



The Dehumanization Of Educational Setting In Ronald Dahl's Matilda The Musical Movie

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ABSTRACT

This research was conducted to analyze dehumanization behavior and the resistance to dehumanization in an educational setting in Matilda's The Musical movie. The aims of this study are: (1) to know how the dehumanization of the educational setting in Ronald Dahl's Matilda The Musical movie; (2) to find out how characters' resistance to dehumanization reflected in Ronald Dahl's Matilda The Musical movie. The research uses a descriptive qualitative method and is analyzed using sociological studies of literature. Based on the research result, the writer found the dehumanization action of Miss Trunchbull as the principal which is: using someone's pronouns as disgusting animals, carrying out oppression, and carrying out threats and slander. Matilda as the main character is aware of Miss Trunchbull's act of dehumanization and fights against her. This resistance starts from critical awareness, rejection by saying no to the dehumanization, rebellion to restore humanity, and using her telekinesis power to fight Miss Trunchbull.

ABSTRAK

Penelitian ini dilakukan untuk menganalisis perilaku dehumanisasi dan resistensi dehumanisasi dalam lingkungan pendidikan dalam film Matilda The Musical. Tujuan dari penelitian ini adalah: (1) untuk mengetahui bagaimana dehumanisasi setting pendidikan dalam film Matilda The Musical karya Ronald Dahl; (2) untuk mengetahui bagaimana resistensi karakter terhadap dehumanisasi tercermin dalam film Matilda The Musical karya Ronald Dahl. Penelitian ini menggunakan metode deskriptif kualitatif dan dianalisis menggunakan studi sosiologi literatur. Berdasarkan hasil penelitian, penulis menemukan tindakan dehumanisasi yang dilakukan oleh Miss Trunchbull pada prinsipnya yaitu: menggunakan kata ganti seseorang sebagai binatang yang menjijikkan, melakukan penindasan, dan melakukan ancaman dan fitnah. Matilda sebagai tokoh utama menyadari tindakan dehumanisasi Nona Trunchbull dan melawannya. Perlawanan ini dimulai dari kesadaran kritis, penolakan dengan mengatakan tidak terhadap dehumanisasi, pemberontakan untuk memulihkan kemanusiaan, dan menggunakan kekuatan telekinesisnya untuk melawan Miss Trunchbull.

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A. Introduction

In the educational process, teachers have an important role to achieve educational goals. The general method used is the centralized method. Where students are blank paper and teachers are pens who will write on sheets of paper. In *The Politics of Education: Culture, Power and Liberation* (1985) Freire criticizes that centralized methods are not humanistic because they are domesticating and do not liberating. Students are filled with high expectations without being told about the process of achieving these expectations so that students awareness of the process of social reality is often not awakened. Based on that, Freire believes that centralized methods can hinder children's intellectual growth.

This situation creates an imbalance in social roles which leads to discrimination. People who have power will dominate unfairly or oppress. Abuse of power is carried out for personal gain through various kinds of behavior such as sexual harassment, violence and insults. Until now, social issues to spread a strong message of equality and justice are still being carried out. One of the media used to raise this issue is through film. Unlike other media, film is an important social institution. The content of the film is not only able to reflect but also create reality (Jowett, 1981).

Ronald Dahl's *Matilda The Musical* (2022) is a film directed by Mathew Warchus. This musical film is the second film adapted from the novel by Ronald Dahl entitled *Matilda*. This film tells the story of a 5 year-old girl who has extraordinary intelligence named Matilda. Unfortunately, Matilda grew up in a rough and harsh environment. Both at home and at school, Matilda does not get her rights. Miss Trunchbull, a cruel school principal always commits inhumane acts towards her students. Together with her teacher Miss Honey and her friends, Matilda staged a rebellion against the dictatorship of school principal Miss Trunchbull.

In the research *Matilda the Musical: the potential value of art in pediatric nursing education* (2019) by Zoe Clark and the research by Kristian Perkins in his essay *If It's Not Right, You Have To Put It Right: The Play and Work of Children in Matilda the Musical* (2018), there has been no research that focuses on the dehumanization of the film *Ronald Dahl's Matilda the Musical* (2022).

