

An Analysis of Community Conditions in The Film : *Pet Sematary* with A Sociological Literature Approach

Mesail Eka Happy Listiya¹, Deswandito Dwi Saptanto²
(ekahappym@gmail.com deswanditodwi@unw.ac.id)

¹Universitas Ngudi Waluyo

Email Correspondence : ekahappym@gmail.com

Abstract. This study aims to identify social phenomena, social relations, social values, and literary works in the environment, namely social problems that arise from the depiction of characters and conditions in the film. Since this social problem was related to British culture and customs, a new theory of the problem was needed. Therefore, this study uses structuralist theory and a sociological approach as data analysis and uses qualitative methods. The starting point of the researcher's analysis is the film *Pet Sematary*, they get it because it clearly explains that social problems such as the nature of human life that is accepted as part of indigenous peoples, namely differences in social status, happiness is also different and we need to strive to achieve this happiness. This study finds that the sociological analysis of literature can reveal social problems, which in the film can reveal social phenomena, social relations, and social values. Therefore, the author hopes to provide broader insights to other authors and readers about social issues in literary sociology of literature and semiotics of analysis.

Keywords: *Social, Sociology Literature, Semiotics, Class, Stratification*

Introduction

Pet Sematary is a film adaptation of Stephen King's second 1983 novel of the same name and title ecranization Damono (2009). The film is directed by Kevin Kolsch and Dennis Widmyer and written by Jeff Buhler from a screen story by Matt Greenberg released in 2019 by Paramount Pictures. American supernatural horror genre film about animals. *Pet Sematary* film begins with a family moving to a village called Ludlow, a beautiful and comfortable village to live in, the house that the family lives in is very large and far from residential areas or maybe you could say the house is on the edge of the highway. But when the family arrived at the house that was going to live in it, there was a container car that was traveling very fast, the family panicked and had a feeling that something bad was going to happen, and the next day they continued their activities and soon they saw several people wearing masks. It was strange for a funeral procession, meanwhile Ellie, the daughter of Doctor Louis and Rachel, was curious to go to the funeral even though she had been warned not to go but Ellie still wanted to go to the funeral. Ellie was surprised herself that she found animal graves, she felt like someone was calling her to walk over the piles of wood, long story short with Ellie seeing a mysterious pet graveyard Ellie's curiosity about why pets could die increased become.

At that time, Jud and Louis came to the sacred animal grave to bury Church and Louis was just about to dig a place where Jud himself was like getting a whisper calling from a place protected by a pile of agar wood or bars from a forbidden area. In order to invite Louis to bury the Church in the place behind the logs of the pile of wood, to pass through the area they had to climb the cross of the pile of wood. After they managed to climb the wooden crossbar, they had to go back a long way to get somewhere and even have to climb stairs to get to where Jud was going. Shortly thereafter Jud told Louis to bury the dead cat in the place and make a pyramid *with* small stones. In the morning, by agreement Rachel and Louis will tell Ellie false news about Church that Church is not dead but has run away from home. However, Ellie's reaction surprised Louis, according to Ellie Church did not run away because last night Church was in his room and in the cupboard. Louis was shocked and went to Jud to ask for an explanation from him and Jud also explained that the cemetery was a sacred land that existed long before humans discovered it. When he returned home, his pet cat, Church, came back to life but it turned out to be not the cat he used to be but a savage and evil cat, even Ellie didn't want to sleep with her cat anymore, a lot of her behavior made Louis to decide to throw the cat on a highway with lots of trucks. passing containers.

Sociology of literary work is the study of sociology of literature which examines literary work in relation to social problems that exist in society. This literary sociology began from Plato's mimesis theory, which considers literature as an imitation of reality Wiyatmi (2013). The main

problem of literary sociology is the literary itself as a creative activity with different characteristics Ratna (2003). Sociology and literature, therefore, share the same issues. The novel, as one of the major genres in literature, can be regarded as an effort to recreate the social world; relations between human beings and their family, environment, politics, state and others. Their distinction: while sociology makes an objective analysis of society, literature penetrates into the surface of social structure and expresses human beings' ways of comprehending their society with their feeling.

The theory used in this study is marxism which will discuss a class contained in the film, according to Kristeva (2011) the theory of marxism is a theory initiated by *Karl* Marx with the aim of criticizing an exploitative action of the bourgeois and plorelatate classes. on capitalism. The researcher also uses the sociology of literature approach, the researcher assumes that the sociology of literature approach is also incorporated in the Marxist theory as the same thing that the researcher will discuss in this final project. There is also Ferdinand de Saussure's theory which examines reading skills with symbols or signs, Saussure's structuralism explains that human nature is a free being and apart from rules. Therefore, the author wants to combine these two theories in an analysis in this film.

