Analysis of Cultural Aspects in the Movie *"Eat, Pray, Love"*

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Abstract

Humans use language as a tool to communicate with each other. Language can create a meaning that someone wants so as to prevent conflict in society. Language is also not only used for communication about everyday life but is also very important in intercultural communication with others, with the aim of spreading existing cultures so that they are preserved. Talking about culture and language certainly includes types of culture, where culture contains aspects that can be found in various literary works, one of which is movies. Movies are a form of literary work that can explore various studies, including cultural aspects. This thesis focuses on the cultural aspects of the activities of the characters in the movie. In analyzing cultural aspects, of course, it cannot be separated from the characters who play an important role in the movie or are usually called the main characters and supporting characters. In this study, the researchers used the theory of Cortazzi and Jin (1999). To analyze the data, the researchers used the anthropolinguistic approach and descriptive qualitative methods. The results of the study were obtained from the movie transcript, which was then interpreted and explained in detail. Based on the results of the study, there are three types of culture spoken by the main character. The three types of culture are source culture, target culture, and international culture.

Keywords: Anthropolinguistics, Cultural Aspects, Movie

INTRODUCTION

Language is a communication tool that involves the process of sending and receiving information. Language is known as a symbol of identity that is owned by each country because it has a language that is different from the others. All languages differ according to the culture of a country or region, because culture in general is part of people's lives and becomes a symbol that can be recognized by outsiders or comers. Movies in Indonesia have a long history, and someone who feels sad will certainly be harsh towards the movie (Winoto and Tang, 2010). There are so many types of movies that someone can easily choose a movie according to their needs and what they are feeling in their life. Movies in Indonesia are made with resources and all or part of the intellectual property owned by Indonesian citizens.

Culture can be interpreted as thoughts and results. Culture is defined as the result of human thought or reason (Keller, 2012). Humans themselves are creators and users of culture and, therefore, cannot be separated from culture in their daily lives. Humans live in cultural environments, but if humans want to preserve cultural environments and not destroy them, then culture will continue to live and develop. The components of culture are not just about language but also serves as a primary means of communication, cultural heritage development, and dissemination. Actions taken by humans are cultural because there are few human actions in social life that do not require a learning process, only some instinctive actions, some reflexes, and physiological process actions. Even many human actions are an instinctive ability carried over by his birth genes. Korkiya et al. (2022) stat that cultural value is a form of appreciation and respect for the ancestors, so it must be properly maintained and cleansed from bad human instincts.

To conduct this study, two related studies were collected to find out the cultural content of movies that people usually watch. The first is a study entitled "An Analysis on the Cultural Function of Movies" conducted by Zhou Jiayin (2021). This study discusses intercultural communication, but apart from that, it also discusses cultural aspects of movies. A qualitative descriptive method with a content analysis approach was used in this study. The second is a study entitled "The Culture Identity in the Movie" Raya and the Dragon," conducted by Fiona Puspitasari Mulyadi from Duta Bangsa University, Surakarta (2023). This study discusses cultural identity, but apart from that, it also discusses cultural aspects of the movie "Raya and the Dragon." A qualitative descriptive method with a content analysis approach was used in this study and the third is a study entitled "The analysis of Cultural Values in relation to Madurese Culture in Bush's Encanto Movie" conducted by Awalya Rizqie (2023). This study discusses about cultural values which is in a movie. A qualitative descriptive method with a content analysis approach was used in this study.

In this cultural analysis, one of the characters who plays a very important role in the learning process about language and culture is the main character named Elizabeth Gilbert in the movie "Eat Pray, Love". The culture she gets certainly comes from her struggle, determination, and courage to explore other countries, to get cultures that can help her find her identity again.

The research question in this study is "what types of cultural aspects does the main character, Elizabeth Gilbert, experience in the movie Eat, Pray, Love?"

REVIEW OF RELATED LITERATURE

A. Anthropolinguistics

According to Sibarani (2020), anthropolinguistics is a field studying speaking as a cultural practice and language as its source. In the field of anthropolinguistics, the role of language in various aspects of human life are discussed. All hierarchies of language studies in the field anthropolinguistics are more often analysed within a cultural framework because culture is the most dominant or most important aspect of human life. Language understanding in a cultural context is the term used to describe this language learning process.