From the object of this research, the researcher wants to know how dehumanization of educational setting in the film Ronald Dahl's Matilda The Musical (2022). Then, using sociological studies of literature, the researcher wants to know how are the characters resistance to dehumanization in the film Ronald Dahl's Matilda The Musical (2022).

1. Sociology of Literary

In general, sociology is a science that studies the relationship of individual humans to society and the environment. In this field, all social phenomena regarding economics, cultural patterns, language, literature, etc. are research material that needs to be analyzed scientifically. In this process, an understanding will emerge about how a person interacts in society and its social mechanisms so that he can make certain behaviors acceptable. Therefore, sociology is as a scientific discipline that aims to study human behavior in the formation of social structures and collective agreements regarding economics, politics, culture, and so on (Durkheim, 1958: 24).

Similar to sociology, literary works are an attempt to recreate the relationship between individual humans and society, politics, the state and so on. With literary works as an aesthetic aspect of adaptation and change in society (Singewood, 1972: 12). From these aspects, the aim of literary sociology is to understand literature in relation to society and explain that the fiction in literary works is based on reality in society itself.

Furthermore, Wellek and Warren (1989: 111) add that there are at least 3 types of approaches in literary sociology. Sociology of the author examines the social status and social ideology of the author as the creator of a literary work. Literary sociology studies literary works themselves. Literary sociology which studies readers and the social influence of literary works.

2. Dehumanization

Humanization is a process of efforts to maintain the human values of an individual. According to H. J. Blacham, humanism is when a person is himself, thinks that life is everything and takes responsibility for himself and others (Bratolomeus Sambo, 2008: 115). Inversely proportional to humanization, Haslam (2006: 252) believes that dehumanization is a denial of the essence of humanity

which causes other people to view and treat humans as if they were animals. This behavior can occur as a result of a social class that believes that someone has higher power and status so they do whatever they want and don't think about other people's feelings.

Freire (1996: 26) explained that dehumanization occurs in two directions, namely when someone treats other people inhumanely, they also dehumanize themselves because they cannot make themselves fully human. Dehumanization is created due to an unjust order that gives rise to violence among oppressors. This violence gave birth to the struggle of the oppressed for humanization.

Furthermore, Freire (1970: 56) defines the construct of dehumanization as a system where oppressors create feelings of inhumanity towards those who experience oppression and those who are oppressed must fight for the right to be treated as complete humans. In his book Freire also adds that the oppressor and the oppressed both fall into the abyss of dehumanization.

In his research *Dehumanization: An Integrative Review* (2006), Haslam proposed dehumanization into two forms of rejection of feelings of humanity which are characteristics that are unique as humans and characteristics that form humanity. He explained that the phenomenon of dehumanization is not limited to groups and conflict conditions, but is an everyday social phenomenon that originates from social cognitive processes. In this case, domination is the root of all dehumanization. Cases of domination are not only in the political field, but can also be seen in social life, religion, culture, economics, technology and education.

Until now, acts of dehumanization continue to occur. In research conducted for 24 months at schools in Hong Kong by Gerald Campano (2013) and the research by Kuen-Fung Sin at public schools for boys in the Midwest proves that in an environment in social life there will be standard class groupings for each individual.

3. Act Of Dehumanization

Acts of dehumanization always contain violence. According to Smith (2011), explains that oppressors describe the oppressed as dangerous or disgusting animals such as rats and fleas. The metaphor used is also used to

communicate negative messages to the oppressed, such as implying that they have low status, are disgusting and threatening.

Based on research by Haslam (2005) states that the process of dehumanization is also a process of labeling attributes to humans. Dehumanization can be seen in the human dimension, namely human uniqueness and human nature. The process of human uniqueness refers to the process of labeling attributes that differentiate humans from animals such as politeness, morality and rationality. Then in the process of human nature refers to human attributes in humans, such as emotions, warmth and flexibility. If humans have fewer of these attributes then it is an act of dehumanization.

