

Representation of Pseudobulbar Effect in the 'Joker' Movie

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ABSTRACT

Pseudobulbar affect (PBA) is a brain disorder that causes laughter or crying but does not match the feelings. Mental illness often appears as a commodity for filmmakers. Like in the 'Joker' movie which uses pseudobulbar affect as an object to the story. The aim of this research is to reveal the representation of pseudobulbar affect in the 'Joker' movie. This research is using critical paradigm. This qualitative research using Popular Culture Theory with Roland Barthes semiotic analysis method with its three elements (denotation, connotation, myth). This research reveals that pseudobulbar affect is represented as a disease that makes a person laughing and crying without appropriate feeling, incurable, less known to the public, trampled by people around him. This research also found a shift and stabilization of myth of Pseudobulbar affect. The representation of pseudobulbar affect in the 'Joker' movie creates a bad view for the audience because of the selfish interests of the ruling classes only.

Keywords: movie; popular culture; pseudobulbar affect; representation; semiotic.

INTRODUCTION

Mental illness happens a lot in the society. The reason could be due to heredity or family pressure, a friend or a bully, victim of a crime, and many more causes. One of the many mental illnesses is Pseudobulbar Affect (PBA). This disease is also often referred to as Pathological Laughter and Crying (PLC), Emotional Lability, emotional incontinence, pathological emotionality. Pseudobulbar affect (PBA) is a brain function disorder or neurological disorders, this can be seen in a person's condition where he is forced to laugh or cry continuously and all of that is not in match with the original feelings he felt, it's uncontrollable and can happen at the wrong time. The cause of pseudobulbar affect itself is not clearly known by experts, but there are some diseases that can cause this pseudobulbar affect such as brain tumours, stroke, Alzheimer's, trauma that causing brain injury, amyotrophic lateral sclerosis, multiple sclerosis. This disease can be detected using blood tests and brain scans. (Schiffer and Laura, 2005: 448-449).

Mental illness often appears as a commodity for filmmakers. Like Dissociative Identity Disorder (DID) in the "Split" movie by M. Night Shyamalan. 'Split' movie tells the story of Kevin Wendell Crumb played by James McAvoy, he has a dissociative identity disorder (DID) with 23 personalities. Schizophrenic in the 'Shutter Island' movie by Martin Scorsese. 'Shutter Island' movie tells about Teddy Daniels played by Leonardo DiCaprio, he is a detective who must investigate the missing people in a mental hospital. Then there's bipolar disorder in the 'Touched with Fire' movie by Paul Dalio. In the 'Touched with Fire' movie tells about Carla

played by Katie Holmes and Marco played by Luke Kirby, they both are people with bipolar disorder and meet in a mental hospital then they have feelings for each other. But until now, no one has used the pseudobulbar affect (PBA) in a big screen film, Todd Phillips as a filmmaker use a mental illness called pseudobulbar affect (PBA) and made it a big screen film entitled 'Joker'.

The 'Joker' movie which won an Oscar for the Best Actor category (Joaquin Phoenix) and Best Original Music Score category (Hildur Guðnadóttir) and was included in the other nine nominations, tell us about a character named Arthur Fleck, it's played by Joaquin Phoenix. Arthur had a pseudobulbar affect after he was mistreated by his adoptive mother, and this disease became out of control by Arthur Fleck when the environment around him bullied him, people who are at work even on the streets. Arthur Fleck also has schizophrenia, which is a disease in which the sufferer experiences hallucinations, delusions, confusion of thought, and changes in behaviour. The mental illness that is owned by the figure of Arthur Fleck seems to be able to create a new culture in society. According to Dominic Strinati (2007: 12) mass culture is popular culture, which is produced for the mass market. This mental illness can be said to be mass culture because it is popular in the community and marketed for the masses by Todd Phillips.

This movie aired on October 2, 2019, in Indonesia and surprised the audience with the story given by Todd Phillips and the team of Joker. The two of them were able to make a movie that tells the story of Joker figure mental illness and the social conditions that made him change from a good person who just wants to give happiness to others, become a clown who likes to kill the others. Then, there is a representation of pseudobulbar affect (PBA) in this movie. This representation is like a state of laughing excessively without any appropriate feelings, just like the yellow card held by Arthur Fleck where the card is a definition of a mental illness that he experienced, namely pseudobulbar affect (PBA).

