

## Critical Discourse on Prejudice and Stereotypes of Women in the Short Film "Kos-kosan"

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### ABSTRACT:

Visual media is a very popular communication media in society, with short films being particularly accessible and easily interpreted by viewers. This research aims to analyse a short film titled "Kos - Kosan", which address the issue of prejudice and stereotypes related to religious conflict, focusing on the subject-object position, author-reader positions depicted in the scenes shown. Using Sara Mills' Critical Discourse Analysis and a descriptive qualitative analysis method, this study seeks to describe the impact on women and explore the perspective and actions taken by viewers of the short film plot towards the object, women. This study found that the conflict that occurs is primarily due to misunderstandings in communication, where the subject directs the object toward an understanding that negative connotation. Similarly, viewers tend to perceive women in terms of immorality and promiscuity rather than discrimination and intolerance. One of the factors causing misunderstandings in communication between the actors of this short film is nonverbal communication, including facial expressions and body language, which often lead to misinterpretation.

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## INTRODUCTION

Today's young generation has experienced a decline in morality, ethics and decency. This issue is particularly pronounced among students who choose to live independently in boarding houses (Hasan et al., 2022; Yusuf et al., 2022), leading to increased instances of

promiscuity. Therefore, it is understandable that each boarding house owner establishes their own rules and regulations to maintain and ensure security and comfort of their residents.

The short film entitled "Kos-kosan", released in March 2023 on the official Paniradya Kaistimewan YouTube channel, has garnered more than 400,000 views and over 10,000 likes as of November 24, 2023. This short film portrays disputes and discussion arising when the boarding house owner Mr. Jaswoto, inquires about religion. Mr. Jaswoto as the boarding house owner to ask anything so that it would be safer to serve and look after the boarding house's residents. However, his inquiries offended the feelings of the two female visitor, leading to a dispute (Kurniawan, 2023).

Additionally, a similar conflict occurred between Mr. Jaswoto and a man who is a vlogger. The vlogger publicizes Mr. Jaswoto on social media as an intolerant and discriminatory person. In fact, the residents of Mr. Jaswoto's boarding house, such as Vincent and Azizah, who have lived together in Mr. Jaswoto's boarding house for some time, follow different religious beliefs – Christians, Catholics and Islam – have lived together harmoniously in his boarding house for some time. Problems that occur between boarding house owners and visitors often stem from the emergence of prejudice and stereotypes, which distort perspectives, (Hartono & Gianawati, 2013; Hasan et al., 2022). This issue is particularly concerning for young boarding house residents, especially women, who are often unfairly associated with immorality and promiscuity. The behavior of boarding house students who live far from their parents indicates that some engage in disruptive activities such as making noise, drinking alcohol, using drugs, and engaging in free sex. With strict rules, these behaviors can lead to significant changes in the lives of boarding school student life (Fatma et al., 2020).

Moreover, this short film highlights how the appearance and value of a woman are often used as markers of eternal values and religious piety. If a woman does not uphold the value of piety, it can impact her environment (Wirahmat et al, 2022). For example, assert that among Muslims, increased awareness of covering the private parts among women could be a solution to reduce cases of adultery and promiscuity (Alawiyah et al., 2020). Aspects of religion have become the most popular or interesting topics on television programs and social media platforms in recent years, (Fianto & Qorib, 2022) call it a strategy to get more viewers but also seen as goods, where the use value can be converted into exchange value and used to gain financial gain. Even though religious aspects often appear in media broadcasts (Kania et al., 2023) women are also depicted as victims and discussed negatively; this is a wrong and unfair stereotype towards women, according to Komnas Perempuan stated that in recent years, a large number of women and girls have become victims of physical, sexual and economic violence through online media (Rachmaria et al., 2024).

