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# THE EXISTENCE OF WOMEN IN KOREAN DRAMA GENRE FILMS WITH A SEMIOTIC APPROACH BY CHARLES SANDERS PIERCE

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## **Abstract**

*The film is a means or medium of learning for everyone. For a film, literati is also a medium to pour all the creative ideas of the literati to convey criticism, knowledge, and things in the form of causation as a role in real life poured using film media. This research aims to describe the existence of women in Korean dramas through Korean drama films VIP (Very Important Person) and The World Of The Married. The study used C.S. Pierce's semiotic approach to look at the meanings and signs of women's speech as C.S. Pierce said, namely signs, objects and Interpretants contained in the film, to be used as data. Data collection techniques using two techniques, namely observation and documentation, can not describe the existence of women in Korean drama films. The results showed that there are twelve female existences in these two films where each film has the same six points and is so dominant that is, a career woman who is intelligent, hardworking, tough and strong, brave and independent. This shows that the existence of Korean women has the same position as men, following the role of women in both films.*

**Keywords:** Existence, Film, Korean Film, Semiotics, Women, Pierc

## 1. Introduction

A film is a moving image, while its movement is erratic. Movement arises because of limitations in the ability eye and the human brain to capture many image changes in a fraction of a second. The film became a very influential medium, surpassing other media because audibly and visually, he worked well together in making his audience not bored and easier to remember because of its attractive format.

Nowadays, many audiences are from various circles, like drama films originating from the country of ginseng Korea. Because in Korean drama films are many aspects that we can take the positive side, ranging from educational films that provide much learning in life, films that provide a result of an action, and films that give an overview of each culture in their respective regions. Korea has a view on every economy's position in society; there is a level, and the position of human beings, such as women and men, is different in their views.

women positioned as second-class citizens. They are taught to behave, speak, and appear righteous in patriarchal views by emphasizing chastity and obedience as the highest virtues of women, as stipulated in the "Three Rules of Obedience" and the "Seven Evils" in Confucian teachings. (Jasmine Floretta V.D."Korean Women's Literati Vote For Those Who Are Silenced": 2021) In an article entitled Socio-Cultural Construction and Gender Injustice in South Korea written, Valentine Pebrina Friscila Atara said that South Korea is a country with a salary difference between men and women.

However, there is still a significant gender gap in labourmarket participation. According to the Organization for Economic Cooperation and Development (OECD), only 55 per cent of Korean women from the ages of 15 to 64 are in the workforce, compared to an average of 65 per cent for OECD countries. The Female Labor Force Participation Rate (LFPR) of the Republic of Korea is substantially lagging behind that of men, whose participation rate is about 77 per cent.

Although South Korea has developed, some of the values in Confucian teachings are still practised by this nation. One of them is related to the role of women, especially in the world of work. There are irregularities in the employment division in Korea, and there is discrimination against female workers in South Korea. After learning various things about Confucian teachings, it is suspected that there is an influence of these teachings that have a socio-cultural impact on women workers in South Korea. (Jasmine Floretta V.D "Korean Women's Literati Vote For Those Who Are Silenced": 2021)

In this case, Korean women still find the problem of pressure to have still uphold traditional values. They should always manage the family situation to remain stable. In addition, their role is also required to contribute to their social environment. It has always been a trigger for stress and frustration experienced by Korean women. Traditionally, there has been an imbalance between women and men in Korea. Historically, women were part of a society that tended to be marginalized. The solid patriarchal system is robust, putting women in a position that is not the same as men. There are social and cultural values inherent both in society and also government institutions that are obstacles in modernism society (Palley, 2011 in Jasmine Floretta V.D "Korean Women's Literati Give Voice To Those Who Are Silenced": 2021)

However, some Korean drama films always display cultures from their beliefs, namely Confucianism. However, the female characters created in Korean drama films depict strong

women in terms of mental, physical, economic and psychological a woman of a Korean drama film. The film also depicts a good quality of life characterized by success in finances, career and education. Therefore, this study will examine Korean drama films titled VIP, released in 2019 and The would-be Of The Married, released in 2021. Both of these films tell about the affair by the main character's husband in the film. Nevertheless, what is interesting to study is how the existence of Korean women seen in these two Korean drama films.

In the following study, several researchers took the topic of women as in the second researcher who took objects based on the history of Confucianism conducted by Dwi Amanda Putri. The title "The Role of Women in the Korean Family during the Joseon Dynasty (1392-1910) based on Confucian teachings" uses qualitative methods by searching for data and information from various media books, the internet, and journals miscellaneous. The results showed that Confucian teachings put women in subordinate roles that must be obedient to men. Wenti Ayuni Mondo conducted the third study titled "Moral Message Study in Korean Drama Film The World Of The Married by Joo Hyun and Its Implications on Character Education". They are using descriptive qualitative methods. Data collection techniques by analyzing films reveal moral messages by paying attention to expressions in the film. The study results found eight good moral messages and four wrong moral messages. The implication is that film is an effective learning tool to build student characters judging from conflicts and lessons taken in the film. Pricilla CH conducted the latest research. Moggie with the title "Analysis of moral values in Na Jung Sun's main character in Myoung Woo Lee's VIP Korean Drama (Very Important Person) and Its Implications on Literary Learning". This study uses qualitative descriptive methods. The results showed that based on the approach used by researchers, it was found that moral values were both responsible, helpful, and patient. At the same time, bad morals are persecution and cruel.