Film consists of two elements; it is audio and visual. Audio and visual will be considered as a sign. In the Joker film, there are many signs that show symptoms of pseudobulbar affect. This can be seen from the facial expressions, gestures, figures of Arthur Fleck or the Joker. The science that studies the process of using signs and symbols that bring meaning to people or the other people is called semiotics (Vera, 2014: 1).

The pseudobulbar affect (PBA) in the Joker movie emerged as a market consequence. Pseudobulbar Affect is a popular culture exhaled by filmmakers as a commodity. Filmmakers make it a popular culture considering the consequences of benefits behind the mental illness conditions that the movie offers. By conducting this research, the researcher will discuss about popular culture in the 'Joker' movie by Todd Phillips and his team. Researchers used semiotic analysis from Roland Barthes. Semiotic analysis that discusses signs and analyses them is using elements of analysis of denotation, connotation, and myths. Researchers will interpret every sign in the Joker movie, to be precise sign at the movie scene associated with pseudobulbar affect (PBA).

PBA is a serious illness that need to be concerned. But the film maker, especially in the Joker Movie, PBA is seen as the idea that can reach a profit. PBA is seen as the part of a commercialization and industrialization. PBA has to become a low culture.

METHODOLOGY

In this research. Researchers used a qualitative approach with descriptive research types and critical paradigms. Whether viewed as a tradition, as a set of questions, or as a series of distinct thinkers, critical theory has continued to attract attention in academic circles throughout

the post–World War II era. The reasons for this should come as little surprise. The members of the Institute of Social Research at the University of Frankfurt in the years leading up to the victory of Nazism in Germany — what we generally know as the Frankfurt School—had in view some of the most compelling problems and questions of modern society. Critical theory is not, however, simply a subfield within social theory, philosophy, or the social sciences. It is a distinctive form of theory in that it posits a more comprehensive means to grasp social reality and diagnose social pathologies. It is marked not by a priori ethical or political values that it seeks to assert in the world, but by its capacity to grasp the totality of individual and social life as well as the social processes that constitute them. It is a form of social criticism that contains within it the seeds of judgment, evaluation, and practical, transformative activity. Critical theory is, then, a radically different form of knowledge from mainstream theory and social science, one that the chapters contained in this book will explore and chart. If we think of what is distinctive about critical theory, we must begin with the concept of “critique” (*Kritik*) itself. Critique is a distinctive form of knowledge derived from the insights of German idealism and developed in Marx’s writings that is opposed to the merely empirical and positivist models of knowledge. The concept of critique is an essential feature of this tradition as a whole and of its distinctiveness. For one thing, it means not simply an act of judgment or resistance, but also a specific way of relating to the world, a way that any subject relates to an object. This is because critique is a means to relate what is perceived in everyday life with a deeper, more rational knowledge that world. For Kant, the activity of critique was applied to relating the perception of objects in the mind (phenomena) and our rational, conceptual grasp of those objects (noumena). Marx, too, saw critique as the relating of the isolated phenomena of the material economic world (commodities) and the various aspects of the systems of production (those structured by capital) that constituted them, as well as the community that produced them. And for Freud, a similar strategy was taken to peer beneath the apparent forms of human behaviour and the underlying rational structures of the unconscious that produced them. All were concerned with the power of reason to unmask what appears to us and explore the rational structures that grant us rational access to the world (Thompson, 2017).

Qualitative research according to Bogdan and Taylor is a research procedure that produces descriptive data in the form of words or writings and the behaviour of the people being observed. A qualitative approach produces in-depth descriptions of speech, writing, and observable behaviour of a particular individual, group, community, and organization in a particular context situation that is studied from a whole, comprehensive, and holistic point of view. (Sujarweni, 2014: 6). In conducting research analysis, the researcher used the semiotic content analysis method of Roland Barthes. While semiotics itself is a science that examines the role of signs as part of social life, this science examines the nature of signs and the laws that govern signs (Nazaruddin, 2015: 3). The researcher tries to reveal the meaning behind the sign or text, so that the semiotic-content analysis method is a suitable method for analysing the 'Joker' movie.

The research data collection technique, the primary data in this study were obtained from the results of observations and analysis of the text used by researchers in the 'Joker' movie. Observation is an activity to get the information needed to present a real picture of an event or incident to answer research questions (Sujarweni, 2014: 32). Meanwhile, the analysis of the observed text data is qualitative data obtained from the text in the movie. The text is often used when examining signs, the text data in this research are audio and visual in the 'Joker' movie, researchers will get the data on the representation of pseudobulbar affect (PBA) in the 'Joker' movie, and then the researcher will interpret each text that refers to pseudobulbar affect (PBA).

