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**FROM DESIRE TO DESTRUCTION:
HINDU ETHICS AS A MORAL CRITICISM OF THE FILM
CONCRETE UTOPIA**

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Abstract

Humans, as social creatures (homo socius), cannot live alone and need interaction with other humans to live their lives well. To avoid friction between humans that can cause disorder, it is necessary to instill ethical values to maintain balance in social and personal life. One of the effective media to instill these ethical values is through movies, such as Concrete Utopia from South Korea. This study aims to use Hindu ethics as a moral critique of the film Concrete Utopia. This research uses a qualitative method with an analytical and descriptive approach. The researcher studied the movie Concrete Utopia as well as various literatures relevant to the focus of the problem. The data obtained were arranged systematically and analyzed to get a conclusion. The research results show that Concrete Utopia highlights the importance of ethical values in shaping human behavior and social interactions. Hindu ethics are used to critique several actions depicted in the film, including: the development of human desires, helping each other, courage, relationships that ideally should not be founded on lies, leadership, and human greed.

Keywords: Hindu Ethics, Moral Criticism, Concrete Utopia

I. INTRODUCTION

Humans, as social beings (*homo socius*), cannot live in isolation and require interaction with others to live a meaningful life. This interaction requires a framework of behavioral norms to prevent conflicts that can disrupt social harmony. This emphasizes the importance of ethics in both social and personal environments in human life. Ethics, which include moral values and norms, play an important role in guiding human behavior in society. Ethics serve as a compass for individuals to navigate their actions according to societal expectations, thus ensuring mutual respect and cooperation. Rooted in cultural traditions and customs of a society that have been passed down from generation to generation, ethics shape how individuals interact with others and contribute to collective well-being (Bertens, 2013).

Education about ethics begins early and can be facilitated through various models, methods, and media. Films, in particular, are a very effective tool for conveying ethical values through powerful narratives that can sink in with audiences. They provide a visual and emotional experience that can effectively communicate complex ethical dilemmas and moral lessons (Kurniawan, 2020). One film that explores deep ethical themes is *Concrete Utopia*. Produced by a leading filmmaker and starring top South Korean actors, the film depicts the struggle for survival amidst disaster and extreme resource shortages. Standing out for its depiction of ethical challenges, *Concrete Utopia* not only captivates audiences but also aligns with Hindu ethical teachings.

Hindu ethical teachings, known as *Dharma*, are moral guidelines that emphasize the importance of right, just, and balanced actions in all aspects of life. The principles of *Dharma* guide individuals to live in harmony with cosmic and social laws, and to carry out their obligations according to their position and role in society (*swadharma*). Hindu ethics also emphasize the law of cause and effect of every action (*karma*), so that every action must be based on an awareness of its impact on oneself, others, and the universe.

In the context of cinema, the film *Concrete Utopia* provides an interesting space to explore

these ethical values. This film shows a crisis situation due to a disaster, which reveals various moral dimensions in humans. The courage to make difficult decisions, sacrifice for the common good, and solidarity between humans are the main themes that are strongly reflected in the storyline and character dynamics. These values have a close correspondence with the principles of Hindu ethics, especially in terms of practicing *Dharma* in the midst of challenging conditions. This article aims to explore and critique the Hindu ethical values manifested in the film *Concrete Utopia*. This effort is based on the belief that Hindu ethics need not be solely understood through formal classroom channels but can also be brought to life through popular media such as film. Film can be a transformative medium for ethical learning because it not only conveys messages verbally but also awakens moral awareness through concrete visualizations of dilemmas, actions, and their consequences.

By examining *Concrete Utopia* as the object of study, this article seeks to identify and elaborate on key moments in the film that reflect Hindu ethical principles, both explicitly and implicitly. In doing so, this article not only broadens the interpretation of Hindu ethics in the context of visual culture but also enriches pedagogical methods in ethics education itself.

II. METHOD

The method used in this study is a qualitative method with an analytical and descriptive approach. The qualitative approach was chosen because it is appropriate for exploring symbolic meanings, narratives, and ethical values contained in the film *Concrete Utopia*. This method allows researchers to understand how Hindu ethical principles are represented implicitly and explicitly through the storyline, characters, and dialogue in the film.