Topics about women are still very much we can find in various studies. However, in modern era, many researchers are interested in outside culture judging from the films watched by many to describe their messages for each filmmaker himself. Both introduce their respective cultures and show a social criticism of cultures considered to be past their respective rights.

Following the research topic, namely the existence of women in Korean drama films using a semiotic theory approach by Charles Sander Peirce. Therefore related theories include film, existence and semiotics. Here is a description that includes these theories.

### ***Korean Drama Films***

According to Morissan (2011), drama is a show that presents a story about the life and character of a person or several people played by a player involving conflict and emotions. According to Anne (2002), drama is a story told through words and movements. According to Moulton (2002), drama is a life story depicted in the form of movement. Based on the above theory, it can be concluded that drama is a story that describes the human life played by the player through words and movements. One type of drama is a television drama broadcast on a television station with the story made continuously to produce parts called episodes. It can be repeated if something goes wrong.

According to Hong (2014), Korean drama or K-drama refers to television drama in Korea in a miniseries format produced in Korean. Many of these dramas have become popular throughout Asia. They have contributed to the common phenomenon of the Korean Wave in

several countries, such as Latin America<sup>6</sup>, Middle Eastern, and Asian countries.

It is to be concluded that Korean drama refers to television dramas in Korea that depict the lives of Korean people with stories involving various conflicts and aired within a certain distance of time.

According to Olivia's explanation (2013), Korean dramas generally have two main genres, namely historical and modern genres with talented acting actors or actresses, beautiful shooting location scenery, and mature story ideas made by screenwriters and directors in each episode. Korean dramas have a variety of themes that are raised and packaged with interests ranging from around the world of law, medicine, psychology, education, and politics. Korean dramas also often insert quote sentences about life motivations that are very evocative of hearts and minds. The Modern Korean dramas usually involve various conflicts related to significant misunderstandings, obstacles to pursuing dreams, harmonious relationships, and love triangles that last 16-21 episodes for the clothes used tailored to the season, for example using, coats, scarves, jackets, parkas, tunic dresses, overseed sweaters, hoodies, and mini skirts that are identical to bright clothing colors<sup>24</sup>. Another primary genre in Korean historical drama, otherwise known as "sageuk"<sup>21</sup> is based on historical figures, incorporates historical events or uses historical backgrounds. Korean historical dramas usually involve complex storylines with costumes, settings and special effects. Martial arts, sword fighting, throne struggles, military leaders, competition, talent search, soul mate search and political intrigue are often significant components in Korean historical dramas. Korean dramas are either historical or modern dramas and are usually characterized by the excellent production quality.

According to Noor's explanation (2013), Korean dramas are based on many romantic genres. These historical facts describe true stories from the past, comedy, fantasy, family, action, thriller, and dramas that combine two or more categories. Korean dramas have a strong theme; the message conveyed is transparent so that the viewers who watch them are curious and want to continue watching Korean dramas. The essential characteristics of fashion in Korean dramas are mini dresses and shorts that dominate, combining bright and simple colours. For winter, they use thick scarves or jackets with bright colours and cheerful shades that make them look fashionable.

Diana (2019) also explained that Korean dramas broadcast are based on romanticism and history. Korean dramas bring a light family-themed spectacle, and there are often funny scenes that colour most Korean dramas.

Based on the explanation above, it can be concluded that Korean dramas have various genres or even combine two or more of these genres in dramas with various themes and conflicts. In general, Korean dramas with modern genres describe modern society stories, while historical dramas are stories taken from the ancient people of South Korea. At the same time, the song in a Korean drama is a unity that cannot be separated and made to adjust to the storyline in a drama. The soundtrack in Korean dramas illustrates and supports the power of the story.

According to Yanti (2018), Koreans give their touch to their drama by mixing their true nature with foreign styles innovatively and uniquely. The values contained in Korean dramas include respectful familiarity with parents and teachers, protecting children, and focusing on the family being displayed by adhering to solid customs and morality. Diana (2019) also explained that Korean dramas feature things such as order, cleanliness, discipline, and respect

for the older because it can be seen from the use of formal language for the older and banal language for peers or close friends, high dedication, classic beauty, promiscuity and the habit of drinking liquor both in a state of sadness, anger and pleasure which is an image of real life. It can be concluded that Korean dramas include South Koreans' lifestyle, social life, system, and traditions.

