

Social Status Differences, Social Class Stereotypes, and Cross-Cultural Communication in the Korean Drama 'Little Women'



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ABSTRACT: Little Women tells the story of three poor sisters who are involved in a case related to the richest family in South Korea. This article aims to reveal the social class stereotypes contained in the little women series, the factors that influence social class inequality, and also the solutions to these problems. The subjects studied were the three main siblings in the series, namely Oh In Joo, Oh In Kyung, and Oh in Hye. The research method is descriptive qualitative using Hofstede's cultural theory analysis. The analysis is carried out through five dimensions of culture according to Hofstede, namely Power Distance Index, Uncertainty Avoidance Index, Individualism VS Collectivism, Masculinity VS Femininity, and Long-term Orientation VS Short-term Orientation implied in the scenes and dialogues of the Little Women series. The results of the study found 5 social controls from differences in social status, social class stereotypes, and cross-cultural communication. The first is the discriminatory treatment and educational background of the rich and the poor. Then, the power of the upper/higher social class controls everything. The third is the difference between rich and poor families. Fourth, social inequality between the rich and the poor. Finally, the culture of Korean people who want to look luxurious and classy. Overall, it can be seen how the areas of life of the lower social class are under the control or power of the high social class.

KEYWORDS: Social class stereotypes, The Little Women series, Hofstede's cultural dimensions, Cross-Cultural Communication

INTRODUCTION

In the global realm, cultural differences are unavoidable in everyday life. These cultures and differences continue to develop and have diversity as a result of pluralism and the dynamic conditions of society (Sutana, 2022). Cultural differences do not become a problem as long as there are no conflicts between individuals or groups. In social life, there is always such a thing as stereotypes against individuals or between groups for each culture that is different from the one they adhere to. One of them is the stereotype of social status. Social status stereotypes can influence the way we perceive someone based on their background or social standing, such as type of job, education, or wealth (Murdianto, 2018).

Stereotypes of social status in the culture of society can be a significant factor in determining one's views and attitudes towards certain individuals or groups (Rosyidah & Nurwati, 2019). Social status stereotypes can also affect the way we interact with others. For example, the stereotype that someone in a high-paying job is more successful and worthy of respect than someone in a job that is perceived as low, can influence how we treat people in that group. However, it is important to remember that social status stereotypes are not the sole factor in determining a person's character. Individuals must be seen as individuals, not just as members of a particular social group, and must be judged on the basis of their own qualities, abilities and achievements, not solely on the basis of their social status.

One example of social inequality and differences in social class is depicted in Korean dramas. Korean television series are becoming increasingly popular around the world and attracting more and more international audiences. An example of a recent Korean series that has garnered attention is "Little Women" released in 2022 and has 12 episodes, which airs on Netflix. This series is a Korean drama with the mystery thriller genre which tells the story of three poor sisters. The three of them struggle against one of the richest families in Korea. This Korean drama was adapted from the classic novel by Louisa May Alcott which was published in 1868 with the same title (CNN Indonesia, 2022).

This drama tells the story of three poor sisters who are involved in a case related to the richest and most influential family in South Korea. The three siblings are Oh In Joo (Kim Go Eun), the first child who is an accountant. Since childhood, she believes money is important to protect herself and her family. The second child is Oh In Kyung (Nam Ji Hyun), a reporter who is

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enthusiastic about uncovering news, including those concerning important people. She has always been poor, but has not let money control his life. Furthermore, the youngest child, Oh In Hye (Park Ji Hoo), is a high school student who attends a prestigious art school and has a talent for painting. She sometimes feels the love of her two older sisters is too great for her (Astari, 2022).

The "Little Women" series explores several themes related to differences in social class, social class stereotypes, and cross-cultural communication. In this context, this article will discuss how differences in social class and social class stereotypes affect the communication between the main characters of this series, as well as how cross-cultural communication is a factor that influences the relationships between these characters.

