

Soap Opera “*Dunia Terbalik*” on Television

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Abstract. This study aims to analyze and find out the reception of the society towards soap opera “Dunia Terbalik” on television RCTI as a representation of feminism. The study of the role of women in the household in the soap opera “Dunia Terbalik”. The research method used was descriptive quantitative, by taking informants and respondents, the students of UMSIDA with questionnaire data collection techniques, in-depth interviews and analysis techniques Miles and Huberman. The object of the study is the soap opera “Dunia Terbalik” episode 529-530. The conclusion of this study is that the society cannot accept women (the wives) who have multiple roles such as domestic and public roles. The wives must be in domestic sector. The society does not approve of the role of wives in the excessive public sector that can cause the husbands not having the desire to take responsibility for the family, the family becomes less harmonious, and children are not in a good care because there is only a father who takes care of the household. Men are the family leader who are responsible for fulfilling all the family needs and women are wives and mothers who play a major role in building families.

Keywords: Reception, Women, Feminism, on television.

1 Introduction

The soap opera “Dunia Terbalik” is the television program of RCTI with comedy series genre that airs every day from Monday to Sunday, at primetime hours 07.45 pm. Since its premiere on January 5, 2017 the soap opera “*Dunia Terbalik*” has taken the society attention, it is proved by its rating which is always in the first rank until its broadcast in November 2017, with a total TVR of 4.2 and 18 percent share. This soap opera released by MNC Picture successfully competed with the *Jodoh Wasiat Bapak*, *Anak Langit*, *Cahaya Hati*, etc. [1]

According to the official website of RCTI, the soap opera “Dunia Terbalik” has won an award as the best drama series category (soap opera) at Panasonic Gobel Award 2017 (PGA), the most popular drama program at the Indonesian Television Awards 2017 (ITA) and series program at the KPI Award event 2017. This soap opera that directed by Iip S. Hanan and produced by MNC Pictures, raises the story of the husbands who left by their wives to work abroad as TKW (Female Labor). Starting from the story of Akum, Idoy, Aceng and Dadang. They must take care of all matters regarding children’s education and take care of all household needs as well as households affairs which are usually done by women, while their wives provides for their families. This story is taken from the original phenomenon of the life of the people of Ciraos Village.

The soap opera “Dunia Terbalik” which is the object of this study shows the concept of gender which explains that the inherent nature of men and women can be exchanged through

the process of socialization and reconstruction that occurs in the community [2]. In this soap opera, men who are supposed to be responsible for their inner lives to their families are actually constructed as men or husbands who are helpless because of their inability to provide for their families, so they are placed in the domestic sector, while women or wives constructed as women who have to provide for their families and are responsible for their families, so women are required to have a multiple role in the domestic and public sectors.

The phenomenon of women is more dominant in the public sector also being studied by Eldayati [3] which resulted the conclusion that the wives who had been women labor succeeded in increasing the economy of their families. But the wrong used by the husbands for personal pleasure with other women has the effect of divorce. Then the wives or mothers no longer play dominant role in the domestic sector, but have shifted to the public sector who control the family's main source of income.

Another study by Solomon, C, R [4] , showed that the decision to be in the domestic sector is driven by some factors, such as higher wages of wives, problems with the previous jobs, and the desire that one of parent should be at home. Father's role in study has changed, they choose to leave work voluntarily to take a main role in childcare.

While this study aims to analyze the society reception of the soap opera "Dunia Terbalik" as a representation of feminism. Reception is the meaning and acceptance of the society toward something based on awareness, perceptions, thoughts, preferences, interpretations, desires and attitudes [5].

Danesi [6], states that representation is the use of signs to reproduce something that is perceived, sensed, imagined or felt in physical form. Representation depends on signs and images that already exist and understood culturally, in language learning and various marking or reciprocal textual systems. This is through the function of 'representing' that we know and learn about reality. Danesi's opinion reinforces Habsari's explanation [7], that if the representation does not represent reality, it would still be reflection of existing ways of thinking or the values and norms of society. So according to the researcher, representation is the process where the object is captured by one's sense, then make it sense to be processed and the result is a concept or idea which with the language will be delivered or revealed again. According to feminists, this is what makes media representation or the way the media constructs gender, never in a neutral position. The media tends to emphasize traditional discourse or society stereotypes so that gender representation in the media is often a picture of distorted reality. Media is often less in representing women in proportion [8].