## 1.1 Confucianism

Religious and ideological beliefs are part of an adaptive culture that evolves. The ethics and values espoused by one religion over a given period and in a particular culture may differ from another. Those principles and rules govern the behaviour of individuals, families, and communities. Over a long period of history, China, Korea, and Japan have established a cultural sphere characterized by the use of Confucianism. Confucianism refers to the famous Chinese, Korean, and Japanese value systems derived from traditional cultural values espoused by Confucius and his followers and later influenced elements of Taoism, Legalism, Mohism, Buddhism, and Shamanism in Korea and Japan. Although Buddhism has had a significant impact in East Asia, Confucianism has influenced the pattern of behaviour and structure of families and communities (Park & Cho, 1995: 117 in Dwi Amanda Putri: 2019).

### 1.1.1 Women in Confucianism

In discussing East Asian women in general and Korean women in particular, "Confucianism" has been used as the main category and term of analysis. According to existing interpretations, Confucianism not only deprives women of fundamental rights but also promotes strict social structures and is not conducive to women's dignity. According to Patricia Ebrey, the interpretation of Confucian and female relations can be traced to the "New Culture" movement, a rebellious movement against Confucianism to create a new culture based on global and western standards led by scholars in China in the 20th century. Although the intellectual atmosphere since the movement has changed a lot, the prevailing image of East Asian women as victims of Confucianism still exists (Kim, 2011: 11 in Dwi Amanda Putri: 2019).

East Asian countries have been criticized for utilizing Confucianism to maintain rigid patriarchy, authority, and hierarchy in modern times. Critics often blame her for subordinating the status of women to men, not only at home but also in social and political circles.

Confucianism's standard view resulted in the "conquest" of women stems primarily from feminist criticism of historical and social impact. This interpretation denounces Confucian ethics for promoting "patriarchal" and "androcentric" oppression of women in East Asia (Chung, 2015: 105-106 in Dwi Amanda Princess: 2019).

It is impossible to understand Korean culture and society without understanding the nature and role of Confucianism in it. In traditional Korean society, women have long been at a disadvantage. Korea's social structure consists of dynasties, strong class consciousness and patriarchal-dominated family system that emphasizes maintaining family lines, tending to maintain separate and unequal roles for women and men (Palley, 1990: 1140 in Dwi Amanda Putri: 2019).

## 1.2 The Role of Women in the Principles of Korean Family Life

The norms used to determine a child's behaviour and the formation of personality features stem from interactions between family members. In general, Korean girls are born to parents tied to a common preference for boys and who expect boys. Girls identify with others of the same sex and interact with them. She went through a long process of socialization that served to shape her "femininity".

At the age of three, a child can distinguish the sex differences of his parents, and therefore, he begins to learn about the role of women. She also becomes aware of her gender, one of the elements in her basic concept. When she was five years old, she had to obey the explicit pressure from her parents and those around her: she was expected to grow up to be a girl.

In patriarchal families, boys have a higher status than girls because girls will leave their families after marriage. In earlier times, a girl was also not given an education equivalent to a boy. There is a saying: "If a woman has a lot of words in her stomach, she has no more room to bear children". According to Confucian ideology, a woman must follow the principle of "Three Obediences", which means three ways for a woman to become subordinate: she must follow her father before marriage, follow her husband after marriage, and follow her son after her husband's death. If a woman dies before she marries, her memorial board will not appear on her father's altar because she is not an honourable member of her family. Lee, 1997 : 49-50 in Dwi Amanda Putri : 2019). In addition, the law on inheritance before it was revised stipulates that a daughter is only entitled to a quarter of a boy's inheritance; even married girls will get even fewer inheritance rights (Kim, 1994: 153 in Dwi Amanda Putri: 2019).

In traditional families, girls will be less expected than boys. Even at birth, a daughter is considered less important than a boy. For example, a midwife will be paid less when she helps with the birth of a daughter. In the family, the birth of a daughter has no status. A daughter cannot inherit the family property, but she does receive some kind of dowry so that the family can maintain her dignity. However, after marriage, women will get status in their husband's family (Lee, 2003: 111-112 in Dwi Amanda Putri: 2019).

## 1.3 The Existence of Women

According to Save M. Dagon, the concept of existence in human social life is the most important, and foremost is the state of himself or his existence. Existence can be interpreted as considering human existence not static, meaning that man is constantly moving from reality to reality. This process changes if it is now a possible thing, then tomorrow will turn into reality; because humans have freedom, then the movement of this development is all based on that human being (in Sekar Ageing Kartika: 2012 in Irma Suryani: 2017). Being eccentric means daring to make decisive decisions for his life. The consequence is that if we cannot make decisions and do not dare to do so, we cannot coexist in the true sense.

According to the Great Dictionary of Indonesian, existence is existence, a presentation containing an element of survival. Based on the above definition, it can be concluded that existence is a process or motion to exist and then do something to remain. What is meant by this study is that women's existence refers to the existence of an element of survival? Self-defence is essential to see how women's efforts maintain their existence as creatures who deserve the same opportunities as men in various areas of life, especially Korean women in VIP

films and *The World Of The Married*.

Kim's story in the novel will be shown in the film of the same name, *Kim Ji-young, Born in 1982* on November 20. Not just fiction, discrimination against women in the workplace is true. CNN summarizes some of the stories of women who experience discrimination in the workplace.

