



STIGMATIZATION OF FORCED MARRIAGE IN MONTY TIWA'S ADAPTATION OF GITLICIOUS'S *MY LECTURER MY HUSBAND*

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Abstract

The forced marriage and the arranged marriages theme currently become popular in literary works on millennial applications. The facility and privilege of the internet were virtual spaces that were not only a provider of reading materials but also a place for literary production itself such as Wattpad. *My Lecturer My Husband*, one of the famous Wattpad novels published in 2017, was the work of a Korean boyband fan from Indonesia named Gitlicious (pen name) who idolizes a Korean artist named Lay from the Exo group. In 2020, *My Lecturer My Husband* was adapted by a well-known producer, Monty Tiwa, into a web series that identified forms of female resistance and the negotiation process of men in forced marriage. Thus, this study aims to analyze forced marriage that reconstructs the negative stigma in Monty Tiwa's adaptation of Gitlicious's *My Lecturer My Husband*. This study used the adaptation theory proposed by Linda Hutcheon (2006). To dismantle the ideology of the text, this research used the theory of Butler (1990), which was about the diversity of gender and sexuality expressions. From the results of the analysis, it was found that *My Lecturer My Husband* reflects the shift in the value of forced marriage contextually and commercially. Ideologically, the text adaptation of Monty Tiwa shows a shift in the stigma of forced marriage attached to the role of parents and a shift in the expression of husband and wife in forced marriage.

Keywords: forced marriage, web series, gender expression, Wattpad

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INTRODUCTION

Forced marriage is a social issue that has been inherent in Indonesian society. Socio-anthropologically, marriage is a transaction according to tradition and gets legitimacy from the community (Keesing, 1992). The phenomenon of forced marriage is contained in literary works which are a reflection of the reality that exists in society. According to Taine (Endraswara, 2003), literary works are not just imaginative and personal facts, but literary works can also be a reflection or recording of culture. Marah Rusli (1889-1968), a writer who is also known as the father of modern Indonesian romance, is well known through his monumental work, the novel *Siti Nurbaya* (1922). This novel has become one of the icons of Indonesian literature and has often been mandatory reading for students who study Indonesian literature because of its popularity. This novel has also become an idiom commonly used by Indonesian people to declare a partner who has been betrothed by their parents.

The forced marriage and the arranged marriages theme currently become popular in literary works on millennial applications. The facility and privilege of the internet are virtual spaces that are not only a provider of reading materials but also a place for literary production itself such as Wattpad, webtoon, novel, and other websites. One of the website services that is also an application in the form of social media dedicated to writing and reading literary works is Wattpad. Wattpad is an online media or can also be referred to as social media in the form of a website, android application, iOS, and is also available on windows phones (Wahyuni, 2020). In addition to Wattpad, a web series is also a place for producers to produce quality films such as well, Netflix, Vidio.com, and several other applications, which are new media offer the demanding TV series by the global community today, especially several countries in Asia.

Korea is an advanced country in the field of entertainment and also contributes to the development of web series and Wattpad. According to Broadcasting observer Maman Suherman, the popularity of Korean entertainment and culture in Asia and other parts of the world is at its peak. Korea invaded the world and

targeted the younger generation as its followers (liputan6.com). *The story world* now becomes the attention of literary academics proves that there is a connection between one media to another, between one story to another. Fans are free to build stories inspired by their idols. Such as the Wattpad *My Lecturer My Husband*, published in 2017, which is the work of a Boyband fan from Indonesia named Gitlicious (pen name) who idolizes a Korean artist named Lay from the Exo group. Even though the story place is set in Indonesia and tells about daily life activities of Indonesian, *My Lecturer My Husband* is constructed as a reflection of Lay's figure and the widespread theme of arranged marriages with different social statuses in Korea. According to the CNN Indonesia team, the story of the status gap is a reflection of social reality in Korea, so the theme of arranged marriages or marriage of different social status is in great demand because it builds the emotions of the audience.

Monty Tiwa as a seasoned producer produces many films that are popular among teenagers. In 2020, he produced a series entitled: *My Lecturer My Husband* which was an adaptation of a Wattpad novel by Gitlicious with the same title. In Wattpad, the lecturer character is a description of the Lay Exo Boyband character. However, in the Monty Tiwa adaptation, the lecturer character was acted by Reza Rahardian, one of the famous Indonesian actors. In particular, the intermediality study will give us the flexibility to find and describe problems that were not previously recognized as important (Damono, 2018). *My Lecturer My Husband* in the form of a web series identifies forms of female resistance and male negotiation processes. Thus, this study aims to answer how forced marriage reconstructs the negative stigma in Monty Tiwa's Adaptation of Gitlicious's *My Lecturer My Husband*.

