

The Radical Subject Of Mariam In Madrasah Al-Rawabi Li Al-Banat Movie

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This research reveals a form of deviant behavior from the main character in the film Madrasah al-Rawabi Li al-Banat, Mariam. This behavior is considered a form of radical behavior carried out as a form or effort to liberate oneself from something that controls it. To achieve a free world, Mariam, who is a radical subject, goes through several phases of concepts that have been formulated by Slavoj Zizek in his theory, including the imaginary phase, symbolic phase and real phase. This type of research is a literature study with a content analysis method, while the techniques used in data collection are listening and recording techniques. Based on the results of the study, it was found that there were forms of radical behavior with the cyber crime model (internet crime) carried out by Mariam to Layan and her two friends as a form of revenge or self-liberation from the shackles of bullying that befell her.

Abstrak

Kata Kunci:

Subjek
Radikal,
Bullying,
Cyber Crime,
Madrasah al-
Rawabi Li al-
Banat

Penelitian ini mengungkapkan adanya bentuk perilaku menyimpang dari tokoh utama dalam film Madrasah al-Rawabi Li al-Banat, yaitu Mariam. Perilaku tersebut dianggap sebagai bentuk perilaku radikal yang dilakukan sebagai wujud atau usaha pembebasan diri dari sesuatu yang mengekangnya. Untuk mencapai dunia yang bebas, Mariam yang merupakan subjek radikal melewati beberapa fase konsep yang telah dirumuskan oleh Slavoj Zizek dalam teorinya, antara lain fase imajiner, fase simbolik dan fase riil. Jenis penelitian ini adalah studi pustaka dengan metode konten analisis, sedang teknik yang digunakan dalam pengumpulan data adalah teknik simak dan catat. Berdasarkan dari hasil penelitian ditemukan adanya bentuk-bentuk perilaku radikal dengan model cyber crime (kejahatan internet) yang dilakukan oleh Mariam kepada Layan dan dua sahabatnya sebagai wujud balas dendam atau pembebasan diri dari belenggu bullying yang menimpanya.



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A. Introduction

The rise of bullying cases in Indonesia is no longer a strange thing, especially in the school environment. Mass media ranging from television, radio, to newspapers have often discussed it. The term bullying refers to acts of violence committed by perpetrators who have power or power over others who are considered weak.¹ The Indonesian Child

¹ wisnu Sri Hertinjung, "Bentuk-Bentuk Perilaku Bullying Di Sekolah Dasar," n.d., hlm. 1-2.

Protection Commission (KPAI) noted that in a period of 9 years, from 2011 to 2019, 37,381 complaints of violence against children were received. For bullying both in education and social media, the number reached 2,473 reports and the trend continues to increase.² Not only in Indonesia, there is also bullying that occurs in other countries such as Jordan. Jordan with a percentage of the population under the age of eighteen is estimated to be more than 40% or equivalent to more than 4.221 million children. According to Unicef Jordan, there are 74.6% of children in the age group of 8-17 years have experienced at least one physical violence and 58.9% experienced psychological violence in their lives.³

Victims of bullying can be divided into two categories based on the response given to the bully, namely: (1) submissive victims, where the victim is obedient to the perpetrator, has a high level of anxiety, is not assertive, and withdraws; (2) provocative victims, where the victim responds to the bully's behavior impulsively so that it further provokes the anger of the perpetrator to continue bullying. Bullying behavior has received great attention in the world of education and is widely researched because it has a major negative impact on life from childhood to adulthood.⁴ Bullying is not only physical, but also verbal which can unwittingly damage the victim's psychology. In addition, bullying will have a short-term negative impact on the victim such as feelings of insecurity, isolation, low self-esteem, depression or stress that can lead victims to seek solutions to free themselves by suicide. The World Health Organization also stated that depression ranked second in the global disease ranking in 2020, depression became the second cause of death after cardiovascular in 2020 and unipolar depression still ranked fourth in the world in 1990.⁵ According to WHO, mental health is a state of consciousness that is owned by individuals and includes various abilities in regulating the level of life stress reasonably. Thus, someone with poor mental health will find it difficult to maintain their stability to deal with life.⁶

Not only the short-term adverse effects that victims will receive but there are also long-term adverse effects in the form of emotional and behavioral problems.⁷

² KPAI, "Sejumlah Kasus Bullying Sudah Warnai Catatan Masalah Anak di Awal 2020, Begini Kata Komisioner KPAI," Komisi Perlindungan Anak Indonesia (KPAI), February 10, 2020, <https://www.kpai.go.id/publikasi/sejumlah-kasus-bullying-sudah-warnai-catatan-masalah-anak-di-awal-2020-begini-kata-komisioner-kpai>.

³ Abcer Allan, "العنف ضد الأطفال" UNICEF الأردن," accessed April 8, 2024, <https://www.unicef.org/jordan/ar/>

⁴ Erin Ratna Kustanti, "Kelekatan, Harga Diri Dan Penyesuaian Sosial Pada Korban Perundungan," *Jurnal Psikologi* 16, no. 2 (November 17, 2017): hlm. 114, <https://doi.org/10.14710/jp.16.2.113-121>.

⁵ Aprilia Ramadhani and Sofia Retnowati, "Depresi Pada Remaja Korban Bullying," *Jurnal Psikologi* 9 (2013): hlm. 1.