This research also uses other data collection techniques, it is secondary data. According to Sugiyono in Firdaus and Fakhry (2018: 102) secondary data are data sources that do not directly provide data to data sources such as documentation. While secondary data sources in Helaluddin and Hengki (2019: 74) is a source that provides data indirectly, namely through other people or through documents. Secondary data include events or incidents obtained through newspapers, magazines, or other mass media, and information obtained from other people. Secondary data in this research are books and other literature materials that are relevant for conducting analysis.

Popular culture is in accordance with its historical history starting from the 1920s to the 1930s, when the mass media and the increasing commercialization of culture and entertainment created various problems, interests and debates that still exist today. But debates over mass culture do not always determine anything completely new, Lowenthal argues for several important arguments referring to the writings of Pascal and Montaigne in the sixteenth and seventeenth centuries and linking their emergence to the emergence of a market economy. Meanwhile, according to Burke in Strinati's quote, the idea of modern popular culture has something to do with the forms of national consciousness development at the end of the eighteenth century, and lies in the efforts of intellectuals (Strinati, 2010: 23-24). Intellectuals here as determinants of popular culture that existed in society in modern times at the end of the eighteenth century and people at that time followed what has been determined as popular culture. According to Gonzalez, Houston & Chen culture is defined as a community of meanings and a shared knowledge system that is local (Richard dan Turner, 2011: 42). Culture must be understood together with its meaning and system by the community to be able to continue continuously, without having to mention how the culture in there. The community will immediately know for themselves because it is their own culture.

In the nineteenth century, Williams said that there was a shift in perspective towards the meaning of popular culture itself. Popular is viewed from the point of view of people and not those who seek approval or power over them, popular culture is not identified by the people but by others and bears two ancient meanings, namely inferior works (popular literature, popular press, etc.) and works that are deliberately made to be liked (popular journalism, popular entertainment, etc.) (Strinati, 2010: 24). The shift in perspective here focuses more on inferior works and works that are deliberately made to be liked by people, in the end the two works share more or less the same purpose, namely, to be used in nineteenth century popular culture to make people follow that culture. It's just different from the sixteenth and seventeenth centuries where popular culture is the determinant of intellectuals, popular culture in the nineteenth century could be determined by the common man.

In the twentieth century, after many developments of popular culture itself. There are three themes at the core of popular culture theory, namely what or who determines popular culture as the first theme, this is related to how popular culture comes and exists in society. Is popular culture born from ordinary people themselves as a form of independent expression of their interests, or is popular culture imposed by those in power as a form of social control or is it simply a matter of interaction between the two. The second theme deals with the influence of commercialization and industrialization on popular culture. The birth of popular culture in various forms of commodities means that the criteria for value of profit and selling value are more important than quality, beauty, integrity, and intellectual challenges or whether the growing number of universal markets for popular culture ensures that culture is really needed by the average person, popular culture is made industry and is sold according to the criteria of sale value and trade advantages. Then the third theme relates to the ideological role of popular culture, popular culture is needed to indoctrinate the average person, forcing them to accept

and follow ideas and values that ensure the continued domination of those who have a special position (Strinati, 2010: 25-26). These three core themes of popular culture are sufficient to explain how culture as part of science, starting from what or who determines popular culture, commercialization and industrialization, the ideology of popular culture. These three themes have been deduced from popular culture which has undergone many developments from the sixteenth to the twentieth centuries.

Popular culture also has two important keywords, namely high culture (also known as folk culture) and low culture (also known as mass culture). According to MacDonald high culture or high-level culture is a folk art born from below, is a spontaneous and original expression of the people, formed by themselves to meet their needs (Strinati, 2010: 35). High culture has another meaning, namely behaviour which is a habit or way of thinking of a social group that is displayed through not only certain customs, but also customary behavior expected by members of the community. (Liliwari, 2011: 113). Meanwhile, low culture or low-level culture is a popular culture which is produced through industrial techniques of mass production and marketed to benefit a mass consumer audience, the culture is produced for the mass market and if mass culture cannot generate money, it will not be produced. (Strinati, 2010: 36-37). According to Herding and Glick, culture can be seen materially and non-material, material culture appears in the resulting material object, while non-material culture is the elements that are meant in the concept of norms, values, beliefs, and language. (Liliwari, 2011: 107). Two important keywords of popular culture have almost the same meaning as the meaning of culture by Herding and Glick, high culture with non-material culture and low culture with material culture.

