

DOCUMENTARY FILM AS A MEDIA OF CULTURAL VALUES REPRESENTATION

Ni Kadek Dwiyani, S.S., M.Hum.¹, Ni Putu Tisna Andayani, S.S., M.Hum.²

Faculty of Fine Arts and Design, Faculty of Performing Arts
Indonesian of the Arts Denpasar
Denpasar, Indonesia
kadekdwiyani@isi-dps.ac.id¹, tisnaandayani@isi-dps.ac.id²

Abstract

Culture is very important for the community continuity which shared influential aspects in various activities in it. Culture is not only known as something that can be seen as a material culture, but it also can be explored through the abstract concept of the culture. The purpose of this paper is to identify abstract concept of culture through cultural values found in Documentary Film entitled “Butha Kaput” (2021) as a media of cultural values representation.

The discussion of documentary film as a media of cultural values representation is analyzed based on a qualitative descriptive method, by combining theories of Intrinsic dan Extrinsic Elements in Film (Susanthi: 2017) and the theory of cultural values (Widyosiswoyo: 2009) to identify each of cultural values presented in “Butha Kaput” documentary film. The conclusions emphasizes that cultural values in documentary film “Butha Kaput” can be identified through 6 functions of cultural values such as: Cultural values as standard; Cultural values as a general plan in conflict resolution and decision making; Cultural values as motivational; Cultural values as adjustment; Cultural values as defensive ego and cultural values as knowledge and self-actualization, in which those were identified based on the analysis of intrinsic and extrinsic elements in the documentary film “Butha Kaput”.

Keywords - *documentary film, cultural values functions, cultural education*

Introduction

Documentary film is a genre that has different characteristics from other film genres. Documentary film has a power to present matters related to certain issues, such as biography, humanitarian issues, social, political, sports, knowledge, travel, investigations also arts and culture. Ayawaila (2008:11) states that documentary is a film that documents or records reality based on existing facts supported by human thoughts. Human’s thought is very complex, which consists of life issues and might be influenced by the environment and also the situations where they associated with.

Current circumstance occurred nowadays is known as Covid-19 pandemic, which resulting in very complicated problems for mostly people in the world. The pandemic has not only paralyzed society at the economic level, but has greatly affected the cultural rituals that occur in Bali. Bali as one of tourism destination because of its culture is chosen by many foreign visitors to spend their holiday and extras time to enjoy the life of culture and certainly because of the excitement and joyful ceremonies events that become one package within the culture live in Bali. During the Covid-19 pandemic, ceremonies events within the religious rituals that involve many people have to be abolished because of government anticipation in order to reduce pandemic outbreak in society. With the restriction just mentioned, ceremonies events in religious rituals cannot be carried out as before, and in some cases, it totally banned because the restriction convey the ceremonies activities, especially community’s involvement during the pandemic. The loss of togetherness that involves many people in the implementation of

cultural activities that occur in Bali due to the pandemic sadly bring great impact to the preservation of culture in Bali.

The discussion of culture as the topic of this paper should be derived from the understanding of culture itself and also the scope of culture's restriction, before we proceed to the cultural values as the focus of discussion in this paper. As been mentioned by Tylor (1891) that culture is the totality of human activity, including knowledge, belief, art, morals, law, customs and other habits. This theory is supported by Koentjaraningrat (1974: 83) who grouped culture into 3 groups of cultural forms, namely; 1) culture as a complex of ideas, ideas, values, norms and rules; 2) culture as a complex activity of patterned human behavior in society; and 3) objects as human works. Based on these theories from both scholars, we can see that culture is a very complex thing because it contains many elements with values and functions which greatly affect people's lives as part of culture development. There are many questions raised on the culture limitation due to the Covid-19 pandemic on the sustainability of the culture itself. Referring also to the above theories on culture, we can see that culture at nowadays can be packaged in a contemporary material context through visual and digital documentation following current technological developments, and one of them is in the form of cultural documentary films. Cultural documentary films are a type of scientific documentary, where this documentary genre is a documentary that provides education and information related to existing cultural issues (Ayawaila: 2008).

