

GOSIP MYTH IN KONTRAKAN REMPONG EPISODE: 111 and 131 (BARTHES FRAME)

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ABSTRACT

This research uses two movies from Warintil officials, particularly Kontrakan Rempong, as the research object. The researchers were interested in examining the Kontrakan Rempong vlog film because we witnessed the phenomena of ladies whose passion is gossip, exposing the humiliation of others. The purpose of this research is to look into the gossip myth in Kontrakan Rempong. Gossip serves a purpose that extends beyond the scope of interpersonal relationships; consequently, gossip serves societal purposes. The descriptive qualitative method was employed in this investigation, along with data reduction strategies. The researchers employed semiotics in their research is from Roland Barthes to find hidden meanings (myths) from the gossip conveyed in these two films. As the conclusion of this research is to prove that a film or sitcom is a picture of what is happening in society. Apart from that, this research aims to prove that people who like to gossip are people who lack the knowledge to use their free time, and gossip is portrayed by women in Kontrakan Rempong, because not all gossip is a falsehood generated by human envy and jealousy.

Key word: Women, Gossip, Kontrakan rempong, Myth and Society

INTRODUCTION

The communication technology advances and speedier information allow the world to expand, making the location appear to be far away. The emergence of new media has been a popular trend among the general population, particularly in Indonesia. With the advancement of technology, particularly the internet, today's consumers may enjoy a range of entertainment, including movies, without having a television. However, movies are also enjoyed via the internet. The number of people using the internet is

increasing. This makes communication experts very aware of this. One of the social media that can be used to watch movies is YouTube. YouTube is a video-based social media platform whose use is increasingly massive today. On this platform internet users can share video content, create accounts or channels to get subscribers and earn income from video content that is broadcast. Currently YouTube is the main choice for video search sites on the internet. The attractiveness of the YouTube platform as a new media, when compared to

television is much more flexible. This is because YouTube can be watched anywhere, anytime and by anyone using a smartphone, tablet or computer. The YouTube platform also provides a comment column feature so that viewers can comment on the shows provided and show creators can reply to comments in the provided column.

By using YouTube, many people take advantage to upload interesting videos, including comedy. Comedy is one of numerous cinema genres. Comedy was developed as a means of raising social consciousness. Many people use humor to portray social truth in a unique way. Comedy is a great method for relaying social truth because it is enjoyable. Comedies are a means for someone to express worry about an issue. Not with action, but with enough that the narrative reminds others of the need for action. Anecdotes allow you to bring out the flaws of others without feeling offended. Humor is a spontaneous trigger that can cause the audience to chuckle. Wijana (2003, 4) contends that comedy helps relieve stress in people. So many individuals enjoy comedy. Funny jokes are frequently the result of something odd or abnormal. Aside from works of art or scientific breakthroughs, humor is seen as a form of creative activity. Regarding humor, Wijana (2003, 5) shows that humor can heal people, so it is sought after by society. From the above quote, it can be explained that humor

is not only the reason for the smile response, but even the reason for laughter. can do. Humor can also manifest itself in the ability to feel, appreciate, and express what is funny or strange. Humor is always very unique and complicated.

Referring to films, films are alternative art form that captures the public's attention since it allows people to carefully examine what a film may provide through an event buried beneath the story. Another consideration is that film is a form of cultural representation. Films also portray unseen social components. Films also reflect society, which is less visible. In most films in Indonesia, women are the object of attention. Media freedom places women as objects for various occasions and reasons. Related to this, Hartoyo (2018, 91) explains that the myth of women in films is important, considering that film is a communication medium that can change someone's thoughts. YouTube is a social media application that is currently favored by various groups of people, weather children, adolescents even adults. Not only uploading movies or videos, nowadays content creators can also explore their work by making short serial films, such as *Kontrakan Rempong*.