The data collection process was carried out through two main stages, namely a study of the film text and a literature study. The study of the film text was carried out by watching the film repeatedly, noting relevant key scenes, and identifying moral themes that emerged in the narrative. Meanwhile, a literature study

was carried out by referring to primary and secondary sources related to Hindu ethics. The data obtained was then classified based on its suitability to the focus of the research. The next stage is to systematically compile and analyze the data in order to gain a complete and in-depth understanding.

III. RESULTS AND DISCUSSION

3.1 Concrete Utopia

Concrete Utopia is a South Korean film that raises the theme of the challenges of survival after a disaster that hit Seoul, presenting an atmosphere of widespread destruction. This film reflects the struggle of humans in a situation that tests humanity, where efforts to save lives become the main focus. With a rating of 6.7/10 on IMDb, the film stars a number of well-known actors such as Lee Byung-hun, Park Seo-joon, Park Bo-young, Kim Sun-young, Park Ji-hu, and Kim Do-Yoon. Concrete Utopia was chosen as South Korea's official entry for the 2024 Oscars, with hopes of earning a nomination in the Best International Feature category at the 96th Academy Awards. The flyer for this film is shown in the research documentation as follows:



Picture 1

Concrete Utopia Movie Flyer

Source: <https://editorial.femaledaily.com>

When Seoul was hit by a devastating earthquake that destroyed many areas, Hwang Goong Apartment was the only building that was able to survive and still stand tall. This condition made many survivors try to enter and take shelter in the apartment to survive the extreme cold weather. Problems began to

arise when the apartment residents were unable to control the refugees who entered and caused various kinds of chaos.

The apartment residents agreed to choose a leader who was considered capable of guarding the apartment, and Young Tak was chosen. Young Tak has a very firm character, is fearless and has a strong determination. In carrying out his duties to guard the apartment, Young Tak is assisted by Min Sung, a civil servant who has a hard-working character. Min Sung is married to Myung Hwa, a former nurse who has a calm character in dealing with stressful situations and is caring. Myung Hwa uses her skills and work experience to care for people who are injured after the earthquake.

Young Tak, it turns out, harbors a dark secret about the origins of his presence in the Hwang Goong apartment. His identity, initially portrayed as a savior and a firm leader, slowly morphs into a manipulative figure filled with power ambitions. Young Tak's leadership decisions often contradict his conscience and universal moral principles. He begins to blur the lines between order and power, between protection and domination. As a result, social tensions within the Hwang Goong apartment complex do not subside but instead escalate into a conflict that destroys the community itself.

Concrete Utopia not only highlights the physical challenges faced by post-disaster survivors but also deeply explores the psychological and moral complexities of survival. When social structures collapse and individuals are trapped in uncertain situations, inner pressures arise that force them to make difficult decisions. The film meticulously depicts the tension between the drive for self-preservation and the call to care for others, making the viewing experience not only emotional but also intellectual.

Furthermore, Concrete Utopia presents values such as solidarity, sacrifice, and humanity as ethical foundations that determine the collective direction of the survivors. In extreme situations where scarcity and fear dominate, these values become a true test of human morality. The film poses profound philosophical questions: to what extent is one willing to sacrifice for others? Is solidarity still possible when scarcity threatens existence? Are ethics only valid under normal circumstances, or do they become even more important in emergencies? In this context, values such as empathy, sacrifice, and humanity become not merely moral choices but also fundamental to collective survival.

3.2 Hindu Ethical as a Moral Criticism of the Film Concrete Utopia

Bertens, et al., explain that as a branch of

philosophy, ethics studies morality, namely the totality of values and moral norms of a person or a society. Moral rules always refer to or contain certain moral values. The purpose of morality is to show how a person can become a "good human being". Therefore, morality is also called moral teachings. Morality can take the form of advice, suggestions, advice, regulations, commands, prohibitions and so on. Morality is based on tradition or customs, religion and ideology. In short, morality gives a person concrete rules or instructions on how he should live, how he should act to become a good human being, and how to avoid bad behavior. (Bertens & dkk, 2018).