4. Resistance Of Dehumanization

Freire explained in his book *Politics of Education : Culture, Power, and Liberation* (1985) because of the domination that occurred in education, banking style education was created. According to Freire, knowledge is a gift given by people who consider themselves smart to people who are not knowledgeable. Freire thought that oppression should be eliminated from the world. One alternative that can be used is through liberating education.

In educating the oppressed, education must be carried out together with the oppressed in an endless struggle to achieve humanity. Education makes oppression a reflection of the oppressed, and there they find themselves in an ongoing struggle without making them the oppressors themselves. Through critical awareness, sooner or later the oppressed will fight back, not becoming oppressors but becoming re-humanizers of both. Thus, the oppressed have a big task, namely: to free themselves and their oppressors.

The struggle to achieve humanity is possible because dehumanization is not human destiny, but rather the result of an unjust order that produces violence from the oppressors, which ultimately makes those who are oppressed become increasingly less human. Freedom itself must be achieved through conquest, which must be earned, not given as gift or grace. When the oppressed realize that the oppressor exists because of them, then they must fight against this oppression by rebelling little by little, by paying attention to the weaknesses of the oppressor.

B. Method

1. Design

Research is essentially an effort to find the truth or further justify it (Moleong, 2013: 49). This research is under the descriptive qualitative method. The qualitative descriptive method is carried out in this way describes the facts which is then followed by analysis (Ratna, 2004: 53). Descriptive research relates to problems in society, applicable procedures and situations certain things that exist in society, as well as those related to activities, attitudes, views, as well as ongoing processes and influences of a phenomenon. This research will describe the problem then analyze and interpret the data. Since this research analyzes dehumanizing acts of educational setting, the qualitative descriptive method is considered appropriate for its purpose.

2. Source of Data

This research data is organized into main data and supporting data. The main data was collected from words, sentences and dialogue in the Ronald Dahl's Matilda the Musical (2022) film, taken from the film's English subtitle. Supporting data is collected from previous research in the form of a thesis.

3. Research Design

The data collection stage in the literature study that the writer will conduct involves several steps. First, watching the film more than three times to recognize which parts are relevant to the topic being analyzed. Second, reading the film's subtitles to gain a deeper understanding. Third, identifying by taking notes and marking significant subtitles. Fourth, classifying the data based on its relevance to addressing the problem statement. After classifying, the writer selects the most pertinent data to ensure it aligns with the problem statement. For data analysis, the writer will follow John Creswell's (1994) three steps for qualitative research: displaying, explaining, and interpreting the data to achieve a comprehensive understanding of the research findings.

C. Findings And Discussion

1. Dehumanization

a. Using Utterance

Miss Honey : So, Miss Trunchbull, there is... in my class, a girl called Matilda and—[hesitantly]

Miss Trunchbull : Matilda, daughter of Mr. Harry Wormwood. Excellent man. He warned me about the brat tough. Said she's a real...wart.

Miss Honey : No, Headmistress, I don't think—

Miss Trunchbull : No. No, you do not. What is the school motto Miss Honey?

Miss Honey : Bambinatum est Magitum

Miss Trunchbull :Bambinatum est Magitum, "Childern are maggots."

(Ronald Dahl's Matilda The Musical, 00:24:55)

The dialogue shows the remarks used by Miss Trunchbull towards her students, likening them to disgusting things like warts and maggots. This remark was intended to express Miss Trunchbull's dislike of small children. The words used by Miss Trunchbull are evidence that she is degrading the dignity of her students. In the previous chapter, research on utterances by Smith in *less than human: why we demean, enslave, and exterminate others* (2011) regarding human metaphors for disgusting or dangerous animals was related to data that researchers found in the film.

b. Doing Oppression

Miss Trunchbull : Amanda Thripp

Amanda Thripp : Y—y—yes, Miss Trunchbull?

Miss Trunchbull : What have I said about... pigtails? I hate pigtails

Amanda Thripp : But my mummy likes them. She says they make me look pretty.

Miss Trunchbull : Well, your mother is a twit!

