

## Wedding Representation in Korean Drama (Semiotic Analysis in Drama “The World of The Married Couple”)

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### Abstract

*Its shows increase mindset and ideologic their audinces. There are so many point of views which can be taken from every tittle of drama. One of them that makes researcher’s interesting to be studied deeper is “the world of the married couple”. This korean drama is different from other because it tells not about romance but general life after married with cheating, divorcing, etc. Here, researcher studies about wedding representation which is showed by this drama and uses semiotic analysis by Roland Barthes qualitatively with connotation and denotation analysis, five reading codes (hermeneutic, proaretic, symbolic, semic, and gnonic) also myth/ideologic inside it. There are 47 corpus reasearches which’s inside them contain issues of confusianism wedding culture. Finally myth/ideologic which is deliverd is opposite connotation that hanges point of views to changes concept about marriage which believes in patiarcal culture like this to be applied mindfully and not forced and can be applied scientifically.*

**Keywords:** wedding representation, semiotic, korean drama

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## 1. INTRODUCTION

The flow of drama that is mostly liked by young people today is romance, where the plot of romance is able to make the audience very excited expressive. Not only that, the ability to touch each individual's emotions is considered very effective in packaging a message. And that's the culmination of a communication that is said to be very strong. Talking about messages, films or dramas are also a medium in mass communication which in this case can be said to be a mass media for conveying the implied or explicit meaning or message contained therein. According to (Littlejohn & Foss, 2009) that the existence of a mass media is used to disseminate information. In fact, not only that, the mass media can also be called a tool to develop an agenda of interests.

If we look back at the existence of Korean dramas, it can be said that they occupy the highest rank for consumption by teenagers, so that sometimes they influence their attitude and mindset in acting towards what they watch. Recently there was research on hallyu waves (korean waves), namely the rapid entry of Korean culture into Indonesia because it is so loved and in demand by the millennial generation or young Indonesians. This has been proven by the influx of hallyu waves from the love of teenagers for boy groups who have handsome looks from Korea with the surge in this phenomenon in the last two decades (Sarajwati, 2020).

One of the dramas that is the main attraction for research is "The World of The Married Couple". In the plot, this drama tells about life that occurs after marriage but tends to be more towards the lifestyle of a man who is not enough for one woman. Even though he is already married, his dissatisfaction with one thing is still the reason for him to keep looking for female figures who can take his charms. So the researcher is interested in conducting research on the concept of depicting marriage shown in this drama. That is more to the implied message what the drama maker wants to convey in the concept of the wedding being broadcast. Of course this is not the main focus that can be captured by all drama viewers. The limitation of each audience in seeing a different side of each show is the main reason that makes researchers want to see this drama from a different point of view. Because if it is known now, media such as films, dramas, or the like tend to be easier to follow in terms of style and whatever is conveyed in them without them knowing what is meant in what they see, just for existence so as not to be out of date.

The concept of depicting marriage in this drama is illustrated by the utterances uttered as well as the visual impressions of several characters in it. There are several scenes from the entire drama that the researcher was able to capture and display for further discussion in the research conducted. At least in every episode in which there is a description of the scene. The reason for the importance of this research is not unfounded but has been proven in several past

studies, one of which was Sarajwati's research in the past 2 years regarding hallyu waves that have hit Indonesia since the last two decades.

That is the reason the researcher wants to analyze a drama from South Korea entitled "The World of The Married Couple". Where the researcher found a form of implied message regarding the concept of depicting women in it. The researcher wants to reveal the implied message by this drama to inform, open, dissect through a point of view that maybe not everyone can see. This is the main point that is interesting to do an analysis of a media, especially visual and audio media presented like this drama. If we look back at the existence of Korean dramas, it can be said that they occupy the highest rank for consumption by teenagers, so that sometimes they influence their attitude and mindset in acting towards what they watch. Therefore, the researcher gave the title to this research is "Wedding Representation in Korean Drama (Semiotic Analysis in Drama 'The World Of The Married Couple')".