Film is a form of mass communication that uses audiovisual media to display words, sounds, images, and their combinations (Ayu & Anggraini, 2023). According to (Gora et al., 2022) all media should have an ideology that encourages them to always function, stated that ideology always guides the media with its own ideas and belief systems, which determine the content of media content. Therefore, ideology is always used to support or attack a group, of course by interests. The basic ideology is capitalism, the class that owns capital, and political

power comes from ownership as a class that controls and controls public discourse, as a result culture and religion are the most interesting topics to sell, and the media packages them, only for the benefit of media capitalists (Permana et al., 2022). However, emphasize that the role of media, especially film, in shaping society's values by projecting Indonesian cultural values to a global audience, greatly contributes to national unity (Yulisinta et al., 2023).

The problems that occur between boarding house visitors and boarding house owners in the short film are not due to inadequate boarding house regulations, but because of misunderstandings in initial communication which contain stereotypes and prejudices towards someone's behavior and values, especially the focus of this research is women. When there is a large diversity of perspectives in interaction (Gonda et al., 2023) this will make communication with someone more difficult, because in interaction, various interpretations of communication will emerge, not only from a verbal perspective, but also from a nonverbal perspective (Monica et al., 2023) because has many characteristics and meanings, which contain various cultural perspectives, beliefs, and values, which can involve a person's emotions.

Actually, Mr. Jaswoto had good intentions, by asking questions about religion, so that later Mr. Jaswoto could serve his prospective boarding house residents according to their respective beliefs, but this question caused disputes and conflicts just because there was noise which could affect the actual purpose of the message. want to convey. Misunderstandings in communication occur only because they are influenced by cultural, social, religious, economic and so on dimensions, because (Venus et al. 2020) stated that every culture, ethnicity, group, and so on definitely has its own type of communication and perspective, especially Indonesia, which is a country with a very large number of ethnicities, tribes, religions and cultures, of course it also has different meanings diverse.

A stereotype is considered a simple, generalized description of an identifiable place, object, event, or group of people united by certain qualities or characteristics, and stereotypes can have neutral, positive, or negative meaning, reflecting a social group's opinion about its relationships. with other groups, which can lead to dangerous and irrational consequences (Mella, 2022). Stereotypes are generally defined as a set of beliefs that are shared socially (Micevski et al. 2021; Muntoni et al. 2021), about the traits that characterize members of a social category, when someone discusses and interacts with members of other social groups (Akihary et al., 2023), it is clear that they do so primarily on the basis of their own beliefs and perceptions. Therefore, the main aim of this research is to analyze short films about boarding houses which contain issues of prejudice and stereotypes between the owners and visitors of prospective boarding houses, solely because of questions related to religion.

The problem of prejudice and stereotypes arises only because of misunderstandings in interpreting messages conveyed based on their respective social and cultural elements, because according to people communicate in a way that is appropriate to their culture (Marta et al., 2018). How many things are communicated depending on the culture of the people interacting, so things like this give rise to disputes and conflicts

## RESEARCH METHOD

This research uses a qualitative method, focusing on understanding social phenomena from a comprehensive (Fadli, 2021), with a text discourse approach and descriptive research type. The research procedure involves Sara Mills' Critical Discourse Analysis to understand the subject-object, writer-reader position in the movie "Kos - Kosan" that illustrates the issue of prejudice and stereotypes against women related to religious conflict. This research focuses on the interpretation of the messages conveyed to the audience and how the audience identifies themselves in the context of the movie. The qualitative descriptive approach includes explanations about women in written texts, especially in news, films, and so on (Sulistio et al., 2022).

Researchers used three approaches; First, thoroughly study the literature that discusses Critical Discourse Analysis developed by Sara Mills, then, examine thoroughly and in depth the short film Kos-kosan, and finally, analyze the Critical Discourse Analysis model developed by Sara Mills, namely subject-object position analysis and analysis of writer-reader positions. Subject-object position analysis shows who is telling the story and who is the object of the story, and shows tendencies in relation to the position of social factors, ideas and events in the text.

To assess the position of the author and reader, or director and audience, there are two main steps, direct positioning is how viewers place themselves in the context of the story and interpret it. Indirect positioning is the viewer's attempt to relate cultural codes to the content, and viewers will develop positive or negative preferences for themselves and society through these codes (Asheva et al., 2022).

