

The Commodification of Religion in “Bidadari Mencari Sayap” Movie

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Submitted: 17-01-2023

Accepted: 31-01-2023

ABSTRACT: Commodification of religion unconsciously occur in a mass media. This research aim is to uncover the commodification of religion on “Bidadari Mencari Sayap” movie. This research uses a qualitative approach, a critical paradigm, and a descriptive type of research. In this research. In conducting this research, Roland Barthes’s semiotic analysis method was used to help researchers in seeing the commodification of religion through connotation, denotations, and myths. Uses political economy of media, and commodification theory Researchers found a changed and stabilization of religion in film and in society. In “Bidadari Mencari Sayap” film shows

I. PREFACE

Religion is the root of conflict because religion is a sensitive subject to discuss. Religion often appears as something that makes people angry or even annoying. It is sad that these conflicts can occur because of the adherents of the religion themselves. Especially in Indonesia, religion is a big problem that often occurs in the life of this nation and state. Religion is also a commodity in films.

In Indonesia, there are six religions that are legally recognized and official, including: Islam (87.2%), Protestant (6.9%), Catholic (2.9%), Hindu (1.7%), Buddhist (0.7%). %, and Confucianism (0.05). Unlike other countries, religion in Indonesia is important because every citizen must live side by side with followers of other religions. Including knowing one's religion, in Indonesia it also seems to be a common thing and unconsciously causes new conflicts by determining whether a certain religion is dominant or not.

The existence of several religions in Indonesia must cause differences, so that is what causes religion to become a problem. There have been many religious conflicts that have occurred in Indonesia, such as the religious conflict in Poso (regarding the dominance of Christianity and Islam), the Aceh conflict (a province that runs under Islamic law), and so on which are still being

that the function of religion that was commodified and turns into a commodity. Researches finds that religion in “Bidadari Mencari Sayap” movie can be described as a necessity and a hereditary culture, religion is used as a doctrine and as a formality, religions as a divider of human relations, religion as a mode, religion as one of the conditions for one’s social acceptance, religion is something that cannot be tolerated. This shows that religion has become a commodification material in the “Bidadari Mencari Sayap” movie.

Keywords: commodification, films, religions, semiotics

discussed and discussed. not really resolved. Such is the case in the life of Dena Rachman and her family. Suara.com reported about this young singer and actress with the headline "Dena Rachman's family is more shocked to change religion than being transgender". From the news, it formed a significant mindset how the acceptance of Dena Rachman's family when she changed her religion was much more difficult to accept than her being a transgender person. This becomes a question and proves that religion or a person's inner belief can cause more problems than an outward thing (in this case gender).

It should be outward in nature to be important things to be maintained since a person is born. This will be a question as well as a debate when someone loses or changes things of external value over time. It is different which is more spiritual in nature which can change at any time over time and along with changes in the way of thinking (soul or heart). But this is different if the inner thing is "Religion", it will be a big problem and difficult to accept.

Religious conflicts appear in various products of mass communication. Film is one form of mass communication product (film media). Many films raise religious conflicts such as in the film “LIMA” which was produced in 2018, the work of five directors with five different stories. In

the film "LIMA" there is a religious conflict, namely religious differences in one family which is broadly the core of the problem and the climax in this film. This film illustrates how every religious believer expects the values of Pancasila such as: God, humanity, unity, deliberation and of course justice.

Religion is not only a problem in the life of the nation and state, but also a problem in the life of human relations. The relationship between humans and religious differences becomes a tapering thing. How a difference in habits, beliefs, and mindset of a religious person becomes a difficult thing to be accepted by someone of another religion. Having a different religion, becomes a heavy acceptance in an environment with a different religious background.

It doesn't stop there, religion also enters the realm of married life, as contained in one of the films shown by Disney+ hotstar, namely "BidadariMencariSayap". The film "BidadariMencariSayap" talks about the religions that exist in Indonesia and the religion in the married life of a husband and wife, namely Reza & Angela.

This film by MD Pictures, played by LeonyVitriaHartanti and RizkyHanggono, has aroused the desire of researchers to uncover how religion is commodified. In the film "BidadariMencariSayap", the background is the existence of religious and cultural differences in the married life of a husband and wife. Reza, played by RizkyHanggono, is a husband of Arab descent and Muslim. Meanwhile, Angela, played by LeonyHartanti, is a wife who recently converted to Islam from Chinese descent. Angela was previously a Buddhist or Confucian.

In the film "BidadariMencariSayap", there are many things that describe a commodified religion, visually-cinematically depicted from the choice of clothing colors, accessories that become religious symbols, religious activities, and so on. Also illustrated by the language (in this case dialogue) used to talk in the film "Angel Looking for Wings" on Disney+ Hotstar.

The problem of religion in a marriage in the film "BidadariMencariSayap" has become a commodity that is described, both verbally and non-verbally, ranging from religious problems from the majority to the minority. It is not only depicted from objects that are related to a religion, but also from the dialogue or actions of a religious adherent which is used as a commodification in the film "BidadariMencariSayap".