Like a company that rejects female registrants, the company says that the field that the woman is trying to apply for, namely the sales section, is not feasible for women. A similar story was told by a college student named Kim So-Jung who signed up for a part-time job; her interviewer asked questions, such as "Are you dating?" and uttered the lines, "Women are more beautiful if you don't wear glasses," and "You should try to wear makeup to look professional.". Kim So-Jung then asked what the work I was applying for had to do with these things; she was considered too presumptuous. Kim eventually refused to continue the interview procession. (Anggit Setiani Dayana "Kim Ji-young, Born 1982 & Discrimination of South Korean Women" 2019)

Gender inequality in Korean politics also occurs in politics, where women occupy 17 per cent of parliamentary seats, according to a World Bank report. South Korean President Moon Jae-in said at a news conference earlier in 2019 that gender inequality in South Korea is a shameful reality, and the government is working to address it. Park Kwi-Cheon, a professor of labour law at Ewha Law School in Seoul, said: "South Korean women have low employment rates despite having a high level of education. Patriarchal Culture in Korea This gender inequality occurs because of the patriarchal understanding that is deeply rooted in Korean society.

#### 1.4 Semiotic

Semiotics is an action (action), influence, (influence), or cooperation of three subjects, including signs, objects and interpretants. The subject is a semiotic entity whose nature is abstract, not influenced by the habit of communicating concretely. A sign is a link between something and an interpretant result that expresses something else somehow. The interpretation result are psychological events in the mind of the interpreter (interpreter).

Charles Sander Peirce (1839-1914) is known as an American philosopher who is also known as a logician with his understanding of man and reasoning (exact science). The logic rooted in humans when thinking involves signs as human beliefs. Synonymously with logic makes him say that human beings think in signs, which is also an element of communication. The sign will be a sign when it used as a sign.

One of the semiotic models put forward by C.S. Peirce (1839-1914) in Pateda.

According to Peirce, the sign is "something which stands to somebody for something in some respect or capacity" (Sobur 2013, 41 in Nur Zaini 2014). He put forward the theory of triangle meaning consisting of sign, object and interpretant. One form of sign is the word. At the same time, the object referred to as a sign. At the same time, an interpretant (interpretant) is a sign in a person's mind about the object referred to by a sign. When the three elements of meaning interact in a person's mind, the meaning of something represented by the sign appears. Figure 1 shows Peirce's "Triangle of Meaning" (Sobur 2009, 115 in Nur Zaini 2014).

The meaning of each element in the "Triangle of Meaning" is more comprehensively outlined by Fiske (1990) and Littlejohn (1998) (Kriyantono 2006, 263) (Nur Zaini, 2014),

namely:

1. A sign is something physically formed that can be captured by the five human senses and is something that refers to (represents) other things outside the sign itself. This signreference is called an object.
2. An object is a social context that refers to a sign or something referred to as a sign.
3. The interpretant is the thinking of a person who uses a sign and passes it down to a specific meaning or meaning in a person's mind about the object that a sign refers to.

#### 4. Research Methods

This study used two drama film titles, namely Korean drama film VIP and The World Of The Married, as the object of the study; in obtaining research data, researchers downloaded the film, namely VIP., with 32 episodes that have minimized to 16 episodes (drakorstation.com/Ratudrama.com).

Then downloaded the movie The World Of The Married with 16 Episodes (kdramabatch.web.id). The determination of the episode is based on a theme that will later become the focus of research with careful consideration. Therefore, research in the film focuses on the scene and dialogue of women in the two films.

Data collection carried out with two techniques that support each other, including observation and documentation techniques. Observation, namely by watching a movie consisting of each film totalling 16 episodes. Researchers looked at scenes from two films that then obtained data in the form of visual marks in the form of snippets of images and verbal signs in the form of dialogue spoken by the actors in the film. Documentation, namely collecting data in writing such as books and articles published in journals and websites about the film, Korean drama films, Confucianism, the existence of women, semiotics and other materials that support research. In analyzing data on visual signs in the form of pieces of images, and verbal signs in the form of dialogue spoken by female actors, researchers used

C.S. Peirce's semiotics analysis with the "Triangle of Meaning" model. Where this model explains how these sign works are how the sign is related to the object and interpretant. In analyzing the data, the researchers also referred to the application of the "Triangle of Meaning" model of C.S. Peirce, Roland Barthes, and Saussure to the visual communication work of public service advertisements in newspapers conducted by Tinarbuko (Tinarbuko 2008, 42-50 in Nur Zaini 2014). He distinguished the sign into two types, namely visual signs in the form of images and verbal signs in writing on the advertisement. In addition, researchers also refer to the application of the "Triangle of Meaning" model (Nur Zaini 2014).

#### 5. Discussion

Dramatic Structure of VIP Movies (Very Important Person) Gustav Freytag (1863) mentions five structures of builders in a story: Exposition (Introduction), Rising Action (Complications), climax, Falling Action and Denouement (completion or conclusion).

