Analysis of Sexual Health Education in the Film "Dua Garis Biru" and its Urgency on Moral Internalization for Adolescents

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Abstract: Teenagers now experience a flood of information that continues to overflow every day. In the hands of teenagers, sex information is now easy to get. Even for those who don't intend to look for it, sometimes sex information circulates on their search engine homepage. It is so easy to find sex information, exposing teenagers to negative perceptions about sex. This is because most of the circulating sex information leads to pornography. This research raises one of the themed films of sex education, entitled "Dua Garis Biru" which was made to ward off misinterpretation of sex. This is considered by some as a bright spot to make people aware of the importance of sex education to build morale for their children. This study aims to identify sex education in the film "Dua Garis Biru". In addition, the depicted adolescent personalities were analyzed using the basis of their psychosocial and psychosexual theories. After that, identify how the process of moral internalization in adolescents by basing it on their cognitive development model. All of these theories will explain how sex is related to culture, and then affect moral development. This research is qualitative research using observation and documentation techniques in data collection. It used content, semiotic, and framing analysis which used sexual health, and social approaches. The results obtained from this study show that there are values of sex education related to moral internalization in the film "Dua Garis Biru". The value of sex education is contained in several messages such as the meaning of virginity, the danger of abortion, the reality of pregnancy in adolescents, and the negative effects of early marriage.

Keywords: Sexual health, Education, Film, Moral internalization, Adolescent.

Introduction

Adolescents are always growing in amazing ways. Even their characteristics are always different from when their parents grew up. The influence of the development of technology, industry, globalization, and the era of disruption makes the development of millennial children more quickly mature (O'Hara, 2010, p. 110). But not a few adolescents who experienced irregularities, one deviation that occurs is a misperception about how to foster

relationships between men and women (Tyson, 2011, p. 40). At present, in our society, there is a "bucin" phenomenon (a.k.a. Slave of Love). It's not taboo when they are having sex at a young age. This is tough to do due to the negative impact of the ease of accessing unlimited information. Nearly 60% of children are good at using gadgets, and some of them are addicted to them. And it's caused emotional and behavioral disorders (Pfundmair et al., 2015, pp. 228–233). If not really taken seriously, this will become a silent killer for the nation's future. Slaves love or "bucin" is a term for those who are in a drunken romance, and seem willing to make any sacrifice. Of course, this is often misinterpreted by teenagers as something that gives each other pleasure without committing and knowing what they will bear after having a child (Bowmaker & Emerson, 2013, p. 3155).

In essence, this matter is about responsibility and mutual respect. In almost all schools there are cases of pregnancy before marriage, due to free sex (Kamal & Ulas, 2022, p. 1189). Many cases end in early marriage or abortion of the fetus, and cervical cancer (Vaisy, 2014, p. 270). Apart from the graphic data statistics related to this case, the existence of this case should be enough reason for us to fight for sexual health education. This is an effort to liberate young people against a bleak future. Many parents do not know about the importance of sexual health education itself, so they submit this task to the school (Cameron et al., 2020, p. 540). In some schools, sexual health education efforts have been carried out through counseling and modeling from educators (Khoei et al., 2022, p. 566). But this is still less effective if seen in reality by many of the teens who are still dating secretly or also referred to as dating on the back street. Some of the teenagers after being interviewed claimed that this was able to meet their needs to get love and attention. Of the 13 teenagers in the study group, there were 11 teenagers who claimed to be dating. Whereas 2 other teenagers claimed that they felt disgusted by dating, while others claimed they were strictly forbidden by their parents (Indrayani & Jalil, 2016, p. 15). This is where the evidence is revealed that the actual role of sex education should be greater in parents.

This problem becomes more complex because many of us are confused about how to teach sexual health education. This is because adolescents are still developing subjects with all their biological and psychological aspects. Naturally, in adolescents, there is a change in body shape due to puberty and the turmoil of attraction towards the opposite sex. There must be special treatment for adolescents tailored to each unique condition (Formanek & Gurian, 1980, p. 28). The material provided must also be of a medium so as not to encourage overflowing turmoil, and not too minimal information to adequately satisfy their curiosity. Many of us are still struggling about sexual health education because we are confused about how to teach it. Whereas in some books such as the *Qurratul 'uyun, Uqutudh Dillijain, Risalatul Mahid*, etc., have taught the importance of sex education itself (Nurish, 2010, p. 270). This indicates that previous scholars highly upholds sex education as a learning. But over the times, such literacy is largely abandoned and rarely preserved. Many obstacles are at the root of the problem including a decrease in the level of interest in reading, a reduction in people who are proficient in Arabic, and a monotonous way of teaching. Re-claiming this actually happened because of the era of disruption, where there were many fundamental changes to the social fabric. For example, learning is no longer convergent centered on educators, but divergent which spreads to all students. Speed of access to information also makes us reluctant to bother studying it now (Tangney, 2014, p. 272). Many of us who prefer the visualization of information in the form of color images rather than just a row of monochrome sentences (Lacković & Olteanu, 2020, p. 605). It must be admitted if this is the characteristic of almost all humans today. This is what we must mark as a step towards a renewal that must be done.

The main obstacle to sex education is the lack of educational literacy that addresses it. Very little about books, journals, soap operas, blogs, and even advertisements that make sex education as the main topic (Attwood et al., 2015, p. 530). Some heroic actions from some young people of the nation are the ones who spearheaded the sex education conscious movement through educative videos on YouTube, blog posts, and even feature films. However, this is still inferior when compared to the massive movements of several soap operas and film that display a variety of less educative content. This can be seen from several scenes of courtship, jealousy, and even fighting to attract the audience's interest (Thompson & Yeboah, 2013, p. 377). From all the explanations above it can be concluded the end of the problem lies in the lack of learning resources and what methods are suitable for sex education for adolescents. This will be answered by the author to examine a story "Dua Garis Biru". This story was born due to answer the anxiety about freedom of sex that often occurs in adolescents. Two teenagers, Dara and Bima, were involved in an early marital relationship due to pregnancy out of wedlock. Here illustrates how the dilemma of these two teenagers made a decision that made his life unusual and show how important the role of the family. Uniquely, besides inviting a lot of praise, this film also invites cons from several groups. Many of them denounce this as a moral setback. It is very contradictory to the goals of Gita, the creator of the story. He intended this film to be present as an education on sex for teenagers. This indicates there are some miss interpretations of their meaning so a deeper analysis is needed related to moral internalization. Based on the background of the research above, then the problem can be formulated as following: What are the values of

sexual health education in the story of "Dua Garis Biru" and its urgency on moral internalization for adolescents?

Method

Type of Research

This type of research used is qualitative research, namely research that uses a naturalistic approach to find and understand a phenomenon in a specific context (Creswell, 2014, p. 13). During the design phase, it is imperative for researchers to possess a comprehensive understanding of the intended utilisation and analytical methodology for data collecting. This entails the consideration of many views, particularly when incorporating self-generated video data as a component of this methodology. Video can be utilised as a valuable tool in the development of novel protocols and research collaborations, extending beyond the mere replication of conventional instrumental methods. During the analysis phase, video footage can be utilised for a multitude of applications. As an illustration, a scholar may employ a continuous comparative technique to categorise emergent themes within video data, or they may opt to exclusively analyse the verbal content of a video dataset through the utilisation of Qualitative Content Analysis. One notable advantage of video research is in its inherent flexibility and multifaceted selection, which affords researchers a wider range of adaptable choices for subsequent dissemination. During the period of dissemination, researchers need to carefully consider the consumption of their video work, both inside and beyond the academic community, as it serves the purpose of research and frequently embodies creative elements. This encompasses the examination of both digital publishing and dissemination methods, alongside traditional norms and media employed for the dissemination of academic research. This book also emphasises the significance of effectively identifying and engaging with the appropriate target audience, particularly those who possess an interest in research findings. Furthermore, it underscores the necessity of broadening the audience reach from local to global, and from specific to generic demographics (Haris, 2016, pp. 121–129).