From the explanation above, researchers are interested in conducting research on films that no longer have a function to teach religion but have shifted into trade goods and are commodified in the film "BidadariMencariSayap". Religions in films are depicted and can even lead to greater divisions or debates for existing religions.

Every scene that shows the commodification of religion in the film "BidadariMencariSayap" will be considered as a sign. The science that studies signs is semiotics. Researchers in this study will describe every sign that shows the commodification of religion by using denotation, connotation, and myth. So, this research "Commodification of Religion in the Film BidadariMencariSayap".

A sign is something in a physical form that can be captured by the five human senses and is something that refers (represents) other things outside of the sign itself. This sign reference is called an object. Meanwhile, symbols are signs where the relationship between the sign and the reference is a conventionally formed relationship (Kriyantono, 2016: 266-267). This research is limited to the signs of commodification of religion in every audio and visual contained in the film "BidadariBidadariMencariSayap".

II. RESEARCH METHOD

In conducting this research, the theory of commodification is used as well as the theory of media political economy using the semiotic analysis method from Roland Barthes. Semiotics is a science that studies signs. A sign that signifies something other than itself, and meaning is the relationship between an object or idea and a sign (Fiske, 2014: 68). These basic concepts tie together a very broad set of theories dealing with symbols, language, discourse, and nonverbal forms, theories that explain how signs relate to their meanings and how signs are structured. In general, this study of signs refers to semiotics (Sobur, 2016:15-16).

Semiotic analysis seeks to find the meaning of signs, including things hidden behind a sign (text, advertisements, news). Because the sign system is very contextual and depends on the user of the sign. The thought of the sign user is the result of the influence of various social constructs where the sign user is (Kriyantono, 2016: 265-266).

According to Saussure, our perceptions and views of reality are constructed by words and other signs used in social contexts. That is, signs shape human perception, more than reflecting the existing reality (Ronda, 2018: 126-127). Many

communication messages are difficult to understand and have hidden (mysterious) meanings. The basic assumption of semiotic research is to find hidden (latent) meanings, not clear meanings. The main goal is to find signs (signs) in the text and most importantly give the signs meaning (Vera, 2015: 38-39).

A. Data Collection Techniques

Data collection is a procedure that will determine whether the research is good or not. The data collection method is a research instrument. With this, the researcher uses qualitative data to collect in-depth data in analyzing research that aims to dismantle the commodification of religion. The data collected must also be complete using primary and secondary data.

Primary data

Primary data is data obtained from first-hand or first-hand sources in the field. The source of this data can be respondents, or research subjects, from the results of filling out questionnaires, interviews, observations (Kriyantono (2016: 41-42)). In this case the researcher makes observations on the film by watching the film "Bidadari Mencari Sayap" which is used as a resource in addition to observation, the researcher will also carry out documentation by taking screenshots of several images in the film and perform data analysis.

Secondary Data

There is also secondary data in collecting data that the researchers did. Secondary data is data obtained from a second source or secondary sources. This secondary data is complementary to primary data, besides completing usually secondary data is very helpful for researchers when primary data is limited or difficult to obtain (Kriyantono, 2016: 42). In this case, secondary data or supporting data that helps researchers carry out this research is reading literature (related books) and e-journals (electronic journals) as additional information.

A. Data Analysis Techniques

In this study, researchers used semiotic data analysis techniques. The semiotic analysis technique used in this study will refer to Roland Barthes' semiotic analysis and focus on the film "Bidadari Mencari Sayap". Roland Barthes continues Saussure's thinking by emphasizing the interaction between the text and the personal and

cultural experiences of its users, the interaction between the conventions in the text and the conventions experienced and expected by its users. Barthes' idea is known as the "order of significations" (Kriyantono, 2016: 272).

In a general sense, denotation is usually understood as a literal meaning, a "real" meaning, sometimes it is even confused with references or references. Denotation is the first level of signification system, while connotation is the second level. In Barthes's framework, connotation is identical with ideological operations, which he calls 'myths' and serves to express and provide justification for dominant values that prevail in a certain period. In the myth there is also a three-dimensional pattern of signifiers, signifiers, and signs but as a unique system. myth is built by a chain of pre-existing meanings or in other words myth is also a second level meaning system. In myth, a signifier can have several signifiers (Sobur, 2013:70-71).



Figure 1 Angela and Rezam washing plate (Menitke 11:06 - 13:53)

1. Denotation: At night, a woman standing is seen washing dishes using soap and water, then a man comes with some plates and pots of plants. The man sat squatting began to wash the dishes by rubbing the soil from the plant pot that he brought several times to the plates he brought.

The woman who was washing looked at the man confusedly and asked, "how disgusting is pork for Muslims?" Then the man loudly replied to the woman's question "very, there is a proof in the Koran". The woman who was still confused asked again "in that argument is there a reason (reason) why pork is forbidden?". The man replied, "yes I don't know exactly, but what is certain is that pork is haram." Several questions were asked again from the woman "including everything that comes into contact with pork is also haram?". The man who

felt sarcastic did not understand the answer, "what do you mean?"

