

**THE REPRESENTATION OF YOGYAKARTA AS SEEN IN *JAVA HEAT*
(2013)**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature



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A FINAL PROJECT STATEMENT

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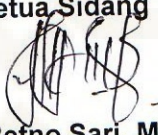
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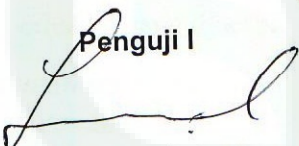
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THE REPRESENTATION OF YOGYAKARTA AS SEEN IN *JAVA HEAT* (2013)

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ABSTRACT

Java Heat is an action movie that takes place in Yogyakarta. In this research, the writer intends to analyze the representation of Yogyakarta as seen in *Java Heat*. The writer analyzes how Yogyakarta is represented in *Java Heat*. Besides, the writer analyzes the constructed meaning of the representation of Yogyakarta in *Java Heat*. This research is aimed to find out the representation of Yogyakarta in this movie and to understand the constructed meaning of Yogyakarta representation. The theory of Representation by Stuart Hall becomes the main theory. Meanwhile, the writer also applies the movie theory by Graeme Turner as the supporting theory. The result of this research is that Yogyakarta is represented as the Javanese kingdom by the existence of royal family members and the significance of historical buildings like Keraton Yogyakarta and Tugu Yogyakarta. Furthermore, the movie maker also constructs Yogyakarta as the Javanese Kingdom with a good defense. From this research, the writer concludes that Yogyakarta still becomes a notable Javanese kingdom in the present era. The royal family has a good relationship with the people as they respect to each other. The Javanese kingdom, furthermore, protects the people as well as the royal family from the enemy attack

Key Words: Yogyakarta, representation, Java Heat, meaning

THE REPRESENTATION OF YOGYAKARTA AS SEEN IN *JAVA HEAT* (2013)

Oleh Muyassaroh

ABSTRAK

Java Heat adalah sebuah film laga yang berlatar di Yogyakarta. Dalam penelitian ini, penulis bertujuan untuk menganalisis representasi Yogyakarta seperti yang terlihat dalam *Java Heat*. Penulis menganalisis bagaimana Yogyakarta direpresentasikan dalam *Java Heat*. Di samping itu, penulis menganalisis makna yang dikonstruksi dari representasi Yogyakarta dalam *Java Heat*. Penelitian ini bertujuan untuk mencari tahu representasi Yogyakarta dalam film ini dan untuk memahami makna yang dikonstruksi dari representasi Yogyakarta. Teori Representasi oleh Stuart Hall menjadi teori utama. Di samping itu, penulis juga menerapkan teori film oleh Graeme Turner sebagai teori pendukung. Hasil penelitian ini adalah bahwa Yogyakarta direpresentasikan sebagai kerajaan Jawa dengan adanya eksistensi anggota keluarga kerajaan dan signifikansi dari bangunan-bangunan bersejarah. Lebih dari itu, sang pembuat film mengkonstruksi Yogyakarta sebagai sebuah kerajaan Jawa yang memiliki pertahanan yang baik. Dari penelitian ini, penulis menyimpulkan bahwa Yogyakarta masih menjadi kerajaan Jawa yang masih diakui di masa sekarang. Keluarga kerajaan memiliki hubungan baik dengan masyarakat karena mereka saling menghargai. Terlebih lagi, kerajaan Jawa tersebut melindungi masyarakat seperti melindungi keluarga kerajaan dari serangan musuh.

Kata Kunci: Yogyakarta, representasi, *Java Heat*, makna

MOTTO

Yogyakarta is comfortable in the heart
We are nothing without friends



DEDICATION

I dedicate this graduating paper to:

- My beloved family in my hometown
- My beloved family in English Department
- UIN Sunan Kalijaga Yogyakarta



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Praise for Allah SWT who always guides me to finish this graduating paper entitled *The Representation of Yogyakarta as Seen in Java Heat*. Shalawat and Salam may be blessed upon the prophet Muhammad who always guides us from the darkness to the light in the world and in the eternal world.