Analysis Techniques

This research uses 3 analysis techniques, namely:

a.   Framing Analysis, this method was developed based on social construction theory. According to this theory, humans and society are seen as continuous dialectical, dynamic, and plural products. In this view, humans as individual beings have an influence on society which is a social organization. Vice versa, society gives social identity to humans as its members. Peter L. Berger calls it a moment that is divided into 3 events. First, externalization, namely the process of outpouring or expressing the human self into the world, both in mental and physical activities. Second, objectivation, namely the results that have been achieved both mentally and physically in previous externalization activities. These results are objective realities that can be experienced by everyone. Third, internalization is the re-absorption of the objective world into consciousness in such a way that individual subjective is influenced by the structure of the social world. According to Berger, reality is formed and constructed so that it has a plural meaning. This means that the truth revealed in this study will produce various meanings on the same problem by taking into account the cultural and individual backgrounds of each (Eriyanto, 2001, pp. 13–16).

b.   Content Analysis, Material analysis is a common Communication Science method for assessing media content. Digitised media environment data have raised the importance and prevalence of this phenomena. Scholarly studies of news sources and issues, particularly agenda building and framing, have used automated content analysis (ACA). The content analysis process includes data retrieval, structuring and storage, cleansing, and analysis. Open data storage allows scalability, independence, and adaption. Example: JSON-based format. The initial step in data cleansing is replacing different expressions of key concepts with a common code. Using scenario-specific actor and concept lists can do this. Part-of-speech tagging (POS) and named entity recognition are also available at this level. Data analysis often uses word frequency-based methods such Log-Likelihood scores, PCA, co-occurrence or semantic networks, and cluster analyses. Academic research uses theme models including Latent Dirichlet Allocation (LDA), author-theme models, and structured topic models. Popular Python modules like NLTK, scikit-learn, and gensim can be used for analysis. This method makes the workflow visible and replicable. Modern communication science relies heavily on textual analysis. However, there is no reason to avoid using these methods to analyse visual material or other data. Content analysis framework creation goes

beyond technical tasks that can be outsourced. Proficiency requires technical skill and a thorough comprehension of the subject. (Trilling & Jonkman, 2018, pp. 2–14).

c.	Semiotic Analysis, Semiotic analysis is an interpretive approach that entails the identification and examination of signs and symbols present in a given text or artistic creation, with the aim of comprehending its underlying meaning and the cognitive processes employed in its production. This methodology is based on the research conducted by Charles Peirce, who introduced a classification system consisting of three distinct categories of signs: icon, index, and symbol. Each of these types of signs exhibits a distinct association with the object it signifies. An icon is characterised by its resemblance to the object it represents, an index is distinguished by the presence of evidence indicating its object, and a symbol is a sign that is universally recognised and agreed upon to represent its object by convention. Within the realm of education, the application of semiotic analysis serves as a valuable tool for comprehending the cognitive processes of pupils, particularly in terms of their reasoning abilities and the construction of meaning. In a research investigation pertaining to students' comprehension of astronomy, a semiotic analysis was employed to scrutinise the utilisation of physiological and material processes by students in representing astronomical occurrences. The present investigation elucidated the manner in which students employed diagramming as a means to uncover the underlying structural connections among these events. Furthermore, it examined how their comprehension was influenced by the dynamic interaction between icons, indices, and symbols within their visual representations. The scope of semiotic analysis extends beyond visual forms and encompasses other types of representation, provided they adhere to Peirce's pragmatic and semiotic definition. The focal point of this approach lies in the dynamic process of "diagramming" as opposed to static "diagrams," hence emphasising the active involvement of the individual constructing meaning in the manipulation and observation of the diagram to develop novel insights (Ferguson et al., 2023, pp. 2–14).

Sources of Research

Sources of research data are everything in the form of people, places or goods or papers that can provide information or data needed in research. In this study (Setiawan, 2018, p. 15), researchers used two sources of data types:

a.	Primary Data Sources, namely sources of materials or documents presented by the person or party concerned. Or data directly related to the object of research. The primary data source for this research is the film "Dua Garis Biru" with a duration of 1:52:17 seconds. The data were collected using the *mise-en-ścene*. Literally translated it means "to put on stage". A useful definition might be the contents of the frame and the way that they are organized. *Mise-en-ścene* encompasses both what audiences can see, and the way in which we are invited to see it. The setting can be in the form of a place and atmosphere that gives the story behind the story so that it has a big influence on understanding social construction. Scene is a scene that is taken to prove an interaction or emotion between characters. In addition, the scene is also taken to determine the behavior figure so as to know the motivation underlying the action. Dialogue is a conversation between characters that liven up the atmosphere. Through dialogue we can find out what the character is struggling with (Gibs, 2012, p. 5).

b.	Secondary Data Source, are data sources that complement primary data sources. Secondary data sources in this study are books, journals, previous researches, and other videos relevant to the research theme.

Literature Review

The Understanding of Sexual Health Education for Adolescent

Regarding the definition of sexual health education is the rest has been explained in the previous chapter. So, in this chapter we will only reaffirm and complete the definitions that are still lacking. Of course, as said David Campos to identify sex education globally is very difficult. This is because sex education is inseparable from the culture and culture of the community, even religion. Many experts explain the meaning of sex education based on the background. However, this research will certainly use theories that fit the author's background and environment. Sexual health education is still often overlooked because many of our society consider it taboo. Plus, the role of education itself is still underdeveloped while the problems around it are increasingly worrisome. This can be seen from the content of sex education which is still in the form of a biological reproductive system as well as about social normative norms. Besides the massive discussion about sex education there are still many who are directed at children, because teenagers can still be categorized as the like.

Though between the two have different characteristics and needs. Therefore, it is important for us to understand what the concept of sex education is right for adolescents.

Sexual health education is a clause consisting of two words elements, namely "education" and "sex". If it is logical, of course we have understood the meaning of the word education as a learning process from not knowing to knowing. But it's not quite right if it hasn't heard what Ki Hadjar Dewantara said about education. According to him education is an effort to advance the growth of character (inner strength, character), mind (intellect), and the body of a child, in order to live in harmony with his world. So, what are the criteria for character, mind, and body of the child? This is how Ki Hadjar Dewantara gave his explanation,

First, about Indonesian people who are virtuous are those who have inner strength and character. That is, education is directed to improve the image of humans in Indonesia has become resolute in favor of values truth. In the praxis level of life, people in Indonesia realize his responsibility to do what he knows is truth. The expression of truth is exquisitely transmitted in and through speech, attitudes, and his actions towards the natural environment, himself and others human. Character is a term that covers words, attitudes and actions that are consistent with the truth of religious teachings, customs, positive law, and does not conflict with universal human values. From this it can be understood if one of the important elements built in education is character. Even today, many of us are familiar with the term character education. So, it is not surprising that many students have raised character education as the title of the thesis considering that many of the nation's characters have faded. Second, people in Indonesia whose minds are advanced are intelligent cognition (know lots and lots to know) and his intelligence freed him from ignorance and delusion in various types and forms (for example: because colonialist engineering in the form of indoctrination). The term forward in mind shows increased intelligence and intelligence. Humans are advanced mind people who dare to think about the reality that bound their freedom, and dare to oppose against all forms of duping. Third, humans in Indonesia are progressing at a physical level or the body is not only physically healthy, but even more so has true knowledge of the functions of his body and understanding functions it is to liberate itself from all impulses towards crime. Humans who are advanced in aspects of the body are able to control encouragement-body demands. With and through that advanced body too, the advanced mind and the advanced character have support for declare self-independence from all forms of oppression of arrogant egos and greedy on the one hand and have the ability to assert self-existence civilized as a free human being (physically and spiritually) on the other hand. In the praxis of life, progress in the body can be understood as having the power to fight for independence and the skills to fill independence with all humanistic development (Haryati, 2019, p. 83).

On the third point, indirectly Ki Hadjar Dewantara asserted that education must produce a healthy generation physically and spiritually. First of all, by knowing the body's functions first, then he is being able to independently control his body. From this it can be taken a support that sex education should be empowered. This is because sex itself is something that has been inherent in humans from birth, and it grows naturally even unnoticed. Whether it's physical changes or psychological turmoil, both of them must be faced by everyone. Therefore, we should open our eyes to study this matter wisely. The meaning of the word sex itself sex, or matters relating to the genitals. In eastern culture, sex is privacy that must be hidden from public consumption. Making sex a taboo topic to be talked. Our culture can discuss sex as something sacred, but that does not mean it cannot be learned. The pattern of educating people who forbid sex to be bought with the assumption would be preferably shifted to the middle. In this case we need to review sex education that is appropriate for teenagers, not too vulgar and not too minimal in information. Furthermore, if the two words namely education and sex are combined, it will become a different term from the previous explanation. Some experts identify sex education according to their fields. For example, such as the opinion of Seto Mulyadi, et al., Who said that sex education is to instill an understanding of reproductive health and understanding of matters relating to sexuality issues in order to create a positive attitude towards sex (Tempo, 2020, p. 58). Whereas in an Islamic perspective sexual health education is defined as teaching, awareness, information about sexual problems that are given to the child since he was understand the problems which deals with sex, instinct, and marriage. In her study, Muhayati explained that Islam had early taught sex education. Examples include teaching the concept of shame through the limits of genitalia, instilling a spirit of masculinity or femininity through a conceptual identity in clothing, separating the parents' bed from the child, maintaining the cleanliness of the genitals, and the karma of the opposite sex. He also stressed the importance of the role of the family, especially parents through dialogical parenting. After family, school is the right place to teach sexual health education (Ubaidah, 2020, p. 123).

