Cultural Perception of Ghost in KKN Desa Penari Movie

Aulia Ikhtiar Tamami ✉**,** Universitas PGRI Madiun

✉ *ikhtiaraulia75@gmail.com*

Abstrak: This study aims to analyze how culture affects individual perceptions of ghost phenomena encountered in everyday life. This movie is in the spotlight because it combines horror elements with local cultural elements that can affect how the audience understands and interprets ghosts in their cultural context. The method used in this research is qualitative analysis. The data collected includes documentation. Data analysis was conducted by identifying common themes that emerged in the audience's perception of ghosts in the KKN Desa Penari film. The results of this study can provide an overview of how ghosts in this film affect the cultural perceptions of its audience.

Kata kunci: Cultural, Perception, Ghost, Film, KKN Desa Penari

INTRODUCTION

Film is a powerful medium in conveying stories and influencing cultural perceptions. As the film industry has developed, supernatural themes such as ghosts and mystical events have often become an important part of film narratives. One example is the film "KKN Desa Penari," which gained considerable popularity in Indonesia.

The film "KKN Desa Penari" depicts the story of a group of students who are undergoing a Community Service Program (KKN) in a remote village. However, they begin to experience events that cannot be explained rationally and deeply in the supernatural realm. This film tries to illustrate how cultural perceptions of ghosts and supernatural phenomena can affect behavior and social reactions in society.

Research on cultural perceptions of ghosts in films such as "KKN Desa Penari" has important value in understanding how culture and social context influence individual perceptions and interpretations of supernatural phenomena. This kind of research can provide deeper insight into how films with similar themes influence people's perceptions of the unseen world, as well as explore the related social and cultural implications.

In this paper, we will conduct a qualitative analysis of the community's response to the film "KKN Desa Penari." We will look at how this film influences people's perceptions and interpretations of ghosts and supernatural phenomena, and how these responses reflect related cultural aspects. It is hoped that this research can provide a deeper understanding of the cultural and social dynamics associated with the representation of ghosts in films, as well as their implications in a broader social context.

Through a deeper understanding of cultural perceptions of ghosts in films such as "KKN Desa Penari," it is hoped that this research can provide valuable insights for researchers, filmmakers, and the general public in understanding the complex interrelationships between culture, media, and individual interpretations in contexts supernatural.

METODE

There are two research methods used in this research, namely the Documentation Method.

Documentation Method : The documentation method involves analyzing and interpreting the film "KKN Desa Penari" based on visual and narrative observations presented in the film. In this step, we will look for signs or elements that identify the influence of Javanese culture in the portrayal of ghosts in the movie.

"KKN Desa Penari" is an Indonesian horror film that combines elements of Javanese culture with ghost stories. Some signs or elements that indicate the influence of Javanese culture in the depiction of ghosts in the film include:

1. **Visual appearance**: The ghosts in this movie may have an appearance inspired by mythical or legendary figures in Javanese culture. They may wear traditional Javanese clothing such as kebaya or baju kemben, complemented by accessories such as a bun, keris, or amulet.

2. **Grammar and dialog**: The characters in the film may use Javanese grammar or dialect in their dialog. They may use vocabulary or phrases that are typical of the Javanese language, adding a sense of Javanese culture to the portrayal of the ghosts.

3. **Music and sound**: The soundtrack or background music in the movie may rely on traditional Javanese instruments such as gamelan or Javanese flute. In addition, distinctive sounds such as angklung, gender, or kendang may be used to create a stronger atmosphere in scenes involving ghosts.

4. **Religious rituals or practices**: The movie may show scenes involving rituals or religious practices from Javanese culture related to ghosts. For example, the use of offerings to spirits or the use of special incantations or prayers to fight ghosts.

5. **Javanese mythology or folklore**: The ghosts in this movie may be related to pre-existing Javanese mythology or folklore. They may be interpretations of mythical or legendary figures in Javanese culture, such as kuntilanak, tuyul, or genderuwo.

These signs and elements can help to reinforce the influence of Javanese culture in the depiction of ghosts in the film "KKN Desa Penari" and give the audience a more distinctive local feel.

RESULT AND DISCUSSION

This study found several research results, namely cultural representation in films and the cultural values represented.

In the movie "KKN Desa Penari", there are several cultural representations depicted. Here are some examples of cultural representations in the movie:

1. **Belief in the Supernatural World**: The movie reflects Indonesian society's belief in the existence of a supernatural world that coexists with the human world. The characters in the movie often interact with ghosts or other mystical creatures, reflecting the belief in the existence of another unseen dimension.

PICTURE 1. Pemberian sesajen

2. **Local Myths and Legends**: The movie also shows references to local myths and legends. Several local stories about ghosts or supernatural beings are conveyed through dialog or narration in the film. This reflects Indonesia's rich cultural heritage that contains various myths and legends.

PICTURE 2. *Punden*

PICTURE 3. *Pemakaman*

PICTURE 4. *Kain hitam pada nisan*

PICTURE 5. *Gapura*

PICTURE 6. *Pemberian Kopi Hitam*

PICTURE 7. *Sanggar Tari*

3. **Rituals and Spiritual Practices:** In this movie, there are depictions of rituals or spiritual practices performed to deal with ghosts or protect oneself from their negative influence. For example, the characters in the movie use mantras or perform certain ceremonies. These representations reflect the importance of spiritual practices in Indonesian culture as a way to deal with the supernatural world.