The woman tried to complete the previous question, "Yes, it's you, aren't it enough to wash it with soap? Do you have to use soil?" The man who was washing with soil and then stopped washing for a moment then tried to explain to the woman, "I'm just using my logic, it's just dogs that are more accepted by society, if they hit the tip of their nose. It must be washed or soiled at least seven times. What's more, it's a pig!"

2. Connotation: To build the atmosphere, setting is often closely related to lighting. The scene is shot at night. The atmosphere of dark settings tends to be cold, intimate, mysterious, and gripping (Pratista, 2017: 68-69). This is illustrated in the scene, the relationship between Angela and Reza as husband and wife is quite cold because they are having disagreements about the Qur'anic argument about pigs.

In the Qur'an, pork is forbidden for consumption as explained in several verses of the Qur'an. One of them: "Forbidden to you (eating) carrion, blood, meat, pigs, and (meat) animals slaughtered not in (name) Allah, which are strangled, beaten, fallen, horned, and eaten by wild animals, except which you have slaughtered". If we look further, behind the prohibition of pork there are many benefits for humans. Because if we observe the pattern of life of pigs, including animals that are considered normal to make their own feces as consumption and other unclean objects. Consuming pork will have a harmful effect on the body in any form of presentation. Pigs are a breeding ground for various kinds of parasites and diseases that are harmful to humans. Pigs are the host of many kinds of parasites and diseases that are harmful to humans. Pigs only excrete 2% of their total uric acid content and 98% are still stored in the body. Thus, pigs are animals that carry hosts for parasites or diseases (Syukriya and Faridah, 2019:48).

For Muslims, pigs are forbidden things that are close and easy to find in human life. How the pig, which is very forbidden and unclean, is depicted in this film so that it becomes the main topic. The matter of haram and halal in Islam is used as a debate and even a conflict between Muslims and non-Muslims. This shows how religion that should be used as a guide to the truth but is used as a resistance even shows the power of a majority religion which must always be considered true is also considered to have been

understood by all mankind. It can be seen how Angela, who asked Reza because of his ignorance of the argument about the pig, was sensitively responded by Reza with an answer that intimidated Angela as a new Muslim (convert).

From the dialogue in the scene in figure 4.1, Reza indirectly gives a hint that pigs and dogs are unclean things in Islam. Mughallazahajis is heavy najis, namely najis that arises from dogs and pigs or their offspring and the way to purify the unclean mughallazah is by washing it up to seven times with water, but one of them needs to be mixed with dust or soil. Then wash or drain holy water on something that is unclean (Rahman, 2020:35).

Because of this, in the scene in figure 4.1 Reza does not use soap to wash the dishes but uses soil. This was done by Reza to carry out his religious orders. Even though he didn't understand the main reason why pork was forbidden and why it had to be washed with earth instead of soap. Researchers analyze the existence of rules and norms in a religion that is only used as a boring routine and necessity. Without a reason and without a strong background, religion is described as a doctrine that must be carried out.

Myth: The shift in myths about religion in the film is found in the book World Religions Today where in the book mentions religion is not only about doctrines related to sacredness. Religion also includes many calculated acts which, in their beliefs, bind and unite people. Meanwhile, in the film "BidadariMencariSayap", religion is seen as something that divides religious adherents and becomes a social debate.

III. DISCUSSION

The film "BidadariMencariSayap" which was used as research material for the film "BidadariMencariSayap" produced by MD Pictures and Citra Sinema after being produced on October 2, 2020 and directed by Aria Kusuma Dewa, has been nominated for two nominations at the 2021 Indonesian Film Festival (FFI 2021). The two nominations are best feature film and best director. This film is a research material to see the commodification of religion in it.

If calculated manually, 2.5 million Disney+ Hotstar subscribers in Indonesia with a subscription fee of IDR 39,000/month. Disney+ Hotstar managed to earn income from subscription fees of 97.5 billion rupiah per month. Meanwhile, on the imdb.com website, the film "Bidadari Seeking Wings" which was shown on OTT Disney+ hotstar managed to get a rating score of

7.2/10 (www.imdb.com). These results show that true religious values are commodified in the film "Bidadari Seeking Wings" and provide benefits for certain parties (Disney+ Hotstar and those who made the film).

Films are supposed to carry out several noble tasks such as providing information and also educating. Including religion. Films should not carry religious differentiation and make the conflict created behind it as a mere advantage. Bidadari Seeking Wings is a film that presents religious conflict as a commodification. The profit gap makes the film neglect its noble task of bringing educational values as well as providing information and bringing good values to society.

IV. CONCLUSION

The research entitled "The commodification of religion in the film 'Bidadari Mencari Sayap'" uses media political economy theory, particularly the commodification theory. This study uses a semiotic analysis method from Roland Barthes which analyzes signs based on denotation, connotation, and myth. The purpose of this research is to dismantle the commodification of religion in the film.

The commodification of religion in the film seems to have become a commonplace drama. Religion in the film is used as a commodity and only provides profit. A sign that comes from the audio-visual of the film which indicates the commodification of religion in the story or scene from the film. Films often create a new ideology with commodified patterns to be disseminated by the film industry. This is done by filmmakers for nothing but profit.

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