



**Psychological Values in The Film *Layangan Putus* by Mommy Eka Nur Prasetyawati
Contribution in Teaching Literature in High School**

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Abstract

The film, characterized by its deep narrative and relatable themes, offers a unique platform to explore complex social and personal issues, making it an ideal resource for literature education. This research centres on identifying and analysing the psychological values embedded in the film and evaluating their implications for pedagogical strategies and student engagement in literature classes. Qualitative method used in this research and collecting the data used documents from *Layangan putus* dialogue by the actors in every scene, for analysing the data used thematic analysis include rewrite, coding and analysing. The findings that integrating *Layangan Putus* into the literature curriculum enhances students' engagement by making learning more relevant and emotionally impactful. 10 psychological values found in the *layangan putus* film. However, the research also addresses challenges such as ensuring the appropriateness of the film's themes for the school environment and the potential for varied interpretations among a diverse student body. The researchers asserts that films like *Layangan Putus* can significantly enrich the teaching of literature by providing a dynamic and immersive learning experience that supports both academic and psychological objectives. The film's rich narrative offers a valuable resource for educators aiming to enhance literary analysis skills while simultaneously nurturing students' emotional and ethical development.

Keywords: Layangan Putus film, psychological value, pedagogical implications.

Introduction,

Utilizing film as an educational media in high school literature classes offers a novel approach to enhancing students' understanding and interest in literary works. This method leverages the visual and narrative strengths of cinema to make complex ideas, characters, and historical contexts more accessible. Recent studies, like those by Sikov (2020) and Steffens (2020), suggest that films serve as effective bridges between students' everyday experiences and the often-abstract themes in literature. By presenting literature visually, educators can foster a more inclusive classroom environment.

Literary works often symbolize human realities (Emzir & Rohman, 2017:254; Kadivar et al., 2018), portraying life's multifaceted views in ways that entertain, inform, and convey experiences. Literature is intertwined with life, with a reciprocal relationship existing between them. A literary piece originates from the author, reflecting either personal experiences or interpretations of daily life.

The structure of a literary work comprises intrinsic and extrinsic elements, which define a text's identity as literary (Nurgiyantoro, 2015:30; Kim & Kim, 2021). Intrinsic elements include themes, characters, plot, setting, dialogue, stylistic elements, chapters, scenes, drama types, and messages. Extrinsic elements, external to the text, influence the literary system indirectly and include cultural, psychological, economic, political, religious, sociological, and moral aspects (Nurgiyantoro, 2015:30; Klevan, 2019).

Films, as reflections of life, carry values that can serve as moral lessons. Prasetyo (2020) notes that films contain social values, which relate to human interactions. These values can be categorized into interactions as individuals and as social beings.

Recent research underscores the efficacy of using film to teach literature, highlighting its potential to boost student engagement and understanding. Smith (2020) found that combining films with traditional texts helps students visualize complex literary concepts and characters, thus making abstract ideas more tangible. Films provide a visual context that resonates with students' personal experiences, enhancing their appreciation of literature. Similarly, Boonzaier and van Niekerk (2019) observed that films encourage students to explore different narrative structures and character development techniques, fostering critical thinking and analytical skills. This evidence suggests that films can effectively support literature education, engaging students who might struggle with text-based learning.

According to Mai and Hua (2021), using films in literary instruction not only aids comprehension but also enhances cultural and historical knowledge. Films offer students a deeper understanding of the contexts in which literary works were created, encouraging them to consider the cultural influences on both literature and cinema. Rahmawati and Setiawan (2022) emphasize that this approach enhances media literacy, an essential skill in today's digital age, by teaching students to critically analyse and interpret visual information. Furthermore, Ryan and Lenos (2020) found that incorporating films into the curriculum accommodates diverse learning styles, particularly benefiting visual and auditory learners. These insights highlight the potential of films to transform literature classes into dynamic and inclusive learning environments.

Research has also explored the use of Indonesian films to teach literature, showing their ability to deepen students' engagement with local literature. Prasetyo (2020) argues that screening Indonesian films in the classroom allows students to connect with cultural and historical contexts relevant to the literature. This method not only improves comprehension but also fosters greater appreciation for Indonesian culture and history. Films like "Laskar Pelangi" (The Rainbow Troops) and "Ada Apa Dengan Cinta?" (What's Up with Love?) effectively convey complex ideas and characters, making literary analysis more accessible and engaging (Susanto & Hermawan, 2021). These films provide visual narratives that complement texts, enabling students to visualize and internalize literary content.

Furthermore, using Indonesian films in literature classes promotes critical thinking and analytical skills. Rahmawati and Setiawan's (2022) study found that comparing films to their literary counterparts encourages students to critically examine narrative techniques, character development, and thematic depth. This comparative approach helps students explore different interpretations and adaptations of the same story, enhancing their analytical skills. Ananda and Putri's (2023) research emphasizes the importance of using local films to cultivate cultural literacy and identity among students. Engaging with films that reflect their own society and values fosters a sense of pride and connection to their cultural heritage. Overall, integrating Indonesian films into the literature curriculum creates a more dynamic and culturally relevant learning environment.