It was found that no study discussed Wattpad and the web series *My Lecturer My Husband*. However, the study about forced marriage in literary works has been carried out by Novita Dewi (2018) namely *Pengantin-Pengantin Bocah Dalam Sastra Berlatar Di Indonesia, Afghanistan, Dan Bangladesh* (Child Brides in Literature Set in Indonesia, Afghanistan, and Bangladesh) which discussed the forced marriage. This article examined the depiction of female characters who got married at a very young age in three literary works set in Indonesia, Afghanistan, and Bangladesh. Those characters are 1) "Inem" by Pramoedya Ananta Toer; 2) the novel *A Thousand Splendid Suns* by Khaled Hosseini, and 3) the short story Razia Sultana Khan "Seduction". The family's poor-economical level is considered as a reasonable based statement for the family, in certain traditions and times, to bring their children into a forced marriage. Tania Intan (2020) entitled *Perjodohan dan Resistensi Perempuan Dalam Metropop Summer Sky Karya Stephanie Zen* (Matchmaking And Women's Resistance In Stephanie Zen's Metropop Summer Sky) discussed millennial's arranged marriages. Arranged marriages still occur in the contemporary context as shown in some contemporary Indonesian literary works such as metro pop and chick-lit, which have had room to show resistance to the arranged marriages that befell them. Then, Nia Kurnia, Silvia Rosa, Muchlis Awwali (2018) with the title *Perkawinan dan Kekerabatan dalam Novel Memang Jodoh Karya Marah Rusli: Kajian Intertekstual* (Marriage and Kinship in the Novel Memang Jodoh by Marah Rusli: Intertextual Studies). This analysis presented the ideological theme of the novel text by using suprasegmental and intertextual methods related to the social and historical context.

This study is different from previous studies that discussed arranged marriages and forced marriage which was still perpetuated by patriarchy and the role of parents in the arranged marriages process. This study will analyze more deeply the adaptation of Monty Tiwa's work *My Lecturer My Husband*, the role of parents who reflect the current socio-culture of millennial marriage, how women's resistance and men's negotiations face forced marriage.

RESEARCH METHOD

The author used the adaptation theory proposed by Linda Hutcheon (2006) on studying the primary text. About adaptation works, Hutcheon (2006: 18) stated that An openly acknowledged and extended reworking of particular other texts, adaptations are often compared to translations. Just as there is no such thing as a literal translation, there can be no literal adaptation. In adapting a work, even though there are similarities, there will be differences from the original work too. To interpret the adaptation work, Hutcheon put forward a frame of mind by using 5W1H questions (what, when, where, who, how).

In this study, the author focus on the study of the questions "what", "why", "when", and "where". The "what" and "why" questions are used to analyze the basic differences between Wattpad and the web series and why these differences occur. The questions "when" and "where" are used to analyze the context of the time and place in where this adaptation is made.

This novel brings the topic of women's resistance and men's negotiations on facing forced marriage. Feminism is a series of ideological, political, social movements for women who fight for their rights as human beings, getting equality like men. Gender inequality that binds and oppresses women culturally with a patriarchal system is a reason for the reaction of Feminism (Muslikhati: 2014). Based on this, in this analysis, the problem will be raised regarding the role of parents towards daughters in the adaptation of Monty Tiwa's work *My Lecturer My Husband*. In addition, the depiction of gender expression was written in the novel and film

adaptation through the representation of the characters Inggit and Mr. Arya who have different expressions of femininity and masculinity.

To analyze these problems, this study used Judith P. Butler's Theory about the diversity of gender and sexuality expressions (Butler, 1990). The discussion about feminism is a discussion about the pattern of relations between men and women in society, as well as the status, rights, and position or the women's position in the domestic and public sectors. About the gender expression of women and men in Monty Tiwa's adaptation *My Lecturer My Husband*, the author intended to find out the shift in the stigmatization of forced marriage in the Monty Tiwa's adaptation *My Lecturer My Husband*.