## 2. METHODS

The method used in this research uses a qualitative descriptive research method. Qualitative methods examine how to approach the problem phenomenologically. This means how to collect data in the form of words (oral and written), utterances, gestures, experiences and observed behavior. This research uses a qualitative approach with semiotic analysis methods initiated by Roland Barthes. Qualitative research methods are used with the concept of paying attention to every sign and symbol that appears in order to produce a representation of the results of the symbols shown in a text which in this context is a drama show from Korea. These signs and symbols can classify into certain categories. According to Barthes, by referring to Saussure's theory, it is able to give recognition to the thoughts developed by him about the existence of 2 stages of significance (two orders of signification). Both hold on to the word denotation or connotation to tell the level of meaning. (Yusniarsi, Hesty Puspita, & Adin, 2021; Zubaidah et al., 2018)

In this research, the corpus taken is the scene where the depiction of marriage is shown in the Korean drama "The World of the Married Couple". That is in episode 1 scene 1, 3, 6 and 30. Then episode 2 scene 1, 5, 7, 11, 26, 39, and 43. In episode 3 scene 15, 35, 34, and 42. Episode 4 scene 1, 14, 18, and 37. In episode 5 scene 12. Episode 6 scene 3, 9, 12, 16, and 18. Then episode 7 scene 14, 26, and 30. In episode 8 scene 9 and 40. Episode 9 scene 20 and 42. In episode 10 scene 3, 7, 22, 28, and 35. Episode 11 scene 28. Episode 12 scene 51. Episode 13 scene 1. Episode 14 scene 22 and 35. In episode 15 scene 1, 7 and 28. And the last episode 16 scene 14 and 20. So that the total scene as a whole is 47 scenes from the 16 episodes.

The researcher took the corpus because it was clearly visualized verbally through speech or dialogue between players. The method of collecting data with documentation is carried out systematically and deliberately starting with the collection of existing data from the results of the observed objects and then the results of the data obtained will be reviewed or reviewed (Sugiyono, 2015). This research was conducted by documenting the Korean drama *The World of The Married Couple*, then observing or analyzing the message or implied meaning regarding the subject to be discussed in the Korean drama *The World of The Married Couple*.

Can be classified into taxonomic data analysis techniques where the data from the results of the analysis carried out are not only carried out in general or general but rather to focus attention on a particular domain which in this case is the depiction of marriage depicted in the drama *The World of the Married Couple*. Which will be useful for describing this phenomenon as a problem that is the target of study or learning. From all the corpus of research that was obtained with a total of 47 of the total episodes, an analysis of connotations and denotations was obtained which illustrated a lot about how marriage was described which was indeed in harmony with the culture that enveloped the surrounding geographical scope. The meaning of the two analyzes is the first about the meaning of denotation which means the meaning at the initial stage which has an objective nature and is able to be given symbols by directly linking reality with the symbols that are formed. (Alex, 2009; Sobur, 2013)