One notable example is the film "Layangan Putus," created by Mommy Eka Nur Prasetyawati in 2022. This film, based on her personal life story, is divided into 10 episodes

aired weekly. It quickly became a trending topic, watched by millions and widely discussed on social media. Lesly Simpson, Country Head of WeTV and Influx Indonesia, praised the film's popularity as a promising start to 2022. "Layangan Putus" was chosen for this study due to its widespread appeal and relevance. Its narrative, relatable to everyday life, provides valuable lessons and motivation for a broad audience.

Film psychology explores how cinema affects viewers psychologically, examining the cognitive processes involved in interpreting film narratives and the emotional impact of cinematic techniques (Tan, 2018; Winner, 2019; Merleau-Ponty, 2019; Kracauer, 2019; Gonzalez et al., 2020; Craik, 2022; Masyhur et al., 2023; Izzah, 2024). This field studies various psychological aspects, such as perception, emotions, identity formation, and social cognition, focusing on how elements like lighting, music, editing, and narrative structure evoke specific psychological responses. Researchers analyse how films can influence mood, foster empathy, shape attitudes, and even alter behaviour by presenting complex human experiences and moral dilemmas.

Additionally, film psychology delves into how viewers understand and interpret films, exploring how they comprehend plot developments, character motivations, and thematic elements. It examines how memory and attention affect film appreciation, applying psychological theories to understand engagement with a film's story and characters. Films are seen not only as entertainment but also as powerful tools for psychological reflection, offering insights into the human condition.

The analysis of social values in the film "Layangan Putus" can be applied in education, particularly in teaching Indonesian language and literature. Basic Competency (KD) 5.1 involves identifying events, characters, dialogues, and conflicts in drama performances and is taught in Class XI, Semester 1. Applying these competencies helps inculcate social values through literary analysis, serving as a learning tool in schools and communities. Based on this framework, the researchers posed several questions: 1) What are the perceived benefits and challenges of using "Layangan Putus" to teach Basic Competency (KD) 5.1 in terms of identifying events, characters, dialogues, and conflicts in drama performances? 2) What psychological values are found in "Layangan Putus"? 3) How do educators interpret and implement the depiction of social values from the "Layangan Putus" film into their curriculum for Indonesian language and literature classes?

Research Methodology

This study includes the description and form of psychological value in the film *Layangan Putus*. The study employs a qualitative research design (Creswell & Creswell, 2017; Tomaszewski et al., 2020 & Saputra et al., 2024), focusing on textual analysis to explore the various forms of psychological values in "*Layangan putus film*" and their significance. This approach allows for a deep, interpretive examination of the text, providing insights into how Prasetyawati's use of psychological values enhances the thematic and emotional depth of the play. The source of data in this study is the dialogue of the *Layagan Putus* Film. The film *Layangan Putus* is a film that presents a story about infidelity that is based on a viral story. The film *Layangan Putus* is played by three main actors, namely Reza Rahardian as Aris, Anya Geraldine as Lidya and Putri Malino as Kinan. The data collection technique in this study is by way of literature study, which is a technique that uses written sources to obtain data.

The data analysis technique in this study is by reading the *Layagan Putus* Film in its entirety and repeating per episode to understand the content of the film, making a synopsis of the *Layangan Putus* film, to provide an overall story picture for both researchers and readers, analysing per episode the psychological values contained in the *Layangan Putus* Film, classifying psychological values in the *Layagan Putus* Film, describing the psychological values in the *Layangan Putus* Film, summarizing the psychological values in the *Layangan Putus* Film and implications for learning in high school (Saputra et al., 2024).

Findings and Discussion

Findings

To address the research question regarding **the perceived benefits and challenges of using *Layangan Putus* to teach Basic Competency (KD) 5.1**, the researchers explore both the pedagogical advantages and potential obstacles. This can provide a comprehensive understanding of the impact of using this film as an educational tool.

A. Perceived Benefits

1. Engagement and Motivation:

Relatability: *Layangan Putus* features contemporary themes and relatable characters, which can capture students' interest and make learning more engaging.

Emotional Connection: The drama's emotional content can help students connect with the material, enhancing motivation to analyse and understand the events and characters.

2. Development of Analytical Skills:

Character Analysis: Students can delve into complex character motivations and development, improving their ability to analyse and interpret literary characters.

Event Sequencing: By identifying and sequencing events, students enhance their understanding of plot structure and narrative flow.

3. Critical Thinking and Conflict Resolution:

Conflict Identification: The drama's portrayal of conflicts can serve as a practical example for students to identify and analyse conflicts in literature.

Dialogue Analysis: Students can examine how dialogue reveals character traits and advances the plot, fostering critical thinking.

4. Cultural and Social Awareness:

Cultural Context: The drama provides insights into Indonesian culture and societal issues, promoting cultural awareness and sensitivity.

Social Issues: Themes of personal and social conflict encourage discussions on relevant social issues, fostering a deeper understanding of societal dynamics.