⁶ Eka Trisna Wahani, Sheila Putri Isroini, and Agung Setyawan, "Pengaruh Bullying Terhadap Kesehatan Mental Remaja" 1 (2022): hlm. 2.

⁷ Ahmad Baliyo Eko Prasetyo, "Bullying Di Sekolah Dan Dampaknya Bagi Masa Depan Anak," *El-Tarbawi* 4, no. 1 (2014): hlm. 23, <https://doi.org/10.20885/tarbawi.vol4.iss1.art2>.

Without realizing it, the adverse effects of bullying in the form of emotional and behavioral problems are dangerous not only for the victim but also for other people, especially for the bully himself. The victim feels the most guilty among others so that usually the bully victim tends to be alone more often, the victim's self-confidence decreases, and the spirit of life decreases so that the bully victim is more moody and tends not to be passionate, for some people their emotions increase so that they tend to hold grudges and intend to do what they have experienced to others.⁸ Through the figure of "Mariam" in the film *Madrasah al-Rawabi Li al-Banat* (AlRawabi School For Girl) directed by Tima Shomali, we will examine Mariam's behavior more deeply, which is found to have a great desire and anger to take revenge for the bullying she received at school. Mariam was a smart girl at school, who never bothered others. However, this is broken by her disgust at the falsity of her environment, not only from school, but even her mother no longer believes her and this is what adds to Mariam's disgust as a victim of bullying. Changes in Mariam's emotions and behavior come from the piles of bullying she has received, giving rise to a radical subjectivity in Mariam as a victim.

The radicalization of the subject begins when Mariam launches her action against 4 targets to avenge what she received. The first target is Ruqayya, the loyal follower of Layan, who is always ready to face anyone who hurts Layan. The second target is Rania, the loyal friend who is always there for Layan. The third target is the big mastermind of all the bullying Mariam gets, Layan. The last target is an additional target, Mrs. Faten, the principal who always covers up Layan's mistakes for her interests. The character possessed by Mariam's character is abnormal and radical, she uses ways that violate the norm to escape from the symbolic order that shackles her so that she can re-present a free subject who is not bound by any signifying chains. In accordance with the theory formulated by a Ljubljana-born philosopher, Slavoj Žižek. Žižek formulates a theory of the subject, he introduces the subject through the concept of The Real which he defines through Lacan's psychoanalytic triangle. The process of reaching The Real causes the subject to do something that can lead out of the symbolic order so that at this stage the subject can be summarized in its position.⁹ In his theory, several concepts are formulated to fulfill the theory he presents. It is through these concepts that the film *Madrasah al-Rawabi Li al-Banat* will be analyzed.

The first concept offered by Slavoj Žižek is the imaginary, the phase where shackles begin to appear on the subject. The subject already knows that he has been shackled and is no longer free, but he still does not have a great desire to get out and free

⁸ Jessica Angeline De Eloisa Tobing and Triana Lestari, "Pengaruh Mental Anak Terhadap Terjadinya Peristiwa Bullying" 5 (2021): hlm. 1884-1885.

⁹ Nor Holis and Aprinus Salam, "Posisi Subjek Tokoh Skeeter dalam Film The Help (2011) Karya Tate Taylor: Kajian Subjektivasi Slavoj Žižek," *Nusa: Jurnal Ilmu Bahasa dan Sastra* 14, no. 4 (November 11, 2019): hlm. 1, <https://doi.org/10.14710/nusa.14.4.523-535>.

himself. The second concept of the theory formulated by Slavoj Žižek is symbolic, where the phase of shackles is increasingly tyrannical and oppresses the subject, giving rise to radical action as a response to the subject who wants to get out of the symbolic trap. Then the last concept is real, the phase or world that the subject wants to approach which frees him from the symbolic shackles. Before entering this phase, the subject will experience a moment of emptiness or ex-nihilo as a situation where the subject frees himself from symbolic bondage.¹⁰ The subject does not always submit and obey the laws and rules that bind him and will always try to get out and escape from the external aspects that affect him, through radical actions in this moment of emptiness the subject will pick up his freedom and head towards the real.

Speaking of radical subjects, several previous studies that discuss the same topic were traced and found. This is done to serve as a benchmark in writing this journal, so that this paper will not collide with past research in terms of its discussion. The first study was written by Idrus Dama with the title Subjek Radikal dalam Cerpen “The Red Shoes” karya Hans Christian Andersen. The research also discusses subjects who produce radical actions to achieve their goals. Karen as the main character in the short story “The Red Shoes” becomes a radical subject because of the symbolic order of the society that confines her. In the research written by Idrus Dama, the subject performs a radical act by cutting off his leg to escape from the symbolic order that confines him. This is different from the radical action written in this study because, in Idrus Dama's research, the subject chose to hurt himself to seek freedom.¹¹

Furthermore, the research is written by Sukirno and Reksa Bayu Triasputera with the title Telaah Subjek Radikal dalam Novel Napas Mayat Karya Bagus Dwi Hananto Terkait Teori Subjek Žižek. The research uses the same theory as this research, except that the material object used is different. However, when examined the contents of Sukirno and Reksa Bayu's research reveal the existence of radical actions from subjects who are both directed at others, the difference lies in the model of radical action itself, namely radical actions by killing directly while in the research written here, radical actions are carried out the online or cybercrime.¹²

The third research is entitled Subjektivitas Tokoh Utama dalam Film Get Out Karya Jordan Peele: Kajian Teori Subjek Slavoj Žižek written by Nayoko Bagus Prianggono and Setya Yuwana. Chris as the oppressed subject in the study took radical action against his lover's family who were white people, this happened because Chris,

¹⁰ Sukirno Sukirno and Reksa Bayu Triasputera, “Telaah Subjek Radikal Novel Napas Mayat Karya Bagus Dwi Hananto Terkait Teori Subjek Žižek,” *Populis : Jurnal Sosial dan Humaniora* 7, no. 1 (April 27, 2022): hlm. 113, <https://doi.org/10.47313/pjsh.v7i1.1583>.