Based on the above explanations, it can be concluded that sex education is one of the efforts to instill the meaning of ideal sex to fit with good social values and religion. Not only that sex education must include physical, psychological, and social aspects. Sex education material must also be adjusted to the recipient whether it is children, adolescents, even adults. All of these things must be implemented optimally and cannot

be reduced so that it does not become a defective product. The explanation of sex education will be more complex when we question how important it is for the current situation. In addition to awareness of this we need to know how to achieve the objectives, as well as what methods are appropriate. All of these things will build a strong definition and in accordance with current conditions.

Cognitive Development Models and Environmental Influences on Adolescents Morale

Moral learning has been learned from generation to generation. Values and norms are instilled through the example of the behavior of the family and those around them. Then when children enter elementary school age, they learn to behave and socialize with their peers. They learn morals not only from the subject of manners, but through disciplinary habituation in their daily lives at school. Creating a conducive learning environment for them is not an easy thing. This is because morals must be integrated not only with certain subjects, but must be integrated into every element of education.

Regarding moral internalization, according to Kohlberg, human morals develop through three levels, and each level has two stages.

1.   Pro conventional level

At this level, individuals view morals based on their own interests. That is, moral considerations are based on individual views regardless of the formulations and rules made by society. At this pro-conventional stage there are two stages as follows,

a.   Obedience and Punishment Orientation
At this stage the child's behavior is based on the physical consequences that will occur. So, the child will avoid behaviors that lead to punishment. Therefore, every rule should lead to compliance to avoid negative consequences in the form of punishment.

b.   Relative Instrumental Orientation
At this stage the child's behavior is based on a sense of fairness based on agreed upon rules. It is said to be fair when others repay every good deed. So, at this stage it is based on positive affirmations to strengthen the morals that have been worked on.

2.   Conventional Level

At this stage the child approaches problems in individual relationships with society. The awareness in children begins to grow that the behavior must be in accordance with the norms and rules prevailing in society. In this way, problem solving is not only based on a sense of justice, but conformity with the norms of society. This level is divided into two as follows: Interpersonal Harmony: At this stage it is marked by each motivation from individual behavior driven on the willingness to meet the expectations of others. Individual awareness begins to grow that there are other people outside of him who will behave in accordance with his expectations. This indicates that the child begins to become aware of his relationship with other people that should not be broken, and Social System and Consciences: At this stage, individual behavior is no longer based on encouragement to meet the expectations of others who they respect, but is based on demands on society's expectations. This indicates that there has been a shift in awareness from oneself to social awareness. They have understood and accepted the existence of a social system that regulates individual behavior.

3.   Conventional Post Level

At this level, behavior is not only based on compliance with the norms that apply to society, but on awareness in accordance with the values it has individually. At this level it is also divided into two stages, namely, Social Contract: At this stage, individual behavior is based on truths recognized by society. Individual awareness to behave grows because of the awareness to apply social principles. Thus, moral obligations are seen as social contracts that must be obeyed, not just value fulfillments. Universal ethical principles: Human behavior is based on universal principles. All kinds of actions are not only based on a social contract that must be obeyed but are based on an obligation as a human being. Every individual is obliged to help others. Motivation is not based on subjective reasons such as whether or not they like the person who is being helped, but prioritizes universal principles (Sanjaya, 2017, p. 243).

The cognitive development model presented by Kohlberg was inspired by Jean Piaget. He argued that human development occurs due to a process of cognitive restructuring which takes place gradually through certain stages. He explained how the relationship between moral, environmental, and individual cognitive development needs each other. However, based on his description, Kohlberg uses the basis of children's activities. Moral development does occur through social interaction. But this interaction has a special feature in which the child's personal factors come into play. Since this is to reach the highest possible stage of moral development, the child must be stimulated to be more active or passive. The point is more to hone children's abilities to be able to control what is in each individual. The essence of Kohlberg's theory is the emphasis on the importance of stimulation by the active effort of the individual to achieve his moral development, not passively imitating people without good reason. The right encouragement from adults will further stimulate children to determine the best attitude. With this the child will gradually develop his morals and then become part of his personality (Nurhayati, 2006, pp. 98–99).

The environment is the most flexible factor in the process of moral internalization. It is in the environment that there are sources of stimulation that affect child development. Even from the point of view of education, the creation of an effective learning environment to develop the potential of students is one of the goals. One educational environment is school, which according to Immanuel Kant is seen as a miniature of people's life. Another educational environment is the family which is the smallest unit of society. According to Santrock, sex education would be more appropriate if it was carried out in a family environment because it was included in the realm of privacy. However, if the family's capacity has not been fulfilled to do so, then school is an environment that needs to be pursued next. Of all the environments mentioned above, actually society is the key to successful moral development. Meanwhile, the family and school are unit units that carry out educational functions. After learning from school and family, teenagers will face the real field, namely society. It can be said that society is a place for teenagers to hone their adaptation skills, apply and study morals so that they are sustainable (Wahidah & Maemonah, 2020, pp. 30–31).

The next factor is the personality of the teenagers themselves. Kohlberg emphasized that there must be individual activity in an effort to develop his morals. Although the materials, educators, methods, and the same time were given to adolescents, the results were very likely to differ between adolescents. This is because every human being has unique and diverse characteristics. Some of the problems faced by adolescents today are due to the ideal image of adolescents should be and the ambivalent message to society in adolescents. Adolescent development researchers Shirley Feldman and Glenn Elliot the sexual message of society in adolescents is very ambiguous. Teens are expected to be sexually naive but have more sexual knowledge. Teenagers have to undertake this tough task in a society that is confused about how much and what kind of education to give teens. The next factor is the personality of the teenagers themselves. Kohlberg emphasized that there must be individual activity in an effort to develop his morals. Although the materials, educators, methods, and the same time were given to adolescents, the results were very likely to differ between adolescents. This is because every human being has unique and diverse characteristics. Some of the problems faced by adolescents today are due to the ideal image of adolescents should be and the ambivalent message of society in adolescents. Adolescent development researchers Shirley Feldman and Glenn Elliot the sexual message of society in adolescents is very ambiguous. Teens are expected to be sexually naive but have more sexual knowledge. Adolescents have to undertake this tough task in a society confused about how much and what kind of education should be given to adolescents (Nida, 2013, p. 273).

The development of adolescents is essentially built from three processes, namely biological processes, cognitive processes, and social processes. Cognitive processes include changes in an individual's mind, intelligence, and language. Memorizing, solving problems, imagining describes cognitive processes in adolescent development. Social emotional processes include changes in individual relationships with other humans in emotions, personality, and the role of the social context in development. Refuting parents, fighting with peers, the development of assertiveness, adolescent happiness in certain events reflect the role of social-emotional processes in adolescent development. The three processes are not separated or only partially carried out. This is because social processes shape cognitive processes, cognitive processes develop or inhibit social processes, and biological processes affect cognitive processes (Sholihah & Niam, 2020, pp. 22–23).

Psychosocial, Psychosexual Influence and the Role of Learning Environment on Adolescent Development

The rapid physical changes that occur continuously in adolescents cause them to be more aware of their body shape and try to compare it with their peers. If their perception is far from the reality of social standards, it will affect their psychological development. For example, girls tend to experience anxiety. In addition, parents also

often face conflicts when adolescents begin to grow, which is the root of the problem because it is difficult to understand their behavior which often invites uproar.

Based on the opinion of Eric Erikson, who is a psychodynamic theory follower, adds the theoretical basis of psychosocial development, in general, these stages of psychosocial development emphasize changes throughout the human life cycle. Each stage consists of a unique task that exposes the individual to a problem or crisis. If the individual is able to go through the crisis, the better the development will be. The eight stages of psychosocial development throughout the human life cycle are explained as follows:

1.   Believe vs Don't Believe (0-1 year)

At this stage the baby has formed a sense of trust in someone. Usually, the people who are trusted for the first time are their parents or their careers. If there is failure at this stage, there will be distrust of others.

