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Analysis of the Form of Moral Message Delivery in the Film "Ipar Adalah Maut" by Hanung Bramantyo

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Abstract

This research is motivated by the importance of literary works of film as a medium of mass communication, namely communication through mass media. Film act as a means to convey values or moral messages to society. The main problem in this research is how these moral messages can be constructed and conveyed through various cinematic and narrative elements such as plot, dialogue, characterization, symbolism and cinematography. Often the moral message in the film is not conveyed directly, but through a series of events or conflicts experienced by the characters. This study aims to analyze the form of conveying moral message in the film Ipar Adalah Maut by Hanung Bramantyo. This study uses a qualitative approach with a descriptive research type. Data were collected through observation documentation, recordings and notes through the film Ipar Adalah Maut by Hanung Bramantyo. The results of the study show that film Ipar Adalah Maut conveys moral messages through two main forms, namely explicitly through character dialogue and narration, and implicitly through visual symbols conflict and storyline. The forms of moral messages found include the values of honesty, loyalty, responsibility, and the consequences of betrayal in family relationships. The conclusion of this study is that the film Ipar Adalah Maut is an effective film in conveying moral messages through various forms of delivery.

Keywords: Moral Messages, Films, Mass Communication

INTRODUCTION

Literature has long been used as a medium to convey moral values, life experiences, and social ideas to society. Through its various forms, such as poetry, prose, and drama, literature functions not only as an aesthetic work but also as a mirror of life, capable of providing an

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understanding of humanity, emotions, and social values. Literary works are considered to have a moral function because, through stories and characters, authors encourage readers to understand and adhere to prevailing moral norms in society.

With the development of media, film has become a form of modern art that possesses great power in conveying moral messages. Film functions not only as entertainment but also as a mass communication medium capable of depicting social, political, cultural, and human life issues more concretely through the power of audiovisuals. Continuously evolving film technology has made film increasingly dominant in shaping societal views, attitudes, and values. Many Indonesian films present moral messages through family conflicts, social relationships, and current social issues, thus serving as a means of reflection for the audience (Endraswara, 2011:22).

In this context, Hanung Bramantyo's film "Ipar Adalah Maut" (My Pardon Is Deadly) is an interesting subject for study because it addresses the sensitive issue of infidelity within the family—a highly taboo issue in Indonesian culture but increasingly prevalent in real life. The film presents a domestic conflict between a husband, wife, and the wife's younger sibling, presenting not only emotional drama but also highlighting the importance of loyalty, boundaries within family relationships, and the devastating impact of betrayal. Certain scenes, such as evidence of infidelity discovered through a voice call, demonstrate how the film symbolize moral breakdown and the breakdown of trust within the family (Putri, 2020:309).

Through its storyline, characterization, dialogue, flashbacks, and use of settings that foster an intimate yet tense atmosphere, the film conveys a moral message both implicitly and explicitly. This raises important questions: to what extent is this moral message conveyed effectively? How do cinematic and narrative elements help construct these moral values? And what is the audience can capture the message you want to convey without biased interpretation?

This research is important because today's society is highly consumptive of visual media, making films a significant influence in shaping perspectives on ethical and social moral issues. By analyzing how moral messages are conveyed in the film "Ipar Adalah Maut," this research can contribute to media literacy, particularly in understanding how films shape audiences' understanding of the values of loyalty, family, and the boundaries of social relationships.

Previous research, both national and international, indicates that analyzing moral messages in films is a relevant area of study. Several previous studies have highlighted how moral messages are represented through symbols, narratives, and characters, including biographical films, teen dramas, psychological films, and international animated films. However,

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there has been little research specifically addressing the delivery of moral messages in the film "Ipar Adalah Maut," particularly those related to the issue of infidelity within families and the moral dynamics surrounding it.

Based on this, the researcher feels the need to examine more deeply how moral messages are conveyed in the film "Ipar Adalah Maut" and the extent to which the film influences audiences' understanding of the moral issues raised. Therefore, this study is entitled "Analysis of the Forms of Moral Message Delivery in the Film "Ipar Adalah Maut."

RESEARCH METHODS

This study uses a qualitative approach with a descriptive approach to describe the form and manner in which the moral message is conveyed in the film "Ipar Adalah Maut" (Sugiyono, 2018:213). The researcher served as the primary instrument, collecting and analyzing data through direct engagement with the research object. The research data sources consisted of primary and secondary data. The primary data consisted of footage of the film "Ipar Adalah Maut" obtained through its broadcast on Netflix, including relevant scenes, dialogue, and visuals. Secondary data were obtained from books, journals, and previous research to support the analysis process. Data collection was conducted through documentation, observation, recordings, and field notes. Documentation was conducted by downloading the film and transcribing dialogue, while observation was conducted by repeatedly watching the film to note important scenes. Recordings and screenshots were used as supporting materials, while field notes contained information related to the film's moral message. Data analysis was conducted inductively through data reduction, data presentation, and conclusion drawing. To ensure data validity, this study utilized triangulation of sources, theories, and methods, ensuring the analysis results could be deemed valid and reliable.