B. Perceived Challenges

1. Complexity of Themes:

Mature Content: Some themes in *Layangan Putus* might be complex or mature for younger students, requiring careful guidance from educators.

Contextual Understanding: Students may struggle to fully grasp the cultural and contextual nuances of the drama.

2. Diverse Interpretations:

Subjectivity: Different interpretations of characters and events may lead to diverse perspectives, which can be challenging to manage in a classroom setting.

Conflict Misinterpretation: Students might misinterpret conflicts, requiring additional instruction to clarify misunderstandings.

3. Resource Availability:

Access to Materials: Ensuring all students have access to the drama and supporting materials can be a logistical challenge.

Time Constraints: Thoroughly covering all elements of the drama within the constraints of a curriculum may be difficult.

4. Instructor Preparedness:

Training Needs: Teachers may require additional training to effectively use the drama as a teaching tool and facilitate discussions on sensitive topics.

Balancing Objectives: Balancing the analysis of *Layangan Putus* with other curriculum objectives can be challenging for educators.

Using *Layangan Putus* to teach Basic Competency (KD) 5.1 offers numerous benefits, such as enhancing engagement, developing analytical skills, and promoting cultural awareness. However, challenges such as the complexity of themes, diverse interpretations, and resource constraints need to be carefully managed. By addressing these challenges and leveraging the benefits, educators can effectively use *Layangan Putus* to enrich the learning experience and meet educational objectives.

Layangan Putus follows Kinan, who initially leads a harmonious life with her husband Aris, a businessman, and their daughter, Raya, while expecting their second child. Aris begins to change, becoming distant and often late, which raises Kinan's suspicions. When Aris claims he must travel for work, Kinan allows it, but a housekeeper finds unfamiliar earrings in Aris's jacket, deepening her concerns.

Kinan suspects Aris of having an affair with Miranda, his colleague, and best friend. Her suspicions grow when she notices an unfamiliar perfume on his clothes. However, she stays silent. Meanwhile, Lydia, a child psychologist, enters their lives, leading Kinan to suspect Lydia as Aris's lover. Aris, realizing Kinan's suspicions, becomes manipulative and often angry to conceal his infidelity.

Aris eventually takes Lydia to Cappadocia, fulfilling Kinan's dream. Discovering Lydia's name on the flight list, Kinan confronts Aris, but their argument leads to Kinan's miscarriage. Kinan later invites Aris and Lydia to a dinner to reveal their affair publicly. She plans to sue Aris for infidelity, but his accident postpones her plans.

At the hospital, Lydia consents to Aris's surgery. After recovering, Aris asks Kinan for permission to marry Lydia. Though Kinan refuses to bless their union, they marry anyway, with Kinan retaining custody of Raya. Lydia, now married to Aris, finds herself unhappy, while Kinan and Raya move on with their lives.

The structure or team involved in the production of the film *Layangan Putus* includes:

a. Sutradara (Benni Setiawan)

Benni Setiawan was born September 28, 1965 is an Indonesian director and screenwriter. In 2010, he won the Best Director Award of the Citra Cup at the Indonesian Film Festival. He is an alumnus of the Jakarta Institute of the Arts.

b. Production Company (MD Entertainment)

PT MD Entertainment is a production company established in Jakarta in 2002. The company is an early history of MDs who started their business around television shows. One of the very popular TV series, Cinta Fitri.

c. Characters and characters in the *Layangan Putus* Film

(1) Aris (Reza Rahadian)

Aris is the husband of Kinan, a successful, handsome businessman and a good father figure for Raya. Reza Rahadian Matulesy, born March 5, 1987, is an actor, model, advertising star, singer and president of the 2021-2023 Indonesian Film Festival (FFI). Reza Rahadian is the eldest of two brothers, from Rahim who is of Iranian blood and Widantini Matulesi from Ambon. He has a younger brother named David Jonathan Timothee Matulesy. The name Rahadian is a combination of the names of his parents which means "child of the womb and Pratiwi", while Matulesi is his mother's last name.

(2) Kinan (Putri Marino)

Kinan is Aris's wife. Kinan is a beautiful, patient and independent woman who loves her family and is responsible for her small family. Kinan is ready to do anything for his family. Putri Marino was born on August 4, 1993 is an Indonesian actress, model and presenter of Italian and Balinese descent. She is the wife of Indonesian actor and producer Chicco Jericho and the younger sister of Indonesian actress Sita Marino. Putri was born under the name Ni Luh Dharma Putri Marino on August 4, 1993 in the city of Denpasar, Bali. Putri is the eldest of three children born to Francesco Marino from Italy and Marianna Rupadmi from Bali. She has two younger sisters named Celie Amber Marino and Ni Coman Sita Dewi Marino who also work as actresses.

(3) Lidya (Anya Geraldine)

Lidya is a beautiful, fair-skinned, and friendly woman. Lydia is also a school psychologist. Lydia is the third child of the Kinan and Alice family. Nur Amalina Hayati, S.I.Kom. Born December 15, 1995, known as Anya Geraldine, is an Indonesian actress, model, internet celebrity and entrepreneur. Her showbiz career began in 2016 as an internet celebrity and model.