The subject of this research is a director who wrote a short film narrative entitled "Kos-kosan" which presents a social phenomenon that can be shown in two scenes related to issues of prejudice and stereotypes against women. Sarah Mills according to her discussion, proposes three levels of analysis: word level, which includes language sexism; sentence level, which includes naming, abuse, pity/belittle; and discourse levels, which include focus, fragmentation, and character/role. However, in this study the researcher used analysis methods at the sentence and discourse level to take several scenes as the focus of the research based on the sentences and role characters displayed (Nugroho et al., 2022).

The data from this research is the short film "Kos-kosan", with a duration of 25:59 minutes, however, the researcher only took part of two scenes, with a total duration of 03:35 minutes which presented the research issues, then the researcher took a position on behalf of the community in general as a viewer. Sara Mills' critical discourse analysis is used in this qualitative approach, to consider context and linguistics of language, as discourse related to social reality and views, which includes research analysis and interpretation of discourse as related social processes and practices with a particular social perspective, or reality (Yulisinta et al., 2023). So Mills' focus point in this research to represent someone in the media or text who can influence public views (Rakhmania et al., 2023).

Critical discourse analysis techniques are useful for exploring subject and object positions (Novianti et al., 2022; Sariasih et al., 2023). So in this research, prospective boarding

house visitors or women, are used as objects, and film directors become research subjects, then the researchers themselves will be positioned as participants in this research. Based on Sara Mills' critical discourse analysis method, the author cuts parts of the short film, to show the position of the subject, object, participant, and analyzes with theories of prejudice and stereotypes. With this research method, the researcher hopes that it will contribute something new regarding the representation of women in the issues of prejudice and stereotypes shown in the short film.

The object of this research is the short film "Kos - Kosan" which illustrates the issue of prejudice and stereotypes related to religious conflicts involving women. Sara Mills' critical discourse analysis is used to explore the subject-object, author-reader position in the film, as well as its impact on women and the audience's perception of female characters in the film. The structure of Sara Mills' discourse analysis model allows the researcher to understand how the messages in the film are conveyed to the audience and how the audience identifies themselves in the film towards women. By using critical discourse analysis, this research can reveal the views and social realities related to the issue of prejudice and stereotypes against women in the short film.

## RESULTS AND DISCUSSION

The short film "*Kos-kosan*" has succeeded in captivating the hearts of the audience with its the plot and scenes made that leave audience amazed and unable to predict the outcomes. Released in 2023, this short film is considered a new addition to the cinematic landscape and has already received an award from the Asia Pacific Youth Micro Movie Festival 2023, organized by Junior Chamber International Hong Kong, on September 24, 2023, as quoted from the National Gempri news source. This film is highly praised for its message and depiction of tolerance (Ardiansyah, 2023). However, several scenes shown in this film depict conflicts in communication between the actors, particularly between boarding house owners and prospective boarding house visitors.

Two ideas are discussed in the critical discourse analysis model, the first concept to consider is the position of the actor playing a role in the film (Rafiq, 2019). The position in question is the subject-object position, a film director Thomas Chris, consider as (subject) and the actor or actor as (object), and the audience position presented in the film, that spectators or viewers are not seen as individuals who only understand the text or film but are also involved in the film or text (Novianti et al., 2022). This means that the film conveys the message or meaning it wants to convey to the audience, and the audience can identify themselves in the film. The researcher took the director of the short film *Kos-kosan* as the research subject because this study believes that the narrative of this short film contains issues of prejudice and stereotypes for actors who have various cultural and religious diversity. The object of the research is women who act as boarding house visitors, and how the film narrative positions the audience in relation to these issues in the overall structure of the film.

The film director is positioned as the subject, meaning he presents events and discourse from his point of view, explains that the subject's intent to convey a particular truth influences

the viewer (Rafiq, 2019). The director is not only given the lead to this event, thereby using his interpretation to embellish the meaning conveyed to the audience. The director aims to depict events that influence the audience to interpret them as either negative or positive based on the actors' attributes and expressions. These film scenes engage the audience in the film's discourse. For example, in the scene where Mr. Jaswoto repeatedly asks his guests about the religion, even though Mr. Jaswoto, should have learned from previous experience, not to ask the same thing, or perhaps could have started the conversation with a different question format. The narrative choice in the short film *Kos-kosan* creates communication chaos between the boarding house owner and his guests, leading the audience to form a negative connotation. However, by at the end of this film, it reveals a positive side, demonstrating a constructive response to the initial chaos and leaving the audience with a more positive impression.

