

Representation of Social Values in the Film Miracle in Cell No.7 by Hanung Bramantyo

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Abstract: This research aims to discuss the social values contained in the film Miracle in Cell No.7. Social values are a person's good and bad behavior in establishing relationships with other people. This research is a type of qualitative descriptive research. The data source for this research is a dialogue fragment from the film Miracle in Cell No.7. The data collection method in this research uses the listening and note-taking method. Meanwhile, the data analysis technique in this research was carried out using descriptive analysis techniques using the Miles and Huberman interactive data analysis method. Based on the research that has been carried out, there are several findings. The results of research on the social values contained in the film Miracle in Cell No.7 by Hanung Bramantyo are (1) mutual help, (2) caring, (3) discipline, (4) justice, and (5) cooperation.

Keywords: Films, literary works, moral values

1. Introduction

Film is one of the media used to convey messages or information. Initially, films only had black and white images without color and had no sound. However, as time goes by and technology advances, film production equipment has also improved from time to time. Film is a work of art, moving images supported by sound to convey a message which is projected using a projector on the screen, making the image appear alive (Arnolia, Kanzunnudin, 2021). Films are a type of entertainment that is still popular with people today. Apart from being an entertainment medium, films are also used as a medium for information, communication and education. Every individual who lives in society will always exchange information which always involves communication (Firmansyah., Ristiyani & Roysa, 2023).

Nowadays, film has become a very influential medium compared to other media, because the story in the script is packaged nicely by the director and steals the audience's attention (Setyorini, Fathurohman, 2022). Film is a communication medium where the message contained in it will be implied to the audience and have an influence. Films

also become a representation in society. Usually the realities of life, social, cultural and humanitarian issues are a reflection of the ideas written by the author.

The public's fascination with films makes many people like to see them. Not only are my happy or sad scenes shown in the film, but the film also contains moral and social messages in it. A story contains norms and educational values related to various spheres of life. These values can later be learned by the audience and used as values that will be emulated later.

One of the important values in films is social value. Recently, social values have begun to appear to be fading (Putri, Fathurohman, 2021). Social is a value regarding interaction behavior between humans in everyday life. In social life, social values are often used as guidelines. Social values can differentiate human interactions as individuals and as social creatures (Daryumi, 2020). Society is an actor in social life where there is interaction between relationships and actions carried out by the society itself.

Humans live and develop in a cultural environment so that they can acquire concepts of thinking and behaving that have unique characteristics in their environment (Akbar, Kanzunnudin, 2023). People in an area certainly have culture or habits that are still upheld by the people themselves. (Alifa, Purbasari, & Ristiyani, 2020) said that cultural diversity can be interpreted as a condition in society where there are differences in various fields including science, beliefs, arts, customs and habits. Each society has characteristics that differentiate them from others.

This fact shows that humans cannot live alone, because without realizing it, humans will always live in groups and groups to form a society in the social process (Febrilian, Fathurohman, I. & Ahsin, M.N. 2022). In living side by side in society, of course there will be many things that will be faced, one of which is social conflict. Social conflict is a conflict caused by contact between people (Sabila, Fathurohman, Ristiyani, 2022). This conflict can take the form of murder, war, quarrels, and so on. Social values are of course very important because they are the standard of life in society to continue living in harmony and side by side.

The social values contained in films are usually displayed implicitly and explicitly so that viewers can draw their own conclusions about these values and apply them to real life. (Kanzunnudin, 2021) believes that social values are divided into (1) devotion, (2) mutual help, (3) kinship, (4) caring, (5) discipline, (6) empathy, (7) justice, (8) tolerance, and (9) cooperation. Social values can be known through various events that make up the events of a story.

One of the films in Indonesia that contains many social values is the film *Miracle in Cell No.7* by Hanung Bramantyo. This film tells the story of Dodo, a father who has mental limitations. However, despite his limitations, he still tries to be a good father to his daughter, Kartika. Kartika is a simple and very loving child. He is very proud of his father. They both live happily even though in everyday life Kartika often takes care of her father. But one day an event occurs that forces them to be separated from each other. Dodo was arrested for a crime he did not commit. He was accused of raping and murdering a little girl. Dodo was thrown into cell number seven which was occupied by other criminals. In prison he went through quite difficult obstacles. He was treated inappropriately by other criminals in the prison. After the various events he had gone through, Dodo became good friends with the prisoners who lived in cell number seven. They help smuggle Kartika into the cell. Seeing the closeness of the child and father made them doubt that Dodo would have the heart to kill a little girl. Kartika accompanied him until the day of his execution arrived. As an adult, Kartika sticks to her dream of seeking justice for her father.