As a cultural product and medium, film could be viewed as an important medium for meaningmaking. Cinema and film are embedded within culture and therefore a complex and interesting relationship exists *between* film, culture, ideology and the audience. Film is regarded as art that is pervasive and powerful, while film stars are often seen as 'cultural icons'. This form of art is further described as creative and hybrid embedded in a matrix that move between 'realism' and 'fantasy'; 'art' and 'entertainment'.

The purpose of this study is to uncover a hidden message behind a work by Stephen King that *underlies* the theories.

Method

According to (Saryono, 2010), the qualitative method is a research that can be used to examine and describe and explain a quality or feature that cannot be explained and described through a quantitative approach.

The essence of qualitative research is to observe the social conditions of humans in the environment that adapts to them, to understand their language and interpretation of an interaction with people who try to understand or explore their point of view to obtain the necessary information or data.

Moeloeng (2005) said that this qualitative descriptive approach is a research in which the data are in the form of words or pictures. The data can be obtained through the results of notes, memos, or other documentation.

This study will describe the existence of an event in society that is considered a social deviation with a qualitative descriptive approach. This qualitative descriptive approach aims to examine and clarify the existence of a phenomenon that usually occurs in society.

In a data collection technique in qualitative methods there are several ways such as interviews, observations, and or documentation. In this study using observation data collection techniques. Observation or observation itself is an activity of a process or object with the intention of understanding the knowledge of a phenomenon based on previously known knowledge or ideas.

This study uses a film as an observation to find data, collect the data. To collect data from these observations the researchers used the following steps ;

1. Looking for observations (a film)
2. Watching the 2019 *Pet Sematary* movie over and over
3. Collect a quote or data needed by the researcher.
4. Summarizing the results of research on a social condition of the community.

Result and Discussion

Film Structure

Theme

The theme in the film "*Pet Sematary*" is about the main role who has a selfishness to make what he wants to happen. This is seen very badly because the main character can be said to be not sincere with what is happening in his life so that he grudgingly does whatever it takes to realize his selfishness.

Plot

The plot is divided into five stages, namely the exposition stage, the rising action stage, the climax, the descending action, and the completion. The plot contained in the film "*Pet Semetary*" is a mixed plot where the story is reloaded from the 1989 film *Pet Semetary*, this story begins with an introduction, a story in the past, and ends with a twisting plot.

Background

Setting is a place or location of events from the events of the film itself, in the film's story the setting is at Creed's house, Jud's house, graveyard, hospital, airport, and Rachel's family home in California

Mandate

The picture in a family itself is very concerned, if there is a problem it can be resolved amicably without any selfishness. The method of socialization can also affect the household, there is no need to follow the advice of neighbors unless the advice is good and useful for the future. The children themselves also need to be taught in good manners by their parents, which should not be presumptuous to approach forbidden places or look at other people's personal belongings. Time can also be made in various lessons such as what should happen we must be sincere to accept it.

The Upper Class

In the table above, the author explains that there are several groups that are in the upper class, seen from the point of view of the residence indicated at the beginning of the scene, the residence is very large and majestic, the wall building is red, and has a very wide yard that is close to the wilderness area where it is located. Nearby is a mysterious cemetery. Not only that, the author confirms that from the author's point of view, which states that the profession of the head of the family, namely being a doctor, also shows that they belong to the upper class group, from the other side it is also seen when celebrating Ellie's birthday party which is very lively, most likely not only from the upper class who can celebrate a birthday party, the middle class can actually but in the middle class usually think twice about celebrating a birthday party. The table above also shows a scene where the Creed family celebrates dinner as well as an introduction to their new neighbor, Judson Crandall. Meanwhile Ellie was showing her ballet dance to Jud and his family members during dinner.

The social conditions shown in the table above are also very striking with the upper class group, the author reveals several scenes that prove that this is included in the upper class group in the table. The reason is that there are several scenes that are similar to the analysis of the middle class, but the author must be able to sort out correctly that the table above is in the upper class group.