The result study of Murwani [9] shows that women in the soap opera "Tukang Bubur Naik Haji" are presented stereotypically based on traditional conventions regarding femininity, which is the status and main role of women is as wives and mothers, and domestic sector is the main world for women.

Feminism is widely understood as the understanding of movement that wants gender equality from women to men, both in domestic and public sectors. Feminism is born from thinking about social reality which is dominated by men while women often get injustice in various fields of life.

This reception analysis leads to the use of the media as a description of socio-cultural illusions and as a process towards the meaning which is given through the society's perceptions of the experience and received production [10]

Reception is the acceptance of the society that is influenced by the social, cultural and educational backgrounds of the developing society. The reception includes perceptions, preferences, attitudes, and behaviour [5]. Reception comes from the word *recipere* (Latin), *reception* (English), which is interpreted as acceptance. In a broad sense, reception is defined

as text processing, ways of giving meaning to the work, so that it can provide a response to it [11]

Representation are described as actions that represent something, people, events and objects through something out themselves, usually in the form of symbols or signs (images, sounds, etc) to display something that is felt in physical form[12].

Representation is how someone produces a meaning concept which is in his mind through language, that can be used as a world reference from an object, person, event, and even a world imagination of an object, person, and event of fiction. In representation there are three important things, they are signifier, signified, and mental concept or mental representation incorporated in the representation system.

Feminism is an understanding to realize how the position of women who are considered low in the society, and the desire to improve or change the situation [13]. Feminism is a movement for changing the position of women in society feminism theory is a system of ideas that are generalized, covering many things about social life and experiences in women that are developed from a woman-centered perspective in two ways [14]. First, the starting point of all is the situation and experiences of women in society. Second, the theory seeks to describe the social world from a typical position that benefits the women.

One of the ideologies of feminism is socialist feminists who say that capitalism and patriarchy are ideologies that cause oppression of women. This is revealed in two theories developed by this perspective, namely dual system theory and integrated system theory. Dual system theory views the issues of oppression of women from two different ideologies, namely capitalism and patriarchy. While the integrated system theory is a combination of various concepts about what causes oppression of women in society. According to Engels, women and men have important roles in caring the main family. But because of the traditional duties of women include the maintenance of houses and preparing food, while the task of men is looking for food, so that men have a greater accumulation of wealth than women. [15]. As a result, women's position is weak.

Socialist feminism is a movement to free the women through changes in patriarchy structures. Changes in the patriarchy structure aim for gender equality to be realized. As a result, women in socialist feminism are positioned in a place where they must be someone who wants to do anything and is willing to be created as a flexible worker. It is even more profound that women have two burdens, like in the house area they must take care of the family and they also have to work. Women's workload is heavier than men which is caused by labeling women as domestic human. They must really be able to divide their time between family and work as the factory workers, we can see the family life of factory workers, women are not only work in the household sector (washing, caring the children and husband, cooking, sweeping) but also work in the public sector (as the factory workers) because their husband's income is not enough to fulfill the family needs and requires them to work as the factory workers.

2 Methods

The research method used by the researcher is a quantitative descriptive research method. While the research object is the soap opera "Dunia Terbalik" episode 529-530, where this episode is the last episode of soap opera at the top of the rating and share among other TV programs. The informants were 6 students of Communication Science Study Program of UMSIDA, consisting of 3 married people and 3 unmarried people, but both groups are worker.

Besides that, the researcher also used a questionnaire to complete the data, with 48 respondents, who were working and not working students, married and unmarried students. The researcher used a purposive sampling technique, namely conditional sampling determined by the researcher, as follow: the students of Communication Science UMSIDA, married or unmarried, and working. Data collection techniques in this study use two techniques, first by collecting primary data, where primary data is obtained directly from interviews and questionnaires. The second with secondary data collection techniques, this data is obtained from literature, books, scientific journals, theses, internet and web contain the soap opera "Dunia Terbalik" as supporting material for existing the primary data. Next, the researcher will analyze the data that has been found with the Miles and Huberman models which are carried out through three stages, they are: data reduction, data presentation, and drawing conclusion and verification.

3 Results

The stages in conducting this research are the identification of variables, data collection, data processing and analysis of result and discussion.