The understanding of the participants about the translation of the film's hidden meaning becomes a phenomenon that attracts attention because films can exist from the point of view of any scientific discipline, so that films become something complex in other philosophical fields because the phenomena of communication in these films can exist within the boundaries of existing scientific disciplines. It is not clear where the convergence of each discipline routinely occurs, considering the interaction of characters, places, dialogue and scenes in film as the medium (Setiawan, Aziz, & Kurniadi, 2020).

One of the concepts developed by Hofstede is social status, which refers to differences in the way society values and views a person's position in society. According to Hofstede (in Liliweri, 2009), There are five main dimensions of culture that influence views of social status: (1) collectivism vs. Individualism: Cultures with a high degree of attachment tend to place value on social status and a clear hierarchy, whereas cultures with a high degree of individualism place greater importance on individual freedom and equality. (2) Power distance index: Cultures with a high propensity for power place value on strong social status and hierarchies, whereas cultures with a low propensity for power tend to value equality and equitable participation more. (3) Acceptance of uncertainty: Cultures with low levels of acceptance of uncertainty tend to place a value on stability and strong social hierarchies, whereas cultures with high levels of acceptance of uncertainty are more accepting of change and variation in social roles and status. (4) Masculinity vs. femininity: Cultures with a masculine leaning tend to place a value on strength, assertiveness, and competition, while those with a feminine leaning place a greater value on social inclusion, well-being, and equality. (5) Long-term and short-term orientation: Cultures with a low timeframe orientation tend to place value on the past and traditions, whereas cultures with a high timeframe orientation focus more on the future and innovation (Liliweri, 2009).

The differences in these dimensions can affect the way people in certain cultures perceive social status. For example, in cultures with a high propensity for power and low for individualism, social status can be very important and is determined by factors such as heredity and occupation. In contrast, in cultures with a high tendency toward individualism and low toward power, social status may depend more on individual success and recognition from others. Hofstede's theory of social status illustrates how complex cultural differences are around the world and how factors such as attachment, power, acceptance of uncertainty, masculinity vs. femininity, and orientation to timeframe can influence views of social status (Armia, 2002).

The research according to phenomenon of film in understanding cross-cultural communication has of course been carried out and studied in various domains of life. One of them is research from Andriani (2021) entitled "Representation of Cultural Diversity in Upin and Ipin Cartoon Films: Cross-Cultural Understanding". This study aims to construct cultural diversity in Upin and Ipin films by referring to Hall's cultural theory. The results of the study show that cultural diversity is not only represented through language and clothing, but also traditional parties, arts, types of food from each tribe. Linguistic accents and cultural traditions such as Indian, Chinese and Malaysian are depicted in the film. The ideology contained in the film is that cultural diversity must be reviewed with high tolerance to build unity and harmony and avoid conflicts between individuals and communities.

The second is the study from Irayani & Helandari (2021) with the title "Analysis of Intercultural Communication in the Earth Human Film". This study aims to determine the elements of intercultural communication as well as the sociological elements of communication in the film Bumi Manusia. Research result. The results showed that there were three elements, namely: First, elements of belief, values, and attitudes. Second, worldview, worldview is a cultural orientation towards life. Third, social organization, social organization in this case is a small organization, namely the family. The collectiveness of rules that our families establish affect the way we communicate.

The last is the study from Kristianto & Marta (2019) entitled "Monetization in Bayu Check's Cross-Cultural Communication Strategy through Youtube Video Blogs". The purpose of this research is to understand the convergence of digital media into the reality of the phenomenon that peaks the needs of today's modern society. The results of the study conclude that YouTube media as a form of popular new media clearly offers space for modern society to make money and contribute to capitalism by giving account owners the opportunity to present themselves and work through audio-visual media.