(4) Miranda (Frederika Cull Miranda)

Miranda is Ali's business friend, Miranda is a beautiful, kind, fair-skinned, smart career woman. Miranda is also a woman who can keep secrets. Frederika Alexis Cull, or more commonly known as Frederika Cull, born on October 5, 1999, is an Indonesian

model, actress, and activist. She is the winner of the Puteri Indonesia Competition 2019 on behalf of DKI Jakarta 1. Frederica represented Indonesia in the Miss Universe 2019 contest and finished in the top ten. She became the 7th representative from Indonesia and the first to represent DKI Jakarta, carving out the history of Miss Universe.

(5) Graciella Abigail (Raya)

Raya is the first daughter of Aris and Kinan. I grew up in a beautiful, sweet, harmonious and happy family. Graciella Abigail was born on December 14, 2012, is an Indonesian actress and model. Before entering the world of acting, Graciella was first involved in the world of modeling. She often participates in children's fashion shows. In 2017, Graciella became the first winner of the Gading Model Search Kids modeling event.

Next, the researchers done rewrite the coding and analysing the psychological values to answer the second research question "**what psychological values found in *Layangan Putus* Film**", such as:

Psychological Values Analysis

1. Developmental Psychology

Developmental psychology is a psychology that discusses the psychological development of humans from infancy to old age. Based on the analysis that has been carried out by the researcher, it can be concluded that the psychological value of development in the *Layangan Putus* Film includes 3 scenes in episode 10B minutes to 00:17:41 – 00:21:28 during the day at a café. In this Scene, there is a value of Developmental Psychology;

1) *"Kinan, accompanied by his best friend and lawyer, sued for divorce from Aris because after he tried to maintain his marriage by giving Aris a choice, Aris chose not to divorce him and did not want to leave Lidya. Therefore, Kinan chose to sue for divorce from Aris."*

The second in episode 2A minutes 00:18:40 – 00:20:04 at night at Kinan's house. In this Scene there is a value of Developmental Psychology;

2) *Aris: Hey, I'm sorry, I can only call*

Lidya : Your business is done

Aris: Yes, dear. It's safe, sorry, it's a pity that the surprise didn't happen, later you just come to the store, you choose the jewelry yourself.

Third in episode 2B minutes 00:12:455 – 00:13:20 noon at the restaurant. In this Scene there is a value of Developmental Psychology;

3) *Kinan: Mir, if Eros finds out, you could lose everything.*

Miranda: I've lost everything, in the moment I've lost my trust in Eros over time.

2. Social Psychology

Social psychology is a psychology that discusses psychology about human behavior or activities in relation to social situations. Based on the analysis that has been carried out by the researcher, it can be concluded that the social psychology value in the Layangan Putus Film includes 3 scenes in episode 10B minutes 00:09:44 – 00:09:48 at night at Kinan's house. In this scene, there is a value of social psychology;

1) *"Aris: Ouch the smell is really good, what is cooking??
Kinan: Pip's grilled chicken."*

Second in episode 3A minutes 00:16:43– 00:17:35 Noon at the Cafe. In this scene, there is a value of social psychology;

2) *Kinan: I feel like the only one who can understand me now, and please don't tell who is whom, I just ask for help blowing the birthday cake next to you right now.*

Third in episode 9B minutes 00:01:05– 00:01:47 noon in the parking lot. In this scene, there is a value of social psychology;

3) *Kinan who follows Aris uses Lola's car, then Kinan sees Aris back to see Lidya*

3. Educational Psychology

Educational psychology is psychology that deals with the behavior of individuals in educational situations, including understanding the learning and teaching process. Based on the analysis that has been carried out by the researcher, it can be concluded that the psychological value of education in the Layangan Putus Film includes 3 scenes in the 10B episode minutes 00:05:07 – 00:05:24 during the day at Kinan's house. In this scene, there is a value of educational psychology;

1) *"We are both women who are not stupid, we are both educated women, you should understand, you understand, you can't marry Mas Aris without my consent."*

Second in episode 2A minutes 00:22:28 – 00:20:40 Noon at School. In this scene, there is a value of educational psychology;

2) *Kinan: So how is Raya progressing now, Miss??
Miss: The development is quite good, the grades are also quite high now
Kinan : Thank you very much, miss.
Miss: Yes, I stayed first
Who : Yes Miss*

Third in episode 2A minutes 00:14:45 – 00:15:04 Noon at School. In this scene, there is a value of educational psychology;

3) *Kinan: Okay, are you ready?
Raya: That's it!*

Kinan :P R?

Miss: Already!

Kinan : Nothing is missing.

Raya: There is no mim

4. Personality Psychology and Typology

Personality psychology and typology is psychology that describes the structure of human personality as a whole, and the types or types of personality. Based on the analysis that has been carried out by the researchers, it can be concluded that the psychological value of personality and typology in the *Layangan Putus* Film includes 1 scene in episode 4B minutes 00:12:13 – 00:12:24 during the day at the café. In this scene, there are Psychology values of personality and typology;

1) "Kinan : But yes La, of all the cases you handle, usually these husbands know what is the reason for cheating???

