

## MORAL VALUES IN THE KOREAN DRAMA TRUE BEAUTY BY LEE SI-EUN AND THEIR IMPLICATIONS FOR INDONESIAN LANGUAGE LEARNING IN HIGH SCHOOL

**Sabila Aini Azzahra<sup>1</sup>, Agus Riyanto<sup>2</sup>, Afsun Aulia Nirmala<sup>3</sup>**

*Universitas Pancasakti Tegal, Indonesia*

*Email : billzhr@gmail.com, alkhalifiriyanto@gmail.com, afsunaulia@gmail.com.*

### ABSTRACT

This study aims to describe the moral values contained in the Korean drama "True Beauty" by Lee Si-Eun and to describe the implications of the research findings for the teaching of Indonesian language in high school. The research results show that the drama "True Beauty" contains various moral values, such as moral values in human relationships with themselves, moral values in human relationships with others, and moral values in human relationships with God. The implications of these research findings can be used in the Indonesian language module for the first semester of eleventh grade with the Competency Achievement Indicators (IPK) of creating short stories into drama texts, presenting drama performances, and being able to summarize drama performances.

**Keywords:** Moral Values, Korean Drama, Indonesian Language Learning

### 1 INTRODUCTION

Literature is the result of creative expression that reflects human emotions and imagination. As Vygotsky (in Abdussamad and Muhid, 2023) states, literature is a creative work that contains emotions and imagination.

According to Redi (in Souliisa, 2022), films are not only for entertainment but also serve as an effective learning tool because they can convey messages through images, dialogue, and actions. Thus, films become a very effective medium for spreading various missions, ideas, and campaigns to their audience. This ensures that the work created can be felt by the readers. When readers engage with a work, they inevitably involve their own psyche. This way, the message conveyed by the author can be effectively received by the readers.

Korea has successfully introduced its culture to the Indonesian people through Korean dramas. This is reflected in the growing interest in the Korean language, Korean food, Korean fashion, K-pop music, and Korean traditions. Many Indonesians are learning the Korean language, visiting Korean restaurants, following Korean fashion trends, and becoming fans of K-pop groups. As noted by Simbar (in Ri'aeni, 2019), Korean culture has rapidly and widely developed, being well-received by the public and creating the phenomenon of the Korean Wave that has spread.

Mimicry refers to the act of imitating the actions or behaviors of others, including language style, patterns, accents, and even home design or interior, according to Bhabha (in Of & Sciences, 2021). Mimicry occurs because people grow attached to a certain culture and want to be like them, so they begin to imitate that culture in order to be accepted by those who possess the culture they admire.

Moral education in schools can be integrated into every subject taught by teachers. With a moral-integrated learning model, all teachers can be considered moral educators, according to Budiningsih (in Rahmawati and Achsani, 2019). It is not only the Civic Education or Religious Education teachers who play a role in shaping children's morals, but all subject teachers have a role in moral development.

Literary sociology is a discipline of sociology that examines the interaction between literature and society. In this field, research is conducted to understand how literary works are reflected in social structures, cultural values, and societal dynamics. According to Endaswara (in Nadhira, 2022), literary sociology is a branch of research that focuses on human issues because literature often reflects human struggles in determining the direction of their future, based on imagination, emotion, and intuition. From this perspective, it is evident that the long journey of human life continuously influences literary works.

According to Vallhagen (in Rohana and Indah, 2021), drama is an art that illustrates the nature and characteristics of humans through movement. Drama is a part of literature; essentially, it is a creative

work that is not merely an imitation. Literary works, as expressions of creative effort, are fundamentally a medium that uses language to convey aspects of human life.

The researcher will address these issues in the title "The Moral Values and Their Connection to Indonesian Culture Contained in the Korean Drama True Beauty by Lee Si-Eun and Its Implications for Indonesian Language Learning in High School." The author is interested in analyzing the moral values and linking them to Indonesian culture from the Korean drama "True Beauty" by Lee Si-Eun because the author wants to understand the various manifestations of Korean cultural moral values and their connection to Indonesian culture presented in the drama. The research problem formulation includes (1) How are the Korean cultural moral values manifested in the Korean drama True Beauty by Lee Si-Eun? (2) How are these moral values related to Indonesian culture in the Korean drama True Beauty by Lee Si-Eun? (3) What are the implications of the research findings for Indonesian language learning in high school? The researcher has limited the scope of this study to the moral values of Korean culture in the Korean drama True Beauty by Lee Si-Eun from episodes 1 to 8 and their implications for high school learning.