¹¹ Idrus Dama, “Subjek Radikal Dalam Cerpen ‘The Red Shoes’ Karya Hans Christian Andersen” 1, no. 1 (2022).

¹² Sukirno and Triasputera, “Telaah Subjek Radikal Novel Napas Mayat Karya Bagus Dwi Hananto Terkait Teori Subjek Žižek.”

who was black, became a minority in the midst of his lover's family. The movie under study raises the issue of racism directed at black people, of which Chris is one. Chris is disgusted by the falseness shown by his lover's family because, after a deeper examination, the attitude and sweet treatment of his lover's family is just a fake for business. This made Chris disappointed and disgusted and chose to take radical action to free himself. The radical action taken by Chris has a different model from this research because Chris directly killed his lover's family. Similar to previous research written by Sukirno and Bayu Rekha Triasputera, both studies describe the same radical act, which is direct, although with different ways of killing.¹³

Discussing Zizek's theory, we will find concepts that will be passed by someone as a subject. Research written by Zainal Arifin with the title *Ex Nihilo dalam Cerpen Terbang Karya Ayu Utami* also uses Zizek's theory to dissect it. However, the research only reaches the *ex nihilo* phase or moment of emptiness, where the subject is in a situation of freeing himself from symbolic bondage. So the results of the study are different from other past studies, and also different from the research written here because the results do not reach the finish in the theory initiated by Zizek, the researcher only takes part of the concepts that have been carried out in the theory.¹⁴ By the material object used, namely the film entitled *Madrasah al-Rawabi li al-Banat*, research was found by Alfia Rahmah, a student of Sunan Kalijaga State Islamic University, the research was entitled *Potret Perundungan dalam Serial Madrasah al-Rawabi li al-Banat: Kajian Semiotika Charles Sanders Pierce*. The research has similarities with this research in terms of the topic taken, namely bullying. However, the analytical knife used is different, in Alfia Rahmah's research using semiotic theory where the results are signs of bullying in the film.¹⁵

Based on the description of previous research above regarding the subject theory formulated by Slavoj Zizek, and to provide novelty in this study, the researcher took the film *Madrasah al-Rawabi Li al-Banat* which had not previously been studied in terms of its radical subject. So, the problem found is a discussion related to the subjectivity of Mariam's character in the film *Madrasah al-Rawabi Li al-Banat* as a radical character, which then draws the formulation of the problem of how Mariam's radical actions as a radical subject in the film *Madrasah al-Rawabi Li al-Banat*. The purpose of this research is to describe the radical subject in *Madrasah al-Rawabi Li al-Banat* using Zizek's subject concept approach. Specifically, this research will describe the radical subject that inhabits Mariam's character in *Madrasah al-Rawabi Li al-Banat*.

¹³ Nayoko Bagus Priyanggono, "Subjektivitas Tokoh Utama Dalam Film *Get Out*" 9 (2022).

¹⁴ Zainal Arifin, "Ex Nihilo Dalam Cerpen Terbang Karya Ayu Utami," 2020.

¹⁵ Alfia Rohmah, "Potret Perundungan Dalam Serial *Madrasah Al-Rawabi Li Al-Banat*: Kajian Semiotika Charles Sanders Peirce," *Diglossia: Jurnal Kajian Ilmiah Kebahasaan Dan Kesusastraan* 14, no. 1 (January 3, 2023): 29–43, <https://doi.org/10.26594/diglossia.v14i1.2919>.

B. Method

This research is a literary work research through literature study analysis. The form of this research is descriptive qualitative with the content analysis method where the research is carried out to explore the contents and intentions contained in a particular object which is then continued by giving the meaning contained to describe the social symptoms that occur. In the content analysis method, text searches are more than just theoretical and methodological studies, content analysis utilizes literature sources as study material.¹⁶ The data collection technique used in this research is the note technique with the listening method, which is carried out by listening to the use of language and behavior of deviant characters and then recording and analyzing using Zizek's theory. The data source used in this study is a Jordanian drama film series entitled *Madrasah al-Rawabi Li al-Banat* which was created and directed by Tima Shomali and aired online on the Netflix application with a total of 6 episodes in it which was released in August 2021.