Hindu teachings also have ethics as the basis for the behavior of each of its followers. In Hinduism, ethics are often referred to as *susila*. *Susila* is one part of the Three Basic Frameworks of Hinduism, in addition to *tattva* or Hindu religious philosophy and Hindu ceremonies or religious practices. *Susila* is a code of conduct based on the sacred scriptures of Hinduism and is a guideline in carrying out daily life. Gorda explains that ethics contains a strong spirit to do something optimally, better and even strive to achieve the best possible work quality. In addition, ethics also contains a spirit to continuously perfect work based on religious values that are believed (*dharma*) and strive to avoid bad work (*asubha-karma*) that is contrary to religious values that are believed (*adharm*). So, ethics is a human effort or endeavor in utilizing intelligence bestowed by God (Brahman) to solve or find solutions to various problems and opportunities faced so that life becomes more meaningful. The intelligence in question is physical intelligence (*sthula sarira*) and spiritual intelligence (*sukma sarira*). This spiritual intelligence consists of three types of intelligence, namely intellectual intelligence (*manacika*), emotional intelligence (*bhudi*) and spiritual intelligence (*atman*) (Gorda, 2006).

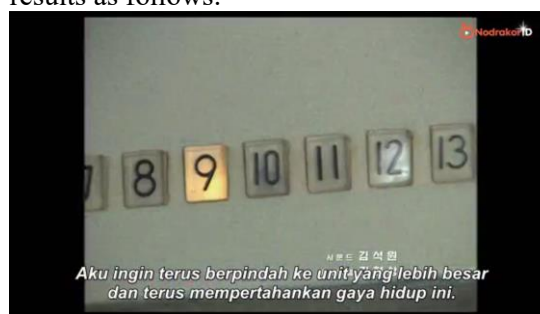
The film *Concrete Utopia* provides a powerful illustration of how ethical values can be neglected when society is in a crisis, such as during a natural disaster. In times of stress and uncertainty, people are often driven by survival instincts, which can lead them to ignore moral norms. However, the film also shows that, even amidst chaos, there are individuals who uphold Hindu ethical principles, particularly *dharma* (righteousness and moral duty) and *subhkarma* (virtuous action). These characters demonstrate that spirituality and morality do not disappear in extreme situations, but can instead provide guidance in difficult decision-making processes.

Concrete Utopia thus presents not only a disaster

narrative, but also an opportunity for the audience to reflect on the importance of ethics when facing harsh realities. The Hindu ethical values present in the story provide an interpretive framework through which the audience can understand the complexities of the characters and the conflicts that arise. They also demonstrate that integrity and wisdom remain relevant, even in the bleakest of circumstances.

3.2.1 The Development of Human Desires

Concrete Utopia begins with a monologue that highlights the human tendency to continue pursuing desires that grow as time goes by. Contained in the documentation of the research results as follows:



Picture 2

Monologue about Human Desires

Source: Researcher Documentation, 2024

Humans are depicted in the film as entities that are rarely satisfied with what they have, always seeking more. Rather than being grateful for their achievements and circumstances, humans are often trapped in a cycle of insatiable desires, which ultimately fuels the conflict throughout the film.

Uncontrolled desires show human greed. Muhtadin stated that greed arises when humans lack gratitude for what they already have. Greed is a reprehensible trait that must be avoided. This trait is characterized by excessive love of the world, leading to the point of doing anything to obtain what one desires, such as position, money, and other things (Muhtadin, 2023).

In the context of Hindu philosophy and spirituality, their sacred texts have identified this insatiable desire fueled by lust as one of the aspects that humans must be wary of in order to avoid suffering. The *Bhagavad Gītā*, one of the most revered texts in the Hindu tradition, expresses this concept as follows:

*śhrī bhagavān uvācha
kāma eṣha krodha eṣha
rajo-guṇa-samudbhavaḥ
mahāśhano mahā-pāpmā
viddhyenam iha vairiṇam
Bhagavad Gītā 3.37*

Translation:

Śri Kṛṣṇa said: it is desire, it is anger arising from lust, it is very sinful and consumes everything. O Arjuna, know that he is a dangerous enemy in this material world (Darmayasa, 2013).