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CHAPTER I

INTRODUCTION

1.1. Background of Study

One of the modern literary works is movie. Movie has many genres, they are: drama, horror, action, suspense, fantasy, romance, children, comedy, etc. To limit the study the writer chooses action movie. Action movie is the movie genre that includes the physical action in the story (www.thescriptlab.com) Furthermore, Neale in his book states about action movie, “a propensity for spectacular physical action, a narrative structure involving fights, chases and explosions, and in addition to the deployment of state-of-the-art special effects, an emphasis in performance on athletic feats and stunts (2000: 52).”

In this research, the writer analyzes action movie for many reasons. First, action movie is more stressed in the physical aspect than intellectual. It means the story and suspense are delivered through actors' physical actions, for instance fighting, racing, rumbling, and escaping from danger. Hence, the action movie is easier to be understood than others because, in understanding the action movie, people do not need perspicacity (Adi, 2008:74).

Besides, people are always impressed by hero in action movie. Hero is portrayed as a good figure for viewers. The hero usually solves the problems which may be caused by antagonist characters, which is known as “villain”

Moreover, the action movie makes people who watch it get high tense. They can feel the sensation of the fight between the hero and the villain. Thus, the writer chooses an action movie entitled *Java Heat* (2013) as the subject of this research.

Java Heat is a movie which was released on May 2013. This movie narrates about the kidnapping of which was famous as Sultana, the Crown Princess of Yogyakarta, by the thief of Sultan's jewel. Previously, there was an issue about the death of Sultana because of the bombing in the palace. Jake, an ex-marine of USA, was there and witnessing the suicidal bombardment. Then, he was invited by a lieutenant of detachment 88 named Hashim for getting his witnessing. It is hard for Hashim to trust Jake, because Jake was the last person who met Sultana. Jake told that he was not the agent of the violent. Then, Jake showed the truth that Sultana was kidnapped, instead of died. Hashim decided to cooperate with Jake to reveal Sultana's kidnapping case. They searched the thieves of the king's jewel and fought against them to make Sultana come back. Finally, Sultana could be freed from the thief and Jake went back to US.

Java Heat has many significant and remarkable points to analyze. First, the movie tells about the latest issue that is terrorism. Terrorism, according to Merriam Webster Dictionary, means *the use of violent acts to frighten the people in an area as a way of trying to achieve a political goal* (<http://www.merriam-webster.com/dictionary/terrorism>). In the present days, terrorism becomes the recent issue that is always developing every day. Since 2001, terrorism has been always monitored by many people. It can be seen by many databases about

terrorism, for example, Global terrorism and Rand Database for Worldwide Terrorism Incident (RDWTI).

Moreover, *Java Heat* shows Islamic moral value. Hashim always respects and cares to his comrade, Anton, who is Christian. Anton died when he was on his duty. Hashim took care of his Anton's dead body in Islamic way; he washed Anton and prayed for him, even though he was not Moslem. This movie implies the people to love and help each other, even though their faith and religion are different.

Third, the setting of the movie is Yogyakarta. Yogyakarta is famous as a peaceful and beautiful place where Javanese culture is still well-preserved and available. The government system in Yogyakarta is different than any other region in Indonesia because the kingdom of Mataram still exists. Thus, Mataram monarchy is still influencing to Yogyakarta that many landmarks, such as Tugu, Tamansari, Pelengkung, and many more are also still existing and well-persevered. However, those landmarks are represented in different way within *Java Heat*. Yogyakarta becomes the location where some terrorism, attacking, and suicidal bombardment take place. The atmosphere of Yogyakarta in this movie is no longer peaceful and safe. It becomes scary and full of terror. Thus, the writer is interested to find out the representation and the constructed meaning of Yogyakarta in *Java Heat*. Furthermore, movie has two elements; intrinsic element and extrinsic element. However, the writer focuses more in intrinsic element. Then, the writer correlates it with the extrinsic element to get the main point that the author has delivered in *Java Heat*.

1.2. Problem Statements

In this research, the writer finds several problems which are defined in these following questions:

1. How is Yogyakarta represented in *Java Heat*?
2. What are the constructed meanings of the representation of Yogyakarta in *Java Heat*?

1.3. Objectives of Study

By concerning the problems deliberated above, this research has some purposes:

1. To understand how Yogyakarta is represented in *Java Heat*.
2. To find out the constructed meanings of the representation of Yogyakarta in *Java Heat*.