Kontrakan Rempong, which is produced by Warintil Official is a YouTube account with the theme of comedy drama played by six core players, all of whom are

male. However, they play women. Warintil is a comedy group, which was founded in 2012 and become booming in 2019. In the *Kontrakan Rempong* Contracted film, there are several actors, such as: Mumu (played by Putra Samuel), Nining (played by Bagus Sudjiwo), Tatic (played by Irwansyah), Embroidery (played by Aris Priadi) and Isayah (played by Sam Atmajaya). Meanwhile, Rita (played by Purwadi) is no longer due to her lung disease.

Back to the problem of social media, in practice it uses language as a means of interaction. Language, both verbatim and non-verbal, is an absolute requirement so that users' communication can run smoothly as expected. The language used will build its own meaning. The researchers were interested in researching this short film, *Kontrakan Rempong*, because this film mainly focuses on stories about women who like gossiping. A researcher's interest in investigating this issue is that gossip has always been associated with women, especially lower-middle-class women. Researchers are interested in researching this problem, because gossiping is always attached to women, especially those from the lower middle class. In fact, men also often gossip, it's just that the topic and frequency are different. Women also gossip more about the appearance of other women, while men talk about gestures to dominate the field of communication or their opposite of speech.

The interest of researchers are getting more increased, because usually research that raises women as objects of suffering, always represents women as weak and helpless creatures. However, in the case of women who like to gossip, women are not portrayed at all like most researches.

In general, gossip is talking about something about a third party, either positive or negative. Of course, in gossip, the conversation takes place without the presence of a third party. This makes the party being discussed unable to provide correct information on the topic being discussed. Gossip is seen negatively, because it often talks about other people's disgrace. Gossip is prone to becoming slander because it is often added to various incorrect assumptions which is a grave sin in any religion. Comparing to men, women are more frequently stereotypically labeled as gossips and like to put others down as portrayed in colorful popular media. Women are also frequently attached to the gesture of mocking, tattling, judging, and rejecting other women who aren't considered to be in the same status. These situations of hostility between women are frequently grounded on competitive or jealous motives. This is explained by Nova (2018), which outlines how to go through experience, as well as consumption of shows and readings, women have come habituated to perceiving narratives of hostile situations among their

own people in order to get men's attention. Meanwhile, the men who are 'fighting over' nearly always appear as fascinating and unresisting numbers in dealing with women's fire storms. Because women are considered to be more expressive both in words and thoughts, between sexes competition is more clearly seen among women than men. Santi, Sarah (2007) argues, which states that women are very competitive with one another, more than men. Women constantly beat others and they often feel threatened by other women, whether in the workplace or social circles.

The interest of researchers is increasing, because usually research that raises women as objects of suffering always represents women as weak and helpless creatures. However, in the case of women who like to gossip, women are not at all like represented like in the most researches. In the *Kontrakan Rempong* series, especially Nining's character is very lively. She is described as talking a lot and influencing mothers while gossiping. Nining's characters always attract attention, because she talks a lot. Therefore, many people think that Nining is a reflection of the majority of mothers in Indonesia who talk a lot and like gossiping. There are also other female characters in this film besides Nining, such as Isayah and Tatiek. It's just that Isayah and Tatiek aren't as excited as Nining when they are gossiping. The place where they gossip

is called the meeting hall. This meeting hall is located behind *kak* Mumu's house.

In this research, researchers will use semiotics from Roland Barthes, combined with representation to examine the problem. Semiotics from Roland Barthes is used to analyze various texts contained in research objects, in the form of verbal and non-verbal signs, which produce verbal texts and visual texts, such as films, advertisement images, etc. Semiotics, as explained by de Saussure in Zaimar (2014, 65) is a science that studies the role of sign as part of linguistics, which is related to social life. Semiotics is a science that studies the structure, type, typology, and relations of signs in their use in society. Therefore, semiotics studies the relationship between these components and the users. Semiotic analysis by Barthes in Hoed (2008) tries to find the meaning of symbols, including the meaning behind symbols in texts, because embolism is very context-dependent and depends on the user of the symbol. The minds of sign users are the result of the various socially constructed influences in which sign users find themselves

Semiotics divides the content of the text into parts and relates them to wider discourses. A semiotic analysis provides a way, relates a particular text to the message system in which it operates, which gives the content an intellectual context. Semiotics examines the ways in which various

elements of a text work together and interacts with cultural knowledge to produce hidden meanings.