C. Results and Discussion

The Imaginary Phase and the Symbolic Entanglement Subject

This phase arises when the subject begins to feel the existence of shackles that restrain. In the *Madrasah al-Rawabi Li al-Banat* film series, Mariam is the main character who longs for freedom, at first she loved school very much, until finally, she realized that something was holding her at school and making her constrained so she tried to break free from the confinement. Before the radical subject finally exploded in her, Mariam was in an imaginary phase where she felt the shackles, but she did not care about it and chose to live life as usual because of the symbols that held her back. This is evidenced by data 1 from the conversation in episode 01 at minute 00:06:00 below:

رانيا: أنتما، قفا وأحدثا جلبة. بسرعة

مريم: لن أترشح

ليان: قالت تحركي، فلتتحركي

مريم: دعيني وشأني، مفهوم؟

Rania: You two, stand up and walk around. Hurry up.

Maryam: I won't move.

Layan: She told you to get up, so get up.

Maryam: Be quiet, okay?

The conversation took place on the bus to school. Layan and Rania asked Mariam to stand up to make a scene on the bus so that Layan could sneak off the bus and skip school. However, the order was not carried out by Mariam, which made Layan furious and spilled tea on Dina's shirt, Mariam's best friend. This made Mariam furious, but she chose not to bother and returned to her seat while monitoring Layan sneaking out of the bus.

¹⁶ Jumal Ahmad, "Desain Penelitian Analisis Isi (Content Analysis)," n.d., hlm. 1.

Furthermore, the second data in episode 01 minute 00:20:16 the physical and verbal bullying carried out by Layan on the basketball court also fosters a radical subject in Mariam. Mariam whimpered in pain after the ball that Layan deliberately threw hit her in the chest, as Layan said:

ليان: على رسلكم، بالكاد لامستها الكرة. ولا أرى ما الذي ألمها بالضبط، فلا يمكن التفريق بين ظهرها وصدرها.

Layan: Seriously, the ball barely missed. Then, to be honest, his chest is too flat to hurt.

Mariam is still in the same position, accepting Layan's treatment without any thought of retaliation. At this time Mariam is in a symbolic confinement, the rules and norms in school make her a student who is not anarchic and only concerned with achievement. Judging from the two data above, it can be understood that there is a symbolic shackle in the form of norms or school rules. when Mariam believes and obeys these rules, then she has submitted to the symbolic so that she is not free to display her free expression.

Moment of Emptiness

This condition begins when the subject manages to get out of something that judges him, be it from what is behind him (influence) or from what is outside him (purpose). Therefore, the moment of emptiness is not intentionally present but rather presents itself as an explosion of disgust from the falsity that obscures reality, or an act outside of consciousness whose presence has no plan or purpose.¹⁷

In the women's locker room after basketball, Layan and his two friends again began their action to bully and spread slander to Maryam. Data 1 moment of emptiness is shown by the following event in episode 01 minute 00:21:35:

ليان: أرى أنك معجبة بما شهدت؟
مريم: دعيني وشأني يا ليان
ليان: يا للمسكينة. لا بد أنه يصعب عليك أن تعرفي. ماهية الشعور بأن تكوني امرأة حقيقية.
وكيف ستعرفين بحبي الكرز هاتين...
رقية: لماذا ترتدين صدرية من الأساس؟ أيمكن أن تحدث معجزة ويكبر صدرك؟
ليان: مغفلة. لا بد أنك تتوقين لتحسسي صدري بما أن صدرك صغير. أتريدين؟
مريم: كلا، شكرا
ليان: بحقك! لم الخجل؟ كلنا فتيات هنا.
مريم: دعيني وشأني يا ليان
ليان: مريم، ماذا دهالك؟ لماذا مسكت بي بهذا الشكل؟ يا لك من منحلة! هل رأيتن كيف لامستني؟
مريم: لم ألمسك! لماذا تكذبين؟

¹⁷ Sukirno and Triasputera, "Telaah Subjek Radikal Novel Napas Mayat Karya Bagus Dwi Hananto Terkait Teori Subjek Žižek," hlm. 116.

ليان: لماذا لمستني هكذا؟
رقية: ماذا تفعلين بيننا؟
ليان: غريبة الأطوار
مريم: إنها تكذب

Layan: So, you like what you see?

Maryam: Stay away from me, Layan.

Layan: Poor Maryam, it must be hard not knowing what it's like to be a real woman with those small breasts and...

Ruqayya: What are you wearing a bra for? Hoping they'll magically grow?

Layan: Fool. You must be curious how they feel since you don't have one. Do you want one?

Maryam: No, thank you.

Layan: Come on! Don't be shy. We're all girls here.

Maryam: Leave me alone, Layan.

Layan: Maryam, I can't believe you did that to me! You're crazy! Did you see what she did?

Maryam: I didn't do anything. Why lie?

Layan: Why did you do that?

Ruqayya: Why are you here?

Layan: Strange

Maryam: She's lying.

Maryam was bullied and slandered for touching Layan's breasts, until she was expelled from the locker room by all the students who were in the location. The incident made Maryam realize something that would happen to her if she continued to remain silent, so she unwittingly began to break free from the symbolic shackles to go to the real using radical actions.

Radical Action

To get to the real thing or the world she wants to achieve, Maryam takes radical action. The first thing she does is try to complain about Layan sneaking out of the bus to skip school to the principal, Miss Faten. Unfortunately, what she did was known by Layan and his two friends until she was severely beaten and had to undergo a serious examination at the hospital. From this incident, Maryam's desire to get out of the things that tormented her grew stronger. Maryam strategized as best she could so that the action would run smoothly. The radical action that was arranged went very well, one by one the people who made her uncomfortable were paralyzed, even completely unstoppable unless all of Maryam's ambitions were fulfilled to get to the real thing. Assisted by Noaf and Dina, the action began.