(Ronald Dahl's Matilda The Musical, 00:37:32)

This dialogue occurs when Miss Trunchbull gathers students in the school yard. When she saw Amanda Thripp's hair in a pigtails, Miss Trunchbull immediately walked towards Amanda Thripp and spoke of her displeasure. The intolerant Miss Trunchbull gets even angrier and pulls Amanda Tripp's pigtails. With her confidence as a former shot put athlete, Miss Trunchbull started swinging Amanda Thirpp and threw Amanda Thirpp far into the air like a bullet until she landed in the bushes behind the school.

The scene of the film above shows the oppression carried out by Miss Trunchbull. Furthermore, in this scene there are two visible oppressions. The first is speech of hatred or dislike and acts of violence. Based on the previous chapter, Freire in *Education for Critical Consciousness* (1973: 10-11) stated that every act of violence is a form of dehumanization. Similarly, the dialogue below shows the domination and oppression as well:

Miss Trunchbull : Oh, Cook... [Cook entering with giant cake] Be still! What's the matter, Bogtrotter? Lost your appetite? Don't worry... all you have to do is eat every last crumb. And if you perform this incredible feat, I promise you, all will be forgiven.

Bruce Bogtrotter : [hesitating] Every crumb? But I'm full.

Miss Trunchbull : Oh, no, you're not full. I'll tell you when you're full. And I say that criminals like you aren't full until they've eaten the entire cake.

(Ronald Dahl's Matilda The Musical, 00:46:42)

In this scene there are several acts of dehumanization carried out by Miss Trunchbull. The first is an act of intimidation that occurs due to the dominance of power by Miss Trunchbull. According to Haslam in *Dehumanization: An Integrative Review* (2006), someone who believes they have power and a higher status in a social class can result in reckless behavior and not considering other people's feelings. This also happens to the character Miss Trunchbull who doesn't think about Bruce Brogtotter's feelings of being full. He kept forcing Bruce to eat chocolate cake until his stomach grew bigger.

Apart from that, in the words of Egne (2015:3) in *Dehumanization as the central prerequisite for slavery*, it is stated that "if every thought and behavior treats people less humanely, it is an act of dehumanization". Miss Trunchbull's action of forcing Bruce to eat the cake and putting Bruce in a Chokey is an inhumane act so it is said to be an act of dehumanization.

c. Conducting Threats and Slander

Miss Trunchbull : Matilda is a criminal. This morning, a piece of my private chocolate cake was stolen. It is my contention that you performed this vileness, Wormwood, you. You have two choices, admit your guilt and be punished, or call me a liar... and be punished. Think very carefully about what comes of your mouth, Wormwood.

Matilda : I did not stea—

(Ronald Dahl's Matilda The Musical, 00:45:16)

In the film scene, Miss Trunchbull loses her personal chocolate cake, so she feels angry and thinks the perpetrator deserves punishment. In his opinion, Matilda was the perpetrator of the theft, so he accused Matilda during lunch break in front of his friends and teacher. According to Netzer's opinion in his book *Families in the Intensive Care Unit: A Guide to Understanding, Engaging, and Supporting at the Bedside* (2018: 134), behavior that demeans someone is

a form of dehumanization. Miss Trunchbull accusing Matilda of being a thief in front of everyone is an act of degrading other people's dignity.

The following dialogue also supports the reflections of slander in dehumanization that occur in the film:

Miss Honey : This isn't teaching! This is cruelty.
Miss Trunchbull : Cruelty? Well, yes. Of course.
Lavender : Go on, boy [put the lizard into the cup]
Miss Trunchbull : You did say it was going to be fun.
Miss Honey : But— but this isn't fun!
Miss Trunchbull : Miss Honey, you are pathetic! You are...weak. You are... wet. You are... in fact [slurping, swallows] ...a snivelling little...[looking at the glass]...newt [shrieking] You! [looking at students]
Eric Shaffernickle : No. What? Me? No, no, I didn't. I didn't. No!
Miss Honey : Don't you pull his ear off.
(Ronald Dahl's Matilda The Musical, 01:13:54)

In this scene, Miss Trunchbull commits several acts of dehumanization towards students and teachers. The first is an act of slander directed at Eric. In line with Netzer's opinion (2018: 134), slander is an act of dehumanization by bringing someone else's name into disrepute by conveying incorrect information.

