



Women's Representation In The Korea Drama "It's Okay, That's Love" (Semiotics Analysis Study)

Lia Oktavia¹, Solihah Titin Sumanti², Fakhrrur Rozi³

Department of Social Science, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Article Info

Article history:

Received : 03 March 2022

Revised : 17 April 2022

Accepted : 30 June 2022

Keywords:

Representation, Women, Semiotics.

ABSTRACT

The purpose of this study is to find out how the representation of women in the Korean drama it's okay that's love and find the meanings and signs used to solve this research is the theory of semiotics. The object of the research is the Korean drama it's okay that's love, which is a drama produced by South Korea and aired in 2014 consisting of 16 episodes with a duration of 59-60 minutes. The method used in this study is a qualitative method with the semiotic analysis technique of the Roland Barthes model. The results of the study show that there are several scenes that depict the representation of women in the Korean drama it's okay that's love. The representation of women can be seen from the signs and meanings studied through Roland Barthes' semiotic theory.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Lia Oktavia,

Department of Social Science

Universitas Islam Negeri Sumatera Utara, Indonesia

Email: oktavialialubis@gmail.com

1. INTRODUCTION

The development of mass media as an information center can result in the mass media now becoming part of people's lives. With the help of the media, various types of social realities that occur in any part of the world, it will be very easy to see through the help of the media, either through visual or audio visual media.

The sophistication of mass media makes the boundaries of place and time no longer play a role. Mass media is important because it has power, not only can convey messages but the media also has the function of educating, influencing, informing and entertaining.

Media is a very big influence in human life. Starting from food, clothing, and lifestyles that come from various countries in the world, each has its own uniqueness or characteristics in each country. India, America, Turkey, Thailand, China, and Korea. even Indonesia also has its own uniqueness. In addition to life style, the media also has a major influence in building public thought or opinion.

Film as an entertainment medium can be used as a means of education, propaganda tool as well as a means of disseminating cultural values in society. Film is a form of audio-visual technology. Film has become an audio-visual communication medium that is widely enjoyed by people of all ages. The power and ability of films to reach many social segments, which makes experts think that films have the potential to influence society (Alex Sobur, 2004: 127).

When viewed from the function of the film, the film does not only function as entertainment. Many films have carried out other functions and become a picture of the reality of everyday life that contain implied messages to educate, state moral messages, and so on. Film as a means of delivering messages can be received quickly, besides that films in general are not much different from everyday life. In this case, in order for the film's message to be received by the audience, the storyteller plays an important role, he must be able to create a storyline that can make the audience drift away and explore the contents of the story. (Mudjiono, yoyon, 2011, Vol 1, No 1)

Drama film is a genre that is widely produced because the range of stories shown is very wide. Drama films generally have a relationship with settings, themes - stories, characters, and the atmosphere that frames real life, conflicts can be formed by the environment, oneself, or nature. The story often evokes emotions, is dramatic, and is able to make the audience cry (Handi Oktavianus, E-communication Journal Vol. 3 Number 2, 2015: 4).

The main theme of this film is related to the psychiatrist profession in achieving the dream of healing many people and at the same time he also tries to heal himself from mental wounds, but the Scriptwriter also presents medical treatment, individual therapeutic counseling, group counseling (support group therapy), hypnotherapy, to the discussion of the code of ethics in dealing with patients.

In addition, the audience will be presented with knowledge related to family relationships, facts about relationship disorders, and other mental disorders. Every drama must have a positive message to convey to the audience, the Scriptwriter and Director work as well as possible and want to present a different feel. although it still tells about the world of medicine.

Overview The problems experienced by Ji Hae-soo can be experienced by someone in the real world. Based on the background described above, the author is interested in studying Korean Drama, because some of the dramas presented are full of insight into women's representation, such as in the drama that the author will study. It's Okay that's Love tells the story of several personality disorders experienced by Ji Hae-Soo's friends. For example, Tourette Syndrome, Sex Phobia, Obsessive Compulsive Disorder, and the author is interested in discussing how the disturbance in relationships experienced by the main character who becomes a Twist (has an unexpected story, surprises) in this Drama Film.

Roland Barthes Semiotic Theory

Semiotic theory is applied to analyze cultural phenomena and becomes a reference for several approaches to analyzing signs. Semiotics is a science that studies signs in human life, meaning that everything present in life is seen as a sign, which is something that must be given meaning (Jafar Lantowa, 2017: 3).

Barthes' semiotics is an extension of Saussure's semiotics. However, the signification system promoted by Barthes does not stick to the primary meaning, but tries to get it through connotative meaning. In addition, according to Barthes (Kurniawan, 2001: 53) marking is a process using a structured layout. Marking itself is not limited to language, but also includes non-verbal things.