PICTURE 8. *Pemotongan ayam hitam*

PICTURE 9. *Peletakan sesajen*

4. **Costumes and Makeup**: The movie also features cultural representations through the costumes and makeup of the ghost characters. Some of the ghosts in the movie wear clothes or costumes inspired by local traditions or beliefs. This reflects an effort to maintain cultural appropriateness in the visualization of ghost characters.

PICTURE 10. *Sosok mbah dok*

PICTURE 11. *Badarawuhi*

PICTURE 12. *Selendang Penari dan kawaturih*

PICTURE 13. *Sosok asli badarawuhi*

PICTURE 14. *Sosok genderuwo*

5. **Traditions and Customs:** The movie inserts some elements of tradition and customs in the story. Some scenes depict local celebrations or activities that reflect the cultural life in the village. This provides an understanding of the richness of Indonesian culture beyond the supernatural context

PICTURE 15. *Pengumpulan kayu bakar*

PICTURE 16. *Suasana rumah desa*

PICTURE 17. *Alat musik gamelan*

PICTURE 18. *Lampu ublik tradisional*

TABEL 1. *Data Analysis*

No	Data	Analysis
1.	Belief in the Supernatural World	The behavior of local people who still worship the spirits of their ancestors as a form of respect for the spirits or supernatural beings that coexist with humans. **PICTURE 1.** Village elders are seen giving offerings at certain places such as Tapak tilas.
2.	Local Myths and Legends	People preserve objects and places that have certain myths such as Sendang, Punden, Tapak tilas, Cemeteries, Offerings, Black Coffee, and there are black cloths in certain places. **PICTURE 2**. The picture shows a bathing place for dancers that is no longer used, called a Punden. **PICTURE 3**. A local cemetery is seen. **PICTURE 4.** The picture shows tombstones that are still covered with several black cloths. A sign that the grave is the grave of a sacrificial victim when the village was still trapped in the temptation of the Devil. **PICTURE 5.** The gate building can be seen as a barrier between the village and the forest. **PICTURE 6**. In the picture, some students were given bitter black coffee by the village elders to find out whether they were followed by supernatural beings or what is commonly called lelembut. **PICTURE 7.** The dancers' studio at Tapak Tilas is a place for dance performances that was used by the lelembut village..
3.	Rituals and Spiritual Practices	Depiction of rituals or spiritual practices done to protect oneself from the negative influence of ghosts. Characters in the movie use mantras or perform certain ceremonies, such as cutting black chicken, offering offerings at certain places that they consider sacred. **PICTURE 8.** Cutting a black chicken to give to the spirits, and to find out if any of the spirits are being disturbed. **PICTURE 9.** Laying offerings in the form of severat kinds of flowers, incense or free-range chicken eggs. Placed in certain places that are still considered sacred.
4.	Costumes and Makeup	The use of costumes and makeup inspired by local traditions and beliefs. This seeks to maintain cultural appropriateness and visualization of the ghosts. **PICTURE 10.** The picture shows the figure of a human companion genie resembling a grandmother, commonly called Khodam.

5.	Traditions and Customs	In this movie, some elements of local village traditions and customs are inserted. Some scenes depict local activities that reflect the local village culture, this provides an understanding of the richness of Indonesian culture outside the supernatural context.

Through this cultural representation, the film "KKN Desa Penari" tries to present an atmosphere and experience close to Indonesian culture, enriching the story with cultural aspects that provide distinctiveness and uniqueness in the context of the film

CONCLUSION

Cultural perceptions of ghosts vary widely in Indonesian society. The representation of ghosts in the movie "KKN Desa Penari" reflects these varied perceptions, ranging from those who fully believe in the existence of ghosts to those who see them as mere stories or myths. It is important to understand the cultural context that influences these perceptions and appreciate the diversity of views that exist.

The representation of ghosts in the movie "KKN Desa Penari" reflects Indonesian cultural values related to belief in the supernatural world. The rituals and spiritual practices depicted in the movie reflect the importance of the relationship between humans and the supernatural world in Indonesian culture. Through these representations, the film becomes a medium that reinforces and maintains cultural values related to ghosts and supernatural beliefs.

The movie "KKN Desa Penari" also highlights the diversity of Indonesian culture. Movies have a significant influence in shaping perceptions and interpretations of ghosts. Films as cinema products are also closely related to the social and cultural context in which they are produced.

These conclusions suggest that cultural perceptions of ghosts in the film "KKN Desa Penari" are the result of a complex interaction between film representations, cultural beliefs, and social context. The film has the potential to influence perceptions and reinforce cultural values related to ghosts in society. Understanding and analyzing the representation of ghosts in this film helps in a broader understanding of the role of film in shaping cultural perceptions..

DAFTAR PUSTAKA

Hutchings, Peter . (2017). *Historical dictionary of horror cinema*

Annisa, L. W., & Adiprasetio, J. (2022). *Ketimpangan Representasi Hantu Perempuan Pada Film Horor Indonesia Periode* 1970-2019. ProTVF,6(1),21.

Noer, A. R. (2020). *We choose what to fear in Indonesia horror cinema*. Communicare: Journal of communication studies, 8(1),62.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook. Sage.*

Mulyawan, & Dwi Cahyono. (2014). *Representasi Kebudayaan Jawa Dalam Film KKN Desa Penari*. Jurnal Seni Rupa dan Film

Ningsih, Yuni. (2017). *Pencitraan makhluk gaib dalam film Indonesia*. Jurnal Penelitian Komunikasi, 20(2), 121-134