In this paper, cultural documentaries will be studied as a medium of cultural values representation which are analyzed through a cultural documentary film entitled "Butha Kaput". "Butha Kaput" documentary film is used as study material based on cultural messages that represent anxiety about the restriction of culture within people's lives in Bali, in ceremonies series of the Nyepi day since Covid-19 pandemic occurred from 2020. The documentary film "Butha Kaput" is analyzed based on the intrinsic and extrinsic elements the film to explore the culturaleal values which is presented using a narrative storytelling approach. This study is aimed at the contribution to the sustainability of a culture, so that cultural extinction can be avoided. In addition, this study can be applied as a media of cultural education which can support the effort to preserve culture, which can be done by all parties at the community level such artists, art activists and common people as part of the culture itself.

Methods

Methodology applied in this paper is descriptive qualitative to create a specific information based on the topic discussed in the paper, that is the cultural values and functions found in Documentary film "Butha Kaput" (2021). The data is collected based on each category stated as the cultural values and function based in the analysis of intrinsic and extrinsic elements of the documentary film. Susanthi (2017) referred intrinsic elements as elements which develop the film within its story, meanwhile extrinsic elements are elements which develop the film form external elements of the film.

The analysis of intrinsic elements consists of theme, plot, setting, storytelling, perspective and moral teaching, meanwhile the extrinsic elements which analyzed consist of values, such as moral, religion and social. The resume of instrinsic and extrinsic analysis then continued with the analysis of cultural values and function proposed by Widoyosiswoyo (2009). Those will be classified as Cultural values as standard; Cultural values as a general plan in conflict resolution and decision making; Cultural values as motivational; Cultural values as adjustment; Cultural values as defensive ego and cultural values as knowledge and self-actualization.

The description of each cultural values and function found in “Butha Kaput” documentary film explained not only based on the information given by the informants (verbal aspects), but it is also analyzed based on the visual information taken from the documentary film.

Finding and Discussion

The documentary film "Butha Kaput" was produced in 2021 with a duration of 11 minutes 13 seconds, by students of Film and Television Production Program Study, Faculty of Art and Design, Indonesian Arts Institute Denpasar. This documentary film was created as one of the outputs of the Documentary class with cultural issues affected by the Covid-19 pandemic as the main idea. The focus of the cultural conflict raised is the emergence of restrictions in the form of regulations that restrict the involvement of large numbers of people in the series of *Nyepi* day ceremonies, especially during the night of *Tawur Kesanga* or better known as the *ogoh-ogoh* procession. The existing restrictions cause a lot of anxiety for *ogoh-ogoh* artists, and also the wider community in Bali, because they consider the loss of cultural and traditional momentum which only held once a year. The context of the title “Butha Kaput” is an illustration where the *ogoh-ogoh* made as the embodiment of “Butha Kala” must be wrapped (in Balinese known as *Kaput*) because it banned based on restrictions issued by government during Covid-19 pandemic.

Related to the topic of discussion in this paper, the discussion will be described in the context of cultural values (Widyosiswoyo: 2009) presented through the intrinsic and extrinsic elements found in documentary film "Butha Kaput". Those theories applied in order to create the results of the discussion, which are able to represent culture not only in the principle of cinematography, but also remains represented in the elements of literary structure, as been explained as follows:

a. Cultural Values as a Standard

As a standard, cultural values in the perspective of the documentary film “Butha Kaput” are standards where culture and tradition should never be restricted. We can relate this to the intrinsic elements of the film, namely the theme that applied in the film. The standard of cultural values in question arises from those who are indeed involved in the culture itself and also people outside of the culture. Based on the theme of the documentary film "Butha Kaput" about the culture on *ogoh-ogoh* parade which become a conflict during the Covid-19 pandemic, it is certainly a dilemma that deserves to be highlighted because it exposes problems at the level of cultural and traditional life in Bali.