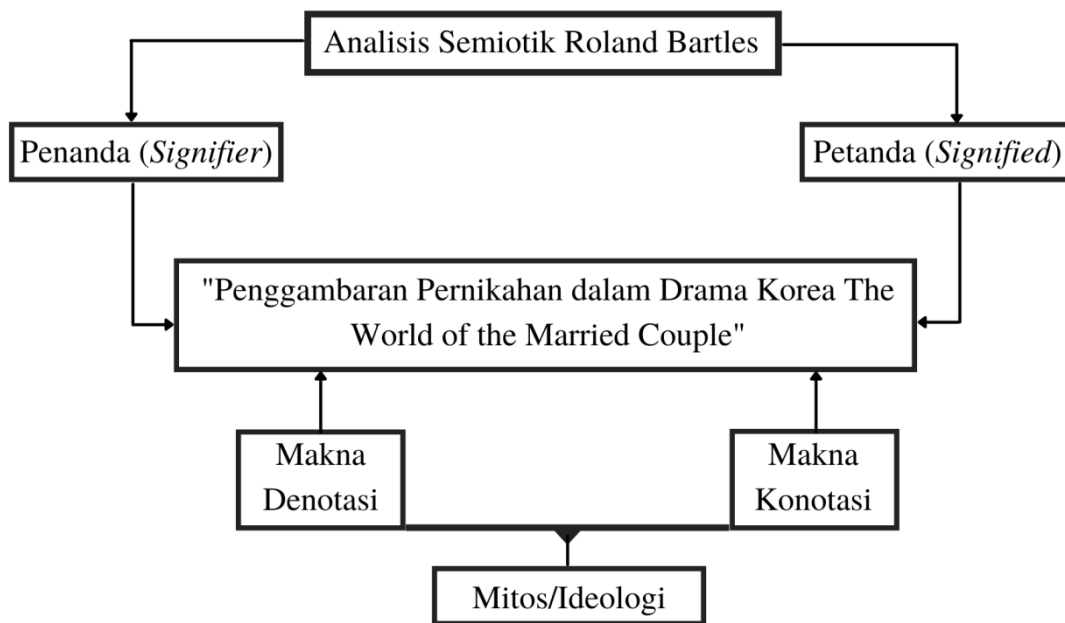
While the connotative meaning is the meaning in the second stage that can be given to symbols based on cultural values (culture) which meet feelings and emotions. Barthes uses the theory of signifiant-signifier which is developed into a theory of denotation and connotation. Because a show will definitely be influenced by mindsets and points of view about what and how the surrounding environment understands, which in this context is Confucian culture, one of the cultures that is the pillar and foundation for South Korean society.

The pattern of patriarchal marriage which assumes that men hold power over everything within the scope of marriage with women who are considered to have a nature subject to the orders of men, that is, if they are not married, they are the father and if they are married, they are the husband. Women will be considered perfect, happy, and lucky if they are married, especially if they already have sons as depicted in the drama. Women will be considered shameful if they have higher wages and work in the public sector the same as men so that fatal mistakes in extramarital affairs are considered normal because full control is in the hands of men, therefore women will be labeled as wrong, lonely and feel alienated if they choose the path divorce. Children are the main thing in marriage because if you don't have children it's as if there's no handle in marriage, even marriage is something that can be used to cover someone's disgrace and is done only as a formality. Marriage is just a shell that is considered to be able to

perfect life by being seen as perfect and having no mistakes. From all of the corpus, detailed research was carried out through scene by scene which was captured in the discussion corpus.

### 3. RESULTS AND DISCUSSION

The rationale of the researchers here is from the object of research discussed by dissection techniques using Roland Barthes's semiotic analysis. Qualitatively examined and produced a framework as follows. A fundamental aspect of thought is raised and dissected in terms of connotations and denotations along with the reading code in the text and then an ideology/myth that is able to look at to the macro is raised in the end. ((MS), 2009; Barthes, 2001; Octaviani & Widowati, 2016; Ratih, 2016)



Picture 1: framework of thinking

After the meaning of connotation and denotation is carried out on each identified corpus scene depicting marriage in the Korean drama The World of the Married Couple. And a corpus of analysis is obtained which does show that the marriage described is very patriarchal and shrouded in a Confucian belief culture. Starting from the assumption that women are perfect when they have a husband or a man beside them, because in this Korean drama, marriage is only seen as a shield to cover up each other's shortcomings or mistakes that have been made. Men have higher authority than women in marriage so that everything is the right and power of the husband including assets and property, the nature of women is only to obey their husbands and maintain the marriage no matter what happens because in Confucian belief this is central or

controllable and position The highest position is held by the husband while the wife is far below it.

Even marriage is only limited to satisfying biological desires even though if it is known that marriage is the union of two people who love and care for each other so that they arise to give affection to each other. Assume that only marriage can solve the problems caused. Marriage is an outlet or an ordinary way for men to be able to control everything and do whatever they want because the supreme power of marriage lies with them. There are many scenes showing the depiction of marriage which are very controversial because the culture presented is a culture that adheres to patriarchal beliefs so that it contains more or less elements of negativism that are detrimental to one or group.