3.1 Reception to the Role of Women in the Domestic and Public Sector

Social feminism is a movement to free women or in this soap opera is a wife through a change in patriarchy structure. This understanding position women in a place where they must be someone who wants to do anything and is willing to be created as a flexible worker. It means that women can work in both domestic and public sectors. In society, women should be in the domestic sector (household), but in the soap opera "Dunia Terbalik" shows that men do housework such as cooking, caring the children, washing clothes, while women are abroad becoming women labors. Women act to look for money and take the responsibility of the men. Society reception can be seen below:

Informant 1 (Male, working, unmarried)

"Disagree, because women are the ones who must build or take part in building a harmonious family, loving and caring for children and managing family finances"

Informant 2 (Male, working, unmarried)

"Disagree, because in the ends both husband and the children cannot be well-cared"

Informant 3 (Female, working, married)

"Disagree, women do not need to work abroad, they can work in the country but may not leave the family"

Informant 4 (Female, not working, married)

"Disagree, the husband should not give permission to the wife to work, especially far from the family, it can cause the role of the family becomes messy"

Informant 1 give an assessment that women do not have to work because women have to prioritize their family and obey their husbands. But if they still want to work, they must be able to divide their time between family and work. The opinion of informant 1 is

directly proportional to the present condition, that women are not only play a role in the domestic sector, many factors that cause of increasing the role of women to work outside, such as the women do not only rely on their husbands for family economic affairs, women have competence so they are able to work in the public sector, and the husbands give permission to work in order to help alleviate the family's increasing economic burden.

In line with informant 2, who stated: Disagree that women work abroad becoming women labors, but if they keep working, it is enough in the country, so they do not need to leave the family too long. While informant 3, also stated that she disagree with women work abroad because husbands should not give their permission.

Different from others, informant 4 argues that women do not have to work, they are quite limited being a housewife, working as the second option if the economy condition is really urgent.

The statements above are in accordance with the result of this research questionnaire with the following indicators:

Table 1. Perception of the Role of Women in the Domestic Sector

No	Indicator	%
1	Women can work	87%
2	Women are enough at home and become housewives	29%
3	Men must work	100%
4	Men may participate in housework (cleaning the house, cooking, washing dishes and clothes)	98%
5	Women must be involved in making decisions regarding children's education, the economy, religious and moral values	96%
6	Women are only involved in cooking and shopping	17%
7	Men must be involved in making decisions regarding children's education, the economy, religious and moral values	98%
8	Men are only involved in cooking and shopping	10%
Average		66,8%

Table 1 shows that the society perceptions of the role of women in the domestic and public sectors are included in the good category (66.8%). The percentage of each indicator shows that women can work (87%), arguing that women have the right to be career women, to help parents, not only rely on their husbands, help the family economy, as long as the work is halal, and all depend on the husband's permission. Women are enough at home to be housewives (29%). Respondents who answered are 95% male. It means that men want women or their wives to be at home, taking care of their husbands and children. Like informant 2, who states that women are at home, men must work to fulfill the needs. On the other hand, all respondents (100%) agree that men must work to fulfill the family needs. However, men may participate in housework (98%), respondents both men and women agree that domestic work is not a wife's monopoly, even though the husband should also help because the household is a commitment of two people.

Regarding the decision making in the household, women must be involved in making decisions related to children's education, economy, religious and moral values (96%). Women are only involved in cooking and shopping (17%). Men must be involved in decision making

regarding children's education, economy, religious and moral values (98%), and men are only involved in cooking and shopping (10%). From the results of the data collection above, that the society provides opportunity for women to work based on their abilities and competencies with the permission from their husbands, not as the main breadwinner, only to help the husbands ease the family burden. The society still considers that the main duty of women is as the mother who must take care of the family. This result is suitable with the answer of the question about women working abroad, where all respondents disagree that women become women labors and men take care of the household including childcare, washing clothes, cooking and shopping.

Women as workers (public) and also take care of the household (domestic) are women with multiple roles. Multiple roles have cultural dualism concepts, namely the concept of public sector and domestic sector [16]. The public role includes the role of women as workers based on their education and skill, while the domestic role includes the role of women as wives, mothers and household managers [16]. Women have the right to choose their jobs in both public and domestic sector.

This is in line with the results of a questionnaire about the preferences of women's roles in the domestic and public sector.