METHOD

In analyzing the problems of gossiping women, the researchers used descriptive qualitative methods to dismantle the class-level myth that binds the lives of gossiping women. Qualitative method is a method that is used as a way of interpreting, interpreting and presenting analytical data in the form of a description. Ratna (2006, 46) revealed that the data in this study were not in the form of numbers but in the form of descriptions and focused on the interpretation of the narrative and the interactions between the concepts analyzed.

DISCUSSION

The issues of women's illustration inside the media industry including the world of television and film, is usually an interesting take a look at to follow. For the reason, that emergence of cinematography, the presence, placement and function of girls have grown to be a unique attraction to be determined and discussed. The illustration of ladies inside the film industry is taken into consideration as old as the world of film itself. Now not handiest in the movie industry within the world, the issue of women's illustration in countrywide movies has also become a topic that is usually being

discussed. In nearly each new country wide film name this is circulating, the advent of the actress who performs the woman man or woman within the film is reviewed, both popularly and in instructional studies.

Kontrakan Rempong is considered as a film, which has become widely discussed on social media because the story it depicts is very close and relevant to what happens in everyday life. All dialogues in the film also use everyday language mixed with some Malay. We can see this when women are depicted in dialogue. In this research the researchers would like to take the episode 111, titled *Unclear Gossip* and episode 131, titled *Mumu gets pregnant*. Related to gossiping, it is generally carried out at *Kontakan Rempong* by widowers, who live there. They do gossiping, because they don't have any work to do outside their home. So, they have a lot of free time and are supported by the situation where they live and have no friends at home. Usually housewives In the *Kontrakan Rempong*, gossiping usually are done during the day or evening. During the day, after finishing their homework, they gossiped at Tatiek's noodle soup shop or at the gossip center are behind Ms. Mumu's house.

By researching this, it might be explained, that the issue of women's myth in the media industry, including in the television and film world, is always interesting research to follow. Since the

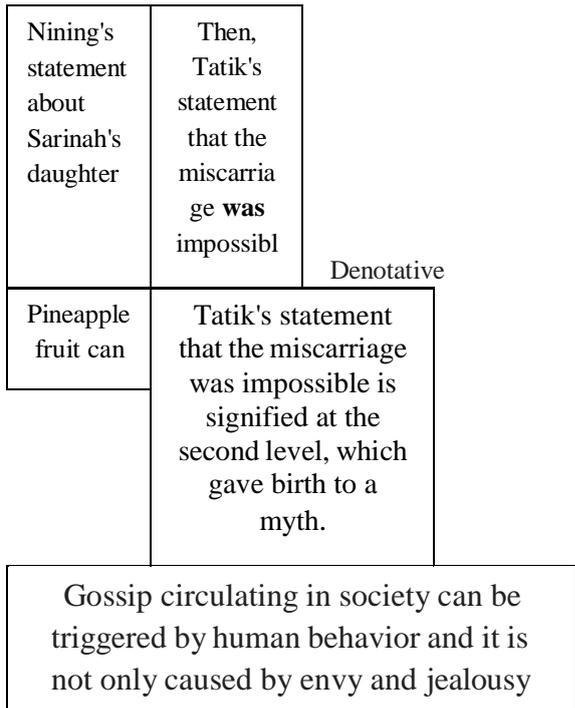
emergence of cinematography, the presence, placement and role of women has become a special attraction to be observed and discussed. The myth of women in the film industry is considered as old as the world of film itself. Not only in the film industry in the world, the issue of women's myth has also become a topic that is always being discussed. In almost every new national film title that is circulating, the appearance of the actress who plays the female character in the film is reviewed, both popularly and in academic studies.

From the research, the researchers would like to explain, that most gossipers only do it with people who have the same economic conditions, such as in the *Kontrakkan Rempong*. This analysis supported by the Chesler (2009) statement, explained that from the results of his research that envy begins with self-comparison with other people and there are indications of similar conditions and circumstances but with the perception that the person who is envied is luckier. The results of this research are significant with Nining's character, which results in the myth that a person tends to compare himself with other people, when he finds that other people are more fortunate, which creates jealousy.