Lola: If it's all sorts of things,"

5. Psychopathology

Psychopathological psychology is a psychology that specializes in studying abnormal (abnormal) individual activities or behavior. Based on the analysis that has been carried out by the researchers, it can be concluded that the psychological value of personality and typology in the *Layangan Putus* Film includes 3 scenes. First in episode 6B minutes 00:27:47 – 00:33:18 during the day in the house, in this scene there is a psychopathology psychology value;

1) "Kinan: this is the proof in front of you, I'm tired of you

Aris: yes, I understand

Kinan: yes, wait, you didn't hear that there is evidence that it is already in front of you and you can still deny it? How can it be

Aris: I don't deny it, I just want to say that this is all not true. You don't know and since you were pregnant, I was always suspicious of the innate, I was also confused why I kept being suspicious. I work for you and Raya

Kinan: ok fine fine, you worked hard for me and Raya fine, but I'm sure it's only for me and Raya

Aris: Sure

Kinan: Then who is Lidya Danira, who is mas, her name is everywhere. Here you transferred him many times using an account that I didn't know you had, ohh not only that, you also bought him a pent house of 5 billion. It's a fucking pent house and you take him to Cappodacia. Is my dream, not her. My dreams mas."

The second in episode 6B minutes 00:33:18 – 00:34:45 during the day in the hospital. In this Scene, there is a value of Psychopathology Psychology because

2) "After a fierce argument about the affair that occurred between Aris and Lidya, Kinan had contractions and was rushed to the hospital for surgery. Aris was worried and accompanied Kinan there, which turned out to be the end of the two of them having to lose their future child."

The third is in episode 8B minutes 00:33:56 – 00:35:20 during the day in the hospital. In this Scene, there is a value of Psychopathology Psychology;

3) Kinan: *This is his wife, Mas Aris??*

Lidya : *Mba if I wasn't there, if I hadn't taken action, maybe Raya wouldn't have a father, I would have saved the life of Mas Aris.*

Kinan : *Thank you, Thank you for saving my husband's life, you listened carefully. I don't owe you anything*

Lidya: *The one who owes me is Mas Aris, and I'm sure he knows about this.*

Kinan: *Lidya Lidya, this is all you can do, pretend to be a hero, pretend to be someone's wife, you don't capee. GO*

6. Differential and psychodiagnostic psychology

Differential and psychodiagnostic psychology is psychology that describes differences between individuals in terms of intelligence, skills, other personality traits, and ways to determine these differences. Based on the analysis that has been carried out by the researcher, it can be concluded that the value of criminal psychology in the *Layangan Putus* Film includes 3 scenes in episode 10B minutes 00:29:38 - 00:30:10 noon at the Kinan house. In this scene, there are Differential Psychology and Psychodiagnostic values;

1) *"Kinan: Have you ever met Lidya Belun?*

Dita, Lola: Not yet (While raising her head)

Kinan : I have, several times and now I realize why Aris is in love with Lidya, she is beautiful, sweet and smart.

Lola: Uhh, but it's smarter."

The second is in episode 9A minutes 00:15:01– 00:15:25 at noon at Kinan's house.

2) *Aris: When do we want to be like this?? Your attitude is cold and stiff like this.*

Kinan : Trus you want me to be sweet, laugh and joke with you

Third in episode 3A minutes 00:10:30– 00:11:34. At night at Kinan House.

3) *Lidya : I know you have a wife, even I know what your wife's face looks like, all I know is Kinan is a name and a photo, but I looked at the two of you earlier, everything is real, it's real that you don't belong to me.*

7. Criminal Psychology

Criminal psychology is a psychology that specifically discusses crime or criminality. Based on the analysis that has been carried out by the researcher, it can be concluded that the value of criminal psychology in the *Layangan Putus* Film includes 3 scenes. The first is in episode 9B minutes 00:08:33 – 00:09:54 at noon at Kinan's house. In this Scene, there is a value of Criminal Psychology;

1) *"Owhhh it turns out that just for the sake of this woman you are willing to lose Reno, Raya, Me."*

The second in episode 8A minutes 00:02:27 – 00:09:54 noon at Kinan's house.

2) "Kinan: Surprised?? So, the purpose and purpose of meeting you now here is simple, I want to tell you the evidence of the infidelity between the two of you that I already have, so it should be enough for me to use it as evidence to the police."

Third in episode 8A minute Second in episode 8A minute 00:02:27 – 00:09:54 noon at Lola's office

3) Lola: Mas Aris can be subject to article 284 of the Criminal Code with a sentence of 9 months in prison

8. Parapsychological Psychology

Parapsychology psychology is a psychology that discusses subdisciplines that study supermoral phenomena with experimental tools or other systematic tools. Based on the analysis that has been carried out by the researcher, it can be concluded that the psychological value of personality and typology in the Layangan Putus Film includes 2 scenes in episode 9B minutes 00:10:45 – 00:15:24 during the day at Kinan's house. In this Scene, there is a value of Psychopathology Psychology;

1) "Kinan: What are my options?