Table 2. Preference of the Role of Women in Domestic and Public Sector

No	Indicator	%
1	Women have the right to choose to work	92%
2	Women have the right to be housewives	92%
3	Men have the right to choose to work or not	19%
4	Men have the right to choose to do housework (cleaning the house, cooking, washing dishes and clothes)	83%
5	Women have the right to choose to be involved in making decision regarding the children's education, economy, religion and moral values	98%
6	Women have the right to choose to be involved in cooking and shopping	94%
7	Men have the right to choose to be involved in making decision regarding the children's education, economy, religion and moral values	98%
8	Men have the right to choose to be involved in cooking and shopping	48%
	Average	78%

Based on table 2, the average of society preference toward the role of women in the domestic and public sector includes in a good category (78%). The percentage of each indicator shows that respondents agree that women have the right to choose to work (92%), women have the right to be housewives (92%), men have the right to choose to work or not (19%), men have the right to choose to do housework (83%), women have the right to choose to be involved in making decision (98%), women have the right to choose to be involved in cooking and shopping (94%), men have the right to choose to be involved in making decision (98%), men have the right to choose to be involved in cooking and shopping (48%).

The result above shows that the society accepts women to have the right in choosing to be housewives or career women. While the society does not give men the right to choose to work or not. Men must work, because they have responsibility to fulfill all the family needs. And it is clearly opposite to the condition in the soap opera "Dunia Terbalik". Women are forced become women labors abroad while men do all the housework and waiting for the wages of their wives.

The society considers that television soap operas are not suitable with daily life. Men are still positioned as the leaders of the family and have an obligation to make a living for their families. While women serve as housewives although having the right to choose to work in the public sector with the condition that they may not forget their main duty as a wife and mother.

3.2 Reception to Men in the Domestic Sector

In the family, one of the roles and obligations is the division of duty in public and domestic sector. Generally, in Indonesia society, husbands and wives still assume that domestic sector like childcare is the responsibility of the women, even though both husband and wife should work together. While the society considers as unusual thing if men do domestic work such as cooking, washing, and caring children. They consider that men should in the public sector who work and fulfill the needs. Men are considered to have a strong, rational, courageous and powerful attitude [2].

Solomon [4] in a study of the role of husbands in domestic sector, indicating the existence of role exchanges that occur in the domestic sector, men (fathers) play a major role in childcare. This is in line with the story in soap opera "Dunia Terbalik". This soap opera portrays a husband's figure in a domestic sector such as washing clothes (in the river, gossiping), cooking, taking children to the school every morning and then taking care of their children at the patrol post (while talking about family or the greatness of their wives). Here is the acceptance and meaning of the informants in this study:

Informant 1 (Men, working, unmarried)

"Disagree, men should be able to be good leaders and also be good role models for their families."

Informant 2 (Male, working, unmarried)

"Not really agree, because the main duty of men is fulfilling the family needs, they should not shift their main duty to the women. However their wives work, the income still belongs to their wives"

Informant 3 (Male, working, unmarried)

"Disagree, women do not need to work as the women labors abroad because the children need their love so much"

Informant 4 (Female, working, married)

"Disagree, women do not have to work as women labors abroad and far from their family only to get money and fulfill the needs. In fact, the children need them more because a father cannot take care of them like a mother"

From the statements above, the society provides different view from the presentation of television soap opera. The meaning and acceptance are not suitable with the experience and knowledge of the society about family life. The society considers the family more important, take care of the child and take care of the house because the care of mother and father is

different. Children needs mothers more on every condition than fathers. But on the other hand, this soap opera is a manifestation of the society's condition generally. Where women play a multiple role, as mothers or wives and as workers. Lower class women generally do the housework and also have to work outside to earn income because their husbands' income are not enough to fulfill all the family needs. So the women in socialist feminism are positioned in a place where they must be someone who wants to do anything and willing to be created as a flexible worker.

From the description above, it can be concluded that the society cannot accept if the wives are too busy working and forgetting the family, and also far from the house. The role of parents is very important in making the family harmonious. The society can accept that women work in public sector as long as their husbands give the permission and still do their duty in domestic sector.

4 Conclusion

This study concludes that the society understanding in giving the meaning of media messages tends to be the same. The society has opinion that the role of men and women in soap opera is not suitable with the society's opinion in general, that women as wives and mothers are the main roles in the family. Women may work with the husband's permission and do not need to be women labors abroad so that they are far from family, especially children that is the main responsibility of both parents. Men must be leaders and be responsible to fulfill the family needs, they must work hard for their family welfare.

The division of the duty begin to shift, women and men have the choice to build a family together by not distinguishing domestic work as the work of women and men should work outside the home. Both the husband and wife do housework in turn, helping each other and complementing one another.

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