The representation of social values contained in the film *Miracle in Cell No.7* can be seen in the following dialogue excerpt.

"I didn't become a doctor like my father and my mother, Juwita, hoped. Because I want to become a lawyer to clear his name. And help people with mental retardation like my father, who are treated unfairly and are treated abnormally by society" (Ika).

(Source: *Miracle in Cell No.7*, 2022)

The dialogue quote above is a representation of the social value of being willing to make sacrifices. The character Kartika also shows a willingness to sacrifice. Kartika, who initially dreamed of becoming a doctor according to her parents' wishes, had to give up her dream. Kartika is willing to become a lawyer to clear the name of her father who has experienced injustice. Apart from that, Kartika also wants to help other people who have the same fate as her father. The importance of social values among society today and the great influence of films in conveying education about social values in society, made researchers interested in conducting research with the title "Representation of Social Values in the Film *Miracle in Cell No.7* by Hanung Bramantyo".

2. Methodology

This research uses qualitative descriptive approach. Qualitative descriptive research reports to give a detailed textual, yet non-interpretative account of the events and experiences of everyday life, in a language used by individuals, as close as possible to data, as well as to the surface of words and events (Sandelowski, 2000). It is less interpretive than other qualitative approaches, in that the researcher need not go far from, or into the data. This is selected since the aim of this study is to aim to uncover and describe the social values found the movie *Miracle in Cell No.7*.

So, the film was the principal source of dimensions. In separate viewings, researchers firstly watching the film in its entirety to generate an impression of the story and characters, and then watching it again to pinpoint, describe and record any scenes, dialogues, and actions that appeared to reflect a societal value. This purposive sampling process enabled the researchers to drill down to the most appropriate data for their research question. The social values that were stated were based on categorization described by Kanzunudin (2021), who divides social values into (1) devotion, (2) mutual help, (3) kinship, (4) caring, (5) discipline, (6) empathy, (7) justice, (8) tolerance, and (9) cooperation. These categories constituted an initial coding framework, so as to direct the researchers to specific types of data in the films.

Researchers then went through the scenes identified after the initial viewing and notations to transcribe the dialogues with precise accuracy. Each of these dialogue excerpts that we transcribed further, its analysis was done to ascertain the type of social value by which they could be categorised. Coding involved an iterative process of attaching labels to data excerpts that share related meaning (Corbin & Strauss, 2015). The coding process was deductive in that the codes were pre-determined on the basis of Kanzunudin's category set, yet researchers remained open to the identification of further social values which were not accounted for in this framework. A few excerpts were identified to show several social values: given some social values to one excerpt.

To increase the reliability of the coding process, data was coded by two researchers independently and then compared their analyses. This was discussed and consensus was reached on any discrepancies. Such bias results can be minimized and validity improved by using the analyst triangulation process (Côté & Turgeon, 2005). Upon completion of the coding of social value, researchers calculated how many times each SV code appeared in the dialogues collected. This was a quantitative way to see what social values were most implicit in the film. These excerpts helped to further illuminate how these social values are conveyed, in a more qualitative manner than the quantitative analysis itself and served as representative examples for the Findings and Discussion section.

During its course of research, rules for gathering, handling, examining and explaining the data were thoroughly obeyed. Descriptive transcriptions of key dialogue excerpts as the data by note-taking was selected for data collection. AnalysisData was managed by collating coded excerpts into categories, which reflected social value. Using Miles and Huberman's (1994) well-established stages of data analysis (data reduction: coding; data display: frequency tables or selections of excerpts; conclusion drawing/verification: synthesizing results to address the research question), we found the following. In their written report, researchers finally described the data with thick description—enough detail for others to be able to judge how well the findings might transfer to other settings (Tracy, 2020).