Lola: In my opinion, the options now are only 2, divorce or not, if you get divorced, usually almost always custody falls into the hands of your wife but usually the process is very long, because I know Arya will fight for the same thing, and if you don't get divorced, you have to make a statement that you don't allow Aris to marry again, so if she gets married, you can sue her

Kinan : (sighs) Polygamy ??

Dita : No, no, no, I don't agree and will never agree.

Lola: The problem is that we don't know which one is good for Kinan

Dita: Oh, yes, but it's definitely not polygamy. I think Aris will be fair, don't you

Second in episode 3B minutes 00:04:55 – 00:16:15 at night at Kinan's house. In this scene, there is a parapsychological psychology value;

2) Mama: Hello son, what are you doing there?

Kinan: Santay ma, have you finished the practice?

Mama: Already, the patient has just gone home. Oh yes yesterday Raya called mama,

Kinan: Oh yes, why didn't Raya tell me about Kinan, what did he ask for?

Mama: I didn't ask for anything, she just said that her papai often went out even though it was Saturday and Sunday.

9. Comparative Psychology

Comparative psychology is a psychology that studies human behavior compared to animals, or vice versa. Based on the analysis that has been carried out by the researcher, it can be concluded that the comparative psychological value in the Layangan Putus Film includes 3 scenes in episode 4A minute 00:08:48 - 00:09:14 at night in the hospital. In this scene, there is a comparative psychology value because

1) "Aris : Hey Raya, go home with papip, huh?
Raya: Papip is evil, Mamim is sick and leaves
Aris : Why do you say that, no, you want to rest. Mamim is fine and wants to rest, so now Raya can go home with her dad, later she will sleep
Raya : I don't want to.."

Second in episode 1B minutes 00:08:20 – 00:08:50. During the day at school. In this scene, there is a comparative psychology value;

2) Kinan : Oh yes I didn't wait for Brenden to go to school, where is Mir?
Mirna: Oh yes, usually, there is a meeting in Surabaya

Third in episode 10A minutes 00:02:07 – 00:02:50 Noon at School. In this scene, there is a comparative psychology value because

3) Lidya : Raya yok, go down dear.
Raya: (Tilts his head unwillingly)
Aris: Raya, Hey Lets Go, come on, I've been waiting for you with your friends.

10. Adaptive Psychology

Adaptive psychology is a branch of psychology that describes a number of other branches of science, developmental, clinical, personality, social, and experimental psychology. Based on the analysis that has been carried out by the researcher, it can be concluded that the psychological value of adjustment in the *Layangan Putus* Film It includes 3 scenes in episode 10B from 00:21:42 to 00:22:06 noon in the field. In this scene, there is an adjustment psychology value;

1) "Kinan: How can I hate it, when it was the one who taught me the most valuable lesson of my life, this marriage has taught me that sometimes we need much more strength to let go of something than to hold on tightly. So, I will pass on this lesson to Raya."



Figure 25 Adaptive Psychology

Second in episode 10A minutes 00:37:21– 00:38:10 Noon at Lidya Apartment. In this scene, there is an adjustment psychology value;

2) Kinan : Check the temperature, can I unbutton the shirt? 38.7, I'm nervous. Can borrow the date
Lidya: oh Ya.
Kinan: 90/60 Low your tension.



Figure 26 Adaptive Psychology

Third in episode 10B minutes 00:02:27– 00:02:48 at night at Lidya Apartment. In this scene, there is an adjustment psychology value;

1) Kanan: Hi

Lydia: Hay

Kinan: How is the fever gone?

Lidya : Ehmm it seems like you've already lost your mba

Kinan: Your throat??

Lidya : It's better too

Kinan : Yes, if that's the case, I'll say goodbye, later the medicine will be given to Lidya if her throat has not healed

Aris: Oh yes

Based on rewrite and coding scene of the film *layangan putus*, the researcher found 10 kinds of Psychology values, such as: 1) Developmental psychology, 2) Social psychology, 3) Educational psychology, 4) Personality psychology and typology, 5) Psychopathological psychology, 6) Differential and psychodiagnostic psychology, 7) Criminal psychology, 8) Parapsychology psychology, 9) comparative psychology, and 10) Adaptive psychology and Psychology of Adjustment.

To address the third research question on **how educators interpret and implement the depiction of social values from the *Layangan Putus* film into their curriculum for Indonesian language and literature classes**, the researcher can examine several key areas: interpretation of social values, curriculum integration strategies, pedagogical approaches, and potential challenges. Here is a comprehensive analysis based on these aspects:

1. Interpretation of Social Values

Family Dynamics and Relationships:

Loyalty and Trust: Educators often emphasize the importance of loyalty and trust in relationships as depicted in the film.

Communication: The film provides examples of how communication can affect family dynamics, which educators use to discuss effective communication skills.

2. Gender Roles and Expectations:

Empowerment: The film's portrayal of gender roles can spark discussions about empowerment and gender equality.