In episode 111, the gossip added through Nining became approximately Sarinah's daughter who became having a miscarriage. Then, Tatiek and Mumu replied

that there has been a opportunity that the being pregnant became deliberately aborted. For the proletariat, these days there had been many instances of abortion because of extra-marital relations. From the gossip that was brought up by Nining, she looked very excited about bringing the gossip news. Indeed, at present, pre-marital sex for teenagers, both in big cities and in rural areas in Indonesia is considered as something normal. This shows that the practice of interpreting religious and social norms for people in Indonesia has changed. Pregnant out of wedlock used to be a family disgrace, now looks like normal. The culture changes in many big cities in Indonesia can occur due to the contact of the community to others. Young people are one of the social groups whose perceptions, attitudes and behaviors are changing most rapidly. Because this is inseparable from the desire for identity, the dynamics of roaming access intensity and youth selectivity are very high. In the exploratory stage, including the understanding of the topic of sexual desire, it spreads to the topic of premarital sex.

The mapping of this case can give birth to a myth, that gossip circulating in society can be triggered by human behavior and not just feelings of envy and jealousy. All of these things can be described through the chart below:



Through the chart above, it can be analyzed that Nining's statement about Sarinah's daughter is considered as the signifier of the first stage. Then, Tatiek's statement that the miscarriage was impossible was made signified. Then, pineapple fruit is a fruit that can be used as a means to abort a pregnancy is considered as a signifier at the second stage. Meanwhile, Tatiek's statement that the miscarriage was impossible is signified at the second level can build a myth. This is in line with Zaimar's statement (2014, 20) which argues that myth does not have a fixed concept, therefore myth is a way of finding the deep meaning.

Then, in episode 131, entitled Mumu Pregnant, it was a little different. This is because, because this gossip was revealed by Rita, who postscript is described as a woman

who is less able to hear and also clearly think. This illustrates that middle- and lower-class women often believe what they see or hear at first glance, without asking questions or seeking the truth about the existence of news that is used as gossip. The conversation between women in this film reveals the character of each character. Nining in episode 111 is shown as the main character (gossip). Meanwhile, the figures of Mumu and Tatiek are gossip recipients, makes the gossip even more colorful. This film is indeed trying to raise the main theme regarding the spread of uncertain truth. So it's not a film that solely raises issues about women. This was reinforced by episode 131, which raised the issue of Mumu's pregnancy. This narrative begins when Rita apprehends Mumu, who is riding a motorbike home with Roma. Roma is a guy who works around the *Kontrakan Rempong* and lives at Mumu's house.



Rita, who was peeking at Mumu, was hitchhiked by Roma Mumu who came home with Roma

At that time Rita was very angry. With his limited mind, he tought that Mumuha's deep relationship with Roma. Then, the next day, Rita saw that Mumu was vomiting. It proves in:

Rita : (looking outside) ihh I can't believe that.
Mumu : Give it back to Bordir, unless she will tell ridiculous things.
Roma : Iya.

In this case, it proves that many proletarians (or uneducated people) make their own opinion, without finding out the reality. The gossip about Mumu become much more sensational, when Rita sees Mumu is throwing up in the next day in front of her house. She creates her own opinion that Mumu get pregnant, proved in:

Rita : I this Mumu get pregnant. Ioh I can't believe what you have done. How dareu.. I am really hurt (than she go to Tatiek's shop to gossip about Mumu pregnancy).



Rita : Huhu kaak.. huhu
Nining ; What's wrong with you Rita
Rita : Damn betrayer Roma.. Ooo God my life is so terrible
Ishaya : How come Rit?
Rita : Huhu.. What I was telling you berfore.. Mumu gets pregnant
Tatiek : What! Mumu gets pregnant?!
Ishaya : Are you serious?
Rita : Huhu.. They hang out together everyday.. See, she's

nauseous and throwing up in front of the house.

Nining : It is unbelievable that Mumu act like that.

Ishaya : EH Rit, did those people leave since last night? were did they go?