Therefore patriarchal culture seems to be very clear in the scope of this discussion. Where the wedding culture where the drama itself originates also still has the Confucian beliefs that have been explained above in the wedding. Reinforcing this, there are many codes actually tucked away in this drama. The following is the reading code for the drama 'the world of the married couple' which has a series of units with connotation and denotation analysis. Roland Barthes' 5 semiotic reading codes are:

1. Hermeneutic Code

This code appears on the Korean drama poster where Ji Sun Woo (main character) is wearing a black shirt. Shows to the audience that marriage is depicted with women as the main central figure who does not have a bright side. Living in the darkness of a marriage that is considered perfect by many people, but the black dress also symbolizes authority and power.

One more thing in the opening scene of this drama is the installation of a wedding photo on the wall with their son. Shows if marriage is just a shield or a shell to cover up a mistake or disgrace committed by someone. Because the wedding photo should be the two of them, not the three of them with the child, it shows that Ji Sun Woo is pregnant out of wedlock.

2. Proaretic Code (Code of Action)

Installation of wedding photos in episode 1 scene 1 by the main character which is also a family photo. It is clearly implied that he is very proud of his marriage by feeling very perfect with the life he has. Musical accompaniment and visuals that are framed as if they are beautiful make it look like everyone really wants it. It feels like a woman is considered perfect if she is married and has a child, especially a boy.

### 3. Semik Code (Connotative Meaning)

There are 3 semik codes seen by the researcher in this play. It was the first wedding photo to hang on the wall showing happiness, both at Ji Sun Woo's house and at Da Kyung's house. But both of them failed in their marriages with the men they chose and kept. Depictions of marriage are just visual delights full of authority, destruction, and such. In terms of domestic work, if the wife takes outside or public work with a higher income than the husband, it will cause embarrassment.

Next is the accompaniment of the same song, "my one and only", which is always played by Lee Tae Oh (the main male character) when proposing to the two, Sun Woo and Da Kyung as if they were both the only ones but in fact they were abandoned and doubled over. . Both were obtained when they were married out of wedlock and this shows that marriage is only to cover up the disgrace that was done before there was a bond.

The latter is the purchase of goods or any objects for both of them by Lee Tae Oh but they are all exactly the same. As if pampered, but unconsciously their lives live under the shadow of another woman. here it is clear that women are considered only as a complement to life with full deception played by a man.

### 4. Symbolic code

This code appears in the first episode where Ji Sun Woo shows Ji Sun Woo with her husband and children. But they are not wearing the same clothes, but with different colors. The black shirt worn by Ji Sun Woo has the meaning of power, authority, dignity, and elegance at the same time. reflects that in the depiction of marriage in this drama, Ji Sun Woo wants to do something else in accordance with what he aims to not be stuck in the torturous wallows of marriage anymore. Because he has power and authority, and looks dignified and elegant at the same time with a successful career and being a doctor. He wants firmness and true happiness with what he has achieved because he feels that the marriage he is in is not worth holding back.

While Lee Tae Oh, her husband wears a white shirt with the meaning that he really likes to do new things and likes to seek perfection. Just like in this drama, he always wants to find something new under the pretext of not getting it from his marriage. And his son named Lee Joon Young wears a red shirt symbolizing the sensuality of the body. It is clear that children are the result of intimate relations between husband and wife. After that, Joon Young's shot was made blurry and focused on the two of them who were hugging each other in a different color of clothes, clearly illustrating that there was no clear vision found, there was no compatibility anymore and the hug only showed that marriage was a shield and a shell so that both of them looked fine.

##### 5. The Gnonic Code (Cultural Code)

The culture of marriage in this drama shows the glorification of marriage which is considered to always reveal perfection. It doesn't matter from any background as long as you are one in marriage then everything is fine and looks perfect. Marriage really seems to be a protector because both Sun Woo and Da Kyung experienced pregnancy before marriage, especially for women who will be praised and honored if they are already within the scope of marriage. Because in marriage women are considered weak and also dependent on men. because the highest authority is held by the husband.