1.4. Significances of Study

This research is useful theoretically and practically. Theoretically, this research of the representation of Yogyakarta as the setting in *Java Heat* gives understanding about the representation of setting of a certain place, in this case is Yogyakarta, in action movie. Besides, analyzing the setting helps the reader to understand the theme of the movie.

Practically, this research gives students a perspective of representation and constructed meaning of setting in action movie. Furthermore, this research becomes the reference about the representation of setting in action movie.

1.5. Literary Review

The writer finds two the analysis that relates to *Java Heat* and one research which is related with representation in movie. The first review is a graduating paper entitled *A Study of Code Switching and Code Mixing in Java Heat* by *Conor Allyn* (2014) by Khafidhotul Khasanah of English Letters Department, Faculty of Letters and Humanities, State Islamic University of Sunan Ampel, Surabaya. The objectives of this research are describing the type of code switching used in *Java Heat* movie, describing the reason of the speakers use Code Switching and Code Mixing in *Java Heat* movie, and describing the function of Code Switching and Code Mixing in *Java Heat* movie. Khasanah applies some theories in conducting this research: Sociolinguistics, Bilingual and Multilingual, and Code Switching and Code Mixing by Wardaugh and Holmes. This research is qualitative research.

The second review is a graduating paper entitled *Budaya Jawa dalam Film Java Heat (Analisis Framing Model Zhongdang Pan dan Gerald M.Kosicki)* (2013) by Eva Masykurotin Azizah of Commuication Sciences Department, Faculty of Dakwah and Communication Sciences, State Islamic University of Sunan Ampel, Surabaya. The objectives of this research are understanding kinds of Javanese culture showed in *Java Heat* and finding the message in *Java Heat*. The type of this research is text media analysis with framing model approach of Zhongdang Pan and Gerald M.Kosicki.

Even though, the writer uses the same subject: *Java Heat*, this research is different from those two previous researches. The writer analyzes the representation of Yogyakarta and finds out the constructed meaning of the

representation of Yogyakarta in *Java Heat* by applying theory of representation by Stuart Hall as the primary theory and film theory by Christian Metz as the supporting theory. Thus, the writer also presents a research which also applies theory of representation by Stuart Hall. It is a graduating paper entitled *The Representation of Miranda Priestly in The Devil Wears Prada Movie* (2014). This research is conducted by Tri Utami Widayati from English Department, Faculty of Adab and Cultural Studies, State Islamic University Sunan Kalijaga, Yogyakarta. The representation of Miranda Priestly as a post-modern woman and the constructed meaning are presented in this research.

1.6. Theoretical Approach

To answer the problem statements elaborated before, the writer applies two theories in conducting this research. The primary theory is theory of representation by Stuart Hall. This theory is functioned to find the hidden constructed message within the movie of *Java Heat*. Then, the analysis is combined with movie theory by Graeme Turner to get the meaning of the constructed message in *Java Heat*.

1.6.1. Theory of Representation

Theory of representation is based from the humans culture because culture talks about shared meanings which is mediated by language. Language makes things rational and makes sense, which includes produced and exchanged meaning. As meaning is only be able to be shared through people's access to language, language becomes the centre of meaning and culture. Besides, it also becomes the key repository of meanings and values of culture itself (Hall, 1997:1).

Furthermore, Hall argues that there are two processes of representation. The first process is mentioned as mental representation. In this system, a set of concept or mental representation which people carry out in their mind is correlated with all sort, people, and events. People could not interpret full meaning of the world without it. As the ultimate matter, meaning depends on the system of concept and images which are formed in people's thought. It can "represent" the world as well as it can enable people to refer to things both inside and outside their heads. It consists of different ways of organizing, clustering, arranging and classifying concepts and, further, establishing complex relation between them instead of simply an individual concepts.

The second system of representation is language. It is involved in the whole process of meaning construction. The mass-shared conceptual map must be translated into a common language. Thus, people could correlate their ideas and concept with certain writings, spoken sounds or visual images. They (writings, sounds and images) which carry certain meanings are well-known as "signs" and representing the concepts and the conceptual relations between the ideas and people's culture (Hall, 1997:18).