This study aims to reveal differences in social class, social class stereotypes, and cross-cultural communication based on Hofstede's cultural dimension analysis. The thing that distinguishes this research from existing research is the object being studied. This article will dig deeper into how these three concepts are reflected in the series "Little Women", as well as their impact on the main characters and their relationships. Through this article, it is hoped that readers will have a deeper

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understanding of social class differences, social class stereotypes, and communication cross-cultural context in the context of Korean television series, and how this can influence the relationships between the characters and the development of the story within them

RESEARCH METHOD

This research is a study of understanding intercultural communication with a qualitative approach. According to Creswell (2003) in (Tamburian, 2018) explained that qualitative research is a process of understanding a problem through a holistic description of the problem formed in words, reporting in detail according to the informant's point of view, and compiled in a scientific setting. Hofstede's cultural dimension theory is used to understand the text and context in the scenes in the series. This research method was used because it wanted to get a clear picture of social class stereotypes and intercultural communication according to Hofstede's five dimensions of cultural theory in the "Little Women" series. The cultural understanding paradigm is applied to interpret the construction of cultural understanding of social status stereotypes that are reflected in the scenes of the Korean drama Little Women.

Movies or series can be broken down into several elements in the form of shots, scenes or scenes, and sequences (Pratista, 2008). Shot is the smallest element of the film, a group of shots are then collected into a scene (scene). Scene is a short segment of the whole story that shows continuous action bound by space, time, content (story), theme, character or motive. While the sequence is a large segment that shows a complete series of events. Scene analysis is the most likely thing to analyze a film comprehensively (Setiawati, 2020). In the scene, there are several dialogues. Therefore, the things studied are in the form of dialogues contained in the scenes or scenes in this series.

Data collection techniques namely observation to obtain facts and explore related objects. The stages of research are carried out by selecting films or series to be studied, capturing scenes and dialogues that contain the five dimensions of Hofstede's theory, then analyzing them by focusing on Power Distance Index , Uncertainly Avoidance Index, Individualism VS Collectivism, Masculinity VS Femininity, and Long-term Orientation VS Short-term Orientation implied in the scene or scene and the dialogue

DISCUSSION

In the Netflix series "Little Women", there are many scenes that depict how stereotypes from social class affect the lives of the three siblings, namely Oh In Joo, Oh In Kyung, and Oh in Hye. Differences in social status, social class stereotypes, and cross-cultural communication in the field of life is illustrated in the series in several scenes as follows:

No	The differences in social status and social class stereotypes in areas of life	Amount of the data
1.	The discrimination in treatment and educational background of the rich and the poor (6)	(eps 1, 15:39, 17:46, 22:00, 52:42) (eps 3, 5:35) (eps 8, 11:54)
2.	The power of the upper/high social class that controls everything (27)	(eps 1, 37:04, 42:59, 53:50, 1:06:34) (eps 2, 13:53 16:37 26:53 58:29 59:21 1:02:38) (eps 3, 2:22, 13:23, 16:23, 24:38) (eps 4, 16:52, 25:42, 27:08) (eps 5, 10:35) (eps 7, 42:48, 45:44, 1:11:12) (eps 8, 1:33, 41:00, 1:13:13) (eps 9, 4:24, 6:08) (eps 11, 7:56)
3.	The difference between rich and poor families (12)	(eps 1, 39:50) (eps 2, 3:49) (eps 3, 34:31, 46:47) (eps 4, 29:00) (eps 5, 16:09, 36:32) (eps 7, 37:26, 1:04:46) (eps 8, 15:16) (eps 12, 1:11:36, 1:14:49)
4.	Social inequality between rich and poor (8)	(eps 1, 45:46, 1:04:03) (eps 2, 5:41, 9:31) (ep 3, 1:01:40) (ep 4, 54:16)

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	(ep 5, 16:00)
	(ep 11, 1:08:43)
5. The culture of Korean people who want to look luxurious and classy (7)	(ep 1, 27:23-, 29:20, 33:09) (ep 2, 37:03 55:25) (ep 5, 35:49) (ep 7, 1:10:00)
Total scene	60

In order to explain how differences in social status, social class stereotypes and cross-cultural communication are depicted in the play "Little Women", the selected scenes or scenes will be analyzed using 5 cultural theories from Hofstede, then interpreted the meaning implied in the scene or those scenes. This research can be seen from the cut scenes that explain how the areas of life of the low social class which are under the control or power of the high social class are depicted in this Korean drama. By the sixty data scenes obtained, there are ten representative data that will be described in this discussion.