Object position concerns parts that are defined and explained by other people (Novianti et al., 2022). In film shows, the position of the object can be seen from the actor who has the most scenes. However, in the short film *Kos-kosan*, the researcher places women as objects, because they are the victims of the issues discussed in this research, namely: the boarding house visitors, Hayu, and Risa. When the two women felt discriminated against because they were asked about their religion, at the same time they were made victims of prejudice and were stereotyped by viewers, just because they did not show their religious side and doubted the boarding house where the residents were mixed.

Before conducting this research, the researchers repeatedly showed this short film entitled *Kos-kosan* on the official YouTube channel of Paniradya Keistimewan, which was the production of the film. The researcher, also as a viewer of this short film, was involved as a participant in several of the scenes that show it, especially those that show when conflict occurs in communication between the film actors. In the end, after understanding the meaning and purpose of this short film, the researcher understood the discourse of this film from another aspect, which this short film did not have time to highlight. Although the short film *Kos-kosan* conveys a high moral message of tolerance, mutual respect for differences, starting from the problem of discrimination, but researchers consider that this is a problem of misunderstanding in communication or misleading.

One of the factors that causes misunderstandings in communication between prospective boarding house visitors and boarding house owners is non-verbal communication. It does not only consist of the exchange of verbal messages, but also the exchange of non-verbal messages, such as body movements, expressions face, eye contact, and body language (Yohana, 2019). Therefore, individuals involved in communication certainly have their own ability to understand the messages conveyed. For example, when Mr. Jaswoto asked what religion his prospective boarding house visitor adhered to, he was wearing Muslim attributes on his head. Or vice versa, Mr. Jaswoto feels prejudiced and stereotyped, because it can be seen from the facial expressions of his interlocutors.

In communication, when two people share the same message, it is called effective communication, the interlocutor shows understanding of the conversation of the

communicant, it is considered evidence of intersubjectivity, or mutual understanding and acceptance (Edwards et al., 2017). Communication is a process of transferring ideas, messages, or news from communicator to communicant with the aim of causing the desired impact, but if there is a different interpretation of the individual's words or a different assessment of what the person said speaker, it is called a misunderstanding or misunderstanding (Zuwirna, 2016).

In a pluralistic society, the attitude of pluralism is related to communication activities, where each person must try to find their own identity, according to Stella Ting-Toomey's theory, are called "identity negotiations", which refers to a person's attempt to understand his or her identity through interactions with others, especially in cultural diversity (Sya et al., 2020). Indonesia is a diverse and pluralistic country, so conflicts in communication often occur simply because of differences in ethnicity, religion, race and intergroup, (Marta et al., 2019) stated that this conflict arises from tensions in interactions between individuals and groups which are influenced by political ideology and the desire for power. After all, communication should be a tool to unite the nation, where communication and interaction between different cultures, including local wisdom organizations, should be an asset for Indonesia.

To achieve communication that unites the Indonesian nation, (Adman, 2004) states that we must implement several basic principles in communicating, as follows, first, Respect, all humans in principle want to be appreciated and respected by other people, because everyone must do everything with The desire to be considered important by other people, therefore mutual respect and respect for other people is very important, even if you want to criticize someone, do it in a way that makes that person feel worthy of criticism. Second, Empathy is a person's ability to put themselves in the situation they are facing, which means we start by understanding the person we are talking to so we can interact according to those conditions. If we have empathy, it means we are very open to facing differences and we are also willing to accept contributions that are often not in accordance with our wishes. Third, Audible, which is always willing to listen and understand well, so that when communicating it tries to convey messages easily and clearly, must concentrate on the information that is important to convey, use images that help explain the information, be aware of all installations in the surrounding environment so as not to influence the noise and always have a reason to explain if it is not understood by the recipient. Fourth, Clarity means that the message we want to convey must be conveyed clearly, so that it does not give rise to various other interpretations. This is related to how to speak well in public, the language used, and the facial expressions shown. In the fifth sequence of basic principles of communication, humility is a component related to the first principle of building a sense of respect for other people; Humility can also mean not being arrogant and considering ourselves important when we speak. With this humble attitude we can attract attention and positive responses from people who hear our message.