Data 1 radical action found in episode 3, Maryam began to launch her action according to the target and plan. The charity event organized by the school was very crowded, making it easier for students to sneak to meet the opposite sex. As with Layan and Rania, both sneaked to meet their lovers. Ruqayya, who does not have a lover, can only follow the events of her two friends, and she is the first target in Maryam's plan. In

the midst of Layan and Rania's busy schedules with their respective lovers, Maryam hacked Ruqayya's cell phone through a fake account of a man named Thariq. Maryam pretended to be Thariq to attract Ruqayya's attention, become a man who loved Ruqayya, and neutralize her feelings that were raging because she was ignored by her two best friends. Ruqayya believed in Thariq so much that she forgot herself and sent photos of herself without her hijab. The incident occurred at minute 00:38:58 of episode 3:

طريق: هيا، حان دورك؟
رقية: لكن جميع صوري موجودة في حسابي
طريق: أتوق لرؤيتك. متأكد أنك أجمل بكثير من دون الحجاب الذي تعتمريه... صورة منك
ستردلي عافيتي. رجاء...
رقية: آسفة، لكن لا أستطيع. لعلك غريب الأطوار وتريد استغلال صورتي...
طريق: أجل، ربما أكون غريب الأطوار ويريد استغلالك. لكن بعد ما فعلته صديقتك بك أفهم
جيدا أنك غير قادرة الآن على أن تثقي بأحد. أعرف أنني معجب بك من أول مرة وقع نظري
عليك. لكنني الآن معجب بك أكثر لأنك لم تقبلي بأن تفعلي ما شعرت بأنه غير صائب. الثقة
تكسب، وأتمنى أن أكون أستحقها كي أكسبها في يوم من الأيام.

Thariq: Come on, it's your turn.

Ruqayya: But all my pictures are on my profile.

Thariq: I want to see you. I'm sure you're even more beautiful underneath all that veil... Your picture would make me very happy. Please...

Ruqayya: Sorry, I can't. For all I know, you could be the freak who set me up...

Thariq: Yes, I could be the freak who set me up. After what your friends did, it's only natural that you don't trust anyone. I knew I liked you when I first saw you.

But now I admire you more for having the courage to reject what feels wrong.

Trust needs to be earned, and I hope one day I will be worthy of it.

Thariq's seduction succeeded in melting Ruqayya's heart and consciousness, with a feeling of happiness Ruqayya returned to the field where the school charity event was held. she realized something was strange about her, all eyes focused on her with a cynical look. Immediately she took her cell phone and saw many notifications from her Facebook, the world seemed to crush her body after she received many negative comments from Facebook which turned out to be the hijab-less photo she had just sent to Tariq. For this incident, Ruqayya's mother picked her up and decided not to return to al-Rawabi school forever. Maryam's radical subject increasingly fills her, and the satisfaction of being free from the symbolic has begun to appear. In the midst of her satisfaction, Maryam suddenly received bullying from Layan and Rania again, which made her desperate, and returned to submitting to the symbolic order that shackled her. She feels unable to continue with her plan, but with the support of her two friends, she continues with what she has planned.

At the school field trip, Maryam continued her plan. The radical subject in her made her even more selfish and unable to coordinate with her friends, she felt that it was

her plan and there was nothing she needed to negotiate with others. Maryam acts as she pleases to achieve the world she is aiming for. With Noaf's help, Maryam managed to hack into Layan's cell phone before the field trip was held. Without Noaf's knowledge, Maryam lobbied Noaf's room to join Layan and Rania so that Noaf could become an insider in her plan, but this made Noaf disappointed with Maryam's increasingly arbitrary attitude.

Noaf experienced indecision over the plan he had arranged with Maryam, he realized there was a good side in Layan that they did not know and he tried to talk to Maryam to stop the plan. But the radical subject in Maryam is already blind, Maryam will continue with her plan even without Noaf's help.

مریم: ستخرجان لمقابلة حبيبيهما عند ال ١٠:٣٠
حاولي أن تعرفي أين سيلتقون.

Maryam: They're meeting their girlfriends at 22:30. You have to find out their destination!

The text message Maryam sent to Noaf before Noaf decided to close Layan's cell phone access from Maryam. However, this did not make Maryam stop her plan, she continued even though she did not know where Layan and Rania were going on the night of the tour. In episode 5, evidence of radical actions taken by Maryam reappears, she pretends to be someone else and calls the school to inform them that two students sneaked out of the hotel, who are none other than Layan and Rania. Data 2 of this radical action is shown in episode 5 at minute 00:38:09:

مریم: أجل يا سيدتي. خرجت فتاتان من طالباتك منذ قليل وارتأينا أن من واجبنا إخبارك بالتأكيد. أجل يا سيدتي. شكرا. نتمنى لك إقامة سعيدة.

Maryam: Yes, ma'am. We saw two of your students leaving the hotel and it was our duty to inform you.

Maryam: Sure. Yes, ma'am. You're welcome. Good evening, ma'am.

After hearing the news of the departure of the two al-Rawabi students, Miss Abeer and Miss Jumana rushed to find Rania dancing with her boyfriend at the club.