## 2 METHODOLOGY

The research approach used in this study is a qualitative approach. According to Sugiyono (2013:9), a qualitative approach is a research method rooted in postpositivist philosophy, used to investigate the natural conditions of research objects (in contrast to experiments) where the researcher plays a key role. Data collection techniques involve triangulation (combination), data analysis is inductive or qualitative, and qualitative research results emphasize meaning rather than generalization. The theory used in this research is based on Nurgiyantoro (2015). The data source is the Korean drama "True Beauty" by Lee Si-Eun, from episodes 1 to 8, with data in the form of text excerpts and scene clips containing Korean moral values in the drama presented as text and screenshot images.

The research techniques used in this study are observation and note-taking. The study involves listening to or watching the dialogues spoken by the characters in the drama. Subsequently, the note-taking technique is used to collect data by recording observations for analysis. Additional techniques used in this research are recording and note-taking. Recording is done by capturing spontaneous spoken language, and note-taking is used to collect data from these recordings for analysis.

The steps taken by the researcher to analyze the data in this study are as follows: (1) Comparing the data obtained through the process of listening and noting down on data cards the moral values found in the Korean drama True Beauty by Lee Si-Eun with the general principles of Korean society, (2) The compared data is then grouped. The grouping involves categorizing the data based on the moral values of Korean society depicted in the Korean drama True Beauty, and (3) The grouped data, which is based on the moral values in the Korean drama True Beauty and the general principles of Korean society, is then described by considering the interpretation and knowledge of moral values.

The data analysis technique used in this study is an informal technique. Informal presentation is done using plain language (Zaim, 2014).

## 3 RESULTS AND DISCUSSION

### 3.1 Results and Discussion

The results obtained from the study "Moral Values in the Korean Drama True Beauty by Lee Si-Eun and Their Implications for Indonesian Language Learning in High School" reveal three types of moral values according to Nurgiyantoro's (2015) theory: (1) the relationship between individuals and themselves, (2) the relationship between individuals and others, and (3) the relationship between individuals and God. This drama tells the story of a high school girl named Im Ju-Kyung, who has always felt that her appearance is unattractive and has been bullied by her family and friends since childhood. As she begins to mature, Ju-Kyung hides her true face with makeup. Starting with watching tutorial videos and motivated to conceal her face, she now possesses advanced makeup skills, enabling her to transform herself into a very beautiful person.

**Table 1.** Results of the Moral Values Data Description

	Types of Moral Values	Quantity	Percentage
1.	The relationship between individuals and themselves	14	58,33%
2.	The relationship between individuals and others	10	41,67%

3. The relationship between individuals and God	0	0
Total	24	100%

Based on the research and analysis results, it is found that: first, the relationship between individuals and themselves accounts for 14 findings out of a total of 24 findings, or 58.33% of the total. Second, the relationship between individuals and others accounts for 10 findings out of a total of 24 findings, or 41.67% of the total. Third, the relationship between individuals and God has 0 findings; no data was found in the drama regarding the relationship between individuals and God, such as values of obedience, prayer, and gratitude.

### **3.1.1 Moral Values in the Relationship Between Individuals and Themselves**

#### **3.1.1.1 Responsibility**

Data 1

Context: At the coffee shop in the evening, Lee Soo-Ho discusses makeup with Im Ju-Kyung.