The culture possessed by people will certainly reflect their own linguistic attitudes. It is proven that culture has an attachment to society. The fact that anthropolinguistics is used in the social culture of each region. The behaviour of people is, of course, influenced by their anthropolinguistics, which play an important role in society. Contextual, spatial, and temporal are the three main dimensions studied to examine and understand current differences in interacting and communicating with people from different cultures. Intercultural interaction is an observational value that is used to see the pros and cons of a cultural belief in the area.

B. Cultural Aspects

In the cultural aspect, of course, culture and language are related to each other. Talking about culture is no longer something foreign to society, and culture certainly involves humans as actors. The language used and culture are also described through environmental conditions. The cultural aspect also includes the language used in communication both within and outside the region. The language used by a person will, of course, be characteristic of his region.

According to Samli (2018), culture is a set of symbolic tools to control behavior. Culture is nothing but a guideline used by humans in behaving and interacting, as well as encouraging the birth of various innovations that humans use to meet their needs. A certain quantity of cultural and ethnic diversity will lead to various interpretations as well. In response to this diversity, wisdom and virtuous values are needed, which in essence are full of human dignity, brotherhood, friendship, compassion, and the like. Cultural has a clear meaning and can convey messages to its observers, the area itself can be understood. When we talk about culture with other people, we want them to be able to understand what our culture is about and what it is about being attracted to culture.

1. **Types of Cultural Aspects**

Three categories were established by Cortazzi and Jin (1999) for cultural aspects, including the categories of source culture, target culture, and international culture.

1.1. Source Culture

Source culture refers to the culture of teachers and students, which in this article is Indonesian cultural.

1.2. Target Culture

Target culture refers to the culture of the people and the language learned by the learner, the used of English as a language of communication.

1.3. International Culture

International culture can be described as the culture of a country where English is not the first or in another language, but using the international language

METHOD

A. Research Design

The research design method used by we is descriptive qualitative with the aim of this research being to analyze cultural aspects in a movie "Eat, Pray, Love". To support this research, we used Cortazzi and Jin's (1999) theory about types of cultural aspects.

The qualitative approach is described as a description of observations that are not qualitatively articulated. As a result, this research also makes use of written materials such as articles, books, and websites related to the chosen title. This technique is the best way to describe the cultural aspects used in the movie "Eat, Pray, Love".

Source of Data

The data in this research uses primary data and the data for this research will be taken from the movie on the English Drama channel on YouTube, entitled "Eat, Pray, Love,"directed by Ryan Murphy. The researchers will focus on paying attention and taking data on the main characters and the culture in the movie. The duration of this movie is two hours and twenty minutes. Of course, in data analysis, we will also obtain transcripts of the movie.

Procedures of Data Collection

In order to acquire data, the researchers have carried out the following steps:

1. To begin with, the researchers will obtain data by subscribing to the movie Eat, Pray, Love on YouTube.

2. Secondly, we will watch the movie Eat, Pray, Love repeatedly to find character actions that are classified as cultural aspects according to the theory used.

3. Finally, after watching it many times, the researchers will process the obtained data and classified the character's actions into research results according to the type of culture and intercultural communication competence according to theory.

Technique of Data Analysis

The researchers analyzed the data using several steps according to Miles et al (1994) theory, as follows:

Data Reduction

Focused data reduction is simplifying, selects, and transforms data that appears in acquired records or transcriptions. When data collection takes place, the next step is data reduction, where the summarizing process occurs. With data reduction, we can remove unnecessary parts of the data and organize the data so that it can be processed to the next step.

Data Display

Data Display is an organized collection of information that simplifies and allows conclusions and actions to be drawn. They believe that better data display is the main way to achieve that goal of valid qualitative analysis. In this way, an analyst can see what is happening and then determine whether he can draw the correct conclusions from the data.

Drawing Conclusions

Conclusions are also verified as the analyst proceeds when in the midst of data collection; the researchers have a short conclusion. Of course, drawing conclusions cannot be done haphazardly, you have to look again at the data to be verified so that you can actually produce good and accountable data.

FINDINGS AND DISCUSSION

1. Findings

This section contains the results of research regarding the types of cultural aspects which were analysed from the main characters and supporting characters in the movie "Eat, Pray, Love". We have observed and explored the problems and then found several types of cultural aspects according to theory Cortazzi and Jin (1999), namely, source culture, target culture, and international culture.

Types of Cultural Aspects

In this research, the researchers place the types of cultural aspects as the first research question, and there are three types produced by the researchers according to the theory of Cortazzi and Jin (1999), namely source culture, target culture, and international culture.