1. The discrimination in treatment and educational background of the rich and the poor (*Power Distance Index*)

- a. The scene when In Joo's office mate gives gifts to other colleagues but In Joo doesn't get them (eps 1, 15:39)

Friend 1 : "Ju-eun"

Ju-eun : "what is this?"

Friend 1 : "the souvenir from Hawaii"

In Joo : (Seeing his friend next to her was given while he was not)

Ju-eun : "Wah, thank you"

Friend 1 : "Bu Hwang. Today is your wedding anniversary, right?" (While giving gifts)

Mrs. Hwang : "Gosh you guys remember my wedding anniversary?"

Friend 1 : "How did we forget, your wedding ceremony was very memorable"

Mrs. Hwang : "I have to treat you guys today."

(The three of them left In Joo alone in the room and didn't invite In Joo to eat together)

- b. The scene when In Joo doesn't know the reason for being ostracized because of different educational backgrounds and privileges (eps 1, 17:46)

: "You're so amazing, studying programming and English on top of doing all that, you know I was ostracized for being insensitive, but why are you being ostracized?"

Hwa Young : "You think you're being ostracized for being insensitive?"

In Joo : "Because it's not good? Because my clothes are weird? Because many men like me?"

Hwa young : "Bo-yeon graduated from a top university and her uncle is a bank director, right? Hyeon-ji graduated from an Ivy League college and her father-in-law is a government minister. Ju-eun graduated from Ewha University and her father is an executive in a large company. And you? Think about your background"

In Joo : "A Diploma 2 graduate in accounting, and a poor person, and a widow"

Hwa young : "I was a miserable high school graduate, single, and with nothing"

Based on the data above, it can be seen that one of Hofstede's cultural theories is reflected in dialogue 1a, that is, high social class cultures tend to have a high Power Distance Index because they place value on strong status and hierarchies. In this scene, In Joo is ostracized by his friends because his friends feel that In Joo's social status is not on par with them, as evidenced by the giving of gifts and invitations to eat, which excludes In Joo. As for In Joo, who has a low Power Distance Index cultural value tends to value equality and equitable participation more. This is proven in dialogue 1b "Bo-yeon graduated from a top university and his uncle is a bank director, right? Hyeon-ji graduated from an Ivy League college and her father-in-law is a government minister. Ju-eun graduated from Ewha University and his father is an executive in a big company." On the other hand, In Joo and Hwa Young's education is only limited to high school graduates and a sophomore diploma and have no relationships and material advantages or wealth.

2. The power of the upper/high social class that controls everything (*Femininity VS Masculinity*)

- a. The scene when In Joo and In Kyung meet Cho Do-II's mother in prison and Cho Do-II's mother is willing to kill someone in order to protect her child (ep 7, 42:48)

Ibu Cho : "So what you guys wanted to do??"

In Joo : "We want to reveal Jeongram community to the world"

Ibu Cho : "It's impossible"

In Kyung : "It is possible of you help me"

Ibu Cho : "If you do that, both of you will die" (with a trembling voice of fear)

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b. The scene when Mr. Park orders Choi Do-Il to kill Oh In Joo (ep 8, 1:33)

Mr. Park : "I will give you an important task, to continue my belief, get rid of Oh In Joo, as quickly and neatly as possible. Approximately how long?"

Cho do-il : "I will finish it by tomorrow"

Based on the data above, it can be seen that one of Hofstede's cultural theories is reflected in dialogue 2a, namely that low social class cultures tend to belong to Femininity, which is more concerned with social involvement, welfare, and equality. This is proven by the quote from Ms. Cho "*If you do that, both of you will die*" along with a frightened voice. This is to urge In Joo and In Kyung not to do anything that endangers their lives. Because before, because of the power of a high social class, Cho's mother was threatened and could not escape. In contrast to dialect 2b, Pak Park is from a high culture who tends to belong to Masculinity, a culture that places value on strength, assertiveness, and competition. So that the people feel powerful with what they have and other people cannot refuse what is ordered on the basis of danger. As quoted by Mr. Park in dialogue 2b "*I will give you an important task, to continue my belief, get rid of Oh In Joo, as quickly and neatly as possible. Approximately how long?*" The quote emphasizes how much power Mr. Park has can control other people's lives.