This revised section contributes to a better and more whole account of the qualitative descriptive methods that worked within this study to explore the filmed enactment of social values in *Miracle in Cell No.7*; (4) the methodological detail, that follow, are of adequate depth to improve the transparency of the methods which were used to collect and analyze the data. This enhances the trustworthiness of the study (Lincoln & Guba, 1985; choose some other), as it shows that the conclusions made rely on an analytical study of the film data. Other processes in this study are data collection, data handling, data analysis, and writing a report of the data. Data were collected and recorded through notes-taking method, whereas data analysis followed the stages of data collection (Miles & Huberman) data reduction (Miles & Huberman), data presentation (Miles & Huberman) and conclusion drawing.

3. Findings and Discussions

The film *Miracle in Cell No.7* tells the story of Dodo, a father who has mental limitations. However, despite his limitations, he still tries to be a good father to his daughter, Kartika. Kartika is a simple and very loving child. He is very proud of his father. They both live happily even though in everyday life Kartika often takes care of her father. But one day an event occurs that forces them to be separated from each other. Dodo was arrested for a crime he did not commit. He was accused of raping and murdering a little girl.

Dodo was thrown into cell number seven which was occupied by other criminals. In prison he went through quite difficult obstacles. He was treated inappropriately by other criminals in the prison. After the various events he had gone through, Dodo became good friends with the prisoners who lived in cell number seven. They help smuggle Kartika into the cell. Seeing the closeness of the child and father made them doubt that Dodo would have the heart to kill a little girl. Kartika accompanied him until the day of his execution arrived. As an adult, Kartika adheres to her dream of seeking justice for her father.

This film will be released in September 2022, produced by Falcon Pictures, directed by Hanung Bramantyo. This film is adapted from the South Korean film released in 2019 with the same title. This film stars a number of top stars such as Vino G. Bastian, Tora Sudiro, Indro Warkop, Denny Sumargo, Bryan Domani, and others.

This film is very suitable for all levels of society to watch because it contains social values that can be used as role models in social life. The presence of social values is very important in social life (Hariyadi: 2022). Social values are values that explain human relationships with other humans in the social environment of society (Faridah, 2022). The findings of social values in this research are divided into social values divided into (1) mutual help, (2) caring, (3) discipline, (4) justice, and (5) cooperation.

3.1 Mutual help

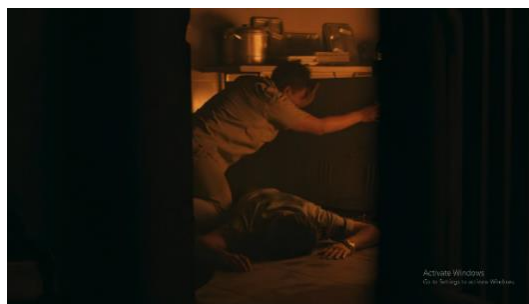
Human beings should help each other. Humans are social creatures who cannot live alone and will always need help from other people (Afifah, Kanzunnudin, 2021). Therefore, in society we must uphold the social value of mutual help.

Data 1

Hendro : Please help me

Dodo : Sir Hendro, sir wake up sir, wake up sir, please, help.

(Dodo helps Pak Hendro from a fire)



Picture 1 Dodo helps Pak Hendro from a fire

(Source: *Miracle in Cell No.7*, 2022)

Based on the results of the analysis, a helping attitude is also shown by the Dodo character. Dodo helped save Mr. Hendro who was crushed by a cupboard when a fire broke out in the prison. Pak Hendro, who was already unconscious, was helped by Dodo to get out of the fire area. This teaches that humans must help other people who are experiencing disaster.

Data 2

Ika : Mrs Widi

Ibu guru : Yes, Why?

Ika : Do you have an ID card?

Bu guru : Id cardP?

(Widi's teacher took Ika on a visit to the prison)



Picture 2 Widi's teacher took Ika on a visit to the prison

(Source: *Miracle in Cell No.7*, 2022)

The findings show the social value of mutual help between Kartika and the teacher. Kartika asked whether the teacher had an ID card for permission to visit the prison. The teacher was happy to help Kartika by lending her an ID card and taking Kartika to visit her father in prison.

Data 3

Japra : What's wrong with Zaki?

Zaki : Meta gave birth

Ika : Oh, this is the telephone

Zaki : Ha where's the phone signal?