FINDINGS AND DISCUSSION

In this study, the writer analyzed by measuring the significance of the scene in the web series *My Lecturer My husband* (2020) using Hutcheon's adaptation theory. The questions "when" and "where" were used to analyze the context of the time and place in which this adaptation was made. The "what" and "why" questions were used to analyze the basic differences between Wattpad and the web series and why these differences occur. Based on the process of observing *My Lecturer My husband* (2020), the significance data will be adjusted in interpreting the ideology of the text through the gender expression of Inggit's character, Mr. Arya's character, and the role of parents in the Monty Tiwa adaptation of *My Lecturer My Husband*.

1. The Context of Millennial Forced Marriage

Marriage is not only binding husband and wife but also both families. In Indonesian literature, the topic of arranged marriages among people who are of different status is an issue that has been inherent since the time of Siti Nurbaya. Many literary works give a negative stigma to arranged marriages and forced marriage in Indonesia, such as Siti Nurbaya, *Tenggelamnya Kapal Vander Wick*, *Ayat-Ayat Cinta*, etc. However, along with the development of Wattpad and web series in Indonesia, many writers and producers carry the theme of forced marriage or arranged marriages. The themes of forced marriage and arranged marriages are still successful in the literary and entertainment industry in Indonesia. This indicates that the issue of forced marriage still occurs in Indonesia, even the film industry makes the issue a form of commercialization. The success of a literary work such as a novel may be the indicator in seeing people's assumptions about the ideology of forced marriage which is increasingly transforming shifting values in it.

In Wattpad and the web series *My Lecturer My Husband*, the forced marriage undergoes a cultural shift. Forced marriage seems to be wrapped in the context of millennials. The theme of forced marriage in the Wattpad novel *My Lecturer My Husband* managed to be an achievement with a large number of readers on the work. The Wattpad novel *My Lecturer My Husband* emphasizes the forced marriage which is built on an arranged marriage between two families, which can achieve happiness by building romance and opening up one another's hearts. The success of the Wattpad novel attracted Monty Tiwa's attention to adapt the story into a new medium, namely a web series. The audience's enthusiasm for the *My Lecturer My Husband* web series was proven by it becoming "Trending 1" in the web series application. The successful Wattpad novel was due to a very interesting story, the successful web series was due to the main actor who was quite amazing at acting out the story. Reza Rahadian and Prilly Latuconsina were two outstanding actors in Indonesia and they were a young couple considered compatible with Indonesian society. Monty Tiwa plays the audience's emotions with the patient character of Reza Rahadian or Mr. Arya and the complexity of the love relation among Mr. Arya, Inggit, and Tristan. In Wattpad, stories can make readers happy while in the web series viewers can feel both sad and happy. (Twitter: #mylecturermyhusband).

Forced marriage is usually caused by the needs of women's family side. According to *My Lecturer, My Husband*, the material needs issue is not quite complex even though he carried out on the movie.



Figure 1. Inggit and Mr. Arya's wedding.

The women's movement nowadays whose fight for equality between men and women, also affected by modernity and technology, resulted that they are against arranged marriage and forced marriage because women have the right to arrange their marriages. *My Lecturer My Husband* was an Indonesian literary work that

harmonized these things through the theme of forced marriage. Although forced marriage in Indonesia is still often carried out because of the deep-rooted patriarchal system. The forced marriage issue in *My Lecturer My Husband* is currently providing good news for the audience because male characters are not bad, old, or have many wives.



Figure 2. The love relationship among Mr. Arya, Inggit, and Tristan.

My Lecturer My Husband in Wattpad and web series told us the story of a love relationship between Mr. Arya, Inggit, and Tristan. Dating is a natural trend among millennials. Uniquely, although deciding a partner is an individual right, *My Lecturer My Husband* presents the forced marriage which breaks dating relationships. The triangle love in Monti Tiwa's adaptation work was seen dominating most of the storyline itself. It was seen how women's role was important in determining a happy life. Inggit was positioned as someone who Tristan and Mr. Arya fight for. Different from the most forced marriage presented in most literary works, *My Lecturer My Husband* was a reflection of the intersection of women's positions in the construction of family, society, and individual rights.