3. The difference between rich and poor families (*Individualism VS Collectivism*)

a. The scene when the Park family eats very harmoniously in front of the camera (ep 3, 34) but in reverse behind the scenes the father (Mr. Park) is angry and shows anger in front of his son (ep 5, 16:09)

[dialog episode 3, menit 3:34]

Park's wife : "This man should be allowed to do this, then, he would be proud to have fed and protected us" (while smiling towards Mr. Park and vice versa)

Mr. Park : "Let's eat Hyo-rin" (while shoving meat into Hyo-rin's mouth)

Reporter : "How many points did you give your dad?"

Hyo-rin : "One hundred, but as a husband of 200 I think my dad loved my mom way more"

[dialogue episode 5, minutes 16:09]

Mr. Park : "Hyo-rin, did you know your mom go to Singapore?"

Hyo-rin : "I don't know, does she went to Singapore?"

: "Hyo-rin, call your mom!!" (Picks up a golf club then breaks and hits the TV Hyo-rin is watching)

b. The scene when In Joo gives everything for In Hye and keeps her sister safe (ep 7, 1:04:46) Then In Hye also gives everything for In Joo (ep 12, 1:14:49)

[dialogue episode 7, min 1:04:46]

In Joo : "Listen carefully In Hye, this is very important. I'm going to Singapore in a few days and might not be able to come back. You should also go there with In Kyung. Use this phone and this money just in case"

In Hye : "I don't understand, I'll talk to In Kyung later. It's yours birthday"

In Joo : "Really?"

In Hye : "I can't give a fancy gift, but maybe this is what you need" (while giving SDcard)

[dialog episode 12, menit 1:14:49]

In Hye : "by the way, In Joo, I wish you had more. Because you gave me everything and originally this money was yours"

Based on the data above, it can be seen that one of Hofstede's cultural theories is reflected in dialogue 3a [dialogue episode 3, minute 3:34] that high social class enters into a culture of individualism, which is more concerned with oneself than other people. This is reflected in the scene when Mr. Park's family is being covered by the media because Mr. Park wants to run for Mayor, so the things covered by the media look very harmonious and for personal gain. But judging from dialogue 3a [dialogue episode 5, minute 16:09] when there was no camera covering, Mr. Park snapped at Hyo-rin the child to ask where his mother was. Can be seen from the quote "*Hyo-rin, call your mother!*" (*Takes a golf club and breaks and hits the TV Hyo-rin is watching*). This can hurt the child, who looks very harmonious in front of the camera, but behind that, you can see a selfish and cruel character without thinking about the child's feelings.

In contrast to dialogue 3b [dialogue episode 7, minute 1:04:46] which represents the Oh family as a lower social class who prioritizes feelings and belongs to Collectivism. In Joo, as an older brother loves his younger sibling very much and gives up everything for his younger sibling, it can be seen from the quote "You also have to go there with In Kyung. Use this phone and here's the money just in case." Apart from In Joo, In Hye, the younger sister, also wants to do the same good with her older sister. After success, In Hye wanted to give everything to her brother. This is reflected in In Hye's quote dialogue 3b [dialogue episode 12, minute 1:14:49] "*By the way, In Joo, I want you to get more. Because you gave me everything and originally this money was yours.*" This attachment makes the relationship between brothers and sisters harmonious because of the reciprocity between brothers and sisters.

4. Social inequality between rich and poor (*Uncertainly Avoidance Index*)

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a. The scene where In Kyung is willing to do anything to get money from her grandmother (ep 2, 9:31)

Grandma : "What did you want to learned in the past??"

In Kyung : "Economics, I want to know why people are poor and some people get rich"

Grandma : "It's useless, you become a reporter and eat breakfast while listening to my scolding just for 1.25 million won"

b. The scene when In Hye is sick, is financed by Pak Park's foundation, because if it's not treated it can die like In Joo's sister who died when she was 2 years old (ep 3, 1:01:40 and ep 4, 57:15)

[dialogue episode 4, 54:16]

In Kyung : "That money from Mr. Park?"