The excursion was over and classes returned to normal. But Rania is different, she comes in battered, her body full of bruises from the beatings from her father. Her father was furious knowing that his daughter had sneaked away during the excursion, it happened none other than because of Maryam's actions in launching her plan. Deep down Maryam, she felt sorry for Rania but on the other hand, her heart felt satisfied. As in the quote in episode 6 minute 00:01:13 below:

مریم: أنا إنسانة وضميري صاح. ومن المؤكد أن ما حصل مع "رانيا" قد أزعجني. لكن الجروح التي في وجهها... ستزول خلال بضعة أيام، وسيختفي أثرها. أما الجرح الذي لدي بسببها... فيستحيل أن يزول.

Maryam: I am human and have a heart. I feel sorry for Rania. The bruises on her face... will heal in a few days, and disappear completely. However, their impact on me... will never go away.

Episode 6 minute 00:07:10, the night before Maryam went back into action, she searched for information through Layan's Instagram account and her boyfriend, Laith. She looks for information about where Laith lives and prepares everything for tomorrow's surprise. The main target is Layan.

مريم: جاء دورك يا "ليان".

Maryam: Layan, your time is up.

The radical subject that resides in Maryam is getting excited, the real world she craves will soon be achieved. Noaf and Dina noticed Mariam's suspicious movements, so the two of them tried to negotiate with Mariam so that she would stop the plan she had gone so far with. However, nothing was stopped. The negotiation event occurs in episode 6 minute 00:15:02 below:

نوف: مريم. إنني أكلّمك.

مريم: ماذا تريدان يا نوف؟

نوف: إلام تخططين؟ أما زلت تستهدفين ليان؟

مريم: أظن أنكما كنتما واضحتين في تجنب الحديث معي، فلماذا أنتما مستميتان لمعرفة ما في بالي وما أنوي إليه؟

نوف: إنك تتسببين بفوضى عارمة. وهذا يكفي.

مريم: أهكذا كله، لأنكما صرتم صديقتين مقربتين إليهما؟

دينا: كلا يا مريم، لا نريدك أن ترتكبي أي خطأ. لكن نريدك أن تفعلي ما هو صائب.

مريم: ما هو صائب؟ ما هو صائب ألا تتخلي عن صديقتكما. والصائب أيضا أن توقفهما حين ضربني. وأن تبوحي بما شاهدت. بصراحة، أتعبتماني بالحديث عن الصواب وأنتما بعيدتان عنه كل البعد. إذا أردتما أن تكونا منافقتين فلكما كل الحرية. لكن تحليا بالجرأة على الأقل لتعترفا.

Noaf: Maryam. Hey, I'm talking to you.

Maryam: What do you want, Noaf?

Noaf: Are you still after Layan?

Maryam: You've made it clear you want nothing to do with me, so why do you care about me?

Noaf: What you're doing is messed up. That's enough.

Maryam: Well... Are you guys like this because you're their friends now?

Dina: No, Maryam. We just don't want you to make a big mistake. It's about doing the right thing.

Maryam: The right thing? The right thing is never turning your back on a friend. Or stopping those who beat me in the first place. Or telling all their lies. Don't be sanctimonious when you don't know what's right. If you want to be a hypocrite, fine. But at least dare to admit it.

A heated debate took place between Maryam, Noaf and Dina, Noaf and Dina tried to stop Maryam's plan because they realized Maryam was out of bounds, Maryam was becoming a dangerous human being. But Maryam's determination is unanimous, it cannot be contested. Even when Rania begged Maryam not to continue her action, Maryam could not be persuaded. Maryam still insists on continuing her plan to completion. The incident is found in episode 6 minute 00:32:57 below:

رانيا: مريم! مهلك. اسمعي يا مريم، لا يستحسن أن تمضي فيما تخططين لفعله مع ليان. ستقع مصيبة كبيرة إن أرسلت هذه الرسالة. أعني كلامي. مصيبة كبيرة.

مريم: هل أخبرتماها؟

دينا: مريم، استلزم الأمر أن نخبرها. لقد بالغت في تصرفاتك.

مريم: حقاً؟ هل اتخذتما صفا ضدي؟ ومع من، مع هذه؟ ألم تجدا غيرها من بين كل البنات؟

رانيا: رجاء يا مريم. لا بأس، أتريدين أن أترجأك؟ ها أنا أترجأك. أترجأك يا مريم. لربما أذيناك قليلاً، لكن لا يعني...

مريم: أقولين قليلاً؟ لا تدركين حجم ما فعلتن بي.

رانيا: حسناً، دعيني أعدل على ما قلته. أذيناك كثيراً. وأعتذر منك بصدق على ما حصل. لكن ما أنت بصدده أسوأ بكثير يا مريم.

مريم: أسوأ بكثير؟ لم تستعوي بعد. لقد دمرتني كياني. خربت حياتي. وجئت تحاضرين في لتقولي إن ما أفعله أسوأ؟

رانيا: أترجأك يا مريم. تغاضي عن الموضوع هذه المرة وأعدك بالانضايك وألا نضايق أحداً. أعدك.

مريم: أنت محقة. لن تقدرين على مضايقتي أو مضايقة أحد غيري بعد اليوم. لأنني لن أسمح لكن بالأساس.