In Wattpad, the character of Mr. Arya was inspired by the character of Lay Exo which was the development of the story world created by the fans. This inspiration also illustrated the topic of arranged marriages in Korean literary works. Both novels and films became an inspiration and spread in other countries, in this case, Indonesia. In Monty Tiwa's adaptation work, Reza Rahadian had characteristics that were different from the character of Mr. Arya in Wattpad. According to Liputan6.com, Reza Rahadian was a very famous young actor, every movie he acted in managed to be a box office movie and bring a lot of viewers. Inevitably, he won various awards and accolades, and he was even mentioned as the most expensive actor in Indonesia. According to Reza: "Physical appearance is not everything in the world of acting and this does not have to be a strength in acting. The quality and character of the role are more important." (Liputan6.com). The acting quality of Reza Rahadian was the cause of *My Lecturer My Husband's* success in the web series.

In Monty Tiwa's adaptation work, there was a different time set which was the Covid-19 pandemic time set because the Covid-19 had been spread in Indonesia since March 2020. Fortunately, this condition was a concern for the audience in seeing the culture changed in this web series such as bonding family relationships, the use of information technology which was very helpful, as well as the concerns of the Indonesian people about the Covid-19 virus which had claimed many victims. The time set of the Pandemic also gave a romantic impression in the romance story of *My Lecturer My Husband*, adapted by Monty Tiwa.

2. The Arranged Marriages Patterns in *My Lecturer My Husband* Text (Wattpad 2017 to web series 2020)

Arranged marriages are not an easy thing for people who previously did not know each other. Even though Mr. Arya is Inggit's lecturer, their arranged marriages process is difficult because Inggit never expected to become the wife of her supervisor. In Wattpad, the arranged marriages pattern has been planned by both parents for a long time, but in the web series, the arranged marriage comes when Mr. Arya likes Inggit when they were children.



Figure 3. The meeting between Inggit and Mr. Arya always causes problems.

In the Monty Tiwa adaptation, Inggit never knew that Mr. Arya was part of her childhood. Inggit only knows Mr. Arya who is annoying and she doesn't like it. This becomes an obstacle in the process of matching the two.

2.1. The role of parents

Arranged marriage and forced marriage are a form of parental desire that dominate their children's life decisions. In Monty Tiwa's adaptation, Inggit's parents were dominantly shown, while Mr. Arya's parents were only seen accompanying and there was no dialogue during the arranged marriage. Meanwhile, on Wattpad, both Inggit's and Mr. Arya's parents held a meeting to discuss their children's marriage. This identified that the woman's parents played a very important role in arranged marriages which reflected the still inherent patriarchy in Indonesia with the power over girls. As a quote in Wattpad:

"Nanti sore Mr. e baju bagus ya, mau ada tamu. Temen papah sama keluarganya mau makan malam disini", kata nyokap. (Gitlicious:20)

"Tonight, you should wear nice clothes, there will be guests. Papa's friends and family want to have dinner here," said Mom. (Gitlicious:20)

"Papah kamu mau jodohin kamu, katanya biar tenang ngelepas kamu sendirian,". Jawab nyokap.

"semua urusan sudah siap kan?" Tanya bokap kearah Mr. Arya, yang dijawab dengan anggukan. (Gitlicious: 20)

"Your papa wants to match you, he said to feel calm letting you go alone,". Answer mom.

"Everything is ready, right?" Asked Bokap towards Mr. Arya, who answered with a nod. (Gitlicious: 20)

Even though the match was done suddenly, both parties had planned and hid it from Inggit. The power of parents over children was very visible in the quote above. The character Inggit could not refuse the arranged marriage of her parent's desire. Both parents in the Wattpad novel played a significant role in the arranged marriage's process to forced marriage. Monty Tiwa's adaptation of the arranged marriage started because Inggit's father fell ill, there was a negotiation process between father and Inggit.



Figure 4. Inggit calls Tristan



Figure 5. Inggit's Father condition

The character of Inggit's father allowed contacting his boyfriend to get married soon. However, Tristan refused because he preferred to achieve his dream of becoming a young doctor. After hearing that reason, Inggit's father asked her to meet the character, Mr. Arya. In the Monty Tiwa adaptation, arranged marriages were done because of urgency. There were also parent negotiations for the daughter to marry the man of her choice even though in the end Tristan refused and Inggit was still requested to marry Mr. Arya. Then, in Monty Tiwa's adaptation, Mr. Arya was chosen because he was a good man and Inggit's father had known him for a long time. while in Wattpad Mr. Arya was a rich character and her father did not know Mr. Arya well. As in the following quotes:

"oh, ya? Kamu jadi apa disana?" Tanya bokap. (Gitlicious:21)

"saya salah satu staff pengajar, Mr. " kata Mr. arya kalem. (Gitlicious:21)