The Middle Class

The table above shows some scenes that belong to the middle class group, the author also confirms that it deserves to be called middle class which in the scene shows where Jud has a simple personality and no one can have it. These scenes enter into racial stratification and religious stratification, in the belief of religious stratification showing a selfish Louise will revive a dead creature and in terms of racial stratification is very thick and very striking from the table above which when Ellie's burial is very fixated with culture and ethnic race of the Ludlow people. There is a myth about the Wendigo in the local tribe in the film which is told not only about the bonfire, the local community also believes and feels very afraid of the Wendigo myth.

The Lower Class

The table above tells that the lower class grouping is also found in the film, from the analysis of the film itself it describes the social situation in terms of clothing and culture. The clothes worn by the nation or tribe are very ordinary clothes but look shabby. The author emphasizes the existence of cultural stratification in this scene when they adhere to ancestral beliefs that make them belong to the lower class in this film, as we know the table also mentions myths circulating in northern society. Myths that make legends from generation to generation, here the author will focus more on the study of sociology of literature and social stratification.

The lower class stages mentioned in the table above also explain when an Ellie and Norma who became one figure again embraced the lower class community which could be said that they also participated in the sect. Table number one also explains that many people in Ludlow City still believe in the existence of previous myths. The myth circulating in the local community is that there

are Wendigo followers who have cursed the land in one of the areas in the north, table number 1 is the key to all the keys that can be proven that it belongs to the lower class when a main role is to find out about the city. where he lived so that he found a tribe that could be said to be part of the lower class. The oppression that occurs in this lower class is evident in table number 2 when living beings who die are buried in a sacred and cursed grave so that when the living things come back to life they will become demonic figures like the legend of the Wendigo, therefore the tribe is highly respected. alienate from the crowds of today's society. Not many people know about the tribe, but the tribe is also considered a myth from various circles of the local community.

The social conditions of the *Pet Semetary* film can be said that the upper class can feel a life haunted by fear of the cause of a death which must be buried in one sphere in a mysterious land with other living beings and ends when they come back to life. all will be very evil figures, if viewed from the point of view of the upper class life it can be said that the life of the upper class is very comfortable in the sufficiency they have and a profession that is very high enough for the upper class society but a trauma that is possessed by the main role can be a scourge for him.

Meaning of Social Relations

The story line is related to a context of social relations or sociology in literature which is meant and can be observed through interactions between the actors of the film *Pet Semetary*, these interactions can represent various types and forms of social relations both within the environment, family, and relatives. In the middle of the film, there is a scene that shows concern for family, relatives and the environment among them. This can also be seen from the presence of Jud who helps in any condition by the Creed Family, as well as with siblings seen when Ellie's birthday and Halloween parties are seen there who join in to enliven it, and social conditions in the family can also be seen when Ellie loses her cat, which makes His whole family comforted him.

Semiotics Analysis

Sign of the Cross

Once upon a time, the cross symbol was often symbolized as a symbol of Christians, Christians considered the cross symbol itself as something else or a sign of their faith. According to Archaya S (199) in his book entitled *The Christ Conspiracy* symbols symbol has an unchanging meaning or significance before experiencing interpretation from other cultures, the cross sign itself is also interpreted as a symbol in Christian graves when they die. In this analysis, it shows a cross mark along with a mask on it, which indicates that there is a grave where the grave is the grave of an animal whose owner there is a majority of Christians who believe in the myths circulating on the land. There are several things that really make the audience interested here, there are many signs that are very foreign and make the audience more curious, there is a sign of a cross on which there is an animal mask, it can be said that it is a funeral that does not have the identity of the name and date of death because in the film a cursed land made to bury all living things, the sign of the cross is usually a symbol of Christians, the sign of the cross and the mask there indicates that a form of wood that forms the sign of the cross and like an animal skin made will become a mask, the sign itself also shows that it is a sign of the graves of living creatures, the majority of which are animals that are buried in the soil.

Spiral Circle Symbol

The circle has the meaning of eternity or protecting, the shape of the circle itself is a point in a certain plane. The circle has no beginning or ending. The circle has free movement, while the spiral has the meaning of fertility, birth, death, or transformation. Spiral is a cycle of life or time, spiral can also be regarded as a symbol of belief in each tribe or mystical. This scene shows a semiotic analysis where a spiral circle sign appears, meaning that the environment was once explored by a tribe who believed in the Wendigo myth, at that time there was a land that was cursed by the Wendigo figure to become sour and sour soil. wicked. The engraving of the spiral circle symbol was made before they left the place, they left the place because they knew the attraction of the earth was very strong and the force on the ground.

