible to the naked eye but also what is implied by existing symbols or signs. Myths will appear in the text at the Code level. Myth is a form of message in which there is the existence of ideology. Meanwhile, text is a collection of signs that are constructed (and interpreted) by establishing conventions related to a genre and a particular communication medium. Signs and codes are produced, cultural myths. These myths implement a naturalization function, namely to manifest historical and cultural values, attitudes and beliefs to appear "natural", "normal", "Common sense", and therefore "True". Barthes' semiotic approach is structured specifically on this so-called "myth". The positioning of women as "second class" citizens or *the other* causes ambivalence between being in a position of being regulated and controlled and rejecting and rebelling against cultural ornaments that have restricted their rights as full human beings.

The emergence of women as *the other* causes alienation towards themselves. Women are restricted to having the uterus "*Tota mulier in utero*" or "*woman is womb*". but the truth is that according to existentialism, humans are condemned to be free (*Man is condemned to be free*), including female humans. It's just that for women, in social relations, men see them as objects and their existence is always overshadowed by the existence of other people (Arivia in *Feminist Studies Literary Criticism Training*, 2005:14). The existence of women is never seen as an integral part of society's social life, women are only seen as supporting objects. The realization of naming women is based on the social status of society under power dominated by local culture (feminist patriarchy). Binary opposition clarifies the position of multicultural women in Indonesia and women in other parts of the world with the nicknames male/female, active/passive, strong/weak, superior/inferior, colonial/colonized, and so on. However, women can maintain their identity as social creatures with societal values and norms that have been dominated by men's dominance.

In the film Tanah Jahanam, women present female characters differently. Women who can control themselves and their bodies. She refuses to adhere to the common view that women are weak creatures who can only depend on men as protectors. The meaning of the myth contained in the film Perempuan Tanah Jahanam is that the ideology of postmodern feminism avoids terms that imply the existence of a unity that limits differences. Postmodern feminism opposes characteristics. They refuse to develop and resolve women's oppression. The concepts of postmodern feminism lie in language. Including regarding oppression against women that originates from language. Because power *occurs* through language which limits human reality. So the source of oppression is language, so through language we can overcome oppression against women. It can be seen from the actions carried out by women in the film Tanah Jahanam Women. In the film Perempuan Tanah Jahanam, women are seen trying to position themselves as best as possible, as Maya and Ratih did. Try to fight against all rules and beliefs that harm women. In other words, the film Perempuan Tanah Jahanam is a form of women's rebellion against social reality. This school of thought clarifies itself as postmodern feminism which tries to avoid any action that would restore the male construct. The characters of the female characters in the film Perempuan Tanah Jahanam provide the audience with an insight into the forms of resistance a woman has in facing socio-cultural conflicts in society, especially those that position women as sources of trouble, weak and helpless creatures. The resistance carried out by women in the film Tanah Jahanam Women is an opposition to the culture (feminist patriarchy) which binds their freedom. After seeing the existence of women's resistance that occurred in the film Perempuan Tanah Jahanam, which was released in 2019, the author presented that in real life, resistance or actions taken by women to resist, against a rule that could harm them often occurs. Representation means a production of meaning

concepts in the mind through language. This is the relationship between concepts and language that describe real objects, people, or even events into fictional objects, people, or events (Hall 1997:15). Through representation, meaning is produced and exchanged between members of society using symbols, images and language. So it can be said that brief representation is one way to produce meaning. The film *Perempuan Tanah Jahanam* tells about the representation of women's resistance in the film "*Women of Tanah Jahanam*" which can be said to be a true story or mere fiction, because this film is inspired by a true story. which is often experienced in the social environment. This research found findings in the form of even though Maya was being targeted by the residents of Harjosari village, Maya still persisted to prove that she was not the cause of the chaos that occurred in the village, even after completing her mission she did not want to leave the village even though at that time it was her life. is in danger but Maya doesn't want to leave until she sees for herself that the curse in the village has disappeared. When Maya was surrounded and captured by the villagers, Maya acted quickly to order Ratih to see the mothers who were about to give birth that night. Because that's the only way to save his life. However, when Maya was about to be killed, Ratih suddenly came holding a baby. Ki Saptadi, who had prepared all his equipment and was ready to kill Maya, was surprised by the arrival of Ratih and the baby she was carrying, a normal born baby. This film research is an example of people being easily provoked to judge someone without finding out what the problem is. It is too easy to make accusations without looking for definite evidence and facts before going too far which will harm yourself or innocent people.

## CONCLUSION

Representation of Women's Resistance in the Film *Perempuan Tanah Jahanam* uses Roland Barthes' semiotic research method as a tool to determine the signs of resistance contained in the film *Perempuan Tanah Jahanam* carried out by the women in the film. The results of the research show that women's resistance in the film *Tanah Jahanam Women* is able to present the meaning of Connotation, Denotation and Myth through representations of reality and the signs of women's representational attitudes displayed in the media. This film shows women in a different way. This film presents women who can control themselves and their own bodies. She refuses to obey the general view that women are weak creatures who must obey men as their protectors. Of the 5 scenes that the author examined to describe the events that occurred in the film, not only in the film, but in real life there are also many specific types of discrimination against women so that women's resistance acts emerge. This research aims to show that there are no longer any differences between men and women. Equality of rights and obligations between men and women.

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