The film, through its storyline, illustrates how uncontrolled human desires can lead to destruction. This destruction is not only physical due to the natural disasters depicted, but also includes emotional and moral aspects, as humans struggle to survive in the midst of chaotic and challenging situations. Against this backdrop, Concrete Utopia offers a profound exploration of human nature, providing a critical reflection on the impact of excessive desires. The film emphasizes the importance of self-control and spiritual understanding as the key to facing life's challenges. The moral message contained in the film is in line with the teachings of the Bhagavad Gītā, which emphasizes the need for balance between desire and satisfaction in life. The film serves not only as a medium of entertainment, but also as a tool to convey a strong ethical message about the importance of moderation and self-control in human life.

*Āvṛitaṁ jñānam etena
jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya
duṣhpūreṇānalena cha
Bhagavad Gītā 3.39*

Translation:

O Arjuna, this lust so strongly covers one's sacred knowledge. And, for the wise it is an eternal enemy in the form of lust. It burns everything like a blazing fire and is never satisfied (Darmayasa, 2013).

Aryani also explains that the acquisition and ownership of material goods are absolutely essential. However, it is important to remember not to be enslaved by greed, which can obscure rational judgment and prevent us from distinguishing between right and wrong. Material greed paralyzes the foundations of religious life and diminishes dignity (Aryani, 2020).

Therefore, in this life, accumulating wealth is not inherently wrong. In fact, with wealth acquired through righteous and ethical means, one can meet one's needs, fulfill social obligations, and share with others. However, the problem arises when wealth is no longer positioned as a tool, but rather as the primary goal in life. When greed takes hold, humans tend to lose control of the values of truth (*dharma*) and forget the true meaning of life itself. In Hindu teachings, wealth (*artha*) is recognized as one of the

goals of life, but it must be achieved and used in accordance with the principles of *dharma*. Therefore, humans are required to be wise, accumulating wealth as needed, but not enslaved by it. Because truly, the greatest wealth lies not in how much wealth one has, but in the ability to remain grateful, share, and live in the awareness that wealth is only a means, not the final goal.

3.2.2 Helping Each Other

Myung Hwa helps a small child and his mother who are cold and homeless because their house was destroyed by a disaster. Despite opposition from her husband, Min Sung, Myung Hwa remains determined to help the child and his mother even though they themselves are in a state of deprivation in the midst of an emergency situation. Ironically, the residents of Hwang Goong Apartment, through a voting system, decide to evict everyone who is not a resident of the apartment. This decision was taken to prevent potential threats and maintain security in the apartment. The scene depicting this situation can be seen in the following research documentation:



Picture 3

Apartment Residents Decide to Evict Outsiders
Source: Researcher Documentation, 2024

In the context of the film Concrete Utopia, Myung Hwa's actions can be seen as a manifestation of altruism. The concept of altruism was first introduced by Auguste Comte. According to Comte, in providing assistance, humans are driven by two main motives: altruism and egoism. Both of these drives aim to provide assistance, but with different intentions. Helping behavior driven by egoism aims to benefit the helper, either directly or indirectly, or to get something from the person being helped. In contrast, helping behavior driven by altruism is an act of helping that is done solely for the good of the person being helped, without expecting any reward or personal benefit (Wisarja, Suastini, & Aryani, 2022).

Despite being in a difficult situation and facing the risk of rejection and opposition from her husband and the apartment community, she still chooses to help those in need. This shows that the altruistic drive in her is stronger than the selfish drive. The

decision of the apartment residents to evict outsiders, although driven by the desire to maintain security, can be seen as a more selfish act because they are trying to protect their own interests and well-being, even if it means abandoning those who are in worse circumstances. In this condition, what Myung Hwa did is in line with the following quote from the sacred text Sarasamuccaya 146.