Mask

A mask is a face covering which is usually made of paper or wood, the mask itself gives a bulge or evokes emotion during an ongoing ritual. The mask has the meaning of religious obedience to every human being. In this scene it shows that there are several people who wear a mask to cover their face, in this scene it can prove the existence of a semiotic analysis that when the tribe wears a mask for a funeral procession this is a custom of the tribe which they adhere to and believe in. myths. In this scene also shows that there are several people wearing masks for a funeral procession, the author argues that the tribes in the film wear masks to hide their true identity. Ironically, the tribe carried out the procession for the funeral of an animal they loved and wanted to come back to life, but how unfortunate that the animal when it was buried in the ground was so unexpected it was a belief of the tribe for the sake of the animal it loved. The symbol of the mask itself is a face covering, the sign of the mask is just an animal skin that is shaped and coated with paint to become a face shape, and the sign of the mask itself is only a picture of a person through the expression of the mask itself.

Conclusion

Based on the analysis that has been made in the film *Pet Sematary*, the author can conclude that in the film there are sections of community grouping or social layer conditions according to their circumstances. The conditions in the lower class in the film can be said to be homeless or those who usually live on the move and usually leave their mark in symbols. They often use a mask for a procession that has become hereditary in the tribe. They also don't have proper clothes or can be said that's all that makes the author assume that the tribe belongs to the lower class.

The author justifies the existence of the middle class when he started having a decent place to live, the simple and unique conditions usually in this middle class group are better and more located than the condition of the layers in the tribe. Generally in the middle class this is more open to show a simple profession. Someone looks to have pieces of wood in his yard to make personal furniture, and also in terms of his neat and simple clothes.

the author the lower class is also not worthy of socializing because in the film the lower class is a life that is not very unusual for the local community where they still believe in a legend, it is also very afraid of something undesirable happens when the lower classes in a tribe are united by the upper and middle classes.

Acknowledgement

Thanks to Ngudi Waluyo University for supporting the creation of this journal and all parties who helped to complete this final project and research paper on time.

References

- Ade Geby Rahayu, S. M. K., (2022). *Analisis Fungsi Dan Nilai Moral Dalam Film Dua Garis Biru Karya Ginari S. Noer (Kajian Sosiologi Sastra). Journal Pegguruang:Conference Series*, 4(1), pp. 107-111.
- Archaya S. The Christ Conspiracy. USA: Adventures Unlimited Press, 1999
- Bambang Mudjiyanto, E. N., (2017). *Semiotics In Research Method of Communication [Semiotika Dalam Metode Penelitian Komunikasi]. Jurnal Pekommas*, 16(1), pp. 73-81.
- Cohen, B. J. (1992). *Sosiologi Suatu Pengantar*. Jakarta: PT Rineka Cipta.
- Damono, S. D. (1979). *Sosiologi Sastra Sebuah Pengantar Ringkas*. Jakarta: Balai Pustaka.
- Damono, S. D. (2009). *Sastra Bandingan*. Ciputat: Editum.
- Dani Hermawan, S. M. S. S., (2019). *Pemanfaatan Hasil Analisis Novel Seruni Karya Almas Sufeeya Sebagai Bahan Kajian Sastra Di SMA*. *Jurnal Bahasa, Sastra Indonesia, dan Pengajarannya*, 12(1), pp. 11-20.
- Deswandito Dwi Saptanto, M. K. D., (2020). *Gundala and Gatotkaca in the Concept of Modern Indonesian Superheroes: Comparative Analysis of the Indonesian and American Superheroes*. *Journal of English Education, Literature, and Culture*, 5(1), pp. 136-147.
- Dewanti, A. L. V., (2018). *Potraying The Meaning Of Merry Riana's Self Efficacy In Alberthiene Endah's Merry Riana : Million Dollar Dream*. *Sanata Dharma University*.
- Dyke, H. V. (1995). *The Upwart Path : Daily Inspiration . Wheaton III*.
- Eco, U. (1979). *A Theory of Semiotics*. Bloomington: Indiana University Press.
- Faruk, P., (2010). *Pengantar Sosiologi Sastra Dari Strukturalisme Genetik Sampai Post-Modernisme*. Pustaka Pelajar.