2.   Autonomy vs Shame (1-3 years)

Children have started to try independently in motor tasks such as walking, climbing, or talking. This will work if in the process children are given a sense of autonomy to determine their behavior. However, most fail because parents tend to be overprotective of their children. This is what causes shame or insecurity.

3.   Initiative vs guilt (3-6 years)

Children will take the initiative to find or do new things. They seek experience by relying on their sensory abilities. The final result obtained is the ability to produce something as an achievement. If the child is stopped or even prohibited, there will be feelings of guilt.

4.   Perseverance vs inferiority complex (6-12 years)

Children will learn to cooperate and compete in academic activities or just socialize with peers. Children always try to achieve something they want so that persistence appears in them. If at this stage the child gets demands from his environment and the child fails to fulfill it, a sense of inferiority will arise. Therefore, reinforcement from parents or teachers is very important to strengthen children.

5.   Identity vs Identity Confusion (12-20 years)

At this stage, there are many changes in a person, especially physical, as well as hormonal changes that will show their true identity. As well as self-orientation like where they will step in this life. All was done to find a new role and maturity status. Parents need to allow teens to explore these roles in different ways in each role. If adolescents go through this stage in a good way on a positive path to follow in life then a positive identity will be achieved. On the other hand, if a parent is forced on a role by their parents, and has not sufficiently explored the many roles, there is identity confusion.

6.   Intimacy vs Isolation (20-40 years)

At this time individuals experience development by forming close relationships with other people. This describes intimacy by finding one's identity and at the same time losing the identity in others. When young adults form healthy friendships and close relationships with others, intimacy is achieved. If the circle of friends is unhealthy and detrimental there will be self-isolation. This is very dangerous because it can cause serious character problems. Young adults are born out of the search for and insistence on identity. They desire to merge their identity with the identity of others. On the other hand, intimacy is isolation, which means readiness to isolate oneself and if necessary, destroy the forces of people whose existence seems dangerous to them.

7.   Generativity vs Stagnation (40-50 years)

At this stage the main concern is helping the younger generation to develop and direct life to be useful. This is called generativity. The feeling of being useless because he can't do anything to help the younger generation is called stagnation.

8.   Integrity vs despair (60 years over)

In this stage a person reflects on the past and concludes that he has lived well or that he has lived a good life. In many ways, parents can develop a positive outlook at earlier stages of development. If this is the case, his retrospective glimpse will bring up a picture of life that can be put to good use, and satisfaction with the integrity he has achieved. Likewise, if the flashback of a person's life is negative then darkness or despair will appear (Erikson, 1994, pp. 73–80).

Another meaning of learning is to create an environment that enables the learning process, while the human being is both the subject and the object. Sex education is closely related to the process of adolescent development from all aspects, one of which is as mentioned by Erickson. Based on the understanding of adolescents in the previous chapter, the development experienced by adolescents is at the stage of Identity vs Identity Confusion, and Intimacy vs Isolation. The changes that occur in adolescents will show who he really is and what role he needs to take. All of these things are very much influenced by how the environment in which they develop, as well as how the character is in themselves. Recently there was a case of harassment committed by students at a university in Surabaya which was known as the Gilang's wrap case. This happens because their development fails to understand who their identity is, and there is self-isolation which leads to sexual disorientation. This is proof that sex education has become a necessity to implement.

Furthermore, the development of adolescents is studied from the psychosexual aspect. Sigmund Freud developed a psychosexual theory based on physiological maturity in certain parts or places on the body. Each developmental stage is characterized by the functioning of the libidinal impulses present in certain areas and which form the basis of all personality development with the characteristics of its behavior. This stage produces stages arranged in a fixed sequence and has a universal character in the human life cycle. In adolescents, psychosexual development occurs at the following 2 stages,

1.   Latency Stage (6-12 years)

The period when sexual activity is calm, latent, and inactive. Although in some youth groups, sex is used as a topic of conversation in the form of jokes. The intensity is not as great as when the period before or after the latency period. It is also not personal, but a group. During this period there were indeed great, many, and multiple developments in all aspects such as cognitive development through formal education, social and moral development through extensive relationships with the environment. The period when children grow and develop basic skills, acquire and demonstrate a value system in their lives. He also learns the basics of being able to adjust to his social environment.

2.   Genital Period (<12 years)

At a physiological point of view, maturity is the in particular the beginning to function of the genital glands. This affects the emergence of generous areas of the genitals as a source of pleasure and satisfaction. The sex drive in the real sense has emerged. The object of love changes from incestuous love to heterosexual love. This is a repetition and continuation of what happened in the mortal period. Therefore, it is likely that there will be a transfer of the object of love to the same sex. During this genital period there is a development in the direction of love. If previously his love was only one way, that is, centered on himself, now his love can be two-way. This is a sign of developing good adaptability in social relationships. Difficulties always arise by the existence of differences in norms, socio-cultural norms, and moral norms, both for the parents of adolescents and the surrounding community. These differences in norms often cause tension related to sexual problems in adolescents.

Furthermore, the learning environment that has the most influence is society. According to Vygotsky, development occurs in a social context. Children will be more affected by the people they interact with from birth. This made him think that culture has an important influence in learning. Culture is the determinant of the moral development of every human being. Each individual develops in the context of the culture that raised him. For example, the individual learning process is influenced by the main environment, namely the family. The cultural environment provides learning about what and how individuals think. Culture contributes to individual intellectual development in two ways, namely culture itself and the cultural environment. Through culture a lot of knowledge and moral values are obtained, then through the cultural environment it becomes a means of intellectual adaptation for individuals in the form of processes and means of thinking for individuals. Cognitive development results from a dialectical process by sharing learning experiences and problem solving with others. In this dialectical process, initially the individual takes responsibility for solving the problem, then through language he learns the vocabulary of knowledge in his culture. While developing, there is a process of internalization in the learning process. Internalizing knowledge is the first thing humans do in the dialectical

process. Then there will be a gap between what can be resolved on their own and what adults do, which is used as a standard. The source of learning is culture and the way adults solve problems. In fact, parents, neighbours, and peers are the most productive environments in their intellectual development. In his socio-cultural learning process, Vygotsky put forward four principles of learning. Among them are,

1.   Social Learning, students learn through mutual interaction with adults or more capable friends.
2.   Zone of Proximal Development, students will learn the concept well if they experience this stage. This means that if students are not able to solve their own problems, they need to be given assistance by more capable people. However, this assistance is only a guide, not a solution.
3.   Cognitive Apprenticeship, which is a process that allows students to gradually acquire intellectual skills through interaction with more capable people.
4.   Mediated Learning, namely giving scaffolding to students. Scaffolding is the provision of a large amount of assistance to students in the early stages of learning, then gradually reducing this assistance so that students have the opportunity to learn to be responsible for their problems. This will be very useful for him in the future to solve more complex problems.

In conclusion, the important point of all the explanations above is the essence of sociocultural learning. The interaction between internal and external aspects of the sociocultural environment is very important to consider in learning. According to Vygotsky, human cognitive function comes from the social interactions of each individual in a cultural context. He also believes that learning is most effective when the task is within the reach of students' cognitive abilities. For example, such as events or phenomena that often occur around him.

One of the efforts that can be applied to overcome these learning problems is the use of social constructivism-based learning tools. Social constructivism-based learning is learning that emphasizes students to construct their own knowledge in their minds by paying attention to social interactions. Researchers assume that the use of social constructivism-based learning tools is able to overcome the above problems. The arrangement of learning tools is aligned with the models, approaches and methods to be used in learning so that they are in a mutually supportive concept. This concept is used as the basis for researchers to apply the principles of social constructivism in learning tools. In this sense film is an appropriate form of social constructivism. This is because film is a medium that captures a phenomenon in society which is then used as a meaningful story. Through film, we can learn a variety of different perspectives on each member of society.

Results and Discussion

The Content of Sex Education and Hidden Moral Messages

More or less like that story "Dua Garis Biru" which lasted more than two hours. The reality in life portraits raised in this film, and there are also many moral messages related to sex education for teenagers. In addition, there are many analogies presented to make it easier for viewers to understand some taboos in the topic of sex education. Here are some analogies that appear in this film, as well as their meaning in relation to sex education:

1.   The Seashells are open and closed

Figure 1. Scene in the film at 08:22 seconds

This illustrates the condition of the intimate areas of women whose conditions are similar to those of a virgin. First if the condition of the vaginal mouth is still tightly recognized as a virginity. This is the same as the condition of a closed clam which indicates that it is still fresh. Vice versa, when the condition of the mouth of the vagina is wide, it indicates that he has never had intercourse. This is the same as the state of open shells indicating it is not fresh.