"Setiap orang tua pasti ingin anaknya mendapatkan jodoh yang terbaik, baik itu dari agamanya, kepribadian dan juga pekerjaannya. Semua demi kebahagiaan kamu juga kan?" (Gitlicious:31)

Pekerjaan? Kara bahkan belum kerja... (Gitlicious:31)

"Dengan melihat kamu nikah, ini akan jadi kebahagiaan tersendiri untuk Papah dan juga Mamah, apalagi dengan orang yang kami pilihkan." (Gitlicious:31)

"Oh yeah? What are you doing there?" Ask dad. (Gitlicious:21)

"I am one of the teaching staff, sir," said Mr. Arya calmly. (Gitlicious:21)

"Every parent wants their child to get the best mate, be it from his religion, personality and work. All for your happiness too, right?" (Gitlicious:31)

"Profession? Kara isn't even working, yet." (Gitlicious:31)

"Seeing you get married, this will be a special happiness for dad and mom, especially with the people we choose." (Gitlicious:31)

In Wattpad Inggit's boyfriend's name was Kara, while in the adaptation of Monty Tiwa's was Tristan. Inggit's parents in Wattpad emphasized the criteria of a good companion for their child, including work problems. In the adaptation of Monty Tiwa, Mr. Arya met Inggit by discussing to provide an explanation and some conditions that were carried out by Mr. Arya after marriage.

2.2. Female Resistance

Inggit's resistance to forced marriage was in quite Wattpad. In Wattpad, Inggit refused to marry Mr. Arya. contrary to Wattpad, the character Inggit did not resist much against Mr. Arya. In Wattpad, it emphasized the pattern of husband-wife adaptation in the form of romance built by Mr. Arya and Inggit's openness. Unlike Monty Tiwa's adaptation, Inggit had a strong character and strongly rejected forced marriage. Inggit was always faced with a love triangle relationship among herself, Mr. Arya, and Tristan. One form of resistance was to stay in a relationship with Tristan. Then Inggit slept outside the room to avoid Mr. Arya and tried to run away.



figure 6. Tristan brings a gift



figure 7. Inggit wants to run away

In Monty Tiwa's adaptation, anything Mr. Arya did was difficult for Inggit to accept. In Wattpad Inggit still show her feminine attitude, by cooking, washing, and tidying up all the furniture in the house.

"Urusan rumah tangga gue pun sedikit berkembang, gue lebih variatif dalam menyediakan makanan dan membereskan segala perabotan rumah" (Gitlicious:53)

"My household affairs have grown a little, I am more varied in providing food and tidying up all the furniture in the house" (Gitlicious: 53)

In the Monty Tiwa adaptation, Mr. Arya was cooked and cleaned the house. Inggit's gender expression was her resistance to the forced marriage she undergoes. She doesn't do women's duties in the domestic sphere at home. Inggit only confessed her love after Mr. Arya had stated it several times. In Wattpad explicitly, Inggit wanted to express her feelings, even though Mr. Arya hadn't confessed his love for her at all. This gave the view that Inggit's resistance in the adaptation of Monty Tiwa reflected the criticism of forced marriage. Marriage is not an easy thing for two people who have not known each other for long. This resistance gives the assumption that women carry out resistance in living married life through forced marriage.



figure 8. Mr. Arya expresses his feelings



figure 9. Inggit annoys Mr. Arya

Mr. Arya: "Dari pada nunggu yang gak jelas, mending yang udah jelas di depan mata" (Monty Tiwa: MLMH) "Instead of waiting for something that is not sure, it is better to have something sure in front of your eyes" (Monty Tiwa: MLMH). The scenes above show the contradictory expressions of Inggit and Mr. Arya. Inggit seems to dominate as a resistance effort. Meanwhile, Mr. Arya, even though he was a lecturer and a husband, still maintains an attitude to understand Inggit.

2.3. Men's Negotiation (Women's Perspectives and Prejudice on Men's Constructions)

In Monty Tiwa's adaptation, there was a negotiation offered not just living a household life by building romantic impressions like in Wattpad. On Wattpad, the figure of Mr. Arya tended to display a male construction that was very masculine and domineering even though he did not use violence. This could be seen in Wattpad when Inggit turned angry when Mr. Arya was angry because Inggit did not allow her to travel. When Inggit was angry, Mr. Arya kissed Inggit so that Inggit was silent and could not speak. Then Mr. Arya said: "*Jangan pernah menggunakan nada tinggi seperti itu sama suami kamu.*" (Gitlicious: 81). "Don't ever use a high tone like that to your husband." (Gitlicious: 81). The quote above described the form of male domination over women that was very visible in Wattpad. The Forced marriage that was carried out seem biased when the male characters did some romantic things.