In this research, popular culture makes mental illness as an "idea" that many filmmakers used. It is considered that mental illness can bring many benefits by filmmakers. Researchers consider mental illnesses such as pseudobulbar affect (PBA) as an ingredient for profit. Filmmakers 'smell' the industrial scent of mental illness especially pseudobulbar affect. Pseudobulbar Affect has become a low culture dedicated to the 'rulers' of the industry. The mass media, in this case the movie appears as a means of presenting profits for the capitalists by bringing the theme of mental illness.

DATA ANALYSIS

Related to formulation of research problems "How is the representation of pseudobulbar affect (PBA) in the 'Joker' movie". Researchers found a representation of a mental illness pseudobulbar affect starting from acts of discrimination committed by people around them. This is due to the lack of information about this disease and many people who think that the sufferer is a strange person. This research use research materials, namely the 'Joker' movie. Then using Roland Barthes' text-semiotic analysis through two orders of signification, in the first stage, namely denotation or the true meaning of the sign. Then in the second stage, namely the connotation or second meaning of the sign, in the connotation there's what is called a myth which means the development of connotations and is a justification for cultural values that already exist in a certain period. The following is the meaning of the denotation and its connotation:



FIGURE 1. 01:12 Arthur Fleck makes a sad face.



FIGURE 2. 01:21 Arthur Fleck makes a happy face.

TABLE 1. Arthur Fleck's Expressions

Denotation	Connotation
<p>In Figure 1, you can see a man with white makeup who is the main character in the movie 'Joker'. He was seen sitting in front of a mirror in a dark room and only lit by yellow lights, there was makeup on the table. The man was making a sad face with his hands and the man was wearing a plain white shirt with fairly long hair. You can see two people who are facing right behind the main character, one person wearing a red shirt and no hair, another person wearing a checkered shirt mixed with red and grey.</p>	<p>The medium shot shooting technique according to Keith Selby and Ron Cowdery means a personal relationship with the subject (Wahyuningsih, 2019: 25). Meanwhile, according to Blain Brown (2016: 63) the medium shot is used to see expressions, details of what is done and to be closer to what is said. In Figure 1 showing the state of Arthur Fleck with himself trying to show an expression with both his hands, he tries to make a sad face by lowering his lips down. Arthur Fleck does this right in front of the mirror and "reflects" that it's like him.</p>
<p>In Figure 2, you can see the male main character wearing white makeup around his face and blue makeup around his eyebrows and eyes, blue makeup that is fading from under his eyes. He was staring ahead in a dark room that had long white lights and yellow round lights. The man is trying to make a happy face with his hands.</p>	<p>According to Keith Selby and Ron Cowdery's, the close-up shooting technique means intimate and close (Wahyuningsih, 2019: 25). In Figure 2 Arthur Fleck shows the situation he is currently facing in a deeper way, his hands raise his lips to make a smiling and happy face, but also in Figure 2 the blue makeup on Arthur's right eye wears off making him look like he is crying or sad.</p>
<p>Figure 1 and Figure 2 have a back sound of the news anchor reading the news on that day, the Tempo news anchor is fast, steady.</p>	<p>In Figure 1 and Figure 2, Arthur uses white makeup. According to Nugroho (2015: 63), white has a positive meaning, namely honesty, sincerity, and peace. The colour white also has a negative meaning, namely giving up or giving in. This white colour shows the figure of Arthur who is always honest with others, sincere in helping, and only wants peace in his life. Meanwhile, blue makeup, according to Nugroho (2015: 62), has a positive meaning, namely belief and truth. The blue colour also has negative meanings,</p>
<p>In Figure 1, use the camera angle of the shoulder level shot type. The image taking technique used is a medium shot.</p>	
<p>In Figure 2, use an eye level shot type camera angle. The image taking technique used is close-up.</p>	