The analogy relates to the notion of virginity in the opinion of most lay people. However, virginity is not actually judged by things like that. This was demonstrated when Bima made it clear to Dara that both fresh and non-scallops were good. This is what conveys the moral that a woman who is no longer a virgin is not determined by her hymen. Due to the mistaken community perspective on virginity, it makes victims of sexual abuse get bullied or other social pressures.
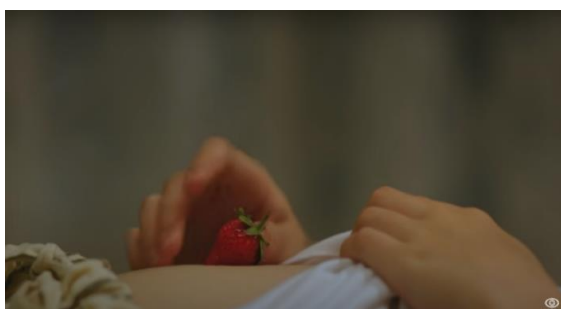
2.   Strawberry

Figure 2. Scene in the film at 20:42 seconds

Providing explanations about reproduction to early adolescents can use an analogical approach to facilitate students' learning experiences. In the film it is explained that when the fetus begins to form, its size is like a strawberry. An explanation of abortion was politely packaged through the analogy of strawberries crushed in a blender. During this time an explanation of abortion sometimes shows real photos of abortion results. Although there are some who think this is effective in preventing the tendency of teenagers to get pregnant out of wedlock but it would be better if we convey it not by scaring.

3.   Obstetricians

Figure 3. Scene in the film at 47:31 seconds

There are many roles as educators performed by obstetricians in this film. As an explanation of the risks of pregnancy at a young age, as well as about the test pack that was previously misunderstood by Bima. Here the role is very neutral and does not suppress Dara as a teenager who is pregnant out of wedlock. Instead, she gave an explanation of how to maintain a pregnancy to Bima and Dara. In addition, the author also quipped about the lack of sex education which only explains the reproductive system. This can be seen when obstetricians provide counseling to Bima and Dara in their practice room.

4.   The Meaning of Dua Garis Biru

Dua Garis Biru is actually taken from the positive sign of pregnancy on the Test pack kit. But actually, on the Test pack tool the line color is pink. Meanwhile, the blue color is Bima's mistake in interpreting the Test pack. During an ultrasound examination of Dara's pregnancy, the doctor showed that their child was a boy. Then Bima denied it because on the Test pack tool Dara used the lines were pink. Bima also concluded that the pink color should represent the female gender, while the blue color for men. This teaches about the true use of the Test pack tool, and provides education about the importance of ultrasound for pregnancy checks.

Socio-Cultural Learning in Film "Dua Garis Biru"

There are many things that can be used as an afterthought in this film, especially about the importance of sex education being taught from an early age. Dua Garis Biru is a film that tells one of the social problems we know about marriage by accident. The ending of the story is also not clearly defined between a happy ending or a sad ending. However, what we can confirm is that the depiction of social reality is very clear in this film. As if insinuating everyone about our ignorance of the issue of sex that should be taught to teenagers.

As explained by Vygotsky, the learning process is more effective if it is based on its socio-culture. Teenagers in this film frame describe a lot of learning processes that come from their social life. Especially in this case, the influence of the environment does not only come from the real world, but also the virtual world. Like teenagers who accept the presence of the K-Pop trend that is endemic to teenagers, or teenagers who are still negotiating with their social environment. Even without a syllabus or curriculum, this film captures that teenagers learn more from what they pay attention to in their daily lives.

1.   Reproduction posters in school student health units

There is a scene where Dara is forced to leave lessons to take a break at the UKS because of her pregnancy. There Dara cried because she felt the difficulty of being a pregnant woman. On the wall of the UKS there are posters about the structure of the reproductive organs of women and men. This seems to insinuate the lack of socialization about sex education which is only done through reproductive posters.

Figure 4. Scene in the film at 14:57 seconds

In addition, this film also insinuates about sex education material for adolescents, why only about reproduction? Meanwhile, regarding the consequences of sex in adolescence, the boundaries of sex that need to be understood, or the meaning of sex itself are still limited. This is what needs to be updated regarding sex education. In addition, this scene reminds us that sex education is a necessity for adolescents whose age is looking for identity.

2.   School and The Scandal of The Pregnancy in Adolescent

Figure 5. Scene in the film at 33:47 seconds

Regarding the marriage by accident scandal, school policy should need to be reviewed. This film illustrates that the average school that finds students pregnant outside of wedlock will drop out without being able to defend it. In addition, this film also explains the truth about the reasons behind this policy only to protect the good name of the school, while the reality of the failure of education that has been implemented is ignored. This certainly has an impact on the future of students who are described as broken glass and cannot be repaired anymore. Therefore, this film actually contains a message to discuss again regarding what policies can help students who have made mistakes like this. The best punishment does not only have a deterrent effect, but also the awareness to become a better person. If this can be resolved without making students drop out, it will definitely not extend the case of underage marriage. In addition, mutual forgiveness needs to be taught from good school modeling. This is because cases like this must destroy students' self-concept so that they will experience obstacles in their psychosocial development. He will experience confusion regarding his identity, due to rejection from various parties. The worst impact of this is that adolescents who experience things like this will commit acts of hurting themselves or the fetus they are carrying.

3.   Bridge of Life

Figure 6. Scene in the film at 42:09 seconds

Here is where Dara learns of life in one trip over the bridge. Described about the hustle and bustle of life that Dara, had never met when she was a child of a rich family. When the privileges that were inherent in her from birth have to be released to take responsibility for her pregnancy, she feels various emotions. Like when he has eye contact with a husband and wife who are fighting, or someone who dies makes him begin to understand that his life in the future will not be easy anymore. If it is understood that this scene actually teaches teenagers to see the reality of domestic life, it is not as easy as playing house. This should also be added to sex education for adolescents. They have to understand the big responsibility when they dare to cross the line, realities that are far from the fairy tales of kings and queens, so that they are able to create limits on themselves.

4.   Ondel-Ondel and Parents

Ondel-ondel is a typical art of Jakarta in the form of a replica of the form of women and men. In ancient times, ondel-ondel was used to ward off evil spirits. Red-faced ondel-ondel is the embodiment of a man and fatherhood while the white-faced ondel-ondel is the embodiment of a woman and motherhood.

Figure 7. Scene in the film at 42:44 seconds

These ondel-ondel often appear when Dara or Bima are confused, worried and anxious. Except when they are eating shellfish, red ondel-ondel who want to enter the stall were expelled by the stall owner. Others appear when Bima borrows money from white-faced ondel-ondel for abortion. Dara also met white ondel-ondel when she was pondering wanting to make a decision. Both ondel-ondel illustrate the role of fathers and mothers who are never separated from children. Dara and Bima are teenagers who are forced to become parents early. The soul of a parent is actually always present in every individual, if it presents the courage to be responsible and the tenderness to love. Sex education should not only teach about what teens can or should not do, but also family education. To be a parent there are no special subjects at the formal school level, so the solution is for teens to imitate how parents are around them.

Figure 8. Scene in the film at 38:24 seconds

The dilemma of being a parent is indeed fairness. Even in this story, Dara and Bima's parents felt broken and failed. Anger has become one with sadness and confusion. Then forgiveness is an incomparable parent's magnanimity. When all parties dispose of and isolate Dara and Bima, it is the parents who grow their souls again through the door of forgiveness. Although not to understand their mistakes, but every mistake deserves forgiveness, and an opportunity to improve.

5.   The reality of the harshness of domestic life

This film also tells how the real life after marriage. Pressure greater than the ability of the teenager cause them to experience a conflict. Bima, who has become Dara's husband, has to work hard to make a living. He works at Dara's father's restaurant as an ordinary employee. He had to do multiple things at one time. This is what makes it difficult following lessons at school, to make him skip class several times.