Mr. Arya's negotiation process in the adaptation of Monty Tiwa was realized through "offers" to Inggit in the following forms: security and protection, "freedom" of suspicion, and division of domestic tasks. Even though Mr. Arya always protected Inggit, the dominance of masculinity was still presented in Monty Tiwa's adaptation. These scenes in the web series showed the construction of masculinity that was built with the offer of security and protection. The second offer was "freedom" of suspicion. The negotiation process that Mr. Arya offered to Inggit was to give Inggit the freedom to continue her relationship with Tristan. This freedom was an embodiment of the pattern of negotiations to get Inggit's love over time. In dialogues, Mr. Arya often says "*meletakkan kebahagiaanmu di atas kebahagiaan saya*" (Monty Tiwa: MLMH), "put your happiness above mine" (Monty Tiwa: MLMH), for everything that referred to Inggit's wish. These words were not in line with the existence of several scenes that seemed to limit Inggit from having contact with Tristan, for example by not allowing men to enter the house, it was not allowed to come home late at night, Inggit will be escorted and picked up by Mr. Arya if she wanted to go anywhere. "Freedom" of suspicion later became one of Mr. Arya's efforts in the negotiation process that was offered to Inggit.



Figure 10. Arya prepares food



Figure 11. Inggit makes rules

Mr. Arya also fulfilled the roles that a wife should do, such as cooking and cleaning the house. In Wattpad, there was no negotiation pattern in domestic and household matters. Mr. Arya's expression of masculinity shifts in terms of negotiation. The negotiation process showed the shifting stigma that men are usually attached to forced marriage. Domination of the wife was carried out with "offers" which emphasized more on the negotiation pattern so that men could still succeed in getting what they want.

In Indonesia, the patriarchal system in the family is still rooted, the man is the absolute leader of the family. According to Butler (1990: 42), gender is a social norm where the norm itself can determine a person's intelligence, influencing what may and will appear in the social domain. In Monty Tiwa's adaptation, the construction of masculinity was built in forced marriage shifted through the negotiation process. This construction was in line with the times and many feminist movements in Indonesia that enabled women to resist injustice. Butler (1990) argues that gender is performatively shaped by "expressions" which are said to be the result itself. These expressions refer to the stereotypes that accompanied gender identifying such as gestures and speaking style. Both Inggit and Mr. Arya had gender expressions that tend to be different for most married couples. This was a criticism against the patriarchal system that limited the expressions of men and women in Indonesia. The process of negotiating on the norms in the household resulted in more open gender performativity.

CONCLUSION

The media offers an old ideology of forced marriage, which requires a shift in values. The shift in the negative stigma of forced marriage is constructed through millennial contextual values. Although in Korea the issue of forced marriage is a critique of social inequality there. In Indonesia, forced marriage has been inherent since long ago, not only the problem of poverty, but also tradition, and the patriarchal system also help shape the existence of forced marriage in Indonesia. Through the adaptation of *My Lecturer My Husband*, the arranged

marriages pattern is assimilated into the millennial dating culture. This seems to criticize the dating culture that never ends in marriage. On the other hand, the presence of Mr. Arya and Tristan characters as handsome, smart, kind, and working men who are the best choices in choosing a mate, that is reflected the shift in the value of forced marriage contextually and commercially.

In the text's ideology, the shift in the stigma of forced marriage is also attached to the role of parents and the shift in gender expression. Parents must know more about the man who will be matched with their daughter. Parents must also allow the daughter to choose her life partner, and parents play a role in guiding their children to build a prosperous household. Expression of female resistance is also shown as an effort to reject all forms of male domination after marriage. Despite the happy ending, women do not get the right to choose a partner. The negotiation process offered by men is also a form of shifting masculinity values through gender expression. Even though men have authority in household leadership, the process of negotiation and "giving in" is very necessary for the adaptation process of forced marriage. then it can be said that forced marriage in Monty Tiwa's adaptation rejects negative stigma through patterns and processes that require negotiation between parents-children and husband-wife. This research is expected to be a reference for other researchers to deepen their analysis of the intermediality study. Then, the study of feminism can also be used for further research with a different object of study.

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