Here you can get the myth / ideology keywords from this Korean drama, namely patriarchal cultural marriage and the attachment of Confucian culture in marriage. The final result is that the deconstruction of the myths/ideologies produced in the Korean drama "The World of the Married Couple" is a myth/ideology that should be implanted to change the concept of depiction of marriage in this drama which is described through descriptions and explanations and accompanied by scene evidence. or the scene that becomes the object of research. Therefore patriarchal culture seems to be very clear in the scope of this discussion.

Where the wedding culture where the drama itself originates also still has the Confucian beliefs that have been explained above in the wedding. All of which really have a correlation with the depiction in this drama. Research to be supported by using semiotic analysis belonging to Roland Barthes with an analysis or meaning from the connotation and denotation in each scene to the five reading codes with each component which is also able to dissect in more detail up to the macro or overall process of meaning myth/ideology which in the end is obtained from a series of processes of meaning and analysis concerned. ("Kedutaan Besar Republik Korea Selatan Untuk Republik Indonesia,," n.d.)

The focus of this research is how the depiction of marriage is broadcast or presented during this drama. The depiction of marriage shown does not escape the existence of a culture or belief called Confucianism. Where Confucianism is one of the 3 oldest beliefs in South Korea. Confucianism has even become the cornerstone of the country's philosophy. Confucianism is believed to have rules that contain good policies and are full of truth, especially regarding ethics and love. Therefore it becomes a reference or inspiration for marriage and household relations. According to the narrative from the Embassy of the Republic of South Korea for Indonesia, this belief is still very strong and strong in areas that still adhere to



traditional styles, for example in Cheonghakdong Village. It is a village located at the southern foot of the Samsinbong peak on Jirisan Mountain.

Likewise with the existence of dysfunctional marriages shown by the entertainment world or South Korean entertainment. Because it is undeniable that trust is more or less still attached, be it a little or a lot in every corner of this country. In contrast to Confucian beliefs, modern women who are able to voice equal rights and responsibilities often have different visions with partners or even marriages with a background in Confucian beliefs. So not infrequently or even almost on average not long after marriage occurs, there is a separation or divorce because of differences in goals or visions in marriage.

#### **4. CONCLUSION**

Researchers want to know about the depiction of marriage in the Korean drama "The World of the Married Couple" using Roland Barthes's semiotic analysis. Through connotation and denotation analysis, five reading codes (hermeneutic, proaretic, semimic, symbolic, and gnostic), and myth/ideology emerges from a series of analyzes. Researchers found many signs, symbols, codes, even sayings or dialogues that were spoken directly during scenes between players. This Korean drama shows about life after marriage but finds out that her husband is having an affair with another woman and demands revenge and a separation that ends in pain.

However, the focus of the research lies in the depiction of marriage shown in this drama, namely marriage is considered as a shield and protector, and marriage is considered perfect only if by getting married, men have high authority in marriage and it is natural for a woman to always submit to men. -men, maintaining a marriage just because they don't want to be lonely until old age, forgive all the fatal mistakes of their husbands because all the control of marriage lies with the man to the point that it is considered shameful if a woman's income is higher than that of a man because women work in the public sector and the like.

In line with the understanding of Korean state marriage culture called Confucianism where this culture is very clearly seen as patriarchal and only benefits one party. In fact, marriage is actually uniting two people who love and care for each other so that they give each other affection, but not in this drama. Usually what is shown on the screen in the form of audio visual is a real thing but not an actual fact.

Because the director has such a mindset and ideology, of course it comes from the region and the surrounding environment that influences it. then the results obtained from the analysis of this drama with myths/ideologies, namely patriarchal cultural marriage and the attachment of Confucian culture to marriage by instilling the concept of changing the depiction

of marriage as shown in the drama to build other connotative meanings so that they can be considered naturally without coercion so that it can be a scientific insight.

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