(1) Dialogue:

Lee Soo-Ho : "Come at 9:00 PM to the coffee shop next to Saebom Park."  
 Im Ju-Kyung : "Lee Soo-Ho, who are you calling? Ju-Kyung without makeup or Ju-Kyung with makeup"  
 Im Ju-Kyung : "I'm not late, am I?"  
 Lee Soo-Ho : "Why are you wearing a helmet." (01/TB/2020/Eps-2/56.08-59.28)

Discussion:

The narrative above illustrates the moral value of personal responsibility in human relationships. It occurs through digital communication, where Lee Soo-Ho asks Im Ju-Kyung to meet him at 9:00 PM at the coffee shop next to Saebom Park. Ju-Kyung is confused about whether Soo-Ho wants to meet Ju-Kyung with makeup or without makeup. Despite this, Ju-Kyung remains responsible and keeps the promise by arriving on time. She uses the tactic of applying makeup to only half of her face and covering it with a helmet to first determine whether Soo-Ho wants to meet Ju-Kyung with or without makeup. After discovering that Soo-Ho wants to meet Ju-Kyung without makeup, she removes half of her makeup in the bathroom and takes off her helmet. Ju-Kyung is responsible for keeping her promise and meeting Soo-Ho on time. This aligns with the Korean societal principle of discipline in maintaining time, which is seen as a sign of respect for others and for agreements made.

#### **3.1.1.2 Honest**

Data 3

Context : At home in the evening, Im Ju-Kyung and Im Joo-Young argue about their appearances.

(3) Dialogue :

Im Joo-Young : "I know you're my older sibling, but you look really unattractive."  
 Im Ju-Kyung : "What?"  
 Im Joo-Young : "Come on. People at school think you're pretty. Should I show them this photo?"  
 Im Ju-Kyung : "Joo-Young, delete that now."  
 Im Joo-Young : "Come here. Are you serious now? Come here. Do you want this?" (03/TB/2020/Eps-1/1.09.23-1.10.44)

Discussion:

The dialogue above illustrates the moral value of honesty in the relationship between an individual and themselves. This exchange occurs when Ju-Kyung's younger sibling takes a photo of her in her natural, unadorned state. Joo-Young honestly states that his sister looks very unattractive and threatens to show the unmade-up photo to the entire school, leading to a sibling fight due to Joo-Young's mischief. In the conversation, Joo-Young does not show respect for his older sister; instead, he bothers and disturbs her. Joo-Young also directly refers to his sister by name rather than using the respectful Korean term "noona." This behavior contradicts Korean cultural principles, which emphasize respect for elders. In reality, some individuals fail to adhere to this principle, as reflected in the dialogue.

### **3.1.1.3 Hard Work**

Data 6

Context : In a room at night, Im Ju-Kyung continues to practice applying makeup.

(6) Dialogue :

Im Ju-Kyung : "So amazing" (06/TB/2020/Eps-1/49.54-50.30)

Discussion:

The scene above illustrates the moral value of hard work in the relationship between an individual and themselves. This scene takes place at night in Im Ju-Kyung's room, where she diligently practices her makeup skills. She trains in various techniques, including applying eyeliner, mascara, curling her lashes, and using contact lenses. Eventually, Ju-Kyung succeeds in applying her makeup in a well-done and natural manner, as desired. Im Ju-Kyung's hard work to appear beautiful with the help of makeup tools aligns with South Korean cultural values, which place a high emphasis on appearance.

### **3.1.1.4 Please Accept Our Apologies**

Data 14

Context : On the basketball court at night, Im Ju-Kyung and Lee Soo-Ho discuss family privacy.

(14) Dialogue :

Im Ju-Kyung : "I think you know that you're harsh with people? At least you have a family, but that cat..."

Lee Soo-Ho : "I don't have family"

Im Ju-Kyung : "You live alone?"

Lee Soo-Ho : "Yes, alone"

Im Ju-Kyung : "Then did you eat... Sorry, I shouldn't have said anything."

Lee Soo-Ho : "That's okay." (14/TB/2020/Eps-5/19.08-19.35)

The scene above illustrates the moral value of the relationship between an individual and themselves, specifically the value of apologizing. Im Ju-Kyung feels guilty for asking Lee Soo-Ho personal questions and apologizes for it. Im Ju-Kyung believes that questions like "Do you live alone?" and "Do you eat alone?" are personal and could hurt Lee Soo-Ho's feelings. This excerpt from the dialogue shows that Im Ju-Kyung highly respects others' privacy, which aligns with South Korean cultural norms. Koreans tend to respect personal boundaries, both physical and interpersonal, as personal space is considered very important in their society.