In Joo : "The medical expenses were over 100 million won. Can't you let it be? Pretend not to know"

In Kyung : "You did not know? He even bought In Hye's painting so his daughter could study abroad. You want In Hye's life in his hands?"

In Joo : "You can talk like that when you can afford it, you have to have money to show love. If you don't have money, you have to endure this kind of thing!"

[dialogue episode 3, 1:01:40]

In Joo : "We had a little sister at that time"

In Kyung : "is that In Hye?"

In Joo : "No, a two-year-old girl, and a few days before she kept fainting and then suddenly became unconscious. The doctor said it was too late and could not be saved. We have no money and must flee. He died because he was not treated"

Based on the above data, it can be seen that one of Hofstede's cultural theories is reflected in dialogue 4a. Low social classes tend to have cultural values with a low level of acceptance of uncertainty. Namely placing a value on stability and strong social hierarchies. This can be seen, that low social status is willing to do anything to get what they need. It can be seen from dialogue 4a "*breaking in while listening to my scolding just for the sake of 1.25 million won*". Actually, In Kyung is reluctant to fulfill her grandmother's call, but because she really needs money, she is willing to do anything.

In contrast to dialogue 4b [dialogue episode 4, 54:16] with the power possessed by high social class from In Kyung's quote "*You don't know? He even bought In Hye's painting so his daughter could study abroad. Do you want In Hye's life in his hands?*" who did not receive a gift from Pak Park's foundation to pay for his younger brother's treatment. However, he is shunned by his older brother who has a culture with a high level of acceptance of uncertainty, and is more accepting of change and variation in social roles. Like the quote "*If you don't have money, you have to endure this kind of thing!*" The older brother accepted the change and left his self-esteem behind for his younger sibling's medical expenses. Because this has the effect of death. It can be seen from dialogue 4b [dialogue episode 3, 1:01:40] that there is a clear gap in social status between the rich and the poor. The rich will survive and be able to afford it, such as medication and so on, in contrast to the poor, they will be miserable and lead to death. It is evident from In Joo's quote "*The doctor said it was too late and could not be saved. We have no money and must flee. He died because he was not treated.*" This is very striking in terms of inequality in social status.

5. The culture of Korean people who want to look luxurious and classy (*Long-term Orientation VS Short-term Orientation*)

a. The scene when In Joo is wearing the fancy clothes and shoes given by Hwa Young (ep 1, 27:23)

In Joo : "My clothes look so cheap, right?"

Hwa Young : "come in!" (while giving a blazer and fancy higheels to In Joo)

In Joo : "I was instantly confident. I look like a cool rich girl, don't I?"

b. The scene when Won Sang Ah (Mr. Park's wife) wants to wear her fancy clothes at a press event in Korea (ep 5, 35:49)

Mr. Park: "Why you went to Singapore?"

Park's wife : "It's been two months since I bought the black taffeta dress, but I can't pull it off. If worn in Seoul, I'm afraid you won't be selected because I'm too careless and look extravagant. Since Nathan opened a shopping center, I immediately went to wear it"

Based on the data above, it can be seen that Korean culture makes them confident by wearing luxurious clothes. It can be seen from dialogue 5a above, when In Joo is not confident with what he is wearing. In Joo's quote "*I immediately became confident. I look like a cool rich lady, right?*" which proves the statement that Korean women like to look luxurious. This is an application of Hofstede's theory, namely Short-term orientation, cultures with a low time orientation tend to place value on the past and traditions. Because it could be, what In Joo said is a tradition of Korean women.

Besides that, scene 5b also reinforces the statement that Korean women love luxury from the quote "*It's been two months since I bought a black taffeta dress, but I can't wear it. If worn in Seoul, I'm afraid you won't be selected because I'm too*

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careless and look extravagant. Since Nathan opened a shopping center, I immediately went to wear it." The difference is, for Mr. Park's wife, someone from the upper class has a long-term orientation, a culture with a high term orientation and is more focused on the future. Through her quote, Mr. Park's wife still cares about her appearance to protect her husband because he will become a candidate for mayor. However, with innovation he can wear them abroad and buy some new clothes abroad.