Furthermore, Hall mentions that signs are organized into language. The existence of common languages enables people to translate their thoughts into words, sounds and images. Then, the language is used to express meanings and communicate thoughts to others. Language, in this case, has broad scope. It is not merely humans' language literally. It includes language which is produced by hand, mechanical, electronic, digital or some other means which is functioned to

express meaning. It also includes humans' gesture, facial expression, fashion, or even traffic lights (1997:18-19). By understanding the systems of representation, the writer can understand how the meaning is represented through two main systems before being represented further by constructionist approach.

16.1.1 Constructionist Approach

Constructionist approach understands social character and public of languages. In this approach, neither things in themselves nor the individual users of language can fix meaning in language. People, according to this approach further, should not be confused with the material world, where things and people exist, and the symbolic practices and processes through which representation, meaning and language operate. The existence of material world is not denied, but the language or any other system that are used to represent the certain concept instead of material world. Social actors use the conceptual system of their culture. The linguistic and other representational systems construct the meaning to make a meaningful world and communicate that world is meaningful to others (Hall,1997:11).

Furthermore, Hall argues,

Representational systems consist of the actual sounds we make with our vocal chords, the images we make on light-sensitive paper with cameras, the marks we make with paints on canvas, the digital impulses we transmit electronically. Representation is a practice, a kind of 'work', which uses material objects and effects. But the meaning depends not on the material quality of the sign, but on its symbolic function. It is because a particular sound or word stands for, symbolize or represents a concept that it can

function, in language, as a sign and convey meaning – or, as the constructionists say, signify (1997:11).

1.6.2. Movie Theory

Turner argues that film is different from writing which becomes discrete system of signification. He mentions, “Film incorporates the separate technologies and discourses of the camera, lighting, editing, set design, and sound-all contributing to the meaning (1999:57). Furthermore, he mentions that the first moment in understanding a narrative film can be the construction of a relationship between shots. However, the process is not that simple (1999:58). Then, the term of *mise-en-scene* starts to be well-known as a term to describe a theory of film grammar, a shooting and production style, and a shorthand term for ‘everything that is in the frame’ of a shot (Turner, 1999:69).

Furthermore, Turner also argues that the active reading of a film and interpretation are essential in understanding the complexity of film production. People need to scan the frame, hypothesize the narrative development, speculate the possible meaning, try to gain some mastery over the film as it unfolds. Those active processes of interpretation are important in analyzing film and getting the pleasure from the film itself (199:73). Thus, as the writer realizes the importance of movie theory, the writer uses this theory as the secondary consideration in analyzing *Java Heat*.

1.7. Method of Research

1.7.1. Type of Research

In this research, the writer does the qualitative method. Bogdan and Taylor in their book *Introduction to Qualitative Research Method* state that qualitative

method refers to the research procedures which produce descriptive data (1973: 4). Hence, the writer provides many explanations and description relating to the data.

Furthermore, the writer also uses the library research. The writer needs many books, magazines; and articles as a supporting data. Besides, the writer browses many webs to get the further data. To improve the data, the writer also uses movie and theories analysis. It involves the movie and semiotics theory.

1.7.2. Data Sources

In this research, there are two data resources. The first data is the movie entitled *Java Heat* as the main data of this research includes the photographing image, the scene shots, and the dialogue which is taken from movie script of *Java Heat*. The second data is the supporting data, such as some article or discussion related with *Java Heat* and landmarks of Yogyakarta.

1.7.3. Data Collection Technique

To collect the data, the writer does several steps. The writer conducts the observation and documentation. The writer observes the data with watching the movie *Java Heat* to get the understanding about the story of *Java Heat* movie. Then, the writer searches the shot that relates to the theme of this research. Then, the writer compares the movie with the script to adjust the shot with the dialogues in script.

After that, the writer marks the important data that become the focus of this research. The writer does several documentations to get the data. Furthermore, to collect the information relating to the movie the writer browses

the supporting data in the internet and searches it in some books, magazines, articles, journal, etc.

1.7.3. Data Analysis Technique

After the data have been collected, the writer analyzes the data with several processes. First, the writer searches landmarks of Yogyakarta that appears in the movie by finding it in the dialogues of the movie and analyzes them. Then, the writer analyzes the picture, scene shot and describes the chosen data that represent the landmarks of Yogyakarta in the movie.