نوف: مريم، اسمعي. أتفهم شعورك، وأنت شخص طيب. كوني أحسن منهن، وافعلي ما هو صائب.

مريم: ليس بعد اليوم.

Rania: Maryam! Wait. Don't continue whatever you're doing to Layan. Bad things will happen if you send that message. Very bad things.

Maryam: Are you guys talking?

Dina: Maryam, we had to. You've gone too far.

Maryam: Really? You two are against me? Plus with him? Of all people, you favored him?

Rania: Maryam, please. Okay, do you want me to beg? Please. Please, Maryam. Maybe we hurt you a little, but...

Maryam: A little? Still don't realize what you did to me, do you?

Rania: Okay, let me repeat that. We hurt you, over and over again. I regret that. But this is much worse, Maryam.

Maryam: Much worse? You don't understand, do you? You destroyed me. Destroyed my life. Now you come and tell me it's worse?

Rania: Maryam, please. Help me with this and we won't bother you or anyone else ever again, I promise.

Maryam: You're right. You won't be able to hurt me or anyone else ever again. Because I'll make sure of that.

Noaf: Maryam, I know you. You're a good person. Let go and do what's right.

Maryam: Never again.

Before Maryam ended her speech and left Rania, Noaf, and Dina, she sent the location point of Layan and Laith to Hazem, Layan's brother. The location point message was sent at minute 00:35:05 of episode 6 as well as data 3 of Mariam's radical actions using cyber crime. Hazem, who knew his sister was not at school, immediately rose in anger, he immediately followed the maps sent by Maryam and found his younger

sister watching a movie with her boyfriend. The feelings of disappointment and shame that enveloped Hazem forced him to point a gun and pull the trigger right in front of his sister's body.

During the mission, Mariam not only subverts Layan, but she also subverts Miss Faten, the principal of al-Rawabi. Mariam felt helped by Miss Abeer calling Layan's family, which Mariam used to launch her plan. Layan's family came to the school at the same time as the inaugural ceremony of the best school, with overwhelming emotions Layan's father slammed the trophy carried by Miss Faten in front of several guests and al-Rawabi students, this made Miss Faten's image that had been built so far destroyed in an instant. The fall of Miss Faten's reputation is the 4th data from Mariam's radical actions, the event is found in episode 6 minute 00:34:40.

The radical actions carried out by Mariam on all her targets have the same motive, these actions are consciously arranged and are an effort to resist the symbols that confine her through the bullying she received from Layan and her two friends. This makes Mariam an imprisoned subject, until finally the feeling of disgust at the symbolic bondage is what drives Mariam to take radical action to avenge the treatment of those who have produced symbols over her. Things like this can be included in Hegel's dialectical form when the idea of animating the spirit (spirit) is objectivized by production or direct action to fulfill the substantial exchange of deficiencies that inhabit the subject's self to be fulfilled and free from the symbolic snare.¹⁸

By the concepts made by Zizek in his theory, Mariam also experienced these three concepts, including the imaginary phase, symbolic phase, and real phase. The concept used by Zizek in his theory is an attempt to reach Marx's historical ideals through the Zizekian subject. Zizek laid the foundation of the Lacanian triad, namely "the real", "the imaginary" and "the symbolic",¹⁹ thus forming the concept of the Zizekian subject that is known today. Like most school children, Mariam, who is a high school student, certainly wants to have good impressions and memories of her school days. However, this was broken by the bullying that constantly happened to her. In her subconscious, Mariam wants and needs a comfortable and safe life for herself, that phase is what she wants to go to, the real. As Lacan said, the real world is a world untouched by the symbolic. A free world.²⁰ So that in that phase the subject finds happiness.

¹⁸ Sukirno and Triasputera, hlm. 116.

¹⁹ Ahmad Zamzuri, "Cerpen 'Matinya Seorang Penari Telanjang' Karya Seno Gumira Ajidarma Dalam Perspektif Slavoj Žižek," *Aksara* 30, no. 1 (July 6, 2018): hlm. 3, <https://doi.org/10.29255/aksara.v30i1.226.1-16>.

²⁰ Ingghar Ghupti Nadia Kusmiaji, Setya Yuwana Sudikan, and Haris Supratno, "Wacana Sejarah Orde Baru Dalam Novel Pulang Dan Laut Bercecerita Karya Leila S. Chudori: Teori Subjek Slavoj Žižek Dan New Historicism," *Jurnal Ilmiah Mandala Education* 9, no. 2 (April 13, 2023): hlm. 1254, <https://doi.org/10.58258/jime.v9i2.5074>.

To achieve the desired real world, Mariam takes radical action against her four targets using cyber crime or what is also known as internet crime. The presence of modern communication technology such as the internet has changed people's views on life. The paradigm of human communication in carrying out economic, business, social, and political activities is different. Previously, humans were dominated by direct or physical activities, so after the internet, the space, distance, and time that limited humans disappeared. On the other hand, this is a good and easy change, but it also has a bad impact because it is misused such as internet crime.²¹ Cybercrime is a new type of crime in the criminal world,²² this is a form of crime that arises because of the use of internet technology. Cybercrime is formulated as an unlawful act committed by using computer networks as a means/tool or computer as an object, whether for profit or not, to the detriment of other parties.²³ The term cybercrime covers various types of criminal activities committed online, such as identity theft, online fraud, malware distribution, DDoS attacks, hacking, credit card fraud, phishing scams, and others. Cyber activities are virtual activities that have a real impact, even though the evidence is electronic. Thus, the subject of the perpetrator must also be qualified as a person who has performed a real legal act. In general, three forms of cybercrime are commonly recognized by the public, namely (1) cybercrimes related to the confidentiality, integrity, and existence of data and computer systems, (2) cybercrimes that use computers as tools of crime, and (3) cybercrimes related to the content or content of data or computer systems.²⁴ Internet crime has a devastating impact on both individuals and organizations. This is because its effects include financial loss, theft of personal data, loss of reputation, and operational disruption. Judging from this definition, Mariam's actions fall into the category of cybercrime, because she hacked accounts, stole data, and carried out acts of terror against her targets online.