Representation

Representation is a configuration (shape or arrangement) that can describe, represent or symbolize something in a way. Scientifically, representation is an act that presents something through something other than itself, usually in the form of a sign or symbol (Piliang, 2003: 24).

Marcel Danesi defines representation as the process of physically recording ideas, knowledge, or messages. More precisely, it is defined as the use of signs (images, sounds, etc.) to re-present something that can be absorbed, sensed, imagined or felt in a certain physical form. In other words, it can be concluded that representation is the result of one's thoughts from what is seen or felt on a thing in a physical form such as a sign.

Etymologically, film means moving image. Initially, films were born as part of technological developments. It was discovered from the development of the principles of photography and projectors. (Danesi, 2010:132).

Meanwhile, in the Big Indonesian Dictionary, it is explained that film is an artistic and cultural copyrighted work which is a mass communication medium of viewing and hearing which is made based on the principle of cinematography by being recorded on celluloid tape, video tape, video disc or other technological inventions in all forms, types and measurements through chemical processes, electronic processes, or other processes, with or without sound, which can be displayed or displayed by mechanical, electronic, and other projection systems. (Ministry of Education and Culture, 1990:569).

The word Semiotics comes from the Greek, Semeion which means sign or seme which means the interpretation of signs or sings, in English it means the study of sign systems which become all forms of communication that have meanings, including: words (language), facial expressions, gestures. bodies, films, signs, and literary works that include music or cultural products from humans themselves.

Without a sign system, a person will not be able to communicate with one another. This is because basically everything that can be observed or made observable can be called a sign. Thus, signs are not limited to objects, but other things such as events, structures found or whatever, all of these are called objects or things that can be observed.

Women in the media are often portrayed as objects of men's gaze. Almost naked models on the covers of men's magazines have become commonplace. Presenters of popular television programs are often selected on the basis of their appearance rather than on the basis of more substantial talent. One of the most common stereotypes of women is the term "bimbo" women with blonde hair, heavy makeup, big breasts, mini skirts, and high heels who are stereotyped as easy, stupid, uneducated and helpless women.

Men and women are described as two beings who have different worlds. women are described as only concerned with their household and their physical appearance. While men's concern is only about business, cars and sports. Advertisements for beauty products (powder, deodorant, shampoo, make-up, soap, etc.) illustrate that after the female character uses these products, she will become "food for the eyes" of men.

2. RESEARCH METHODE

The approach that researchers use in this research is a qualitative approach. Bodgan and Taylor in (Moleong, 2012: 3) state that qualitative research methods have research procedures that can produce data in the form of spoken words, writing and pictures and not numbers from people and observed behavior. The qualitative method was chosen because this method is widely used to examine documents in the form of text, images, symbols and so on to understand culture in a certain social context.

This qualitative method also refers to the document analysis method to embed, identify, process and analyze a document in order to understand the meaning contained in it. Qualitative research in general can be used for research on people's lives, history, behavior, organizational functionalization, social activities and others. The reason for using the qualitative method is to examine the representation of women found through the shows that are the object of research. The film entitled *It's Okay That's Love* by Noh Hee-Kyung. Directed by Kim Kyu-Tae and screened on SBS TV, it consists of 16 episodes with a duration of 59-60 minutes in each episode.

The data research method used in this study is the observation method. Data analysis method is the process of systematically searching and organizing data obtained from observations, interviews and others.

3. RESULT AND ANALYSIS

In the drama *It's Okay That's Love*, women are the main thing that is the background of the story of this drama. So that the content of the drama *It's Okay That's Love* raises a lot of female representations. Every female representation that appears in the story has a meaning or message to be conveyed, including myths.

According to Roland Barthes, when the media share messages in a story, then the connotative messages can create myths. The meaning of myth here is that it does not always lead to mythology in the everyday sense, such as traditional or ancient stories, legends and others. Myth according to Barthes is a way of interpreting a message and he also states that myth is more specifically a type of discourse or a type of discourse. Judging from Barthes' explanation that myths cannot be described through the object of the message, but through how the message is conveyed, which can then be found several myths in the Korean drama *It's Okay That's Love*.

Myth in Barthes' view is a way of thinking of a culture about something, a way of understanding something. Myth is a story used by a culture to explain or seek understanding regarding some aspect of reality (Fiske, in Avimeita, 2016:). Barthes asserts that the main workings of myth is to naturalize history, which means that myth is actually a product of the dominant social class. Myths make a universal impression by disguising their historical origins and can very effectively naturalize meaning. So myths make certain worldviews seem irrefutable because they seem natural or predestined. In the context of connotation, this study examines how the markers in the film represent women. While on the mythical order, this study explores how the film content represents women in the drama *It's Okay That's Love*.