*Na hi prānāt priyataram loke kiñcana
widyate,
Tasmāddayā' narah kuryād yathātmani
tathā pare*

Translation:

Because there is nothing more important than life; only life has the highest value in the three levels of the world (*Triloka*). Therefore, let a person always show love, such as love towards himself; such should be one's love for another (Kajeng & dkk, 1997).

The conflict between Myung Hwa's actions and the decisions of the apartment community in Concrete Utopia reflects a moral dilemma that often arises in emergency situations: the struggle between maintaining personal security and comfort or taking risks to help others in greater need. The apartment community, which prefers exclusivity and self-protection, demonstrates the human tendency to survive by suppressing empathy for the suffering of those outside its group. On the other hand, Myung Hwa's continued concern and courage in helping a stranger, even when it puts himself in danger, is a clear symbol of the value of selfless love.

Myung Hwa's actions not only represent an individual moral choice but also reflect the principles of *ahimsa* (non-violence) and *karuṇā* (compassion) in Hindu ethics. She acts not simply based on feelings but with a high moral awareness, in line with the teachings of *dharma*, which emphasize that true goodness emerges when one persists in doing good even under pressure. In this context, Myung Hwa personifies ethical action that transcends personal profit and loss, conveying the message that even in chaos, humanitarian values and spirituality can still serve as a moral compass. Through her character, the film invites viewers to reflect on the importance of maintaining integrity and compassion as the foundation of a meaningful life.

3.2.3 Courage

The courage shown by Young Tak is very visible when he decides to help put out the fire in one of the apartment units that caught fire due to the actions of newcomers who tried to take over the unit. With the help of Min Sung, the two managed to put out the fire, thus saving the apartment building from a

bigger fire. This heroic act became the beginning of the trust of the apartment residents towards Young Tak and made him their leader. Seen in the following documentation:



Picture 4

Young Tak Puts Out Fire in Apartment

Source: Researcher Documentation, 2024

Courage (*abhayam*) is an essential element for anyone who wants to achieve a great goal in life, such as success. All the knowledge, ideas, and intelligence that a person has will mean nothing if it is not accompanied by the courage to apply that intelligence. Sri Krishna in the Bhagavad Gita emphasizes that courage (*abhayam*) is the primary and most important quality that humans must have. As contained in the Hindu holy book Bhagavadgita as follows:

*Abhayam sattva-samsuddhir
jnāna-yoga-vyavasthitih
Danam damaś ca yajnaś ca
svādhyāyas tapa ārjavam
(Bhagavad Gita XVI.1).*

Translation:

The Supreme Divine Personality said: fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness (Pudja, 1997).

In addition, in the sacred text of Slokantara 10 (38) it is also explained that there are four groups of people who enjoy the happiness of this life, namely those who know the purpose and way of life, those who are brave, those who are wise, and those who are good at speaking in a friendly and attractive manner (Aryani, 2020).

In the sacred text of the Bhagavadgītā, courage is placed first on the list of noble spiritual qualities. This placement is not without reason. Courage is considered the foundation of all virtues, because truth can never be upheld without the courage to fight for it. Truth and courage are inseparably linked, as courage provides the moral impetus to act in accordance with the principles of dharma, even in the face of risk or social pressure. Courage

is not simply an act of recklessness, but rather an expression of the soul's desire to act righteously, even in the most difficult circumstances.

The Slokantara also explains that courage is linked to true happiness, because only those who dare to live honestly and in harmony with spiritual values are able to enjoy inner peace. Conversely, fear is often the root of suffering, regret, and mental restlessness.

In the context of everyday ethics, courage is a fundamental value that underpins other ethical actions such as honesty, responsibility, and solidarity. The younger generation needs to be trained to possess moral courage, namely the courage to speak the truth, reject the wrong, and defend the weak, even when faced with social challenges. By instilling courage as part of one's character, one will not only become a spiritually resilient individual but also an agent of change grounded in *dharmic* values.