Other acts of dehumanization contained in this scene are acts of violence and hate speech. The words Miss Trunchbull uses towards Miss Honey are insulting. Apart from that, Miss Trunchbull's violent actions were seen during physical education. Where Miss Trunchbull treats her students inhumanely. She also abused Eric by pulling his ears. Miss Trunchbull's actions are in accordance with the description of dehumanization according to Gervais (2015:3) that dehumanization is when people are dehumanized, people are seen and treated the same as non-humans.

d. Resistance to Dehumanization

1. Critical Awareness

Nigel : Hide me! Someone poured a can of treacle on The Trunchbull chair. She thinks I did, but I never! Her knickers stuck in the seat.
Hortensia : Silence! You're going to Chokey, kid.
Matilda : But that's not right! He didn't do anything.
Hortensia : Take it from me. The boy's doomed.
Nigel : Matilda, please help me.

Matilda : Why no just tell her that... Okay.. Look, when did this happen?
Nigel : About twenty minutes ago. But why?
(Ronald Dahl's Matilda The Musical, 00:35:10)

When Matilda heard Miss Trunchbull's accusations against Nigel, she realized that Nigel was being slandered by Miss Trunchbull. Then Matilda tells Nigel to tell the truth to Miss Trunchbull that he didn't poured treacle on her chair. At that moment Matilda realized that whatever Nigel said would have no effect. Nigel will still get punished by Miss Trunchbull so she has to do something else to save Nigel from being accused by Miss Trunchbull.

Resistance to dehumanization is carried out by realizing that oppressive actions are a form of dehumanization and from this critical awareness, other forms of resistance to dehumanization will be created. According to Freire in Education for Critical Consciousness (1973), this awareness is called critical transitive awareness or high level awareness. Where humans start to think about the consequences.

This following dialogue also shows critical awareness of dehumanization by characters in the film:

Miss Honey : Matilda. Matilda, listen to me! You must forget all this! You need to be very careful. Miss Trunchbull has been humiliated, and she is capable of awful things.
Matilda : I'm not scared of her.
Miss Honey : You should be. She's dangerous.
Matilda : So am I.
(Ronald Dahl's Matilda The Musical, 01:28:29)

Matilda's brave action to fight Miss Trunchbull, and realizing that she can fight Miss Trunchbull is a form of Matilda's critical awareness. Matilda realized that remaining silent would not make Miss Trunchbull change for the better. Matilda must stand up and fight against Miss Trunchbull. Matilda realizes that the existence of cruelty committed by Miss Trunchbull is from her environment which only silent and accepting. This is where Matilda's resistance began and her friends took part in the resistance.

2. Rejection

Miss Trunchbull : Oh, did I not mention? That was the first part of your punishment, there's more. There's a second part, and the second part is Chokey.

Miss Honey : Miss Trunchbull, please, you can't! He's too young.
Bruce Bogtrotter : But I ate it all. I did it. Please! Not that. Please!
Matilda : No! You said if he ate every crumb he'd be forgiven.
He ate every crumb. We all saw it! He did it in front of
everyone! You can't just change the rules. That's not
right. It's cheating!
Miss Trunchbull : You just said... "No" to me? Come on Bogtrotter.
[pulling arm] Come on!
(Ronald Dahl's Matilda The Musical, 00:51:24)

This dialogue occurs when Miss Trunchbull punishes Bruce for stealing her personal chocolate cake. After Bruce finished 3 layers of chocolate cake, Miss Trunchbull gave Bruce a second punishment, which is Chokey. Contrary to her promise that she would forgive Bruce after eating the big cake, Miss Trunchbull still manages to put him in Chokey. This action is a form of dehumanization based on cruelty where Miss Trunchbull dehumanizes Bruce and herself by giving punishment without leniency.