Figure 9. The scene in the film at 01:60:02 seconds

Besides that, Dara's conflict is no less complicated. Dara, who feels pregnant for the first time, sometimes has difficulty regulating emotions. Bima, who is truant, makes him worry about his son's future. Besides that, Dara is annoyed with Bima's childish behavior. He saw him having fun playing games on his cellphone. Bima's lack of attention makes him feel neglected. The two of them quarreled because they weren't able to understand each other's difficulties. This actually teaches teens who are busy with love about how important it is to prepare for a good future. In addition, there is an implied meaning of the amount of responsibility to be a parent. Conflict and

stress are very vulnerable to be experienced by every couple. Things like this should become common knowledge for teenagers. At least this will make teenagers think twice about doing things that are outside the boundaries such as sex before marriage. In addition, this film also depicts the reality of the emotional maturity of unstable adolescents. As explained by Erik, at adolescence there is a stage of looking for self-identity. This is marked by curiosity about what happened to him.

6.   The Reality of Pregnancy in Adolescents

Most teenagers who have had sex before marriage, do it only to seek pleasure and satisfy curiosity. They haven't thought about the consequences such as earning a living or the hardships of bearing a pregnancy. As experienced by this pair of teenagers, namely Bima and Dara. After finding out about her pregnancy, Dara experienced many changes in her body. Then she searched the internet for all references about pregnancy. As described in the following scene,

Figure 10. Scene in the film at 1:13:20 seconds

In the scene, it is explained how Dara asks Bima to practice a tip before giving birth. Bima doubts it, because what they do is like a joke. Then Dara explained that she got the tips from the internet. From this we can understand that the current generation cannot be separated from the role of the internet. Meanwhile, the internet with millions of information is still lacking with good knowledge for us. Even pornographic content is widely spread on the internet. This is what we should fix in order to save teenagers from failing to understand about sex. Furthermore, the reality of pregnancy is also unknown to adolescents. They just imitate what adults do without knowing its purpose. Sometimes their body and mentality are not ready to endure pregnancy.

7.   Social Criticism of the Family

Perversion of sex is considered a great disgrace that will lead to tremendous shame. The cynical looks and ridicule make the family feel a loss of self-esteem. But strangely, only Bima's family experienced criticism from his neighbors. Meanwhile Dara's family does not accept external conflicts, but rather internal conflicts between family members.

Figure 11. Scenes in the film at 53: 29-59: 03 seconds

After analyzing it, it turns out that what influences this is the environmental factor they live in. Bima, who lives in densely populated settlements and in the middle to lower class economy, is more prone to experiencing social criticism. The neighbors feel they have the right to ridicule him, because the culture that is created there is mutual cooperation. Meanwhile, Dara lives in a residential area that has more privacy. The environmental culture created by the neighbors is independent. So, they tend not to like taking care of other people's lives. This is evidenced in the scene at 53: 29-59: 03 seconds. There were discussions between Parents, and Bima as follows: Bima's Mother: *"Bima tidak usah nikah sama Dara? Kita ini tidak punya apa-apa,kita hanya punya iman dan harga diri. Mau jualan nasi udah malu, Pak. Ibu tau betul satu kampung ngomongin keluarga kita pak, Ibu tau. Kita ini udah gagal , gagal didik anak kita, Pak."* (Bima doesn't have to marry Dara? We don't have anything we only have faith and self-respect. I am embarrassed to sell rice, sir. I know very well that one village talks about our family, sir, you know. We have failed. failing our children, sir).

8.   Early Marriage

Figure 12. Scene in the film at 1:03:04 seconds

Early marriage is still considered a solution for pregnant teenagers. This is considered the best solution, considering that children who are already in the womb need parental assistance. Bima and Dara also did this. This marriage was proposed by Bima's parents who have a religious background. Initially this was opposed by Mrs. Dara, who thought that her child was too early to marry. However, this marriage continued because almost all family members agreed.

Socio-Cultural Learning in Film "Dua Garis Biru"

Teenagers in the story are depicted well through their lifestyle and relationships. There are many scenes that show how teenagers live today. Like the bucin phenomenon that is sweeping the teenage world. They can already feel attraction to the opposite sex and even dare to have a relationship. It is not taboo for them when men and women make love to each other like adults. The youth depicted in this case are middle adolescents. They are adolescents who show the most vulnerable transition period. This is because adolescents are at the stage of forming characters by imitating role models. This is shown in the scene that shows Dara's hobby who likes K-Pop. Actually, it doesn't matter if teenagers have their respective hobbies. Even this hobby makes Dara have the ambition to continue her studies in Korea. This means that adolescents who have positive hobbies will make them have dreams. One thing that becomes a problem for adolescents is placing themselves to understand what boundaries need to be maintained, in this case related to moral aspects. The moral values of one nation with other nations must have differences. Coupled with the era of globalization that opens boundaries between countries, making it easier for teenagers to get to know other cultures, therefore, many teenagers now adopt which culture they like. Then imitate and learn all aspects related to hobbies or whatever they like. However, not all teenagers are like that. This is illustrated by the figure of Bima who grew up without an idol like Dara. He represents an ordinary teenager who has no ambition, but is quite good at respecting others. A typical teenager like Bima can be said to be an inferior group that supports a superior like Dara to grow. Uniquely, this film describes two different situations that are not common in our society. This explains to us that adolescents are now more open minded as evidenced by their respect for one another. Many things are not covered by our culture. Meanwhile, teenagers have experienced complex situations that require them to immediately find out. Like sex, the discussion of which is still very taboo in our culture, but things like that are an existing urge on adolescents.

The social norm in the form of exclusion is indeed a natural thing for society to do when assessing pregnancy outside of marriage. Pregnancy outside of marriage is considered a disgrace that can damage a family's reputation. This is like what happened to Big Sister Bima, namely Dewi. In this scene, Dewi hits and scolds Bima who has impregnated someone else's child. He explained about the circumstances that had to cancel the engagement due to Bima's behavior. He felt that what Bima had done could damage his family name in front of the community. This is because our eastern culture views adultery as a vicious act. Therefore, the perpetrator can experience exclusion, even his family can be ostracized. However, not everyone thinks that way. Sometimes there are some people who think this is normal. As the goddess said, he thinks his sister is stupid for having sex without using a condom. Actually, this sounds more like sarcasm about sex. The position on whether or not sex is legal in our society is ambiguous. This can be seen from how harsh the prohibition on sex is, but on the other hand the urge to know sex also occurs in adolescents. This suppresses adolescent growth because they have to experience a paradox about sex. At least this film invites the audience to re-discuss what good sex is like.

In this scene, Dara is confused because the milk seeps out, making her clothes wet. She was crying because she couldn't stop the milk from coming out of her breasts. He felt ashamed of his situation, especially when he was with his friends. Finally, she stuffed her breasts with tissue. Reality like this can actually be good knowledge for teenagers. The fact that pregnancy can change physical form, will definitely make teenagers more alert. This is because teenagers see their appearance as an obligation. Many teenagers are insecure about their bodies because they are different from the models in magazines. It can be said that appearance has an important meaning for adolescents.

In her psychosocial development, even though the teenagers have made mistakes in this film, she managed to find her identity. They realize the importance of viewing sex as something sacred. Even though they went through adolescence with mistakes, the process of recognizing their identities was successful. Like the scene where Dara's social contact returns when her friends visit her house. Dara became cheerful again after she was previously depressed because of her situation. With this social contact, at least Dara was able to restore her identity as a teenager.

Losing his identity as a child was restored by the role of his mother. Dara got her mother's attention and love back when she was sad because of her changing body. As we know, appearance is very important for teenagers. Therefore, Dara felt that she had lost her identity. The advice that came from his mother, restored the sense of worth that was in him. This is also experienced by Bima and his family. Bima was ashamed of what he had done. He also felt guilty for causing a lot of trouble for his family. As a boy, he also felt that he could solve this problem on his own, without bothering his parents. His mother also forgave and even apologized if all this time, he had not paid enough attention. Both of them forgive each other, and realize each other's mistakes. His mother also gave advice to Bima to become a responsible man. Bima's identity crisis was restored by the presence of his mother who gave him support and trust.

The Influence of Cognitive Development Models and the Environment on Adolescent Morals in Dua Garis Biru Film

Through its first debut in a trailer, the film Dua Garis Biru has drawn criticism for having a sensitive theme, namely sex. This has given a picture of our society which is still unfamiliar with sex itself. It is this view that has added to the length of the bad impact of the misunderstanding of sex itself. At least through this film, there are many depictions of the reality of society's depiction of sex. This can be used as a good reflection material for sex education itself.