3.2.4 Relationships That Ideally Should Not Be Founded on Lies

Young Tak deceived the apartment residents by claiming that he was the owner of the apartment unit on the 9th floor, unit 902. In fact, he was just a debt collector who came to the apartment to collect a debt from the original owner of the unit. When the original owner refused to pay his debt, Young Tak killed him and took his identity. The scene is shown in the following documentation:



Picture 5

Young Tak Lies to Other Apartment Residents

Source: Researcher Documentation, 2024

When his true identity was revealed, Young Tak acted cruelly and threw Hye-Won, who had revealed the truth, into the garbage dump, causing Hye-Won's instant death. This illustrates how Young Tak, who did not want his lie to be revealed, actually led him to another lie and ended up with a very unworthy act.

If studied in the teachings of Hinduism, Young Tak's actions would not have happened if he had based himself on the values of honesty. Hinduism, through its sacred literature, teaches the value of honesty. One of them is Atharva Veda 11.16.2 which explains that "Whoever stands, walks, moves secretly, whoever lies down or gets up, or two people who sit together and talk to each other, God, the King,

knows all that. He is the third one present there."

In addition, it is also stated in Adiparwa I.36 that "The Sun, Moon, Wind, and Fire. Earth and Water, as well as the Gods *Hyang Ātma* and *Hyang Yama* who are present throughout the world. Likewise, day, night, and the moments of transition (*sandhyakala*) with the God Hyang Dharma. These gods number thirteen. They all know the behavior of humans throughout the world. No one can deceive these Gods who fill the world." (Sura, 1991).

Young Tak's actions, filled with lies, manipulation, and cruelty in the film *Concrete Utopia*, provide a vivid illustration of how power exercised without moral values can destroy the human order. His behavior serves as a reminder of the noble teachings contained in the Atharva Veda and the Adiparva, that no human action, whether done openly or secretly, escapes God's scrutiny. The Atharva Veda states that God knows the deepest thoughts of every human being, even before they are aware of them. Similarly, the Adiparva explains that the law of *karma* operates indiscriminately: every action, whether good or bad, will bring its corresponding consequences in accordance with the moral law of the universe.

Therefore, maintaining honesty is not merely a social obligation but also a form of spiritual discipline that must be practiced continuously. In the context of modern life, which is often filled with temptations to manipulate the truth for personal gain, emulating the value of honesty is a key form of spiritual courage. Thus, the portrayal of characters like Young Tak serves not only as moral critique but also as a reflective mirror, encouraging people to constantly evaluate their actions and maintain integrity in their daily lives.

3.2.5 Leadership

Fake Young Tak was appointed as the leader of Hwang Goong Apartment because of his bravery in putting out the fire when a fire broke out in one of the apartment units. Min Sung was also chosen as the head of security and Young Tak's confidant. Under his leadership, Young Tak made various decisions, some of which were welcomed by the apartment residents, while others were considered controversial by some residents because they went against their conscience. The decisions that were approved included community coordination to jointly build and maintain the apartment. Under his leadership, the condition of the apartment gradually improved. Young Tak organized the security, cleanliness, and food distribution systems, so that all residents could live together well. The situation above is shown in the following documentation:



Picture 6

Young Tak Creates Apartment Management System

Source: Researcher Documentation, 2024

One of Young Tak's most controversial decisions as the leader of the apartment community was when he led a robbery of a shop still being guarded by its owner. This action not only reflected moral insensitivity, but also demonstrated how power uninformed by ethical values can be turned into a tool to justify violence. In this situation, Young Tak showed no empathy or humanitarian considerations. He did not even hesitate to injure the shop owner in order to obtain items deemed essential to his group.

A leader is an individual who has deep technical expertise, especially in a particular field. This ability enables him to influence others to participate in joint activities (Suryawan, 2020). A leader is a crucial element in determining the success or failure of an organization, association, or country that he leads. The quality of a leader greatly influences the success of an organization because an effective leader is able to manage and direct the organization well, able to respond to sudden changes (Ariasna, 2011). Traditionally, leadership is defined by its alleged opposite: management. Management, in this approach, is concerned with executing routines and maintaining organizational stability – it is essentially concerned with control; leadership is about direction setting and novelty and is essentially linked to change, movement and persuasion (Grint & Jones, 2022).