	<p>namely sad, cold, and passive. This blue colour shows the figure of Arthur who has the belief that he will heal and be understood by those around him, then there is the truth that Arthur has a mental illness in him. This blue makeup that fades like a sad person matches the meaning of blue, namely sadness and coldness because no one cares about him, while passive here is because Arthur is poor in the movie and can't do anything to rich people who oppress the poor.</p> <p>In Figure 1, Arthur is wearing a white shirt. According to Nugroho (2015: 63) white colour has a positive meaning, namely honesty, sincerity, and peace. The colour white also has a negative meaning, namely giving up or giving in. This white colour shows the figure of Arthur who is always honest and sincere, wanting peace in life. Meanwhile, the yellow light next to Arthur Fleck, according to Nugroho (2015: 59-60), the yellow colour has a positive meaning, namely joy. The yellow colour shows that a sad face that is made does not mean he is sad but he feels happy and cheerful. The state he was feeling did not match what he felt.</p> <p>In Figure 1 and Figure 2, Arthur has slicked back hair, according to Dian (2016: 63), slicked back hair means the type of person who wants to show that he is a stubborn person and is very generous to his family. He is also the type to complain, especially if things don't go according to his will. This type of person is the type who will be a provocateur for others to protest, especially if there are things he doesn't like. This slicked back hair shows that Arthur is a stubborn man in dealing with problems, but he is very generous to the "family" that is Penny Fleck. He is also the type of person who likes to complain about difficult circumstances at hand, when circumstances are not suitable, he will take it out on others. He is good at being a provocateur and causing riots in the Gotham city.</p> <p>In the book <i>The Complete Idiot's Guide to Amateur Theatricals</i>, John Kenrick mentions "Actors have relied on makeup, hairstyles, and wigs to help create the illusion of character. While makeup cannot make a performance great, it can give amateurs an increased sense of self-confidence when facing an audience" (Kenrick, 2006). Meanwhile, in the book <i>Stage Makeup</i>, Corson et.al. mention "Clown by their nature, no matter how happy or sad, can for many people produce a sense of fear, creepiness, or even of horror" (Corson, et.al., 2019). In Figure 1 and Figure 2 the clown makeup used by Arthur has its own meaning, he uses it to cover himself and create the illusion of a clown that can increase self-confidence. Arthur's clown makeup makes him don't have to care if he is happy or sad because other people can't see the real feeling behind the makeup. For other people,</p>
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	<p>clown makeup can create fear, creepy, and a horror atmosphere like what Arthur showed when he turned into the Joker.</p> <p>In the book <i>The Little Black Book of Neuropsychology - A Syndrome-Based Approach</i>, Schoenberg and James. Mention "A rare but interesting emotional phenomenon is pseudobulbar affect or affective incontinence; this arises when there are bilateral lesions involving the cortico-bulbar tracts and result in the patient displaying an affective response (crying or laughter) but having no or minimal associated emotional feeling. These individuals often display inappropriate or grossly exaggerated emotional affective behaviours such as hysterical laughter or uncontrollable crying, but upon inquiry report no subjective appreciation of happiness or sadness" (Schoenberg and James, 2011: 257-258). In Figure 1 and Figure 2 Arthur shows that he cannot control his emotions by making happy and sad faces with both hands. This shows that Arthur has pseudobulbar affect (PBA). The existence of this mental illness is due to him showing an affective response (crying and laughing) that is not in accordance with the emotional situation that should be. So, Arthur had to use both hands to describe the feelings that should be.</p> <p>Based on this explanation, it can be concluded that this scene shows that people with pseudobulbar affect (PBA) cannot show their true feeling to other people around them, other people who see them like that will respond according to the facial expressions made by sufferer. If the mental illness is emerging and the person laughing excessively or crying suddenly will make people around him uncomfortable, because this mental illness is very rare and rarely found, it will make people around him not aware of the presence of pseudobulbar affect (PBA).</p>
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In Roland Barthes semiotics, Barthes argues that myth is language, so myth is a communication system and myth is a message. In his description, he argues that myth in this sense is a development of connotations. The connotations that have long been formed in society are myths (Vera, 2015: 28). Based on the table of denotations and connotations for the 'Joker' movie regarding the pseudobulbar affect (PBA) representation, the researchers found that:

1. Mental illness pseudobulbar affect (PBA) is unable to show their true emotions to others because of their affective response (crying or laughing) lacks or no emotional feelings associated.
2. Pseudobulbar Affect (PBA) can be diagnosed by a doctor or an ordinary person but due to the lack of public awareness of this mental illness, there is a lack of information that spread in the society.
3. People with pseudobulbar affect (PBA) are shunned by people who consider themselves normal, but in fact, the word normal itself is relative to everyone. People with pseudobulbar affect (PBA) are people with brain disorders, but they are still normal humans like the rest of us.