- Hani Hanifah, S. S. A. S. A., (2020). *Perilaku Dan Karakteristik Peserta Didik Berdasarkan Tujuan Pembelajaran*. Jurnal Manajemen dan Ilmu Pendidikan, 2(1), pp. 105-117.
- Hasanuddin, W. (2015). *Drama Karya Dalam Dua Dimensi*. Bandung: Angkasa.
- Herder, J. G. (2014). Plastik. *Literary Lisencing*.
- Ike Heppyani, S. A. H., (2021). *Representasi Fenomena Kontrol Sosial Gosip Dalam Film Pendek Tilik (Kajian Sosiologi Sastra)*. Jurnal Sastra Indonesia, 10(2), pp. 71-77.
- Irma, C. N., (2017). *Pendekatan Sosiologi Sastra Dan Nilai-Niali Pendidikan Dalam Novel Punakawan Menggugat Karya Ardiyan Kresna*. Jurnal BindoSastra, 1(1), pp. 1-9.
- Jadhav, D. A. M., (2014). The Historical Development of The Sociological Approach to The Study of Literature. *International Journal of Innovative Research & Development*, 3(5), pp. 658-662.
- Koesoema, D. A. (2007). *Pendidikan Karakter : Strategi Mendidik Anak di Zaman Global*. Jakarta: PT Grasindo.
- Kristeva, N. S. (2011). *Negara Marxis dan Revolusi Proletariat*. Yogyakarta : Pustaka Pelajar.
- Loindong, P. C., (2012). *Gambaran Masyarakat Inggris Dalam Pride And Prejudice : Suatu Analisis Sosiologi Sastra (Skripsi)*. Universitas Sam Ratulangi.
- Majid, A., (2019). *Representasi Sosial dalam Film "Surat Kecil Untuk Tuhan" (Kajian Semiotika dan Sosiologi Sastra)*. Diskursus : Jurnal Pendidikan Bahasa Indonesia, 2(2), pp. 101-116.
- Marx, K. (1969). *Alianed Labour*. New York : The Free Press.
- Moleong, L. J. (2005). *Metode Penelitian Kualitatif*. Bandung: Remaja Persada Karya.
- Noor, M. A. (1997). *ISD Ilmu Sosial Dasar*. Bandung: Pustaka Setia.
- Nurgiantoro, B. (2010). *Teori Pengkajian Fiksi* (Press ed.). Yogyakarta: Gajah Mada University.
- Nurgiyanto, B. (2013). *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University.
- Puspitasari, A. C. D. D., (2017). *Hubungan Kemampuan Berpikir Kreatif Dengan Kemampuan Menulis Cerpen (Studi Korelasional pada Siswa SMA Negeri 39 Jakarta)*. Jurnal SAP, 1(3), pp. 249-258.
- Propp, V. (1968). *Morphology of Folktales*. Austin and London: University of Texas Press.
- Ratna, N. K. (2003). *Paradigma Sosiologi Sastra*. Yogyakarta: Pustaka Pelajar.
- Rokhmansyah, A. (2014). *Studi dan Pengkajian Sastra : Perkenalan Awal Terhadap Ilmu Sastra*. Yogyakarta: Graha Ilmu.
- Sadikin, M. (2010). *Pengantar Apresiasi Sastra*. Jakarta: Gudang Ilmu.
- Sarah, R. B. I., (2019). *A Phenomenological Interpretation of Consciousness and Psychoanalytic Illustration of Unconscious Motives in Stephen King's Misery and Pet Sematary*. BRAC University.
- Saryono. (2010). *Metode Penelitian Kualitatif*. Bandung: PT Alfabeta.
- Septiani, L. P., 2020. *Louise Creed's Selfishness In Stephen King's Pet Sematary A New Criticism Study*. Universitas Airlangga.
- Siregar, I. A., (2021). *Sociology Of Literature Approach Analysis In Novel Uncle Tom's Cabin By Harriet Beecher Stowe*. Ngudi Waluyo University.
- Soekanto, S. (1989). *Sosiologi Suara Pengantar*. Jakarta: Raja Grafindo Persada.
- Sorokin, P. A. (1957). *Social and Culture Dynamics : A Study of Change in Major System of Art, Truth, Ethics, Law, and Social Relationship*. Boston: Porter Sargent Publishing.
- Stanton, R. (2012). *Teori Fiksi Robert Stanton*. Yogyakarta: Pustaka Pelajar.
- Sugiyono. (2016). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Taine, H. (1863). *History of English Literature. The Harvard Classic*, 69.
- Tyas, T., 2018. *Analisis Sosiologi Karya Sastra Terhadap Novel Suti Karangan Sapardi Djoko Damono*. Universitas Sanata Dharma.
- Wiyatmi. (2013). *Sosiologi Sastra*. Jakarta: Kanwa Publisher.
- WS Hasanuddin, & Muhandi. (1992). *Prosedur Analisis Fiksi*. Padang: IKIP Padang Press.