The standard shown as cultural values in the documentary “Butha Kaput” is the choice to maintain culture and traditions related to *Nyepi* day in Bali, in addition to anticipating the increasing number of Covid-19 cases in Bali, which at the time this film was produced, the number of cases was still very high. Another standard that was used as a reference was the regional regulation which abolish *ogoh-ogoh* procession, which in fact caused a lot of disappointment from various parties in Bali, because the tradition of *ogoh-ogoh* parade is a chance for *ogoh-ogoh* artists in Bali to express their expressions by creating various forms of *ogoh-ogoh*. The restriction of the *ogoh-ogoh* parade finally limits the creativity of culture and traditions in Bali. The standards that emerge in this context are the standards of *ogoh-ogoh* tradition as cultural’s part which must be carried out even in a pandemic situation and condition by implementing health procedures in accordance with local regulations issued by the Bali Government, so the standard demand by the *ogoh-ogoh*’s artists can be fulfilled.

b. Cultural Values as Conflict Solutions and Decision Making.

The documentary film "Butha Kaput" also has cultural values which represented as conflict resolution and decision-making. We can take this from the context of the intrinsic elements of the film, which can be described as follows:

- Moral values

The existing moral values are related to the efforts that we can do in order to comply the government regulations related to the Covid-19 pandemic anticipation. Basically, the government is also trying to provide protection for the community, although the community is disappointed, specifically in Bali, in the matter of restrictions on activities in a series of ceremonies and cultural traditions in Bali. Especially those related to the *ogoh-ogoh* parade as a series ceremony event of *Nyepi* Day.

- Religious Value

The religious value that we can relate to the documentary film "Butha Kaput" is how religious people must be able to carry out their obligations under God's blessings and teachings within any conditions and situations. There is nothing that can affect our sincerity and constancy in religion because whatever is the form, the greatest offering is an offering based on sincerity.

- Social Value

The social value that underlies documentary film "Butha Kaput" is control over the ego which is used provide protection to the wider community during the pandemic, by reducing the involvement of many people in cultural activities.

The three values described above can be formulated as an answer to anxiety which is a conflict in the film, which we can very clearly understand, that all regulations made are stated as solutions during Covid-19 pandemic. Conflicts that arise due to restrictions in cultural activities must be resolved properly with an understanding that the solution should brought negative impacts both for the government and the community. The regulations made are for our common safety, which at this time is an ideal fact that we must certainly support. Existing regulations must be followed by the awareness of all of us to decide that we have to obey existing regulations, so that we can participate in assisting the government's efforts in reducing the number of Covid-19 cases.

c. Cultural Values as Motivation

The documentary film "Butha Kaput" also represents positive things that can motivate communities in large and activists of *ogoh-ogoh* specifically in carrying out culture and tradition, to remain optimistic that the *ogoh-ogoh* parade still has the opportunity to be developed continually live in society. Through the documentary film "Butha Kaput" we can analyze this matter through the intrinsic elements of the film that is the moral message.

The moral message conveyed through the documentary film "Butha Kaput" is about the existence of culture during the pandemic. We must not be discouraged by the pandemic situation which severely limits creativity and freedom related to culture and tradition. In time, when we are able to deal with Covid-19, we will gain freedom of culture and tradition. The motivation prescribed the optimistic about the sustainability of the culture and tradition of *ogoh-ogoh* parade is also emphasized on other intrinsic elements, namely, the structure of the story in the film, namely the structure of the closing part. In the structure of the closing part of the film, many expectations were conveyed from *ogoh-ogoh* artists who were also the informants in frame of the film regarding the continuity of *ogoh-ogoh* parade in the future. Through their expectation, it can still be seen that they still develop their optimistic so that

they can participated in the preservation *ogoh-ogoh* parade as one form of the culture and tradition in Bali.

d. Cultural Values as Adaptation

The description related to cultural values as adaptation is contained in the intrinsic element of the film, namely the structure of the film's story. The structure of the film's story is made with a conventional story structure consisting of 3 parts. The film's story structure provides verbal and visual information related to cultural adjustment during the current Covid-19 pandemic. The story structure used in the documentary film "Butha Kaput" consists of an opening, content and closing parts, which is described as follows:

- The opening structure delivered information about the outbreak of the Covid pandemic and the impact to the life aspects in Bali, especially with the abolishment of *ogoh-ogoh* parade in the ceremony series of *Nyepi* day. This information is presented through footages of electronic and non-electronic news concerning the pandemic's spread. Other footage shown in the opening structure of this film also delivered visual information that describes the natural beauty of the island of Bali, which become the main interest for people to visit Bali as the famous tourism destination in the world. But then, because of the pandemic, the tourism industry in Bali is become paralyzed and affected greatly to the economic life of Balinese people.