##### 5.1.1 Exposition

In the VIP film, a story exposition located at the opening at the beginning of the film, set in the Sung Un Company, shows the main character Park Sung Joon who is coming out of a

hotel room and getting a secret phone. Then the scene turns to Na Jung Sun, acting like a VIP customer. The next scene moved to show a hotel inhabited by Lee Hyun Ah, Na Jung Sun's co-worker who was getting ready to work. Scene turned to Song Mi Na, who was in the car thrown in a hurry to go to the parents' meeting. Then the next scene also shows the Naratama VIP Team office, which will later become a place that we will meet more often in this film.

The first episode will show how they perform their VIP (Very Important Person) customers seen from the customer of a wealthy inmate who wants to buy a shoe but is unavailable at the Korean. Therefore, the V VIP (Very Important Person) team must find a stock of shoes from the country's lunar. Na Jun Sung asked to be responsible for contacting this VIP (Very Important Person) customer for further developments regarding the ordered shoes.

Na Jun Sun had to visit the customer in prison to show the shoes that the customer wanted. Customers are also not satisfied because the VIP team (Very Important Person) only brings examples of shoes similar to the desired. But Na Jung Sun and his friends tried to find the shoes until they were

The VIP rising action movie begins when Na Jung Sun gets a message that her husband is having an affair with the message containing "your husband is having an affair with a colleague on your team". Na Jung Sun, who was not biased to let go of his thoughts from the message, looked at the entire office and saw his friends with feelings of prejudice and asked who had dared to send the message.

Park Sung Joon sent flowers to Na Jung Sun, but he only placed the flowers on the floor. Park Sung Joon and Na Jun Sung finally spoke; Na Jun Sung asked when, why, and how long Park Sung Joon cheated on him. Park Sung Joon claims his affair happened due to an accident. He initially wanted to deny it but could not lie to his wife. Park Sung Joon said Na Jun Sung did not know his cheating and the relationship with the woman was over.

He asked for a second moment. Na Jun Sung was already heartbroken. "You cheated on me", Na Jun Sung, who was still suspicious and wondered who cheated on her husband in his heart.

### **5.1.2 Climax**

The film's climax is in the Scene where Na Jung Sun learns that all the signs of her husband's statement and the evidence she finds in her husband's study are referring to her. Someone who had an affair with her husband. And it turns out that her husband's cheating is the child of her boss's cheating, and she then takes responsibility for the woman where the child of her boss's cheating is On Yu Ri. There are where the tensions occur. Starting from Na Jung Sun, who pretended not to know that her husband's cheating was On Yu Ri, she secretly began interrogating On Yu Ri. But her emotions could not be held back anymore when she learned that the message she received and said that her husband twisted was a message from On Yu Ri, therefore Na Jung Sun. She chose not to divorce her husband.

### **5.1.3 Falling Action**

The stages of the emotional decline of the play in this film are when all her husband's infidelity is proven, and someone uploads it on the internet. Na Jung Sun felt like she couldn't feel anything more towards her husband and agreed to divorce. Here na, Jung Sun's emotions that initially wanted to torture her husband and cheat began to subside. She began to accept the situation and tried to give up her husband.

#### 5.1.4 Denouement

The completion stage in this film. Where Na Jung Sun's superiors, husband, and cheating husband are removed from their respective positions, Na Jung Sun's ex-husband is no longer working. On Yu Ri has also left the country to go to school, while Na Jung Sun appointed as the prominent leader of the Naratama VIP Team.

#### 5.1.5 Beautiful And Intelligent Thinking Career Woman

Naratama VIP Team with this innovative thinking led by her husband. In addition, Na Jung Sun also always gets praise for the targets he consistently achieves.

Na Jung Sun "What if it shows as if we agree with the Marketing Team and then let him face the disapproval of the managers? They will probably oppose this as well. If all the managers gather and show disapproval of the Marketing Team will also have difficulty forcing it. It's possible if we guarantee they can keep working. That way, we can get the initiative back." The above statement expresses Na Jung Sun's idea of following up on the problems that occur in the company. And the idea succeeded in making those problems resolved.

The above sign is a reference in the context of intelligence for women. Many take it for granted and judge women as only limited to taking care of children and staying at home. For Korean women, "Confucianism" has been used as the main category and term of analysis. museum in Seoul; she also had been the. President of the fashion division of C & T reserved for three years and has a wealth of \$ 1.5 billion or equivalent to IDR .22, 28 trillion. There are makes our view of Korean women lower than men.

Even women are said to only use feelings (hearts) while men use logic (brain) broken with this argumentation. Those women can also use their intelligent logic in work.

#### 5.1.6 Women Who Have Hardworking Souls

Who asked Team Na Jung Sun to take responsibility for searching for the shoes because many customers targeted the shoes. Na Jung Sun also rode a motorcycle to get the shoes in the rain.

The above object is a visual sign showing that Na Jung Sun is a hardworking woman with all the efforts she makes for satisfying VIP customers. The sign is also supported by verbal signs such as dialogue between Na Jung Sun and his co-workers.