RESEARCH RESULTS AND DISCUSSION

A. Research Results

The film "Ipar Adalah Maut," directed by Hanung Bramantyo, is a family drama based on a viral true story, highlighting the conflict surrounding infidelity within a family. The story focuses on the initially harmonious couple Aris and Nisa, but rifts arise when Nisa's younger sister, Rani, moves in with them. The illicit relationship between Aris and Rani creates complex moral and emotional conflicts. Nisa is portrayed as patient and loving, struggling to protect her family; Aris is initially religious but fails to maintain his marital commitment; and Rani represents a lack of self-control and a loss of ethics. The film uses home and campus settings, background music,

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close-ups, and intense dialogue to amplify emotions and convey a moral message.

The moral message is highlighted through the characters' behavior and the advice of Nisa's mother, emphasizing the importance of trust, responsibility, loyalty, and religious values within the family. The film serves as a social reflection and moral education, addressing taboo issues in family relationships with a realistic and meaningful storyline. The researcher obtained data through observation, documentation, recordings, and notes. From observations of Hanung Bramantyo's film "Ipar Adalah Maut" (2024), researchers found two forms of moral message delivery: direct moral messages – conveyed explicitly through character dialogue; indirect moral messages – emerging through the story, attitudes, and behavior of the characters. Furthermore, researchers also found three forms of moral messages: the relationship between humans and themselves; the relationship between humans and other humans; and the relationship between humans and God. All of this data forms the basis for presenting research findings regarding the forms of moral message delivery in the film "Ipar Adalah Maut."

1. Direct Delivery

Explicit moral message delivery is a direct and open delivery technique.

Data 1

Nisa: "I was the first to park here, why are you just barging in?" Aris: "Excuse me, miss, this is the lecturer's parking lot, isn't it?"

Nisa: "Yes, of course."

Aris: "Oh, okay, miss, just park here, I'll find another spot." (BPL MDML 1)

Analysis:

Based on the dialogue between Nisa and Aris above, the moral message is conveyed directly through the characters' words and actions. Aris's line, "Oh, okay, miss, just park here. I'll find another spot." This sentence directly demonstrates tolerance and compromise. The moral message conveyed is politeness and patience in dealing with conflict by yielding for the common good, even when actually in the right.

2. Indirect Delivery

Unlike indirect delivery, the implicit moral message conveyed in the film is delivered in a more subtle and indirect manner.

Data 19

Narrative/Story: Aris gives in to Nisa and lets her park in the lecturer's parking lot. (BPTL MDML 2)

Analysis:

Based on the narrative of the story above, the moral message is conveyed indirectly because it

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is not conveyed through direct dialogue, but rather through a narrative or story. Judging from Aris's attitude and behavior, who gives in to Nisa, the moral message that can be taken is teaching good manners and giving in. Even though Aris knows Nisa is in the wrong, he still shows his courtesy by giving in and letting her park there.

3. Moral Message: Human Relationship with Oneself

The human relationship with oneself is related to how individuals reflect on their actions, mistakes, and inner states.

Data 1

Narrative/story: Nisa left the classroom while calling her lecturer, Aris, to apologize for the incident that occurred in the parking lot this morning. (BPTL MDDS 4)

Analysis:

Based on the narrative, the story above is included in the form of a moral message about the human relationship with oneself because Nisa's action in apologizing demonstrates self-awareness of her mistakes, responsibility for her personal behavior, self-control and courage to correct mistakes, and efforts to maintain her dignity and moral values. This relates to personal ethics and morals, namely how humans correct mistakes, admit errors, and build good character. Therefore, the narrative above reflects a moral message about the human relationship with oneself because it focuses on Nisa's introspection and personal responsibility for her actions.

4. Moral Message: Human Relations with Others

This dimension highlights the moral values that emerge from the characters' social interactions within their families and their surroundings.

Data 1

Nisa: "I was the first to park here, why are you just jumping in and out?" Aris: "Excuse me, miss, this is the lecturer's parking lot, isn't it?"

Nisa: "Yes, of course."