In several scenes in the film series, Mariam is bullied by three friends, namely Layan and her two best friends Rania and Ruqayya. Mariam as the oppressed subject is in the imaginary phase, in this phase the subject who is still an individual/ego has not been able to distinguish himself and the Other, but the subject has encountered another image even though he still cannot identify it. This phase also explains that the self has not been subdued. This is shown by the results of data (1) the imaginary phase and the subject who is entangled in the symbolic, where the subject still cannot confirm that he

²¹ Muhammad E. Fuady, “‘Cybercrime’: Fenomena Kejahatan melalui Internet di Indonesia,” *Mediator: Jurnal Komunikasi* 6, no. 2 (December 19, 2005): hlm. 255, <https://doi.org/10.29313/mediator.v6i2.1194>.

²² Muhammad Anthony Aldriano and Mas Agus Priyambodo, “Cyber Crime Dalam Sudut Pandang Hukum Pidana” 6, no. 1 (2022): hlm. 2171.

²³ Dodo Zaenal Abidin and Jl Jend Sudirman, “Kejahatan Dalam Teknologi Informasi Dan Komunikasi,” 2015, hlm 1.

²⁴ Aldriano and Priyambodo, “Cyber Crime Dalam Sudut Pandang Hukum Pidana,” hlm. 2170.

is subjugated by the symbolic so that the subject can still do something according to his wishes such as refusing Layan's orders who acts as a bully in the movie. Starting to enter the symbolic phase, shown by data (2) imaginary phase and symbolic entangled subjects. Mariam as the subject began to realize that she was oppressed, the bullying that Mariam received increasingly pressured her.

Data one (1) in the moment of emptiness, shows an explosion in Mariam over the situation that occurred. The disgust that envelops her brings her to a moment of emptiness until she takes radical action as an act of her disgust at the falsity that exists. Radical action is Mariam's attempt to escape from symbolic bondage, the action is shown in four targets, three main and one secondary. The first target, in data one (1), radical action is shown against Ruqayya, radical action is carried out using cybercrime. Mariam hacked Ruqayya's Facebook account by using a fake account to trick Ruqayya and managed to share Ruqayya's photo without a hijab on her Facebook. For this incident, without thinking, Ruqayya's family decided to leave the school because they felt that no one could protect their daughter's privacy.

The second target, shown by the data of two (2) radical actions, the radical action is aimed at Rania with the same motive and method, namely cybercrime. At the school field trip event, Mariam hacked Layan's WhatsApp in the hope of launching her action against two targets at once, Layan and Rania. After finding out that Layan and Rania sneaked away at night, Mariam immediately called the school pretending to be someone else. The school immediately searched for the children who had sneaked out of the dormitory and found Rania dancing with her boyfriend at the club. The school decided to call Rania's family about the incident, so Rania received punishment directly from her parents.

Against Mariam's expectations, she was supposed to complete two targets overnight, but only one of them managed to fall into her trap, while Layan was in the toilet when the school looked for him. To finalize the whole plan, Mariam continued her action against the third target, Layan. Still using the cybercrime method, Mariam tried to carry out radical actions against Layan, she spent the night looking for information on where Layan would go tomorrow, looking for the location of Layan's lover's house, and looking for Layan's family contacts. Data 3 (three) radical actions, Mariam has found all the information needed, coinciding with Layan sneaking out of the school bus to date her boyfriend, Mariam began to continue her plan. Mariam contacted Hazem, Layan's brother, who was also at school due to a call from Miss Abeer informing him that his younger sister was not at school. Hazem received Mariam's WhatsApp message containing the location of his sister's whereabouts, feeling angry Hazem rushed to the location and found his sister in the house with a man he did not know at all. As a result

of his disappointment and shame, Hazem took the radical action of shooting Layan on the spot.

Coinciding with the killing of Layan at the hands of her brother, Miss Fateen who was conducting the best school coronation ceremony was also affected. Layan's father met Miss Fateen and cursed her for not being able to take care of her daughter at school, because of this incident her trophy and reputation disappeared instantly.

D. Conclusion

From the theoretical reading of Slavoj Žižek's theory in the film *Madrasah al-Rawabi Li al-Banat*, it was found that there was deviant behavior from Mariam as the main character in the film, she was considered a 'wild' subject because she performed actions that were outside the norms of society. This is done as an effort to free herself from the shackles that support her, because in the movie Mariam becomes an oppressed subject so she takes radical actions to achieve the world she wants, a world that is free for her. All of Mariam's radical actions are carried out without touching the target at all, neatly using cyber crime or crimes committed online.

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