Jung Sun: "I'm going to the airport."

Hyun Ah: "I wonder who rode this (motorcycle) to work." Jung Sun: "Pray for me."

Hyun Ah: "Drive safely."

We can see that the women depicted in this film have developed following reality. At first, that said women were weak and could not work. Women known in ancient times are meek and working on things related to the house have been broken in several Korean drama films often shown, one of them played by Na Jung Sun.

#### 5.1.7 The woman in charge

Na Jung Sun is also described as being a woman in charge. At the beginning of his work, he was willing to work overtime to finish his work even though it was not a mistake he made but the service of his superiors.

It is not easy to complain about his work even if it is not his service. Because he thinks it is his responsibility. The visual sign above is also supported by a verbal sign in dialogue between Na Jung Sun and her superiors (her husband).

Sung Joong: "You're not upset? it's not your fault."

Jung Sun: "I was upset; I was so upset that I almost cried earlier". Sung Joong: "You should have corrected him."

Jung Sun: "If I did he would say that female employees are just making excuses and don't want to admit their mistakes I know very well Mr. Kim doesn't like working with female employees. Whatever happens, I'm assigned to this, so that's my responsibility."

The object is a reference in giving the picture that women are also responsible figures in household chores and work in a company. Judging from several views according to the belief that they believe that women are second-level because women do not have the same traits as men. But with the character of Na Jung Sun, we can see the picture of Korean women that we can see also in real life.

### 5.1.8 Women who have high loyalty to co-workers

Na Jung Sun's character is described as a woman who has high loyalty to her co-workers. She helped Hyun Ah amid misunderstanding Hyun Ah, who was considered one who had an affair with her husband because she caught the two of them together in her room.

Still, Hyun Ah explained that it was just a misunderstanding and explained that her husband caught her stealing the company's jewellery. Still, he did all that because he had personal problems that made him homeless. However, Jung Sun still helped Hyun Ah get a place for her friend.

Na Jung Sun also swiftly treated On Yu Ri's injured leg due to an accident due to their VIP customers. Jung Sun then takes On Yu Ri to a nearby convenience store to find medicine and directly treat it.

The object above is a visual reference sign that shows the character of Na Jung Sun, who has a high loyalty to his co-workers—and is supported by two verbal signs in the form of the conversation below.

Verbal sign 1. Statement by Na Jung Sun to Hyun Ah his co-worker.

Na Jung Sun: "Pay<sup>25</sup> back the urgent debt with this money. You can pay me slowly. The company offers loans at low-interest rates. I don't know because I never cared, but it should be enough to find a place to live. Don't spend your money to pay off your mother's debts. You can do that when things get worse. Find a way to get up first."

Verbal Signs 2. Na Jung Sun and On Yu Ri's conversation is his co-worker. Yu Ri: "That.. can do it yourself."

Jung Sun: "How can it be if seeing your heels is difficult? Wait, it might hurt. I'm glad there's a pharmacy nearby."

Yu Ri: "Shouldn't you be there? "

Jung Sun: "They're going to go another 30 minutes so we can do this. The wound is deep.

See a doctor if you are sick it could mean an infection." Yu Ri: "Good Mom".

As a reference to the above sign, the object shows that women also have high loyalty in the world of work, the same as men. Even the female figure, who is described as a gentle figure and uses the heart, is instrumental in forming trust and can form great teamwork through

the treatment of a woman. By showing our concern for our co-workers, we can make colleagues feel valued in a team.

### 5.1.9 Brave Women

Na Jung Sun is a brave woman among her co-workers. Why is it said so, in this case where Na Jung Sun when doing strategy in fighting the boss who he thinks misconceived a plan to be able to reprimand the mistakes of his superiors through the help of his co-workers who also complained about his boss's performance.

## 5.2 The World Of The Married

Dramatic Structure of The World Of The Married Gustav Freytag (1863) mentions five structures of builders in a story, namely Exposition (Introduction), Rising Action (Complications), climax, Falling action and denouement completion or conclusion).

### 5.2.1 Exposition

In the film *The World Of The Married* have exposition of the story at the beginning of the opening of the film, which set in Ji Sun Woo's house, shows Ji Sun Woo posting his wedding photos at the 35th second of Episode 1, where the camera shows Ji Sun Woo's wedding photo with Lee Tae Oh and also their son Lee Joon Yeong which shows the status of the main character who already has children and husbands. Scene's next at 01:14 to 02:15 showed Ji Sun Woo an honorary doctor's award trophy several cameras and books on understanding literature and how to write film scripts as well as the Soul Independent Film Festival award trophy, as well as the best director award by Lee Tae Oh and a baseball uniform that read Gosan showed Ji Sun Woo's work as a doctor and her husband the director and screenwriter of the film and residence. They are the city of Gosan.

Then the next scene at 03:19 showed Lee Tae Oh, who had just arrived home and met Ji Sun Woo and at 08:29, set in Ji Sun Woo's house, lee Joon young, who walked down the stairs while complaining to his father that his mother added math lessons for him.