4. People with pseudobulbar affect (PBA) have a place that they frequently come and look like a prison to them. They will continue to use the drug by buying it at the pharmacy when their illness is not necessarily cured. People with pseudobulbar affect (PBA) will buy three types of drugs, namely antidepressants and dextromethorphan hydrobromide and quinidine sulphate (nuedexta).
5. People with pseudobulbar affect (PBA) often imagine what if they don't get the mental illness, it is normal for people with it to do so.
6. People with pseudobulbar Affect (PBA) has things that are considered bad for them, it is when people around him want him to behave normally and not interfere with other people's lives.
7. People with pseudobulbar affect (PBA) have a condition where he will laugh and cry suddenly without definite things, but sometimes there are triggers such as being annoyed, disturbed and others.
8. Pseudobulbar Affect (PBA) as a mental illness that causes sudden laughter and crying is often "dropped" by other people, but they are also human and have limits to hold their emotions. When they cross their emotional boundaries, it will harm others.

The myth that has been discovered by researchers about pseudobulbar affect (PBA) in the 'Joker' movie is the media's representation of mental illness. Myth serves to reveal and provide justification for the dominant values that prevail in a certain period. In myth there is also a three-dimensional pattern of mark, markers, and signs, but as a unique system, myths are built by a pre-existing chain of meaning or, in other words, myth is also a second level system of meaning (Sobur, 2013): 71). Myths in a culture were formed long ago in the community itself and have their own understanding of mental illness.

According to Charles Darwin in the book *The Expression of the Emotions in Man and Animals*, in European Culture has that view pseudobulbar affect (PBA) as "certain brain-diseases, as hemiplegia, brain-wasting, and senile decay, have a special tendency to induce weeping. Weeping is common in the insane, even after a complete state of fatuity has been reached and the power of speech lost, Persons born idiotic likewise weep" (Darwin, 2013: 156). Meanwhile, according to Alexander H. Leighton and Jane M. Hughes in the *Journal Cultures as a Causative of Mental Disorder*, in Eastern Culture has a view emotional lability or pseudobulbar affect (PBA) as "shaman or sahu, the seance" the characteristic of a shaman or sahu when summoning a spirit to enter his body (Leighton & Jane, *Journal Cultures as a Causative of Mental Disorder*, 2005, page. 9).

Meanwhile, according to Ryan L. Fletcher in the book *Southern Religion, Southern Culture: Essays Honoring Charles Reagen Wilson*, in the culture of the United States, precisely in the state of Arkansas, has that view emotional incontinence or pseudobulbar affect (PBA) is "part of antebellum evangelicalism". Antebellum evangelicalism or evangelical people before the war have emotional incontinence as another name for pseudobulbar affect (PBA) (Wilson, 2019: 20-21).

Culture in some countries must have their own views on pseudobulbar affect (PBA). In this research, researchers found a shift and stabilization of the myths about pseudobulbar affect (PBA). The shift that occurred in the "Joker" movie represent that pseudobulbar affect (PBA) is a mental illness, more often there is excessive laughter than crying. In contrast to other cultural views of pseudobulbar affect (PBA), in other cultures pseudobulbar affect (PBA) is a specific brain disease and brain disease that causes crying. So that it can be described in Table 2.

TABLE 2. The Myth Shift Pseudobulbar Affect

Myths in Society	Myths in Movies
Certain brain diseases.	Pseudobulbar affect (PBA) is a mental illness.
Brain disease that causes crying.	Pseudobulbar affect (PBA) is more likely to laugh excessively than crying.
The insane	Pseudobulbar affect (PBA) is a mental illness.
Complete state of fatuity	Pseudobulbar affect (PBA) is more likely to laugh excessively than crying.
Persons born idiotic likewise weep	Pseudobulbar affect (PBA) is a mental illness.
Shaman or sahu	Pseudobulbar affect (PBA) is more likely to laugh excessively than crying.
The séance	Pseudobulbar affect (PBA) is a mental illness.
Antebellum evangelicalism	Pseudobulbar affect (PBA) is more likely to laugh excessively than crying.