Rita : Huhu.. You're crazy, Ishaya.. They couldn't have done it in Ancol, at least they did it near here.

Ishaya : Ugh.. It's very terrible her story isn't it?

Tatiek : It is impossible Mumu do that.. You know Rita is insane, but you keep listening her story and believe her.

From the picture and the conversation, it would be explained that gossip widely used by low class people to express their jealousy. In Rita's case, the scene where Rita catches Mumu riding a motorbike with Roma is considered as a signifier in the first level finding myth, and Mumu goes home by being escorted by Roma as a signified in the first level. Meanwhile Ishaya and Nining who believed in the gossip became signifiers at the second level. Moreover, Tatiek, who does not believe is the signified. Based n the signifier and the signified, the myth can be analyzing that gossip can be created easily by the person, who has low educated or lives underprivileged. These two reasons easily make someone, especially women, have a very strong jealousy, because they actually feel inferior. All of these things can be described through the chart below:

Rita catches Mumu riding a motorbike with Roma	Mumu goes home by being escorted by Roma	
Ishaya and Nining believed in the gossip	Tatiek, does not believe in the gossip	Denotative
Gossip can be created easily by the person, who has low educated or lives underprivileged. These two reasons easily make someone, especially women, have a very strong jealousy, because they actually feel inferior		

Gossip Myth

From the two things above, the researchers can analyze that women from the lower class will more quickly believe in the existence of gossip. They don't have to research first, whether the stories circulating are proven to be true. The two stories from *Kontrakan Rempong* above emphasize that gossip can indeed be used to build a myth, both positive and negative. Gossip that functions as social control will be difficult to control, when the perpetrators of gossip are people who have nothing to do, besides gossiping. However, from the two *Kontrakan Rempong* episodes above, the researchers see that the representation of gossip is different. In episode 111, it was seen that the gossip conveyed by Nining was an opening so that she could borrow pliers from Tatiek. This can be proven in the conversation:

Nining :Eh... did you know?...

Sarinah's child, who was pregnant out of wedlock, miscarried.

Tatik :eh, miscarriage? How could it be.

Mumuk: aborted.

Tatiek :The pregnancy was aborted, that's for sure.

Nining :I don't know... but maybe it's aborted, right? Because yesterday. I saw him buy pineapple that was still raw.

Tatik :Can pineapple that was still raw be able to abort?

This discussion dispels the fallacy that gossip isn't always true and can only originate from people's prejudices and thoughts. By researching the myths in the sitcom *Warintil* on this YouTube channel, it can be analyzed that gossip as a signified medium in the second order of semiotics has a negative stigma because it is considered a useless activity and is closely related to the female gender. Gossip is closely related to rumor, which is described as 'a specific proportion or belief. which is passed from one person to another, usually by word of mouth without any standard evidence. If we see that people who love gossip activities are women, then the myth that can be seen is that many women do a lot of useless activities, including gossiping. This may be creating a negative connotation for women, who may

be less inclined to look for other jobs that are more beneficial. Negative gossip, such as Sarinah's miscarriage, implies to the listener that they, too, may become gossip targets if they do not conform to accepted gossipers' behavior in the social network.

more directly when speaking in conversations, but otherwise orientated towards each other and rarely made eye contact. This may be observed in Nining's role as the primary character, who enjoys gossiping.

CONCLUSION

Based on *Kontakan Rempong's* research, which was presented on the YouTube channel in episodes 111 and 131, gossip is a narrative or news which is not always factual. Gossip cannot be proven as reality. This means that both men and women can engage in gossiping. However, this research demonstrates that women gossip more than males. This is demonstrated in episode 111, which recounts stories of Sarinah's mother's child having an abortion. This was aggravated further by speculations that Mumuk was pregnant because she was seen riding with Roma. This proves that humans cannot make conclusions about something that happened just based on what we see or hear.

Another finding from this research is that the myth of gender and role behavior is the construction of an environment of social influences, one of which is formed from family life and in many societal systems, seen in daily life. It is not accurate to say that women are gossiping creatures. Women consistently oriented their figures towards each other and looked at each other

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