Matilda, who saw the incident, realized that Miss Trunchbull was cheating and opposed her actions. Matilda refuses to let Miss Trunchbull punish Bruce a second time. Likewise with Miss Honey, she defended and protected Bruce from getting a second punishment by Miss Trunchbull. Miss Honey and Matilda's act of rejection and defiance is a form of resistance to the dehumanization carried out by Miss Trunchbull. Rejection of inhumane acts is a way to defend humanity itself. Through rejection, the oppressed can defend their rights and become fully human without having to experience oppression.

The characters in the film's rejection of dehumanization can also be found in the dialogue below:

Matilda : Leave him alone! You stupid, horrible, bully!
Miss Trunchbull : How dare you. You are not fit to be in this school.
You are evil. I shall crush you. I shall pound you I shall
dissect you, madam.
(Ronald Dahl's Matilda The Musical, 01:15:08)

The dialogue occurs between Matilda and Miss Trunchbull during physical education in the yard. Miss Trunchbull accused Eric of being the perpetrator who put the lizard in her teapot. Miss Trunchbull then pulled Eric's ears wide.

When Miss Trunchbull pulls Eric's ear, Matilda loudly shouts at Miss Trunchbull to stop the bullying.

Matilda's action to stop the oppression carried out by Miss Trunchbull is a form of rejection of dehumanization. Miss Trunchbull who treats others inhumanely is denounced as a terrible bully. From Matilda's act of rejection, revolution was created for the oppressed. They will start resistance actions carried out by the oppressed as an effort to fight against the oppressors to gain their freedom.

3. Rebellion

Lavender : Isn't it a splendid day, old pal?
Matilda : Lavender, what is going on?
Lavender : You, you're a hero.
Stephanie : Here Matilda [give sandwiches]
Lavender : Egg and cress, Stephanie? Really!
Matilda : A hero?
Lavender : Yes. You're leading a revolution.
Matilda : What revolution?
Lavender : You said "no" to The Trunchbull. See, no one's done that before.

(Ronald Dahl's Matilda The Musical, 01:07:35)

From the dialogue above, it is evident that Matilda's action to reject Miss Trunchbull's oppression by arguing against it has had a big impact on her environment. Her friends began to regain their courage and support Matilda, who was considered a revolutionary leader. After being treated inhumanely, they begin to act on reality and discover the humanity within themselves. The dialogue below also shows the form of rebellion carried out by the characters in the film:

Miss Trunchbull : How dare you bring those words into my classroom! You. Snot-nose. Stand and spell "amchellakamanialseptricolistimosis".
Miss Honey : But that's not even a word.
Miss Trunchbull : Spell it or go to Chokey, and I should warn you it has silent letters.
Lavender : A...M...C...H...E...L...L...A...K...
Miss Trunchbull : I'm so sorry, it was a silent V. You're going to Chokey!
Nigel : Cat! C-A-F. Cat. I got it wrong, Miss. You have to put me in Chokey, too.
Miss Trunchbull : What?
Eric Shaffernickle : Dog. D-Y-P. Dog. And me.
Amanda Thrupp : Table. X-A-B-F-Y. And me.

Lavender : Can't put us all in Chokey. Banana. G-T-A-A-B-L
[Children all shouting words and letters]
(Ronald Dahl's Matilda The Musical, 01:34:36)

The dialogue occurs when Miss Trunchbull suddenly holds a spelling class for Miss Honey's class. Miss Trunchbull's main goal is to punish students into Chokey. Miss Trunchbull tested the students' spelling one by one, unfortunately they could easily spell the words Miss Trunchbull gave them. Unexpectedly, the students gave Miss Trunchbull resistance by blaming their own spelling. They mean that Lavender cannot be punished because Chokey can only be entered by one student.

From this dialogue, it can be seen that the students rebelled against the act of dehumanization carried out by Miss Trunchbull. Through this rebellion, students are encouraged to protect themselves and their groups against threats from their oppressors. The rebellion carried out by students is a form of struggle to gain their humanity so that forms of dehumanization will be released and free them from the cruelty of dehumanization.