Jogja is nicknamed the city of tolerance, (Muryana, 2017) includes, among other things, a city of students, a city of culture, a city of bicycles, and according to (Kurniawati et al., 2021) Jogja is also nicknamed the city of Gudeg. These five nicknames were given because, firstly, the city of Jogja has succeeded in managing diversity and preventing incidents of intolerance, secondly, there are many universities in Jogja, which attract students from all over the world

to study there, which in turn results in a high migration rate and from the numbers This migration enriches Jogja's culture and Javanese traditions. Gudeg City because gudeg, a typical food of the island of Java, especially Jogja, is famous and liked by Indonesians and foreign tourists. According to (Sarwono, 2019) people with Javanese culture generally have a gentle manner and are full of politeness and peace.

It is widely known the tolerance for Javanese people, (Muryana, 2017) mentions the meaning of endurance and patience or self-control in accepting mistakes that occur, tolerance based on local Javanese wisdom, namely the word *teposeliro* means an effort to respect each other in harmony, which plays a role in introducing other different cultures, (Lenardi et al., 2020) stated that, of course there are many different cultures in Indonesia, but these differences do not hinder unity and integrity. In Jogja, tolerance is formed by the culture of discussion, meaning openness, a critical attitude, and a willingness to listen to other people and express opinions in a balanced way, which are needed in dialogue to achieve goals, increase awareness, and find solutions to problems. So, being tolerant also means thinking about other people's interests, not just one's own interests. In this context, tolerance is needed to think about one's own feelings to decide whether my actions are in accordance with the environment and local society, but in this research the researcher wants to focus on the issue of prejudice. and stereotypes that influence conflict in communication between actors in boarding house films, so that from these issues of prejudice and stereotypes, we can see how the viewer's perspective on promiscuity and immorality arises towards women and teenagers in general who choose to live independently in boarding houses.

The table below illustrates some scenes that depict how the issues of prejudice and stereotypes are displayed among the cast and what will influence viewers regarding their knowledge of women. It's also demonstrates the use of the vocabulary and body language in specific:

**Table 1 First scene showing stereotypes.**

Duration	Scene	Description
03.39-04.31 (92 seconds)		Risa and Hayu's facial expressions changed to suspicion when they found out that Mr. Jaswoto's boarding house was mixed with men and women.
	Subject – Object Position: Negative perspective about mixed boarding houses.	Author – Reader Position: Stereotypes arise from suspicious expressions.

Source: (Youtube Film Pendek "Kos-Kosan", 2023)



Based on the scene presented in Table 1, the following is a discussion of analysis related to stereotype issues using the critical discourse analysis method:

“The subject-object position tells us that the subject is trying to give a picture from the perspective of boarding house visitors, that boarding houses that mix male and female occupants are not good, or the subject makes the object think badly about mixed boarding houses. The object in this scene is shown, Hayu, who is looking for a boarding house with her friend Risa, is talking to the boarding house owner, Mr. Jaswoto. When Hayu asks about the empty rooms, Mr. Jaswoto replies that there are three rooms in the boarding house, but only one is empty. and the two rooms were occupied by one man named Vincent and the other woman named Azizah.”


The position of the writer-reader, the writer of the text in this film's story, displays a scene in the form of an expression that contains interpretive meaning for the reader or viewer, where Risa, Hayu's friend, after hearing that Mr. Jaswoto's boarding house was mixed with residents, she was immediately shocked and expressed an uncomfortable feeling and then asked a question which is suspicious. Viewers, after seeing the scene shown, will clearly state that boarding house visitors have stereotypes regarding Mr. Jaswoto's boarding house. This means that the director in this scene wants to show that mixed boarding houses tend to have things that are not good for their residents, especially for women. So, what the audience or the public can take away from this scene is that women must always take care of themselves, be careful and aware of social and social boundaries.