Aris: "Oh, okay, miss, just park here, I'll find another spot." (BPL MDML 1)

Analysis:

Based on the dialogue excerpt above, it is included in the moral message of human relations with others because the moral values reflected include mutual respect among humans in conflict situations, avoiding arguments through good communication, an attitude of mutual understanding and not imposing one's will, and ethical behavior in public places. The focus is not solely on self-control, but on relationships and social ethics in interacting with others. Therefore, it reflects the moral message of human relations with others because it demonstrates mutual respect and good conflict resolution in social interactions.

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5. Moral Message: Human Relationship with God

The relationship between humans and God in this film is reflected through the characters' spiritual attitudes, expressions of prayer, repentance, and reflection on religious values. The film "Ipar is Death" not only depicts worldly conflicts but also shows how the characters seek guidance and direction through a spiritual approach.

Data 1

Aris: "Assalamualaikum"

Student: "Waalaikumsalam" (BPL MDT 3)

Analysis:

Based on the dialogue excerpt above, it is included in the form of a moral message between humans and God because the greeting "Assalamualaikum" and the response "Waalaikumsalam" are Islamic greetings containing prayers for safety and God's mercy for others. It also contains a value of worship because it practices the Sunnah of the Prophet Muhammad (peace be upon him) in social interactions. Thus, the moral values emphasized are adherence to religious teachings and establishing good relationships with others through prayer and good deeds based on faith. Greetings in Islam are indicators of the moral message of the relationship between humans and God, namely carrying out God's commands. This dialogue demonstrates the moral message of the relationship between humans and God, as greetings are a form of obedience to religious commands, which have the value of worship and prayer to Allah SWT.

B. DISCUSSION

The moral message conveyed in Hanung Bramantyo's film "Ipar Adalah Maut" (My Pardon Is Dead) is divided into two forms: direct and indirect. According to Nurgiyantoro (2009), the direct moral message is conveyed verbally and clearly through dialogue, thus feeling like open advice. Conversely, the indirect moral message is conveyed implicitly through the plot, conflict, and character attitudes and behavior, without explicit statement. Aminuddin (2013) also proposed two similar forms: a direct moral message stated explicitly through dialogue or narration, and an indirect moral message hidden behind conflict, plot development, and character actions, requiring reader interpretation. In conclusion, the findings of this study align with Nurgiyantoro and Aminuddin's theory that moral messages in film can be conveyed either explicitly or implicitly through the story and characters.

The moral message in Hanung Bramantyo's film "Ipar Adalah Maut" reflects life values related to three forms of human relationships. These three forms are evident through character behavior, dialogue, and inner conflicts that depict the dynamics of family life and spirituality.

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1. Human Relationship with Oneself

This moral message is reflected through the main characters' inner conflicts related to personal issues, such as self-confidence, self-esteem, fear, shame, longing, revenge, and hesitation in decision-making. The moral values in this form focus on psychological struggles and self-understanding.

2. Human Relationship with Others

This form is seen in the interactions between characters, reflecting that humans are social creatures. The moral values that emerge relate to the importance of relationships, cooperation, communication, and the human need to build relationships to achieve peace in life and maintain relationships.

3. Human Relationship with God

The spiritual dimension is evident when the characters return to God as a source of strength in facing problems. This form illustrates that humans are fundamentally religious creatures who always have a connection with the Creator.

All these findings are in accordance with Atar Semi's theory (1993), which states that moral messages in literary works include three main relationships: human relationships with oneself, with others, and with God.

CONCLUSION

This study found that the film "Ipar Adalah Maut" (My Parlor Is Dead) conveys a moral message not only through direct dialogue (explicit), but also through the characters' behavior, expressions, inner conflict, and visual symbols (implicit). What is surprising is the complexity of the moral message's manifestation in three dimensions: human relationships with oneself, others, and God, which is reflected not only in domestic conflict but also in developing the audience's moral, social, and religious awareness. These findings suggest that film can function as a medium for learning life values broader than mere entertainment.

This study contributes a new perspective to Indonesian film studies by emphasizing the analysis of the form and manifestation of moral messages in the cinematic medium. The results confirm the theories of Nurgiyantoro (2009) and Aminuddin (2013) regarding the forms of direct and indirect moral messages, while also broadening the understanding of the manifestation of moral messages in the three dimensions of human life (self, others, God) in the context of modern film. Thus, this study adds insight into how moral values can be conveyed through narrative and character visualization on the big screen.

This study has several limitations: It is limited to one film (Ipar Adalah Maut), so the

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findings cannot be generalized to other films with similar themes. It is limited to qualitative analysis methods, so the influence of moral messages on the audience is not analyzed empirically. It is limited to sample variation, because it only highlights the main character and certain conflicts, without considering the influence of minor characters or other subplots.

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