Based on an interview from the author of "Dua Garis Biru", it was explained that her motivation to create the "Dua Garis Biru" was because her concern for sex education in Indonesia was still minimal because it collided with society's views. The topic of sex is still considered taboo today. Therefore, "Dua Garis Biru" is here as a reminder for us to be ready for change and to open the taboo on sex, to find out how ideal sex education is for teenagers. Based on the Cognitive Development Model that occurs in adolescents in this film, it occurs gradually as follow,

1. Pro Conventional Level

Bima and Dara are teenagers who feel free to make their choices according to what they want. The first moral lessons they learn are when their test results are shared. Bima who got a bad score was immediately given a warning from his teacher. Meanwhile, Dara, who got a good score, defended Bima by saying that it was better

because it was done honestly. In the scene described forms the initial stage of his cognitive development of morals. First, orientation towards obedience and punishment when the teacher gives a warning to Bima, second, the relative instrumental orientation, when Dara, who has good grades, defends Bima by emphasizing that above good grades there is honesty as another good value. These two stages occur again when Bima and Dara are caught having free sex. The scene shown is when Bima and Dara are exercising. In the obedience and punishment orientation, Bima realized how big his mistake was when he saw the angry expressions of the parents and teachers. Bima realized that his mistake had to be corrected immediately. Then at the stage of relative instrumental orientation he also promises to be responsible for his actions. Obedience, and punishment orientation occur when Dara and Bima have to face the consequences of what they have done wrong. This forced the school to expel Dara from school, because her condition was pregnant. Meanwhile, Bima had to face social punishment in the form of exclusion provided by the social system.

2.   Conventional Level

They thought about the punishment in the form of exclusion when Dara found out about her pregnancy. Therefore, Bima provides an abortion solution so that they can continue their normal life. But the truth came from her heart, Dara refused to have an abortion. Besides that, Dara also refused to give her child to others. Even though this contradicts her abilities as a teenager, Dara thinks that her child deserves the love of her biological parents. This stage is experienced by them when they start their life together after marriage. Bima, who began to realize that he had something to support, had to work hard until he decided to skip school. Meanwhile, Dara assesses the way the social system applies. He noticed that there was a tough task apart from providing for it, namely achieving his dream so that Bima could become a good father figure. This shows that a conflict occurs due to the absence of interpersonal harmony. They begin to understand how social systems work. Where the job of a father is obliged to provide a living, and a mother is obliged to look after her children. Many conflicts followed, especially those related to moral issues. Such as the consideration of how the child will be cared for considering the parents are still teenagers. In accordance with their conscience, Bima and Dara decided that Adam had to be cared for by one of his parents.

3.   Post Conventional Level

At this stage both Dara and Bima understood how social contracts worked. Sometimes life doesn't go their way. The social contract works based on the morals adopted by the community. Although there are many differences, there is still a way to unite them. Like how important the role of a household head is. After giving birth, Dara was bleeding so she had to undergo a medical scenario for removal of the uterus. Bima was asked to make decisions about Dara's life. He had to choose between saving Dara's life but letting her live without a womb, or letting Dara fight her bleeding at the greatest risk of death. Finally, Bima chose the first option considering that life is more important. Furthermore, on universal ethical principles, there is a scene that touches blue. Between Bima and his mother, there was a deep conversation about how sorry they were in their hearts. Likewise, with Dara and her mother, they encourage each other to continue life.After their pregnancy got older, Dara and Bima realized how big the mistake they had made. Misperceptions about sex make them realize the importance of maintaining morals. This was shown when Bima and Dara both apologized to their parents. They realize that the prohibition of sex is actually done to protect their own good. No matter how big their child's mistakes, make their parents aware of universal ethical principles. Seeing regret makes them able to forgive.

Contextualization of Sex Health Education in Relation to Moral Internalization through the Film "Dua Garis Biru"

There are many values and concepts that are depicted in the film "Dua Garis Biru". Through this film we realize how important sex education is because it is related to moral internalization. Sex education is one of the doors to instill morale in adolescents so that they are wise in making decisions for their future. The teenager is a confusing personality because he has to stand in the middle between being a child or an adult. As Erik Erickson said, at this time adolescence was trying to find his identity. This of course relates to aspects of its cognitive, biological, and social development. All three are factors of identity growth in adolescents. Often the biological factors in adolescents are ignored by considering the insignificance of the overflow of sexual development in them. The curious teenager's character gets him caught up in the wrong perception of sex. They identify it with pornography. Therefore, a bridge between the three is needed. The following is the contextualization of sex education in relation to moral internalization for adolescents.

Based on the description above, there are many things that should be built in sex education. This is because adolescents are active individuals who continue to learn through social portraits to measure what is on them. So far, sex education only emphasizes biological factors such as reproductive health. Meanwhile, consequences and moral internalization are not involved. So that the understanding of sex that occurs in adolescents is unable to ward off the risk of deviating from sex. Through the analysis of socio-cultural learning theory, we can understand that so far adolescents have studied sex from their surroundings. They study sex without filtering which information is correct. Therefore, teenagers understand sex by identifying it with pornography. Through psychosexual analysis we can understand that teenagers actually already have libido. This is what makes their understanding of attraction to the opposite sex accompanied by lust. However, this is often seen as something taboo to discuss with adults, even though emotional turmoil in adolescents does occur. Lack of answers from their situation, made them look for figures from other cultures. This is what underlies their actions to date as a middle way between avoiding negative views of society and the turmoil that exists within them. Teenagers are required to be sexually naive, but they are also required to be active in socializing with anyone.

Through psychosocial analysis, we can understand that adolescents are in the search for identity. Not only biological factors but social and cognitive factors should be considered. Adolescents who lack guidance on one factor will experience an identity crisis. This is what makes teenagers commit various kinds of delinquency. This should be overcome through moral internalization in order to form great character. Losing identity in adolescents will have an effect at a later stage. They may experience self-isolation rather than building social intimacy. Those who isolate themselves tend to experience problems at a later stage such as regret. This has a chilling domino effect on adolescents. Everyone's psychological endurance is different. If allowed to lose a significant stage in their life, it can lead to suicidal thoughts.

Through the analysis of cognitive development models, we can understand that adolescent's reason morally based on their cognitive development. The process of adolescent cognitive development is related to external factors such as the response of others to the actions they decide. There is a simple analogy that explains what morality really is through the trolley problem. It teaches that morality does not depend on how big the result is which is better, but rather an awareness to take action without guilt. If a teenager experiences an identity crisis, one of which is due to sex, then he will also experience moral conflict in his mind. They have many dilemma problems that require good moral understanding so as not to make mistakes. In this film, several dilemma problems are described, such as this teenage couple experiencing a dilemma when trying to get an abortion, then the option to dump their child to another parent. The decision to have an abortion or throw a child has a deep moral understanding. Often people think instantly that the mistakes they make must be immediately eliminated. They seldom consider the moral consequences that will have on their personality.

From the socio-cultural learning analysis, it can be applied that the context of sex has a lot to do with society. Understanding of the reasons for prohibition of sex in adolescence must be concerned with the cultural conditions that exist around him. Apart from that, understanding the stages in life is also teaching. For example, the reason why in adolescence is obliged to learn as much as possible. About the biological changes in adolescents should also pay attention. There are several differences in each individual that must be confused. Like the difference time you first get your period or the first experience of having wet dreams. All of these things need to be communicated openly from the youth side and addressed wisely by educators. This will form a relationship that understands and looks after each other. Besides that, the internalization of the noble values of our nation which adhere to Eastern customs can be implanted in the adolescence. Those who feel close and familiar with their culture will form the concept of identity in themselves. This will keep the culture sustainable and help youth pass through periods of transition comfortably.

Dua Garis Biru Film Media Framing as Sex Health Education Content and Moral Internalization for Adolescents

The problems raised in this film are of course related to sex and researchers see a connection with moral learning. This sex is related to the life of adolescents which is examined in two different perspectives. The first is the perspective that Bima has as the male main character. Second is the Dara's perspective as the main female character. The mistakes they made had a big impact on their next life. Like the domino effect, their mistakes creep up and even affect those around them. Teenage pregnancy is clearly considered a taboo subject to be appointed as content in a film. This is because sex outside marriage is considered adultery or a major sin in some societies, and others consider that such a situation is a barrier to the future. From these two different perspectives, both of them see sex in adolescence as something bad. This film provides various perspectives on how bad sex is as a teenager. In this film, sex is discussed in full using the point of view of several figures and

community groups. This results in many different points of view. This is due to the different backgrounds that are presented in the film. In addition, the character of each character is also a factor of difference from the point of view of sex. This makes sex into multiple interpretations. The following are stereotypical views of characters on sex:

1.   Adolescents

In this group of adolescents represented by the main characters, namely Bima and Dara, while others are played by their school friends. Dua Garis Biru describe teenagers as a person who is up to date, trendy, close to social media, and also unstable. Regarding culture, they like products from other countries. As for the cultural products themselves, they are still less familiar with them. Like the scene of the ondel-ondel being chased away while they were eating. This of course affects the views of adolescents on their own cultural values. The taboo view of sex is a product of our society's culture. It was developed to protect adolescents from the bad effects of sex that are often identified with porn. Meanwhile, teenagers themselves experience tremendous turmoil that drives their curiosity about sex. Therefore, dating culture develops among adolescents. Dating is considered a middle way so that teenagers do not feel constrained because their curiosity about sex is limited by norms. Dating culture in adolescents often follows products from other countries. Like dating, physical touch, to having sex are already understood by teenagers. This makes the teenager's view of sex like something fun, not sacred. The teenagers depicted in this film show that they are able to understand the mistakes made by Bima and Dara. This shows that they are open minded but still careless because they do not understand the purpose of sex restrictions.