4. Resistance Uses the Power of Telekinesis

Miss Trunchbull : I've got a newt in my knickers!
Miss Honey : Okay. That was odd. Right. Everyone, back to class.
And please, please keep your heads down for the rest
of the day. Matilda.
Matilda : I need to show you something. Watch, Miss Honey.
Miss Honey : Matilda, if Miss Trunchbull sees—
Matilda : Just watch. Please. [looking towards the glass]
Miss Honey : -I-I think we should go, before—
Matilda : Wait [the glass flies slowly] I moved it with my eyes.
Am I strange?
(Ronald Dahl's Matilda The Musical, 01:19:39)

The dialogue above occurred during Miss Trunchbull's physical education. When Matilda confronted Miss Trunchbull because she accused Eric of putting a newt in Miss Trunchbull's glass. At that time Miss Trunchbull got angry and cursed at Matilda harshly. Matilda, who was also filled with great anger, threw the glass containing the newt at Miss Trunchbull with her telekinesis abilities. The glass flew and was thrown at Miss Trunchbull so that the newt in the glass got into Miss Trunchbull's knickers.

The incident above is a form of Matilda's rebellion against Miss Trunchbull who committed acts of dehumanization. This rebellion was carried out using the telekinesis power possessed by the genius Matilda. Another form of rebellion carried out by Matilda using the ability of telekinesis is also seen in the following dialogue:

Students : The Chalk! Look, the chalk!
Miss Trunchbull : Huh?
Students : "Agatha.. This is Magnus. Give my Jenny... back her house."
Miss Trunchbull : Who's doing this? Tell me now.
Amanda Thrupp : No one's doing it. It's a ghost!
Students : "Then leave."
Miss Trunchbull : Oh no.
Students : "Or I will... get you... like you ... got me!"
Miss Trunchbull : [yelling in anger] You think me an idiot! It's a cheap trick just like Magnus used to do! You can't hurt me. I hurt you!
Miss Honey : No! No.
[chains rattling and floated]
Miss Trunchbull : It can't be Magnus. It can't.
Eric Shaffernickle : Look! Matilda.
(Ronald Dahl's Matilda The Musical, 01:36:52)

The dialogue above occurs after Miss Trunchbull's spelling class. Miss Trunchbull, who succeeded in trapping Miss Honey's students to get Chokey punishment, felt very happy because she succeeded in trapping the students. Suddenly from behind Miss Trunchbull a chalk flew up and wrote a sentence on the blackboard.

The sentence states that Magnus, Miss Honey's deceased father, asked Miss Trunchbull to return his house and told him to leave. A frightened Miss Trunchbull denies that it was a trick used to fool her. Then the chains in the room floated and formed a figure that Miss Trunchbull recognized, namely Magnus. The chain threw objects and destroyed existing Chokeys.

Bruce saw that Matilda was fully concentrating and realized that this incident was the work of Matilda who used her telekinesis abilities. Then Miss Trunchbull pulled the floating chain so that it fell and unraveled. Not wanting to give up, Matilda braided Miss Trunchbull's hair into a pigtail and swung Miss Trunchbull out of the window with her claws. This action was a form of rebellion and Matilda's resistance to Miss Trunchbull.

D. Conclusion

Based on the finding and discussion, the researcher concludes that in Ronald Dahl's Matilda The Musical (2022) film contains the issue stated in problem statement. In this study, there are two focuses on the discussion. The first issue is the representation of dehumanization in educational setting and the second issue is about the resistance of the characters towards the dehumanization.

In running the school, Miss Trunchbull often gives inhumane punishments to her students so that they obey her orders. This punishment makes students lose their humanity. This action is a form of dehumanization carried out by Miss Trunchbull at her school. The forms of dehumanization that are carried out are seen in the film, such as using someone's pronouns to be a disgusting animal, carrying out oppression, and carrying out threats and slander.

The next problem statement includes resistance of the other characters towards the dehumanization that carried out by Miss Trunchbull. Matilda's as the main character realizes that Miss Trunchbull has committed an act of dehumanization. Through this critical awareness, resistance to dehumanization begins. Rejection by saying no to the dictates of inhumanity and rebellion to acts of dehumanization restores the humanity of the characters. With her telekinesis abilities, Matilda joins in rebelling and fighting against the dehumanization carried out by Miss Trunchbull.

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