Meanwhile, the stabilization that occurs in the 'Joker' movie is that pseudobulbar affect (PBA) is described as unable to show their true emotions. This is related to the European Cultural view which states that it is a "certain brain disease". The next stabilization is that this disease can be diagnosed by doctors or ordinary people but there is still a lack of public awareness of this mental illness, this is related to the view of European Culture which states that it is "a brain disease that causes crying". The next stabilization is that people with pseudobulbar affect (PBA) are shunned by people who consider themselves normal, this is related to European culture which says that it is "the insane". After that the next stabilization is when using drugs when their condition is not necessarily completely cured, this has to do with European Culture which states that it is a "complete state of fatuity". The further stabilization is the worst thing for a person with mental illness when the people around him want him to behave normally and not interfere with the lives of others, this is related to European culture which says that it is "persons born idiotic likewise weep". The next confirmation is the existence of security for people with mental illnesses, this is related to the Eastern Culture which states that it is "shaman or sahu". The next stabilization is to imagine a situation where if they are not affected by mental illness, this is related to the Eastern Culture which states that it is "the seance". The next stabilization is when dropping people with mental illness who have limits to restrain their emotions, this is related to the Culture of the United States, precisely in the state of Arkansas which states that it is "antebellum evangelicalism". So that it can be described in Table 3.

TABLE 3. The Myth Stabilization Pseudobulbar Affect

Myths in Society	Myths in Movies
Pseudobulbar affect (PBA) can't show their true emotions.	Pseudobulbar affect (PBA) is described as not showing true feelings.
Pseudobulbar affect (PBA) is considered rare	This mental illness is shown by the people around sufferer of pseudobulbar affect (PBA), it is still unknown, and many are asking about this condition.
People with pseudobulbar affect (PBA) are often shunned by other people.	People with pseudobulbar affect (PBA) appear as people who have no friends and are shunned by society.
Pseudobulbar affect (PBA) is a condition in which the sufferer may not be completely cured.	People with pseudobulbar affect (PBA) are shown to continue seeing a psychiatrist and taking medication for a long time.

Pseudobulbar affect (PBA) is the worst thing for a person with mental illness when people around him want him to behave normally.	Pseudobulbar affect (PBA) is indicated by a sufferer who has to endure the disease with both hands so not to disturb the surroundings, he must try to be normal.
People with pseudobulbar affect (PBA) feel comfortable when someone is nice to them.	People with pseudobulbar affect (PBA) are presented with a woman who understands his situation and becomes his close friend, even though it's all just his imagination.
People with pseudobulbar affect (PBA) often imagine situations when they don't have the mental illness.	People with mental illnesses are shown several times imagining that starting from wanting a father figure, a friend, and so on.
Pseudobulbar affect (PBA) as a mental illness makes sufferers dropped in society.	People with pseudobulbar affect (PBA) are represented in the movie being stepped on by children, adults, lied to by people who are close to them, used by important people.

DISCUSSION

This research found a representation of pseudobulbar affect (PBA) in the 'Joker' movie. Researchers also found a shift and stabilization of myths about pseudobulbar affect (PBA). Pseudobulbar affect (PBA) is described by the main male character, Arthur Fleck, as a person who has a mental illness or is commonly called a sufferer.

Representation of the disorder through Arthur Fleck where pseudobulbar affect (PBA) is a brain disorder, causing sufferers to laugh and cry in unknown or uncertain conditions. Affective responses such as laughing and crying will be so exaggerated that it will look like they are uncomfortable when they do it, they cannot feel the feelings or emotions that match the circumstances and faces that should be used when they arise. This mental illness makes the surrounding community uncomfortable and for people with this will only embarrass themselves, but they cannot cover up the disorder. In addition, the representation of pseudobulbar affect (PBA) is also depicted by people around Arthur who support this mental illness such as psychiatrists, Penny Fleck, and Murray Franklin.

Researchers found that the representation of pseudobulbar affect (PBA) in some world cultures is seen as "certain brain-disease," "the insane," "complete state of fatuity," "persons born idiotic likewise weep," "Shaman or sahu," "the seance, "part of the antebellum evangelicalism". Then pseudobulbar affect (PBA) is also seen as a "weeping brain disease," in one culture. This is included in the myth in society which later also happened in the 'Joker' movie. So that this movie becomes a medium to convey messages to audiences with all existing cultural forms.