2.   Family

There are two different backgrounds behind their differences in solving problems caused by wrong sex. The first family is from Bima who tends to take a religious approach with marriage to solve problems. Meanwhile, the second family, namely Dara's side, resolved the problem by handing over the baby in the child's stomach to the childless partner. So that Dara can return to focus on her goals. Both are contradictory, but their views on having sex before marriage, they agree that it is bad. The role of the family in this film shows the role of a problem solver for the mistakes of their children.

3.   Society

The people who are most against free sex are society. They give a bad view of sex, as well as give social sanctions to the perpetrators. Here they ridicule and even isolate them and their families. Community behavior like this does have a psychological impact on the perpetrator and the family. The bad labeling that has been labeled by the community has a long impact on the social relations of the perpetrator and the family. This is what happened to Dewi, who was forced to cancel her engagement due to Bima's actions. She explained how embarrassed she would be if she had to meet her future husband's family. Of course, social sanctions like this continue to be carried out because they are considered effective in stopping casual sex. Although rules like this are unwritten, and not necessarily a negative stigma by everyone, Dewi's decision to cancel her engagement shows how strong the cultural roots of society are. Every member of society, especially adults understand very well about the sanctions against free sex.

From these three perspectives, it can be identified that the cause of the problem is the lack of discussion about sex. From the youth side, they are curious about what is happening to their bodies, and why they feel turbulent when they are with the opposite sex. Meanwhile, parents do not communicate with their children either because of work or high ego so that education about sex is neglected. In addition, parents are a member of society. The culture that develops in society is limiting adolescent access to sex because it is something that is taboo or inappropriate. This makes teens feel misunderstood and confused about how they respond to what happened to them. The ease of getting information from the internet encourages teenagers to explore sex in it. Meanwhile, in the internet world, the keyword sex is often identified with something that smells of pornography or eroticism. This is what encourages deviant sexual behavior in adolescents.

The moral assessment that is emphasized in this film is a feeling of regret that arises from sexual intercourse by adolescents. This regret is described in two perspectives. First, from the perspective of adolescents who are the perpetrators. Both parents are responsible for their children's behavior. In addition, this film also motivates everyone to rise from mistakes. They experience tremendous conflict until they understand how to put morals in order not to be left feeling guilty like before. The first conflict occurred after early marriage took place. Both Bima and Dara were unable to handle the conflict due to their lack of ability. This gives a moral message to teenagers why sex is strictly prohibited for them. The next conflict occurred when the two families debated the

fate of the child who was conceived by Dara. There is a solution to dumping their child to an expecting partner. This film conveys the moral value that no matter how bad people are, children are a gift that should not be hated just because they are born from a mistake. Every child has the right to be close to their parents.

The solution offered by the researcher is that this film can be used as a learning media. This can ward off the bad effects of misconceptions about sex. Given that there are many moral messages and various perspectives that are present in this film. This film has an ending that creates a dilemma. So, educators can use the discussion method. With discussion, we can find out how young people think and feel after watching the film. Then in addition it can be linked to Islamic values such as fiqh material about how the law of adultery is. In addition, the approach taken can use the learning theory developed by Vygotsky. Socio-cultural learning can provide an understanding for adolescents about how they should play a role in society. So far, teenagers live in their own world and don't mingle less with society. So, it is not surprising when adolescents do not know the culture, let alone the noble values upheld by society. Sexual behavior, although it seems trivial and dirty, in fact has a big impact on society. An area with a high degree of abuse against sex must have an effect on the moral level. The lower the moral level in society, the higher the crime rate, such as the killing of innocent babies, the increasing rate of abortion, the threat of life, and so on. Therefore, if people want to live side by side in peace, sex education should be encouraged.

Conclusion

A learning process always requires interaction, communication, message sources, message recipients, and the message itself. These messages are usually in the form of a code, symbol, picture, sound, or word. Through books, radio, videos, or films the recipient captures the message through their five senses and then processes it according to their cognitive development so that the message can be understood by the recipient of the message. The sign whether the message is accepted or not can be seen from the feedback given. To channel this message, learning media is needed. In the context of learning media is an important component for building communication between educators and students. Communication would be effective if both experienced events in the same area of experience. Therefore, the media is needed to deliver both of them to the same experience. Learning media can be classified based on learning experiences from the most concrete to the abstract. This is because the message implied in it is presented through the stories of other people being watched. This is because learning media is very closely related to techniques or learning systems, and is an inseparable part. Therefore, it is necessary to expand the meaning related to learning media so that instructors are more flexible in creating an effective learning environment. So, in this discussion, the meaning of the media taken is anything that can be used for learning. In other terms a film is also known as a moving picture. This is because a film is made of a series of images that slide quickly and are projected to give the impression of being alive and moving. The film is very impressive for anyone because it presents an audio, visual message. Even watching movies is currently a favorite activity for teenagers to spend time with their friends. Other advantages of films include, namely, providing messages that can be received more evenly to students, very good for explaining processes, overcoming space and time limitations, being more realistic because they can be repeated and stopped as needed, giving a deep impression so that they can influence student attitudes. However, films have other roles in the entertainment world which are closely related to the industry. This has an impact on the quality of films in Indonesia, which lack educational content. The culprit is only looking at the market of interest most people want. Therefore, it was not surprising that many scenes of romance, or fights were shown. The impact of the many films with minimal educational content has a major impact on the moral degradation of today's youth. At least the film can convey messages into the human soul more through the eyes and ears. Then it is able to make people remember the message as much as big even though it has only been watched once. So, it is only natural that people think what is conveyed through the film is a truth or an exemplary model. Most of the audience also did not filter the correct information because most of what was presented was the socio-cultural conditions that actually existed around them, but there was no resolution yet. Viewers will learn how the show will benefit them. Furthermore, if it is very impressive, it will affect the subconscious mind. People will have the same perception of the social environment that is on the spectacle. The social environment referred to here, includes film. How did this happen? This begins in the attention process to form perceptions. The attention process is a phase where the audience finds a sense of interest in a scene in the film. There are at least three things that attract the most potential attention, namely violence, sexism, and mysticism. After the attention is obtained, the perception is formed on the interpretation process which is also influenced by the cultural values possessed by the audience. Meanwhile, the truth value contained in the film is based on retention or repetition. The more often the film is repeated, the more likely it will influence the interpretation by confirming scenes in a film. Therefore, it is natural that violence, sexism, and myths are perceived as something that should be emulated, not something terrible anymore.

Recommendations

For educators: in order to save the future of the current generation, they must be brave to be open to discussing the theme of "sex" as an effort to cultivate morals. It is necessary to open up that affective learning should be taught by touching the hearts of students, not only teaching about understanding related to other cognitive matters. Nevertheless, it is necessary to seek an authentication of sex education that is appropriate to the Eastern cultural background adopted by most people in this country. This can be done by teaching sexual health education through the film "Dua Garis Biru" in order to form morale in students. This film should be taught with a discussion method by applying student active learning so that all messages can be captured into a good impression. For policy makers: researchers hope that sexual health education will become part of the educational curriculum. This needs to be done so that knowledge and learning media for sexual health education can be enriched even more. It needs a precise standard that can raise what sexual health education is appropriate to the cultural culture in this country. The goal is to form an integration between knowledge and real action of the nation's future generations. Then open up more research access and the realization of the concept of sex education is even better. For readers: to support the implementation of sexual health education for adolescents today. All the ideas and studies that have been carried out will not be realized if there is no change in the mindset of our society.

Scientific Ethics Declaration

As the authors of this work, we have ethical and scientific responsibility for its publication in EPHELS.

Acknowledgements or Notes

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