Stereotypes: Educators may explore how societal expectations influence characters' actions and decisions.

3. Moral and Ethical Decision-Making:

Consequences of Actions: The film's narrative allows educators to discuss the moral implications of characters' decisions and the resulting consequences.

Integrity and Honesty: Themes of integrity and honesty are highlighted to encourage students to reflect on their values.

4. Resilience and Coping Mechanisms:

Overcoming Adversity: The characters' struggles provide a basis for discussing resilience and coping strategies in difficult situations.

Personal Growth: Educators can use the film to illustrate the concept of personal growth through adversity.

5. Curriculum Integration Strategies

Thematic Units:

Social Values as Themes: Educators design units focused on social values, using Layangan Putus as a primary text to explore these themes.

Cross-Curricular Links: Integrating themes from the film with other subjects such as social studies or ethics to provide a holistic understanding.

6. Project-Based Learning:

Creative Projects: Students create projects that reflect the social values depicted in the film, such as essays, presentations, or creative writing.

Group Discussions: Facilitating group discussions to analyse characters' decisions and the social implications of their actions.

7. Role-Playing and Simulations:

Character Role-Playing: Students assume the roles of characters to explore different perspectives and social values.

Scenario Analysis: Simulating scenarios from the film to encourage critical thinking and problem-solving.

8. Reflective Writing:

Journaling: Encouraging students to reflect on how the film's social values relate to their own lives through journaling exercises.

Essays and Reports: Assigning essays that require students to analyse social values and their relevance to contemporary society.

9. Pedagogical Approaches Discussion-Based Learning:

Socratic Seminars: Using open-ended questions to facilitate deep discussions about the film's social values.

Debates: Organizing debates on issues raised in the film to encourage critical thinking and articulate expression.

10. Critical Analysis:

Textual Analysis: Teaching students to analyse dialogues and scenes for underlying social messages and themes.

Comparative Analysis: Comparing the film's portrayal of social values with other literary works or films.

11. Collaborative Learning:

Group Projects: Encouraging collaboration to explore different interpretations of the film's social values.

Peer Feedback: Implementing peer review sessions to enhance students' analytical skills.

12. Potential Challenges Cultural, Curriculum Sensitivity and Student Engagement:

Sensitivity to Diverse Interpretations: Ensuring discussions are respectful of diverse interpretations and cultural backgrounds.

Avoiding Stereotypes: Educators need to be cautious of reinforcing stereotypes or biased perspectives.

Balancing Curriculum Objectives: Aligning film analysis with curriculum goals and learning outcomes.

Resource Limitations: Limited access to the film and supplementary materials may hinder effective integration.

Varied Interest Levels: Ensuring all students are engaged and interested in the film's content and themes.

Differentiating Instruction: Adapting teaching methods to accommodate diverse learning styles and needs.

Educators interpret and implement the depiction of social values from *Layangan Putus* into their curriculum by focusing on themes such as family dynamics, gender roles, moral decision-making, and resilience. Through thematic units, project-based learning, and critical analysis, teachers can effectively integrate these values into Indonesian language and literature classes. However, challenges such as cultural sensitivity, curriculum alignment, and student engagement must be addressed to ensure successful implementation.

Discussions

Drawing from the utilization of *Layangan Putus* in educational settings. These studies offer insights into how films can affect psychological processes such as engagement, empathy, identity formation, and moral reasoning, contributing significantly to educational psychology. To create a cohesive discussion, the researchers focused on how these studies contribute to understanding the benefits and challenges of incorporating this film into curriculum and its role in interpreting and implementing social values, such as:

1. Engagement and Cultural Relevance

This parts, the researchers found that films like *Layangan Putus*, which are culturally and contextually relevant to students, significantly enhance engagement and interest. The study emphasized the importance of choosing media that students find relatable, as this increases their motivation and connection with the material. This result supported by finding research by Prasetyo (2020), The researchers' findings the use of culturally resonant films to boost student engagement. that when students see their own cultural contexts reflected in educational materials, their interest and participation levels increase. Susanto and Hermawan (2021), also supported these findings. The psychological underpinning here is that students are more likely to engage with material that reflects their own experiences or cultural background, a concept rooted in the psychological theory of relevance and engagement. This relevance stimulates cognitive and emotional engagement, which is crucial for deep learning.

2. Development of Analytical and Critical Thinking Skills

Using *Layangan Putus* helped develop students' analytical skills, particularly in identifying and interpreting narrative elements like characters, dialogues, and conflicts. This aligns with the objectives of Basic Competency (KD) 5.1, demonstrating that films can be effective tools for teaching complex literary analysis, discussions generated from the film encouraged students to apply critical thinking to broader social issues presented in the film, such as gender roles and family dynamics. This statements that films can be a gateway to deeper understanding and critical engagement with societal norms and values and supported from (Rahmawati & Setiawan, 2022 & Ananda & Putri, 2023). The film facilitates discussions around gender roles and family dynamics, which can enhance students' empathy towards different perspectives and life situations. This aligns with psychological theories that suggest narrative exposure can increase empathy by allowing individuals to 'live' vicariously through others' experiences. Films, therefore, serve as a powerful tool for developing social understanding and emotional intelligence.