Bewok : Come here, come here

Zaki : Yes

Gepe ng : Up, up, up

(The inmates help Zaki look for a signal)



Picture 3 The inmates help Zaki look for a signal
(Sumber: *Miracle in Cell No.7*, 2022)

The social value of helping each other in this film is shown by Kartika to Zaki. Zaki felt sad that when his wife was giving birth he couldn't accompany her because he was in prison. Feeling sorry to see Zaki's sadness, Kartika lends him the cell phone he borrowed from Mr. Hendro's wife. Thanks to Kartika's help, Zaki was able to call his wife and find out news from his wife and newborn child.

3.2 Concern

Data 4

Ika : Dad, don't forget to eat the martabak, have dry clothes and a jacket, if your clothes get wet, change them so you don't catch a cold.



Picture 4 Kartika reminded Dodo
(Source: *Miracle in Cell No.7*, 2022)

A caring attitude is a natural human attitude that tends to foster a sense of care and provide attention or assistance to other living creatures. Based on the results of the analysis of the film *Miracle in Cell No.7*, the social value of caring was found. As seen in the dialogue fragment above, the caring attitude shown by the character Kartika towards her father Dodo. Kartika cares about Mr. Dodo's health so Kartika reminds Mr. Dodo to eat and change his clothes if they get wet.

Data 5

Dodo : Don't forget to study smart

Ika : Be careful on the road

Dodo : Don't play in the rain, okay?

Ika : Don't forget to eat



Picture 5 Dodo and Kartika remind each other
(Source: *Miracle in Cell No.7*, 2022)

Caring is one of the social values found in the film *Miracle in Cell No.7* by Hanung Bramantyo. The conversation between Kartika and Dodo shows the concern between father and son. The sentence "don't forget to study smart" that Dodo said shows his concern for Kartika so that Kartika will become a smart child in the future. Followed by Kartika

saying "be careful on the road" which means Kartika's concern for her father to always be careful because she doesn't want her father to be affected by a disaster or accident. Followed by Dodo's answer "Don't play in the rain, okay?" He was worried that Kartika would get sick if he played in the rain. Kartika also cares about Dodo's health by reminding him not to forget to eat.

3.3 Discipline

Discipline is a person's attitude or behavior that is punctual and obeys the rules (Asyari, Ismaya, & Ahsin, 2021). Discipline is a good character that must be instilled in a person. There are many examples of discipline such as going to school on time, doing homework at home, cleaning the room every day, carrying out parental orders and many more. An example of disciplined behavior in the film *Miracle in Cell No.7* by Hanung Bramantyo can be seen in the following quote.

Data 6

Dodo : Ka, if you do something you have to finish it, son.

Ika : Yes, dady



Picture 6 Dodo advises Kartika
(Source: *Miracle in Cell No.7*, 2022)

Based on research that has been conducted, discipline is a form of social value. In the film *Miracle in Cell No.7* by Hanung Bramantyo, the social value of discipline is found in the character Kartika. Kartika always does everything to completion and never delays it. This is proven by the dialogue "Mr Dodo said that if you do something, it must be finished". Kartika always does her homework until it is finished.

3.4 Fairness

Data 7

Ika : I am here to defend the man who was accused arbitrarily and unfoundedly, I want to defend him, I want to defend my noble father.



Picture 7 Kartika defends Dodo at the trial
(Source: *Miracle in Cell No.7*, 2022)

The social value of justice is presented in the film *Miracle in Cell No.7* by Hanung Bramantyo. Dodo experienced injustice because he received false accusations. Dodo was imprisoned and threatened with the death penalty. Not accepting that his father was treated unfairly, Kartika fought for justice for his father so that he would not receive the punishment he deserved.

Data 8

Judge : Decision for the sake of justice based on the Almighty God, the Supreme Court examining criminal cases in a judicial review has decided as follows in the case of the convict Dodo Rojak, date of birth 7 May 1974, gender male, with this the indictment of the public prosecutor at the district attorney's office

is as follows after hearing all the witness statements and the plaintiff, we declare that brother Dodo Rojak is not proven guilty of murder and sexual violence against brother Melati Wibisono.



Picture 8 Dodo case verdict hearing
(Source: *Miracle in Cell No.7*, 2022)

The value of justice in this film peaks when the judge declares that Dodo is found guilty. Even though 17 years have passed, Kartika has not given up fighting for justice for her father. Even though her father has died because he was sentenced to death, Kartika is fighting to clear her father's good name. Finally, Dodo was declared not guilty of murder and rape charges thanks to the hard work of his daughter Kartika.