Source Culture (Life Predictions)

Frame 1: (00:02:14)

Based on the frame above, you can see there are two characters in the frame; they are a woman named Liz and an old man named Ketut, who is a shaman. The two of them are sitting together, and it can be seen that Liz is giving her hand to the shaman to tell a fortune about her future. From this situation, linked to the theory of Cortazzi and Jin (1999), it is included in the source culture types of culture because source culture leads to cultural interactions between teachers and students. In this case, the teacher is played by Ketut because he is a shaman who gives shaman knowledge to Liz, and Liz is a student who hears and receives knowledge from the teacher. Apart from that, the researchers said that the frame was set in Indonesia because, as you can see in the frame, there is a pot containing flower offerings, which are usually used as offerings by Hindus in Indonesia, especially Bali, to the Balinese Gods.

Source Culture (Spells and medicines)

Frame 2: (01:41:54)

Based on the frame above, it can be seen that there are two characters in the frame; they are a woman named Liz and Nyomo, who works as a shaman's assistant. In this situation, Liz is seen copying a book containing spells or rituals given by a shaman from one paper to another, accompanied by the shaman's assistant. From this situation, linked to the theory of Cortazzi and Jin (1999), it is included in the source culture types of culture because source culture leads to cultural interactions between teachers and students. In this case, the teacher is

played by Nyomo as the shaman's assistant, who accompanies Liz to copy the spell given, and Liz as the student because she received the cultural knowledge that the shaman gave her, therefore she happily copied it. Apart from that, the researchers said that the frame is set in Indonesia because it can be seen in the frame that the pillars of the house are wrapped in black and white cloth called cloth poleng, which is a custom found in Bali as a symbol of balance between good and bad, which is a tantric teaching. This motif is expected to create prosperity in life.

Source Culture (Traditional medicine)

Frame 3: (01:45:49)

Based on the frame above, you can see two characters in the frame; they are a woman named Liz and a woman named Wayan who owns a traditional medicine shop. In this situation, Liz came to Wayan's house with the aim of carrying out traditional treatment for the wound she suffered. She believes that one of the effective treatments there is herbal treatment. From this situation, linked to the theory of Cortazzi and Jin (1999), it is included in the source culture types of culture because source culture leads to cultural interactions between teachers and students. In this case, the teacher is played by Wayan, who gives traditional medicine to Liz, and at the same time he introduces the culture or customs that exist in that place, and Liz becomes a student because she receives new knowledge about culture from the teacher. Apart from that, we say that the frame is set in Indonesia because in the frame there is a sign in front of the building that says traditional Balinese healing, and there is also a container containing flower offerings, which are usually used by Hindus for offerings.

Target Culture (Prayer Together)

Frame 4: (01:04:40)

Based on the frame above, it can be seen that the main character attends and follows prayer activities before meditating in a room in the ashram. The researchers said that the frame is set in India. The thing that supports this statement is seen from the frame on the wall of the room; the writing India Sarve Bhavantu Sukhinah is visible, which means may all beings be happy. Then, when associated with the theory of Cortazzi and Jin (1999), then India is included in the type of target culture, which means the use of English is prioritized in communication with newcomers. This is reinforced by the communication that occurs when Liz wakes up from her sleep and says, I fell asleep,and then someone named Richard responds to her, Yeah, honey. Maybe you're the only person in the world who has ever fallen asleep during meditation.From that response, Richard, who is Indian, responds to Liz by using English, not his own country's language, namely India. Therefore, India is included in the type of target culture.

Target Culture (Indian traditional clothes)

Frame 5: (01:22:30)

Based on the frame above, the main character is seen attending a party for her friend named Tulsi. In the frame, Liz is seen in the middle of a crowd and watching people dancing around her. We say that the frame is set in India. The thing that supports this statement is that, seen from the frame, the main character and also the people there are wearing saris for women, and turbans are seen worn on every man's head. Sari and turban clothes are clothes that are always worn by Indians; then Bangles accessories are also seen, which are bracelets that are often worn by women, made of various materials such as metal, glass, or plastic. and hair accessories worn on the forehead, usually consisting of a chain with decorations in the middle called Maang Tikka. Then, when associated with the theory of Cortazzi and Jin (1999), then India is included in the target culture type, which means the use of English is prioritized in communication withcomers. This is reinforced by the situation that occurred when Liz was in the middle of a crowd and one of the people invited Liz to dance by saying, "Hi Miss, show me your beautiful dance." From that invitation, the Indian person used English and not Hindi because he knew that Liz was a comer. Therefore, India is included in the target culture type.