1.8. Thesis Organization

This research is organized in four chapters. The first chapter contains the general information of this research. It consists of background of study, problem statements, objective of study, and significance of study, prior research, theoretical approach, and method of research and thesis organization. The second chapter describes the intrinsic elements of the movie. The third chapter explains the analysis of the data. The last chapter shows the conclusion of the research and some suggestions for the next researchers.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1. Conclusion

The purpose of this research is finding the representation of Yogyakarta and revealing the constructed meaning of the representation of Yogyakarta in *Java Heat* movie. The writer applies theory of representation by Stuart Hall and movie theory by Graeme Turner to conduct this research. In analyzing the representation of Yogyakarta, there are two process of representation as suggested by Hall; mental representation and language. Mental representation refers to the shared concept and idea that the movie maker elaborates along the movie. Meanwhile, language in representation has wider meaning than what it commonly means. Language in representation involves various languages such as picture, music, gesture or facial expression. It can be concluded that language in representation means beyond that language in common mean.

Here, the writer finds that Yogyakarta is represented as the notable Javanese kingdom. It is revealed with the existence of royal family members like Sultan and Sultana. Furthermore, there are two notable buildings which signify Yogyakarta as the Javanese kingdom. They are Kraton and Tugu Yogyakarta. Kraton is represented through the existence of gamelan within this movie. It represents the existence of Javanese culture in this movie. In the other hand, Tugu Yogyakarta represents the unity of government, in which this case is Javanese kingdom, and the people. By finding and elaborating the representation of the existence of Javanese kingdom, it can be concluded that Yogyakarta is still

regarded as the notable part of Javanese kingdom in this modern era. The Javanese culture and norms are still persevered. People in Yogyakarta respect and honor the Javanese kingdom as well.

Furthermore, as the notable Javanese kingdom, Yogyakarta is equipped with the good defense. The purpose of defense is to protect the royal family and the people from the attack and terror of enemy or natural disaster that may endangers all of them. The defense of Yogyakarta is represented through two notable and historical building; Plengkung Nirbaya and Taman Sari.

Plengkung Nirbaya gives concept about the Yogyakarta's kingdom defense. Plengkung Nirbaya is presented when Achmed attacks Jake and Hasyim. Then, Hasyim is injured. It makes he does a defensive action to save Hasyim and himself. Here, Plengkung Nirbaya represents that Yogyakarta has a good self-defense. It is related to the historical background of Plengkung Nirbaya. Plengkung Nirbaya is built as the defensive pole of Yogyakarta's kingdom.

The last representation of Yogyakarta defense in *Java Heat* is Taman Sari. It becomes the setting when Hasyim and Jake give the information about Sultana to Sultan secretly. Suddenly, Vizier attacks sultan. Then, Jake fights Vizier to protect Sultan as Hashim saves Sultan. Finally, they can escape from Vizier's attack through the secret tunnel in Taman Sari. That place represents that Yogyakarta is the defensive place to fight against evil.

Finally, the writer finds the constructed meaning of Yogyakarta representation in *Java Heat*. Yogyakarta is still regarded as the honorable Javanese kingdom. There is a unity between the government and people in Yogyakarta. The

government, in this case is the royal family of Javanese kingdom, protect and care the people. In the other hand, the people respect and support the government as well. It is still remaining in this modern era. The government represented by people's leader always has a big willingness and responsibility for their people's life. It is along with hadits of Buchary Muslim:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ

From Abdullah ibnu umar That Rasulullah said: You are the leader and every leader will be asked the accountability. The ruler is leader and will be asked the accountability. The husband is the leader and it will be asked the accountability for his leadership in his family. The wife is the leader in husband's home. And she will be asked for accountability of the leadership. The waiter is the leader for his cost of the employer and they will be asked for their leadership. For that reason you are the leader and you will be asked for the accountability in your leadership.

4.2. Suggestion

This research is a part of cultural study in analyzing an action movie. This movie is suitable to be analyzed with the other theory from various branches: linguistics, literature, Islamic studies, or cultural studies. For instance, the use of language in Java Heat can be seen through linguistic perspective. The representation of Western and Eastern are along with post-colonial point of view. The other representation can be found in this movie as well.

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APPENDIX
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