This implies that women's freedom is more limited than men's and that women who engage in free social relationships will inevitably be considered undignified and immoral. Even though in reality it's not, because there are several boarding houses, maybe all over Indonesia they can mix residents, and that's a very normal thing because they have their own rules. In this way, women are always used as objects to show things that have a negative connotation and without realizing it, women are always made victims, (Rachmaria et al., 2024) show that this involves her responsibility as a woman if she is not wise in making decisions, even though it is the norm social society that always excludes women.

The scene in Table 2, the subject-object position shows that the subject wants to convey the issue of intolerance only because of a question about religion by provoking a misunderstanding from the object, where Hayu is seen asking about the boarding fee payment system, instead Mr. Jaswoto asks again about Hayu's religion. Questions that were answered with questions back gave rise to misunderstandings and Hayu turned her face towards her friend Risa, then the two whispered with suspicious expressions.

Risa then asked again why Mr. Jaswoto had to ask about Hayu's religion, Mr. Jaswoto only said that it was very important to know, then Risa immediately gave an excuse to look for another boarding house nearby and they both immediately said their goodbyes. Objects are provoked and become prejudiced based on words that contain various interpretations.

**Table 2 First scene showing Prejudice.**

Duration	Scene	Description
04.57-06.00 (123 seconds)		Hayu and Risa were whispering, after hearing Mr. Jaswoto's question about Hayu's religion.
Subject – Object Position: Misunderstanding due to questions about religion.		Author – Reader Position: Prejudice in religious differences.

Source: (Youtube Film Pendek "Kos-Kosan", 2023)

The position of the writer-reader shows how the director wants to give the impression that Risa and Hayu are prejudiced against Mr. Jaswoto, where Hayu will definitely never be accepted at Jaswoto's boarding house if he embraces another religion, and the same thing, the audience will also be prejudiced that Mr. Jaswoto will definitely not will accept them if they have different beliefs. Viewers, especially in Indonesia, where the majority are Muslims, will also be prejudiced that women who do not show their religious side are not dignified and are committing adultery, for example having to wear a headscarf and so on.

With this analysis, it can show how women will always be considered good, polite and accepted by society if they show their obedience and submission to religion, and there will be stereotypes of women's behavior that does not have a religious and cultural foundation is often considered not to have strong values and identities in society, such as not having strong morals or not following social norms that are considered important in certain religions and cultures, (Wirahmat & Alfiyani, 2022). This means that the value and identity of good women is only measured by cultural and religious values, so their identity and value are devalued by society, even though in today's world many women who are not religious or cultured are also good people.

## CONCLUSION

The analysis of short film Kos-kosan reveals a nuanced portrayal of actors as victims of prejudice and stereotypes, particularly in the context of assumptions regarding promiscuity and immorality towards women. This short film portrays the interaction between boarding house owners and boarding house visitors, highlighting the misunderstandings that ultimately point to issues of discrimination and intolerance. This study validates that the underlying problem between the actors in the short film stems from prejudice and stereotypes, which are rooted in perceptions of promiscuity and immorality among research subjects. Furthermore, the film explores how religion, culture, and social norms, serves as benchmarks for evaluating

morality and goodness, particularly for women. This underscores the need for individuals, regardless of their backgrounds, to approach interactions with an open mind to avoid conflicts stemming from religious and cultural differences.

This study provides a fresh perspective on the nature of misunderstandings in communication, emphasizing that they often arise not only from misinterpreting the intentions behind questions but also from the interpretation of body language, facial expressions, and eye gaze. For instance, boarding house visitors may misconstrue questions about religion as indications of religious intolerance, overlooking the possibility that the boarding house owner's religious attire simply reflects personal beliefs.

The implications of this study underscore the critical role of dialogue, interaction, and mutual understanding in bridging gaps created by religious and cultural differences. A deeper understanding of how these differences are represented and perceived can foster greater tolerance and reduce conflicts within communities.

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