3.5 Cooperation

Data 9

Bule : There is good news, so today there is another recitation event in the hall

Choir : Yes

Japra : As originally planned, yes

Japra : Hey, kids, where's the laundry? Get ready

Koor : Dirty clothes, dirty clothes (Collecting the prisoners' dirty clothes)



Picture 9 The prisoners work together to smuggle Kartika
(Source: *Miracle in Cell No.7*, 2022)

Social values related to individual character are related to the value of mutual cooperation, one of the sub-values of mutual cooperation, namely cooperation (Kanzunnudin, 2023). Based on the results of the analysis, the social value of cooperation was found in the film *Miracle in Cell No.7* by Hanung Bramantyo. It can be seen from the dialogue excerpt above that the prisoners worked together to get Kartika out of prison. They put together a plan by collecting the prisoners' dirty clothes to hide Kartika in a box and trick the police. Suddenly Bule arrived, who was being carried by another prisoner, pretending to have a seizure to divert the police's attention. However, their efforts did not bear fruit because of Bule's mistake.

In this study, researchers succeeded in finding eight indicators, namely mutual assistance, concern, discipline, justice, tolerance and cooperation. This can be interpreted as meaning that this film contains very strong social values. Social values in this film are constructed through human attitudes and actions.

4. CONCLUSIONS

This qualitative descriptive study was aimed at recognising and analysing the social values in the film *Miracle in Cell No.7* by Hanung Bramantyo. Researchers systematically viewed, transcribed, coded, and tabulated film data and found evidence for (1) mutual help, (2) caring, (3) discipline, (4) justice, and (5) cooperation. The film serves as a fictional description of mutual help, starting with the help of character to character such as Dodo helping Pak Hendro escape from fire, Ika's teacher helps Ika, those who did not have time to visit the prison, and helping the prisoners helps Zaki look for a signal for the telephone. This was demonstrated through the characters caring for the welfare of each other such as Dodo and Kartika; Kartika learned discipline from her father, who taught dedication to finishing what you started. One of the main storylines in the series was justice as Kartika battles against wrongful allegations to clear her father's name. Last but not the least, teaming up instruction that tells us of Kartika's escape by creating a relay of prisoners.

These results are in line with Kanzunnudin (2021) in the classification of social values and indicated that the film as one popular mass communication media annotated them well. When people can relate with people on TV who are good, it might give them the encouragement to do the same in their own lives. It illustrates that movies can be much more than just a medium for entertainment; they can serve as a medium for social instruction, moral teaching. There are, however, several limitations of this study that should be noted. First, because this was a qualitative study in a single movie, the findings cannot be generalized for all Indonesian or other movies. The social values identified pertain to the particular experiences of narrative detail of this story and these characters. More importantly, the analysis was done in a research interpretation form which can be very latest to bias. While investigator triangulation sought to improve credibility, ultimately, the researchers' standpoints shaped the results.

This study paves the way for future research in a number of directions. Future research could analyze a sample of Indonesian films to get a clearer picture of prevailing social values for any patterns and/or trends. Alternatively, audience reception studies may explore if *Miracle in Cell No.7* is understood and applied by audiences as social values presented in the film. The long-term effects of exposure to movie image and attitude towards social perceptions could even hypothetically be tested in longitudinal research, as well as the other social beliefs, as to whether exposure of this nature, to the age of harm media constructs, even when independently tested, has long-term outcomes on people's beliefs and actions. More research on this would benefit from further discussion on how social values in Indonesian films determine as it has been created, especially toward the cultural and historical context that is too time-bound. How do these values echo or problematize dominant norms and ideologies in Indonesian society? How have they changed with the social, political, and economic changes that have also affected the Americas over time? Further study of such questions could yield a broader picture of how film participates in the making and unmaking of social values.

To conclude, it is significant that the social value of communication in a popular Indonesian film '*Miracle in Cell No.7*' has been addressed. It demonstrates the manner in which film can act as an indoctrination device, setting standards that are necessary for equitable, civilized, social interaction. The research falls short in some aspects, but it opens a space to explore further on film, values, and society, in Indonesian society and beyond.

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