## **3.1.2 The Moral Value of the Relationship between an Individual and Themselves**

### **3.1.2.1 Mutual Respect**

Data 17

Context: In the morning at Im Ju-Kyung's grandfather's house, her grandfather, brother, and mother discuss her appearance.

(17) Dialogue:

Kakek Ju-Kyung : "Darling, she must be an adopted child."  
Im Hee-Kyung : "Grandpa! You're going to hurt his feelings."  
Hong Hyun-Sook : "You just need to get good grades, understand?"  
(17/TB/2020/Eps-1/01.07-01.18)

Discussion :

The dialogue excerpt above illustrates the moral value of mutual respect in human relationships. In the dialogue, Im Ju-Kyung maintains politeness even when her grandfather's words are hurtful to her. Despite this, her older brother, Im Hee-Kyung, defends her. According to the dialogue, Ju-Kyung's mother, Hong Hyon-Sook, demands that Ju-Kyung achieve good grades. This is because Ju-Kyung's mother believes that even though her daughter is considered unattractive, good grades will earn her respect from her father's family. The depiction of Ju-Kyung's mother aligns with South Korean cultural principles, where children often undergo intense study due to parental expectations for good grades.

### **3.1.2.2 Mutual Help or Helping One Another**

Data 19

Context : In a classroom during recess, Im Ju-Kyung's face accidentally gets hit by a thrown cake from a friend.

(19) Dialogue:

Friends : "What's happening?" (21/TB/2020/Eps-2/01.12.24-01.13.18)

Discussion:

The scene above illustrates the moral value of mutual assistance in human relationships. In the scene, Lee Soo-Ho helps Im Ju-Kyung escape from her friends, who want to help clean her face. Only Lee Soo-Ho knows what Ju-Kyung's face looks like without makeup. Lee Soo-Ho is committed to helping Im Ju-Kyung maintain her privacy regarding her makeup-free face. This demonstrates that Lee Soo-Ho adheres to a principle valued in South Korean society: respecting and honoring personal boundaries.

### **3.1.2.3 Be Kind to The Elderly**

Data 23

Context : In the dining room in the evening, Im Ju-Kyung's parents are preparing dinner.

(23) Dialogue :

Ibu Ju-Kyung : "Call your older sibling to come and eat."  
Im Ju-Kyung : "Sure"  
Ibu Ju-Kyung : "What's wrong with her? Where's her head? She's a girl who hasn't even studied. She's girl who is as troublesome as her father." (25/TB/2020/Eps-3/20.36-20.53)

Discussion:

The data above illustrates the moral value of showing respect to one's elders. In the scene, Im Ju-Kyung follows her parents' instruction to call her older brother. The line "he didn't even study" reflects a principle in South Korean society where parents continuously demand their children to study. This is why children in South Korea often have an intense study routine.

## **3.2 Discussion**

Based on the analysis of the Korean drama "True Beauty", the value of the relationship between an individual and themselves is the most dominant, accounting for 59.26% with a total of 16 data points from the collected data. This data includes 3 points for responsibility, 3 points for honesty, 8 points for hard work, and 2 points for seeking forgiveness. Hard work is the most dominant value among

responsibility, honesty, and seeking forgiveness because the main character in the drama demonstrates maximum effort in overcoming various obstacles.

In South Korea, responsibility is highly emphasized, especially in fulfilling promises and time discipline, as illustrated by characters like Im Ju-Kyung and Lee Soo-Ho. South Korea places great importance on academic achievement and personal success, with significant pressure from parents. Physical appearance is highly regarded in Korea, where makeup is used to boost self-confidence. Communication patterns in Korea tend to be more direct, yet they maintain hierarchy and respect.

### 3.3 Implication of Moral Values for Indonesian Language Learning in High School.

This research is related to Indonesian language learning in high school, particularly in the area of literature. The aim of literature education in schools is to help students develop skills, knowledge, and character that align with societal norms. According to the Competency Achievement Indicators (IPK), such as the ability to transform short stories into drama texts, present drama performances, and summarize drama presentations, research on the life values contained in drama texts, especially moral values, can be used as teaching material for Indonesian language classes. This study focuses on the life values in drama, specifically moral values. These moral values provide highly positive knowledge. The Korean drama \*True Beauty\* by Lee Si-Eun is taught in high schools due to its engaging content and the positive messages it conveys, such as responsibility, honesty, hard work, apology, mutual respect, cooperation, and kindness towards elders, which are very beneficial for students.