Target Culture (Meditation)

Frame 6: (01:35:52)

Based on the frame above, it can be seen that the main character comes to a shop to buy a silence pin used in the meditation process. When in the shop, Liz meets Corella, who is an Indian resident. The researchers said that the frame is set in India. The thing that supports this statement is seen from the frame: the wall of the shop that Liz visited has writing in Indian script saamagree kee dukaan, which means material shop. In addition, the supporting thing that the frame is set in India is that Liz wears a Rudraksha necklace, which people who are in India and meditate are required to wear as a form of appreciation for the work of Indian people. Then, when associated with the theory of Cortazzi and Jin (1999), then India is included in the type of target culture, which means the use of English is prioritized in communication withcomers. This is reinforced by the situation that occurred when in front of the hardware store Liz was approached by Corella and said, *"Liz, Liz, I just took off my silence pin,"* and Liz replied, *"Yeah, I've got it too."* From that situation, Corella, who is Indian, spoke to Liz using English, not her country's language, namely India, because she knew that Liz would not understand Indian. Therefore, India is included in the target culture type.

**International Culture (Italian Script)**

Frame 7: (00:32:32)

Based on the frame above, the main character Liz is seen standing in front of the door of an apartment that she will live in. Next to the apartment door there is also a door to another room and several tall buildings. The researchers said that the frame is set in Italy. The thing that supports this statement is seen from the frame next to the apartment. There is a door above which there is an Italian writing that reads Barbiere, which means barbershop. Besides that, in front of the apartment door there is a code from Italian characters that must be entered so that Liz can enter the apartment. Then, when associated with the theory of Cortazzi and Jin

(1999), then Italy is included in the type of international culture where, when communicating with newcomers, it does not use English as the main language but predominantly uses its own country's language. This is reinforced by the situation that occurred when Liz was greeted by the apartment guard by saying, Benvenuto,which means welcome, then Liz nodded her head and said, Si,which means yes. From the conversation, the apartment guard greeted Liz using Italian, not English, even though he knew that Liz was a newcomer. Therefore, Italy is included in the type of international culture.

International Culture (Statue of Power)
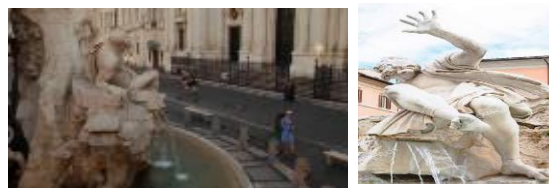
Frame 8: (00:36:26)

Based on the frame above, you can see the main character, Liz, wearing a hat, walking leisurely and enjoying the view of the place together with other tourists. We say that the frame is set in Italy. What supports this statement is that seen from the frame there is a water fountain statue called the Fountain of the Four Rivers, or Fontana dei Quattro Fiumi, which is an extraordinary Baroque fountain located in Piazza Navona, Rome. It was designed by Gian Lorenzo Bernini in 1651, and the fountain is not only an architectural wonder but also a symbol of papal power during the 17th century. Then, if it is related to the theory of Cortazzi and Jin (1999), then Italy is included in the type of international culture where, when communicating withcomers, it does not use English as the main language but instead uses its own country's language predominantly. This was reinforced by the situation that occurred when Liz was greeted by an old man by saying, "Ehi, bello," which means hi, beautiful, and Liz answered, "Grazie," which means thank you. From this conversation, it can be seen that when the Italian greets Liz, he prioritizes using Italian, which is the language of his country, rather than using English towards Liz as a tourist. Therefore, Italy is included in the type of international culture.

International Culture (Costumes in Italy)

Frame 9: (00:36:26)

Based on the frame above, it can be seen that under the hot morning sun, the main character Liz walks with her friend Sofi in the middle of the crowd of local residents heading to a restaurant for breakfast. The density of residents between the buildings certainly has their own activities. The researchers said that the frame is set in Italy. The thing that supports this statement is seen from the frame; there are many clothes hanging from one building to the next under the hot sun, and residents are still active under the clothesline. The activity of drying clothes in this way is a habit carried out by Italians, like drinking a cup of espresso in the morning. Then, when associated with the theory of Cortazzi and Jin (1999), then Italy is included in the type of international culture where, when communicating with newcomers, they do not use English as the main language but predominantly use their own country's language. This is reinforced by the situation that occurred when Sofi saw a child who raised the middle finger to Liz and said, "Liz, sei stupida, disse," meaning that the child insulted Liz stupid, then Liz answered him with laughter, "Hahahahahha." From the conversation, it is seen that Sofi, an Italian, chatted with Liz not using English but Italian, even though she knew that Liz was a foreigner. Therefore, Italy is included in the type of international culture.