### 5.2.2 Rising Action

The rising action is the stage of starting the occurrence of complexities or complications realized in the interweaving of events. Here it has begun to be explained the character's behaviour to overcome conflict, and it is not easy to overcome it, so frustration, rage, fear, or anger arises. This conflict is more complicated and makes the characters who have conflicts more depressed and try to get out of the conflict.

The World Of The Married Rising Action begins in the 1 minute to 7:22 a.m. episode when Ji Sun Woo finds lipstick in her husband's suit, but she is not suspicious yet. Her suspicions grew when she found a strand of hair on the scarf given by her husband that was not her hair.

At 1:22:07, Ji Sun Woo learns of her husband's affair, which turns out to be also known to her best friend. In the scene next in episode 2 at 51:13, Ji Sun Woo learns that Da Kyung cheated on her husband to be pregnant. In episode 5, 1:15:32, Ji Sun Woo finally reveals her husband's affair and divorces him. But the conflict is not over until there; in Episode 7, 1:15:26, Ji Sun Woo begins to be terrorized by her ex-husband, not to mention JoonYeong, who was in

trouble after his parents' divorce by stealing his friends' belongings.

### 5.2.3 Climax

The culmination of the play's practice and the culmination point is the climax. At this point, all problems will unravel and get an explanation through character practice or dialogue conveyed by the role.

The climax in *The World Of The Married* is in episode 15 at 55:20. Ji Sun Woo embraces all of Lee Tae Oh's traits and proves to Da Kyung that he just considered Ji Sun Woo's replacement by Tae Oh, and in the end, Lee Tae Oh and Da Kyung get divorced. But when things start to normal, Lee Tae Oh reappears and asks to come back with Ji Sun Woo, but Joon Yeong disapproves of it. The scene is next at 1:02:32. When Lee Tae Oh wants to kill himself, and Ji Sun Woo saves him, Joon Yeong assumes that his mother and father still love each other, and finally, Joon Yeong runs away and disappears.

**5.2.4 Falling Action** Stages of emotional decline play. This decrease not only applies to the emotions of the play but also lowers the emotions of the audience. Falling Action also gives the audience time to reflect on the interweaving of events that have occurred. The decreasing emotions of the game usually characterize this point, and the volume of the cast's voice is more soothing.

The film *The World Of The Married* Falling Action begins in episode 16, 1:07:08. After the previous incident, Ji Sun Woo started working again in the hospital; Lee Tae Oh also struggled to restart his business. And Da Kyung starts her life again by continuing her college years.

### 5.2.5 Denouement

In the completion stage of the play, both ended happily and suffered.

The denouement in the film *The World Of The Married* solves the existing problem and starts at 1:13:23. Ji Sun Woo is still trying to find his son, until some time until Ji Sun Woo's hair gets longer, he still waits for his son to go home, and at the 1:15:50 minute, the password to open the door is heard, the door opens, Ji Sun Woo smiles.

### 5.2.6 Smart Career Women

Ji Sun Woo's character is described as a woman who has a career and is competent in her field, namely a specialist doctor. Ji Sun Woo has a husband, Lee Tae Oh, a not-so-popular film director. Ji Sun Woo also has a son named Lee Joon Young, who is still in junior high school. This family was so happy that problems came into his family one by one. The image above is a visual sign that shows that Ji Sun Woo is an intelligent woman and has a higher career than her husband, Lee Tae Oh. The Visual Sign above supported by a verbal sign in Ji Sun Woo's conversation with a policeman who arrested his co-worker. Ji Sun Woo was quick and used his intelligence in dealing with the situation, as in the dialogue below.

Sun Woo: "Can I see the paramedic's disability? he gave CPR but no pulse, so he gave her endotracheal intubation." Sun Woo: "You put on a cricoid pressure manoeuvre for intubation?" (Sun Woo asked a co-worker) Police: "Krikoid. What?"

Sun Woo: "Before incubation. press the cricoid cartilage to make sure the respiratory tract

is open. For ordinary people it is as unsung as to convince them. Please interrogate the paramedics again for detailed statements. And if there is still a problem please send an official summons. If they claim that the doctor who provided first aid to someone whose heart stopped making a mistake, we will defend him aggressively."

As evidenced by visual signs also supported by verbal signs, the above object indicates that Korean women are intelligent and career women. As discussed in the previous film, this is a comparison that has a similar character that a Korean woman is a woman who has an existence that is beyond the nature of women in general. Then the beliefs they believed began to be dispelled in this modern age. Humans are constantly evolving. And women are beginning to have rights over themselves.

### 5.2.7 Hardworking Women

Ji Sun Woo also described as a hardworking character. She was the first backbone of her family because her husband's income was not comparable to her. Judging from the picture below, Ji Sun Woo, who knows her husband is having an affair, is still trying to help her husband succeed in his job by asking for investment in the leading man in the gosan city.

The image above is a visual sign that shows that Ji Sun Woo is a brave woman. The sign is also supported by a verbal sign in Ji Sun Woo's statement as follows.