- The content structure conveyed statements from several informants with their background related to the topic of discussion in the film, so that they are able to provide accurate information that can be explained well. Information taken from the informant in documentary film has become great attention, because in a documentary, whatever is presented must be able to represent the reality and facts that are indeed happening in society.

- The closing structure prescribed information that delivered future expectations that culture and traditions related to *ogoh-ogoh* procession in Bali can be carried out in a pandemic situation by applying health procedures in a pandemic situation, or even if possible it can be done in the same way as conditions before the pandemic took place.

This conventional story structure makes it possible for the informants shown in the film to provide an overview of the existing reality related to the restriction of *ogoh-ogoh* parade in Bali, which is in accordance with the existing problems currently.

e. Cultural Values as an Ego Fight

The documentary film "Butha Kaput" represents the cultural values as a fight against ego through the storytelling of the film as an intrinsic element in the film. The storytelling in documentary film "Butha Kaput" uses a narrative style by using several informants who provide various types of statements related to the conflict in the story in the film. The informants in this film represent various levels of society in Bali, starting from religious figures, *ogoh-ogoh* artists, young generation and the elderly, to shown that every level of community in Bali affected because of Covid-19 pandemic. It also shown that the statements submitted can be used to reduce the potential for conflict in society because of the restriction based on regulation proposed by Government of Bali.

Narrative style allows the informants to convey statements that are partly their ego related to their feelings of disappointment. Disappointment is also their ego which is limited due to the emergence of regulations to manage cultural and traditional restrictions on *ogoh-ogoh* parade as part of ceremony series in *Nyepi* day.

f. Cultural Values as Knowledge and Self-Actualization

Cultural values as knowledge and self-actualization are represented in the documentary film "Butha Kaput" through the informant's education background the setting as an intrinsic element of the film, as well as an extrinsic element, namely the background of the filmmaker. The knowledge presented in the film provides an overview of the selection of informants based on their background such teachers, students and and *ogoh-ogoh*. Their statements represent their capability to convey the information which can lead or inform the audience with new information on the current issues about the impact of Covid-19 to the existence of culture's life, especially on *ogoh-ogoh* parade as ceremony series of *Nyepi* Day.

The other knowledge that we can take is the information about *ogoh-ogoh* artists from Denpasar City and Gianyar regency, which is the setting where the film is made. The city of Denpasar and Gianyar regency were chosen as the origins of *ogoh-ogoh* artists who became the informants based on the consideration that the city of Denpasar and Gianyar regency are source of *ogoh-ogoh* artists who have enormous potential. This consideration also goes through the research part where *ogoh-ogoh* artists from Denpasar city and Gianyar regency are those who able to make phenomenal and contemporary *ogoh-ogoh*, with cultural and technological collaboration.

The documentary film "Butha Kaput" is a self-actualization of the filmmaking team, because as students of Film and Television Production Program Study, Faculty of Fine Arts and Design, they must be able to increase their logic against the anxieties around them, which they can implement within visual and verbal in cinematography in the form of films or television programs. Through this film, they certainly want to represent the voices which represent young generation in an academic way that can be scientifically justified.

Conclusion

The analysis of cultural values represented in documentary film "Butha Kaput" can be classified into six form of cultural values; 1) Cultural values as a standard which identified based on intrinsic element of the film that is the theme of documentary film "Butha Kaput"; 2) Cultural values as conflict social and decision making which identified based on extrinsic elements consists of moral, religious and social values; 3) Cultural values as motivation which identified based on the moral message as the intrinsic element of the film, beside the extrinsic element called the closing part of the story structure; 4) Cultural values as adaptation which identified based on story structure consists of opening, main content and closing parts as intrinsic elements of "Butha Kaput" documentary film; 5) Cultural value as ego fight which identified based on the intrinsic element called story telling uses narrative approach; and last but not least 6) Cultural values as knowledge and self-actualization which identified based on the intrinsic elements namely the informants and setting of "Butha Kaput" documentary film, besides extrinsic element that is the education background of the production team of film maker.

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