In this film, Young Tak's leadership brings many positive changes to the apartments he manages. However, on the other hand, some of his decisions also reap controversy because they deny the conscience of other apartment residents.

In Hindu teachings, a leader must have a noble reason and purpose for leading, realizing harmony in life, as manifested by implementing the concept of *Tri Hita Karana*, namely the harmonious relationship between humans and God, with other humans, and with nature and its contents. Good leadership is able to implement the humanistic side (humanity) in life, upholding human values. Such a figure is a leader with *dharmic* principles (Nadra, 2022).

Based on this, Young Tak's actions clearly violate the fundamental values of ideal leadership, particularly those that uphold dignity and humanity. True leadership does not simply rely on power or decision-making ability, but also requires a commitment to ethics, justice, and respect for the rights of every individual. Young Tak has demonstrated how power lacking integrity can become a source of fear, injustice, and social disintegration. He abandoned the moral responsibility inherent in a leader, opting instead for an authoritarian approach to maintain control.

This story serves as a reflective reflection for viewers that power without humanitarian values will only bring destruction, both to individuals and communities. This film indirectly teaches that, under any circumstances, harmony in communal life cannot be achieved through coercion and violence, but rather through just, wise leadership that prioritizes the common good.

3.2.6 Human Greed

Young Tak provokes and leads some of the apartment residents to expel the newcomers who are hiding and seeking protection in the apartment. In fact, the residents who are seeking protection are dominated by the elderly and children. Without mercy, he expels them. In the end, the Hwang Goong apartment that Young Tak has always been proud of by all means must be destroyed because of his own cruelty. The dilemma scene is shown when violence occurs between the apartment residents and outsiders who try to break into the apartment, and it happens in front of the writing about love between fellow human beings, as follows:



Picture 7

Dilemmatic Scene in the Film Concrete Utopia

Source: Researcher Documentation, 2024

The film ends with Young Tak and Ming Sun dying due to the riot in the apartment. Meanwhile, Myung Hwa, who is Ming Sun's wife, is invited to live with and is fed by a family she does not know. In contrast to the conditions in Hwang Goong's apartment who does not want to help strangers. The ending of this film reminds people to always carry out dharma. By carrying out *dharmic*, life becomes meaningful. Likewise, if life is filled with bad

deeds, then life becomes useless. Contained in the holy book as follows:

*Pulaka iva dhanyesu
Puttika iva paksisu
Tadsaste manusyesu yesam
Dharmo na karanam.
Kunang ikang wwang pisaningun
damelakenang dharmasadhana, apa-
apaning pari, wukaning antiga padanika,
rupaning hana tan papakena
Sarasamuccaya sloka 45*

Translation:

As for people who do not practice the *dharma* at all, they are like empty rice or rotten eggs, the reality is there, but it is of no use (Kajeng & dkk, 1997).

IV. CONCLUSION

This study reveals that the film *Concrete Utopia* effectively represents the complexity of Hindu ethical values when these values are faced with extreme situations such as disasters. In Hindu ethics, the principle of *Dharma* is the moral foundation that directs individuals to act in accordance with truth, justice, and social responsibility. The film displays intense moral dynamics, where the characters must make difficult decisions between personal interests and collective responsibility.

The internal and external conflicts shown in the film reflect the inner struggle of humans when ethical values are tested by the pressures of reality. The courage to defend the truth, solidarity in the face of shared suffering, and control over egoistic desires are central themes that are strongly raised in the narrative. Thus, this film is not only a fictional portrait, but also a philosophical mirror that invites the audience to reflect on the moral principles within themselves.

Through its narrative and visual power, *Concrete Utopia* not only acts as a work of entertainment, but also as a medium for profound moral learning. The ethical messages conveyed show that moral integrity is the main foundation in building civilization, even in the most critical conditions. This research shows that film can be a transformative tool in expanding public understanding of the importance of ethical values, as well as making a real contribution to strengthening spiritual awareness and social responsibility.

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