Ji Sun Woo: "You should have taught your daughter to be more careful. She shouldn't touch people's husbands. He shouldn't have approached the man who had children. No matter how you are, only bad people destroy other people's families."

The object that is the reference material of the above sign indicates the presence of courage in a woman. Women will not remain silent and wait, but women will also demand justice for what they experienced. In real life, there are many events like this that, in the end, women choose to be silent and do not take any action. When it done unfairly, a woman's silence does not mean they are timid or weak, but women are more inclined to think about the considerations that will happen to them in the future. Unlike the characters in Korean films, the more courageous female lead is an encouragement to women in the real world to keep the world justice.

### 5.2.8 Strong Women And Have A Strong Mentality

Ji Sun Woo's character also portrays a woman who is strict and has a strong mentality. As in the picture below. It is a scene where Ji Sun Woo is after divorcing her husband. Ji Sun Woo gets custody of his son, lives life as usual, and assumes nothing is happening.

The image above is a visual sign that shows that Ji Sun Woo is a strong woman and has a strong mentality. This visual sign then supported by a verbal sign in the form of a conversation below.

Sister 1: "You have heard Ji Sun Woo's ex-husband is back again". Sister 2: "Yes, it's crazy. The whole city is talking about it."

Sister 1: "Of course, people talk about it. Her cheating ex-husband is back with her new family. Moreover, he returned with glory after success. I can go crazy if I become him." Sister 2: "Why is he so indifferent? The mentality is strong."

Ji Sun Woo remained tough after the divorce. Although many people talk about the problems of his broken household, he still doesn't care. As a reference to the above sign, the

object indicates that a divorced woman does not mean it is over in her life. The role of women like this shows that Korean women are not always weak and only dependent on men. By having a decent salary, they will get used to it and assume they will be fine even if they are no longer together with their partner. Women who have children will put their children's lives first in the future. And this not only happens in movie life but also happens a lot in real life.

### 5.2.9 Independent Women's

Ji Sun Woo is also an independent woman. Judging from how after she divorced, she said that she could do anything and didn't need help from her ex-husband. Who is said the night when the terror incident that befell her was also her ex-husband's work to scare Ji Sun Woo and for her to ask her ex-husband for help. Then Joon Yeong, who immediately called, sang for fear that the terror would continue. Lee Tae Oh also came as if he was a hero who helped Ji Sun Woo and Lee Joon Yeong, but what Ji Sun Woo said was the opposite and Ji sun woo seemed to understand the situation.

The image above is a visual sign that shows that Ji Sun Woo is an independent woman despite being divorced from her husband. But it will not scare him regardless of what he has. The sign is also supported by a verbal sign in a conversation, as below.

Ji Sun Woo: " Mom can do this, Joon Yeong."

Lee Tae Oh: "There is no need to feel guilty. Call me anytime if there's anything I can help you with. It requires a man's touch."

Ji Sun Woo: "That's not going to happen. So, there is no need to bother. We are fine without you."

The object that became the reference above is that divorced women are not always dependent on men in terms of work and energy. As we know, women always considered weak, but actually, women who have been hurt or are used to themselves will not depend on or expect the help of men.

### 5.2.10 Women Who Are Firm And Staunch Toward The Establishment

Ji Sun Woo is a staunch and staunch woman in her stance. Judging from the Scene when Joon Yeong persuaded Ji Sun Woo not to divorce, Ji Sun Woo remained staunch and firmly convinced that who had betrayed him. She has everything for her child's future, so she maintains her husband, who prefers to be with her cheating.

The image above is a visual sign that shows that Ji Sun Woo is a woman who is firm in his stance. This sign also supported by a verbal sign in a conversation between Ji Sun Woo and his son Joon Yeong below.

The object that references the above signs is to show the position of women who are firm and firm towards their stance in the context of loyalty and cardigan in romantic relationships. Women who have betrayed will not allow themselves to be betrayed again. It shown in the cast characters Ji Sun Woo and Na Jung Sung. It's proves that Korean women do not want themselves to be played by men. Once betrayed, once breaking a promise is inexcusable. Even if divorced, they will not shake themselves with the frills of love. Because letting go is a brave thing, and not many women can do the same.

## 6. Conclusion

The existence of women in both Korean films that have been studied is a depiction of the role of women in resisting and trying to fight for justice and their existence. East Asian countries have been criticized for utilizing Confucianism and maintaining rigid patriarchy, authority, and hierarchy in modern times. Critics often blame her for disputing the status of women over men, not only at home but also in social and political circles. But some drama films in Korea have given a lot of images such as criticism of it. Therefore, the female lead in every Korean film consistently violates that trust. Because most of the female actors in these two films teach us that women can start, control and end anything in terms of family, education, philosophy, religion, socio-political system, and way of life as long as day including something of love. Both Korean drama films prove that the existence of women in Korea has the same position as men. In other words, it undermines the view of women who are in the second class. How the woman Korea depicted in both films shows the existence of a smart, career-defying, hardworking, tough, brave, and independent.

## 7. Acknowledgements

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