This research also uses Popular Culture Theory. In Popular Culture, there are three main themes, namely what or who determines popular culture, the influence of commercialization and industrialization on popular culture, and the ideological role of popular culture. In this movie, Warners Bros. Pictures, and DC Comics as the determinants of popular culture as well as the makers of the 'Joker' movie. The party who produced the movie cannot be separated from the commercialization and industrialization in disseminating movies to audiences.

Warner Bros. Pictures and DC Comics as the parties that produced the 'Joker' movie, including commercialization and industrialization. The two companies included in the movie industry use this movie for profit by using a mental illness called pseudobulbar affect (PBA). In the representation of pseudobulbar affect (PBA), they do not think about how the people with this disorder feel when it is used on the big screen and the impact of the movie on people with pseudobulbar affect (PBA).

The movie company of 'Joker' using pseudobulbar affect (PBA) incorporates an ideology through the stories and scenes that are shown to the audience. The ideology in which Arthur Fleck as the main character is depicted as having this mental illness for the entire film. Film as a mass communication product cannot be separated from the ideology of the company.

Ideology is a form of low culture. Low culture or low-level culture that has a link with mass culture and spreads "false consciousness" where mass communication products are produced through industrial techniques that refer to high moral values and mask the fact that it refers more to the marketing of these products to get benefit from their audience. Mass culture can create its own depiction of a reality including pseudobulbar affect (PBA) mental illness. It can even change reality with these mass communication products.

Films as mass communication products should have a function as a means of education, information, and entertainment. This research seeks to enlighten that the representation of the pseudobulbar affect (PBA) in the 'Joker' movie should not be what it is depicted in each picture and scene, mental illness is not something that can be used just as desired or demanded by the movie industry. There's a feeling of people from various countries and cultures must protect, the feeling of people with mental illnesses, especially those who have pseudobulbar affect (PBA) because it has been used by the industry into a movie called 'Joker'. So that the pseudobulbar affect (PBA) can be increasingly marginalized, because of the 'Joker' movie.

The movie produced by Warner Bros. Pictures and DC Comics show or describe it through the figure of Arthur Fleck as the main character who has pseudobulbar affect (PBA). He was "dropped" by the surrounding community until he felt pain not only physically but also emotionally. This is because people with pseudobulbar affect (PBA) will make people around them uncomfortable with excessive laughter or crying in uncertain places and in inappropriate circumstances. The representation of the pseudobulbar affect (PBA) in the 'Joker' movie can change and form a bad view of mental illness, especially about the disorder, this depiction of Arthur Fleck figure can make the audience stay away from people with mental illnesses because of the emergence of fear just by physically close together. In fact, people with mental illness will not do anything to others if that person does not treat them badly.

Mass communication products such as movies can create good and bad views of a culture and mental illness. Through the depiction of a movie made by a culture and production technique, it can lead to the appearance of the audience's bad views and thoughts on the pseudobulbar affect (PBA) in accordance with what the industry has presented. Through this research, the researcher hopes that the world view of pseudobulbar affect (PBA) should be 'replaced' by criticizing mass communication products, especially movie, which can create a negative view of pseudobulbar affect (PBA) and make it a way for the industry to get benefit or profit.

CONCLUSION

In the research entitled "Representation of Pseudobulbar Affect (PBA) in the 'Joker' movie", it was made with the aim to be achieved, namely, to reveal the representation of pseudobulbar affect (PBA) mental illness in the movie entitled Joker. Enlighten people's thinking and fight for sufferers of pseudobulbar affect (PBA) so that they don't become commodities for filmmakers in making their works. The researcher used Roland Barthes' semiotic analysis to reveal the phenomenon that occurred in the 'Joker' movie.

Research found that in the 'Joker' movie, there's a depiction of pseudobulbar affect (PBA) through Arthur Fleck as the main character of the movie, this disorder is described by Arthur Fleck who laughed and cried excessively in unknown circumstances or uncertain

conditions. This condition often occurs to Arthur in his daily life, the disorder makes him forced to laugh and cry without any associated emotions. The industry and filmmakers used a mental illness called pseudobulbar affect (PBA) as a "complement" to the movie, made it the profit value and the selling value.

Then there is a representation where people with mental illnesses kill other people which in turn will create unfavourable views and change people's minds, this should not be made that way by the filmmakers. Mental illness, especially pseudobulbar affect (PBA), is not something that the movie industry can simply turn into a business, because there is a feeling that must be guarded, namely the feelings of people with pseudobulbar affect (PBA) around the world.

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