3. Challenges in Implementation

Highlighted challenges related to content appropriateness, noting that the mature themes of *Layangan Putus* require careful consideration and potentially, selective use in younger classrooms. The study calls for teacher discretion in film

selection to ensure that content is suitable for the student age group, pointed out that films can lead to varied interpretations among students, which poses a challenge for teachers in steering discussions and ensuring that learning objectives are met. They suggest that educators prepare structured guidelines and questions to help manage classroom discussions effectively, this results as agreements by (Prasetyo, 2020 & Rahmawati & Setiawan, 2022). Psychological studies suggest that media can play a significant role in shaping an individual's identity, particularly during adolescence. By engaging with characters and stories that reflect their own cultural context, students can explore and affirm their own identities. The complex social issues and ethical dilemmas presented in *Layangan Putus* challenge students to think critically about moral and ethical questions. This aligns with Kohlberg's stages of moral development, where individuals progress in their moral reasoning capabilities through exposure to and resolution of moral conflicts. Educators can leverage these discussions to enhance students' moral development.

4. Integration of Social Values

Both discuss how educators can utilize *Layangan Putus* to address and implement discussions of social values within the curriculum, focus on the depiction of cultural values, suggesting that such films can serve as excellent resources for initiating conversations about cultural identity and societal norms, explore the potential for these discussions to extend into areas of moral and ethical decision-making, Susanto and Hermawan (2021) and Ananda and Putri (2023) supported from these results. The challenge of managing diverse interpretations, which can be psychologically beneficial as it promotes cognitive flexibility but also difficult in a structured educational setting. Teachers must facilitate these discussions carefully to ensure they are constructive and inclusive. The integration of *Layangan Putus* into educational curricula not only enhances engagement and learning outcomes but also plays a significant role in the psychological development of students. By fostering empathy, aiding in identity formation, and facilitating moral reasoning, this film can be a potent tool for psychological growth and learning. However, educators must navigate the psychological implications of film content carefully, ensuring it aligns with developmental needs and educational goals. Further research in educational psychology could explore more deeply the specific impacts of film-based learning on these psychological processes.

The Novelty,

The studies reviewed highlight the potential of *Layangan Putus* to significantly enhance educational experiences by boosting student engagement through culturally relevant content, developing critical analytical skills, and providing a platform for the exploration of complex social values. However, the challenges identified also suggest the need for careful planning and consideration by educators to ensure the content's appropriateness and to manage diverse interpretations effectively. These findings can guide future research and practical applications in educational settings, helping to refine strategies for the use of film and media in teaching, especially in culturally diverse classrooms. By addressing both the pedagogical benefits and the logistical challenges, educators can more effectively harness the educational potential of films like *Layangan Putus*.

The film *Layangan Putus* provides many descriptions of psychological values. The existence of the film *Layangan Putus* is very worthy of appreciation and used as a material for learning literature at the high school level grade XI. To support teaching materials in the learning process and learning literature. In high school, the filmmakers are expected to consider including the film *Layangan Putus* in the textbook as a teaching material. This is important considering that the content in the film is quite good, especially in terms of psychological values.

The results of the research that has been carried out; this research can be implemented in Indonesian learning in high school. In Senior High School (SMA) it can be implemented in grade XI in the odd semester in the revised 2013 curriculum prepared by the Ministry of Education and Culture, Jakarta in 2017. In the curriculum, in grade XI of the odd semester there is Basic Competency (KD) 5.1 Examining the structure and language of the review text. The application of research results to Indonesian language learning in high school is, when teachers will teach material about film review texts, teachers prepare teaching materials first, then make the film *Layangan Putus* as the text of the review, with the wealth of psychological values in this film will make it easier for students to analyse psychological values that can be exemplified in daily life. In addition to analysing, students are asked to understand the text of the film review that has been listened to and read.

It can be seen in this learning that teachers can assign students to read and analyse the film *Layangan Putus*, how to apply the results of research to learning in high school related to film review text material, namely: Students receive information

about the learning that will be carried out on the text of the film review that has been listened to and read. Students receive information about competencies, scope, materials, objectives, benefits, learning steps, assessment methods implemented. The teacher presented a film *Layangan Putus* as a literary work to be analysed for its psychological value. The teacher asked about the psychological value contained in the film and the students answered. The teacher relates the text material of the review of psychology scores in movies with real life.

Conclusion

The researchers conclude several things, namely the results of this study can be used by teachers in the field of Indonesian studies as an alternative teaching material and can provide educational knowledge for XI semester 1 students, especially in terms of psychological values, the students are expected to be able to take the positive values contained in the film and can be understood for daily life, and can provide an overview of the message of the form of psychological values, the film *Layangan Putus* by Prasetyawati, is expected to be used to increase insight and knowledge about community life in the form of real actions for readers, and the results of this research can be used by advanced researchers in discussing similar literary works, namely films, to then be able to examine the psychological values in the work.

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