Factors Causing inequality between low social class and high social class

There are several factors that can cause inequality in linguistic communication between low social class and high social class. Some of these factors include:

- a. **Education:** One of the main factors causing inequality is the different level of education between low and high social classes (Arifin, 2017). Higher social classes tend to have better access to formal education which allows them to acquire better communication skills, including better use of language and a richer use of words. Meanwhile, low social class may have limited access to good education, so their linguistic competence tends to be lower.
- b. **Environment and family:** Family and social environment in which a person is raised also affect linguistic communication skills. Higher social classes often have access to environments rich in complex language interactions and encourage the development of fine communication skills. On the other hand, a lower social class may live in an environment that is less conducive to the development of strong linguistic skills.
- c. **Lifestyle and social norms:** Habits and social norms in certain social groups can also affect linguistic communication. Higher social classes may have stricter rules and norms regarding proper use of language and communication. They may use more formal varieties of language and avoid using words or expressions they deem inappropriate. On the other hand, lower social class may have different customs and norms that allow for the use of informal or slang language.
- d. **Access to Technology:** The development of information and communication technology can also affect the inequality in linguistic communication between low and high social classes. Higher social classes may have better access to modern communication tools, the internet, and social media, enabling them to engage in more advanced and complex communications. Meanwhile, lower social class may have limited or no access to these technologies, which can hinder the development of better communication skills.

The solution to the inequality of low social class and high social class

To overcome inequality in communication between low social class and high social class, the following are some solutions that can be taken:

- a. **Equitable Education:** One of the most important solutions is to ensure equal access to education for all levels of society. This includes improving the quality of education in schools in low social class areas, expanding alternative education programs such as adult literacy programs, and providing support and lifelong learning opportunities.
- b. **Coaching and Mentoring Programs:** Coaching and mentoring programs aimed at lower social class groups can help improve language communication skills. This program can focus on teaching formal language, vocabulary, grammar, and good speaking skills. Coaching can also help in building the confidence and social skills necessary for communication.
- c. **Awareness Raising:** Raising awareness of the importance of good language communication skills in everyday life can help address this gap. Social campaigns and outreach programs can be organized to increase community understanding of the benefits and importance of good communication skills.
- d. **Use of Technology:** Utilization of information and communication technology, especially mobile devices and the internet, can help reduce the communication gap. Training programs and access to modern technology can be provided to lower social class groups so that they can develop communication skills through social media, learning applications or online platforms.
- e. **Emphasis on Inclusive Culture:** It is important to promote an inclusive culture that respects diversity of languages and communication styles. Education and society must recognize and respect the variety of languages used by certain social groups. This will help reduce stigmatization and increase individual ability to communicate confidently.
- f. **Community Engagement Opportunities:** Opening up community engagement opportunities, such as language clubs, workshops or discussion forums, can help improve language communication skills. It enables individuals from different social strata to interact, share experiences, and learn from one another.
- g. **The Role of Media and Educational Content:** Mass media and educational content can play an important role in reducing the language communication gap. Television programmes, radio and digital platforms must reflect linguistic and cultural diversity, and provide content that is relevant and accessible to all walks of life.

CONCLUSIONS

According to the results of the analysis described above, differences in social status, social class stereotypes, and cross-cultural communication contained in the Netflix series "Little Women" can be analyzed using Hofstede's theory. The results of the study found 5 social controls from differences in social status, social class stereotypes, and cross-cultural communication. The first is

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the discriminatory treatment and educational background of the rich and the poor. Then, the power of the upper/higher social class controls everything. The third is the difference between the affection of rich and poor families. Fourth, social inequality between the rich and the poor. Finally, the culture of Koreans who want to look luxurious and classy. The factors that affect social inequality between the upper and lower classes are education, environment and family, social habits and norms, and access to technology. To overcome this inequality, of course there are several solutions, namely: (1) equitable education, (2) coaching and guidance programs, (3) emphasizing an inclusive culture, (4) opportunities for community involvement, and (5) the role of the media and content educative

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