Its connection with South Korean culture also serves as a lesson for students that every place has its own culture. Not all cultural aspects depicted in Korean dramas can be adopted in Indonesia due to differences in beliefs, norms, and societal mindsets. Therefore, only the moral values and positive cultural aspects that are acceptable to Indonesian society should be adopted.

## 4 CONCLUSION

Based on the results of the study on "Moral Values in the Korean Drama "True Beauty" by Lee Si-Eun and Their Implications for Indonesian Language Learning in High Schools," the following conclusions can be drawn:

### 1. Moral Values in the Drama True Beauty

In the Korean drama "True Beauty", several important values are illustrated through its characters. The relationship between individuals and themselves includes values such as responsibility, demonstrated by characters who keep their promises and take responsibility for their actions; honesty, depicted in scenes showing truthfulness among characters; hard work, evident in the protagonist's efforts to improve herself and achieve her goals despite facing many obstacles; and awareness of mistakes, highlighted by sincere apologies, emphasizing the importance of apologizing. Additionally, the relationship between individuals is shown through values like mutual respect, portrayed in respectful interactions among characters; mutual assistance and cooperation, visible when characters help each other; and respect for elders, displayed through behavior that shows respect and obedience to those older. However, the analysis did not reveal any data regarding the relationship between individuals and God, such as obedience, prayer, and gratitude. This indicates that spiritual aspects are less explored in the drama.

### 2. Implications for Indonesian Language Learning in High School

The Korean drama "True Beauty" can be used as teaching material for Indonesian language classes in high school to impart moral values. Utilizing this drama can engage students and make learning more contextual and relevant to their lives. It is important for teachers to explain both positive and negative moral values and the impact of applying these values in daily life, in accordance with Indonesian culture.

## ACKNOWLEDGMENTS

Thank you to everyone who has provided guidance on what is needed for writing this academic paper and who has also assisted in the research process. Without the contributions and cooperation of various parties, this scholarly work would not have come to fruition. We appreciate your dedication and support.

**REFERENCES**

- Abdussamad, Z., & Muhid, A. (2023). Study of Sasaknese Proverb and Its Significances in Social life : Semiotics Rolland Barth Analysis. 10(1), 13–28.
- Nadhira, N. A. (2022). Representasi Nilai Moral pada Film yang Berjudul “Bebas” (Kajian Sosiologi Sastra). 2(2), 161–169.
- Nurgiyantoro, B. (2015). *Teori Pengkajian Fiksi*.
- Of, F., & Sciences, S. (2021). *Hybridity And Mimicry Of Major Characters In “Crazy Rich Asian” Novel By Kevin Kwan: Postcolonial Approach*.
- Rahmawati, E., & Achsani, F. (2019). Nilai-Nilai Moral Novel Peter Karya Risa Saraswati dan Relevansinya dengan Pembelajaran Bahasa Indonesia. *Lingua Franca: Jurnal Bahasa, Sastra, dan Pengajarannya*, 3(1), 52. <https://doi.org/10.30651/lf.v3i1.2435>
- Ri'aeni, I. (2019). Pengaruh Budaya Korea (K-Pop) Terhadap Remaja Di Kota Cirebon. *Communications*, 1(1), 1–25. <https://doi.org/10.21009/communications.1.1.1>
- Rohana, & Indah, N. (2021). Pembelajaran Seni Drama.
- Soulisa, I. (2022). Analisis Nilai Moral Dalam Film Keluarga Cemara Karya Yandi Laurens. *J-MACE Jurnal Penelitian*, 2(1), 16–29. <https://doi.org/10.34124/jmace.v2i1.14>
- Sugiyono, D. (2013). Metode Penelitian Kuantitatif, Kualitatif, dan Tindakan.
- Zaim.M. (2014). Metode Penelitian Bahasa: Pendekatan Struktural 1 2 Metode Penelitian Bahasa: Pendekatan Struktural.