The meaning of women appears in many films, including in the drama *It's Okay That's Love*. Different from most other dramas that show the weak sides of women, this drama *It's Okay That's Love* shows the strong side of women. The meaning of women that occurs in society is determined by social and cultural factors. It is concluded that myths make certain worldviews look irrefutable, because they occur naturally or are destined. In the context of connotation, this study examines how the signs that appear in the drama can construct women. While in the myth setting, this research explores how the scenes in the drama naturalize the meaning of women which are associated with the existing cultural context. From the story of Ji Hae-soo in the drama *It's Okay That's Love*, it shows that Ji Hae-soo is a woman who does not give up on reaching her dreams, Ji Hae-soo was born in a family that is not well off, even his father was paralyzed by a stroke, but that hope is still there and Ji Hae-soo still struggles, even though his family life is mediocre he is still able to continue his medical school despite being in debt here and there.

However, in this drama Ji Hae-soo is also portrayed as someone who is tough and strong, he dares to choose his own path. This representation of women is rarely shown in other dramas, Ji

Hae-Soo also struggles to heal himself because of the trauma he had to endure when he was a child, he was always strong through any obstacles in life. Being a strong woman is the most important thing in this modern era, because life is getting harder and harder, women must be able to protect themselves and be independent.

Furthermore, Ji Hae-soo is also a doctor who not only works for the sake of the coffers of money, but he works with his heart. Everything that is done well and with the heart will also produce something good. Ji Hae-Soo is even willing to get hurt in order to save the lives of his patients.

4. CONCLUSION

Based on the results of research that has been carried out by research. Then found some important findings in this study, namely as follows:

1. The researcher found that there is a representation of women in the Korean drama it's okay that's love.
2. There are 21 scenes that bring out the representation of women, it can also be seen through the signs and meanings in the drama it's okay that's love.
3. The drama it's okay that's love also breaks the stereotype that exists in society, that women are weak and unreliable. The woman in this film is described as a strong, intelligent and unyielding figure.
4. Women in this drama are also described as being more active in their roles when they are in the domestic space, such as cooking, caring and loving

References

- [1] Alex Sobur. 2006. *Semiotika Komunikasi*, Bandung: Remaja Rosdakarya.
- [2] Amir Piliang, Yasraf. 2003. *Studi Budaya Tafsir Hipersemiotika Atas Matinya Makna*. Yogyakarta: Jalasutra.
- [3] Bungin, Burhan. 2006. *Sosiologi Komunikasi : Teori, Paradigma, dan Diskursus Teknologi Komunikasi di Masyarakat*. Jakarta : Kencana.
- [4] Byerly, Carolyn M. dan Karen Ross. (2004). *Perempuan dan Media: Perspektif Internasional*. Inggris: Penerbitan Blackwell.
- [5] Barker, Chris, 2004. *Cultural Studies. Teori & Praktik*, Penerjemah : Nurhadi. Yogyakarta: Kreasi Wacana.
- [6] Danesi, Marcel. 2012. *Pesan, Tanda, dan Makna*. Yogyakarta: Jalasutra.
- [7] Sunarto. (2009). *Televisi, Kekerasan, dan Perempuan*. Jakarta: Kompas
- [8] Nugroho, H.W. (2004). *Diskriminasi Gender (Potret Perempuan Dalam Hegemoni Laki Laki*. Yogyakarta: Andi Offset
- [9] Hadi, Sutrisno. 2007. *Metodologi Penelitian*. Yogyakarta: Andi Offset.
- [10] Kurniawan. 2001. *Semiologi Roland Barthes*. Magelang: Yayasan Indonesia Tera.
- [11] Lantowa, Jafar. 2017. *Semiotika, Teori Metode, dan Penerapannya Dalam Penelitian Sastra*. Yogyakarta: Deepublish.
- [12] Poerwadarminta W.J.S. 1976. *Kamus Umum Bahasa Indonesia*. Jakarta: PN Balai Pustaka.
- [13] Gauntlett, David. (2008). *Media, Gender dan Identitas*. AS: Routledge.
- [14] Fakhri, Mansur. 1996. *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.

- [15] Megawangi, Ratna. 1999. **Membiarkan Berbeda, Sudut Pandang Baru tentang Relasi Gender**. Bandung: Mizan.
- [16] Siregar, Ashadi. 2002. **AIDS, Gender dan Kesehatan Reproduksi: Pintu Menghargai Manusia Bagi Media**. Yogyakarta: LP3Y dan The Ford Foundation.