DISCUSSION

Based on the findings above, we have conducted research on the one available research questions. Where the research question is about the cultural types of the places explored by the main character Liz and supporting characters. The characters who have an important role in the research results are the main character Liz, then several important characters such as Ketut, Nyomo, Sofi, Richard, Felipe, Wayan, and Tulsi. From the behavior of these characters, the answers to the one research questions are found.

Based on the research question, the researchers found that there are three types of culture found in the three countries visited by the main character. The types of culture that exist, based on the theory of Cortazzi and Jin (1999), are source culture, target culture, and international culture in the movie "Eat, Pray, Love," with a total of 14 frames. The main character's interactions with other people when exploring these three countries will determine the types of culture that occurs in that place.

Based on the first type of culture, namely source culture, when the main character is in Indonesia, Elizabeth Gilbert's interaction with the supporting characters appears. According to Cortazzi and Jin (1999) theory, the source culture directs how the main character Elizabeth discovers the source culture in her life and then learns how the source culture can be learned to have a positive impact on the main character in her life.

The interaction between the main character and supporting characters while in India gives rise to the second type of culture, namely target culture. To help her interact better and avoid misunderstandings, the main character Elizabeth show sensitivity to culture differences, according to Cortazzi and Jin (1999) theory.

The interaction between the main character and supporting characters while in Italy gives rise to a third cultural aspect, namely international culture. In relation to Cortazzi and Jin (1999) theory, global culture directs Elizabeth to the way a country's language and culture teach her how to protect newcomers.

The success of this study is certainly due to the existence of three other studies that were used as previous studies by the researcher. The first is a study entitled "An Analysis on the Cultural Function of Movies" conducted by Zhou Jiayin (2021). The second is a study entitled "The Culture Identity in the Movie" Raya and the Dragon," conducted by Fiona Puspitasari Mulyadi from Duta Bangsa University, Surakarta (2023). The third is a study entitled "The analysis of Cultural Values in relation to Madurese Culture in Bush's Encanto Movie" conducted by Awalya Rizqie (2023). Of the three studies, of course, they have very supportive benefits because the research topics all discuss culture, although not exactly the samme but dominantly have the same research direction. Therefore, it is very helpful in research.

CONCLUSION

In conclusion, this research highlights the significant role of cultural interactions in the movie Eat, Pray, Love, where the main character, Elizabeth Gilbert, experiences various cultural aspects across three countries: Indonesia, India, and Italy. Drawing on the theory of Cortazzi and Jin (1999), the study categorizes the cultural elements observed in the film into three main types: source culture, target culture, and international culture. The analysis of the film's scenes reveals that in Indonesia, the interactions between Liz and the supporting characters, such as Ketut and Wayan, align with the concept of source culture, where Liz learns and absorbs cultural knowledge through direct engagement with local traditions and practices. In India, Liz's encounters with characters like Richard and Tulsi reflect target culture, as she navigates the local customs while adapting to a different linguistic and social environment. Meanwhile, in Italy, the focus shifts to international culture, where Liz is exposed to globalized practices and the Italian way of life, further emphasizing the interconnectedness of cultures in today's world.

The findings of this research are significant not only in understanding how different cultural aspects are represented in Eat, Pray, Love but also in illustrating how movies can

serve as powerful tools for cultural exchange. The study confirms that cultural sensitivity and awareness, as depicted in the interactions between Liz and the characters she encounters, play a crucial role in bridging the gap between source, target, and international cultures. This exploration of cultural dynamics contributes to a broader understanding of how individuals, especially foreigners, navigate and assimilate into new cultural environments. The research also benefits from the insights gained from previous studies on cultural representation in films, further supporting the relevance of cultural analysis in cinematic narratives. Through these findings, the study emphasizes the importance of cross-cultural understanding in promoting tolerance and appreciation for diverse ways of life.

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