



## The Representation of Women in the Film *Ipar Is Death* Critical Discourse Analysis of Sara Mills

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### **Abstract:**

*Talking about women's issues is very embedded in society, so it is difficult for women to escape from the labels attached to them. Injustice causes feminism to fight for women's rights. This method focuses on feminist discourse displayed in image text and news. The aim of this research is to determine the subject-object position and the reader's position. The method used in this research is descriptive qualitative with a critical discourse analysis approach modeled by Sara Mills, the characters Nissa and Rani have the image of a wife who is obedient to her husband and successful in life having to face storms in her household caused by her husband and Rani. This analysis focuses on the depiction of women shown in the film *Ipar as death*. Therefore, what Sara Mills does is often also referred to as a feminist perspective. The point of attention from a feminist discourse perspective is showing how texts are biased in presenting women as those who are in the wrong.*

### **Keywords:**

*brother in law is death; critical discourse analysis.*

## I. Introduction

An unexpected household storm turned out to befall his sibling's household. The true story of an affair that has gone viral on social media has now become a film entitled *Brother-in-law Is Death*. The story most told in this film is the affair between the husband and his sister-in-law. The issue of infidelity often occurs in society, but it is thought that the title *Brother-in-Law Is Death* is inspired by a hadith, which compares brother-in-law to death. There are strict prohibitions so that people understand that in-laws are not mahram, so there are boundaries that have been set in Islam. Adapting from a true story that went viral, shared by content creator Eliza Sifa through POV content on Tiktok, it successfully aroused people's curiosity until the story was made into a novel or film. The film, which was released on June 13 2024, attracted public attention by reaching 3 million viewers in cinemas. The story of a harmonious household is played by husband and wife Nisa and Haris living happily with naughty children. However, Rani's arrival to live with her sister resulted in her household being damaged because she had an illicit relationship with her sister-in-law.

Cheating is said to be a disaster, the greatest betrayal a person can receive, even an opportunity to control the morals of another individual. Cheating is a concept that can be said to be almost the same as the concept of marriage, which since 1250 has become the standard of human life. Infidelity is increasingly complicated by patriarchy which views gender in an unequal manner. When infidelity occurs, women become victims and suffer the most severe effects. Meanwhile, men are exempt from sanctions and may be accused of destroying marriages or dating relationships. Infidelity is not just a matter of destroying relationships. There is an aspect of infidelity that has not been highlighted, namely the impact of the patriarchal culture inherent in society.

It is necessary to pay close attention to the patriarchal culture that often occurs in infidelity, namely (1) Blaming women with the understanding that men are victims of women's temptation. This view is closely linked to the stereotype of women as mistresses and sexual objects which results in social sanctions, namely cancel culture. A relationship will not run smoothly if both parties do not agree to be in a relationship. Meanwhile, men receive less social sanctions than women. Referring to *Sexual Objectification of Women: Advances to Theory and Research* (2011), this is because traditional gender roles are still mushrooming in society. Apart from cornering women, this view also positions women as figures who are responsible for men's behavior. This is the same as rape culture blaming the way women dress. In fact, if a man respects his monogamous relationship he will not commit extramarital affairs. Apart from that, men do not have as good an image as women. (2) bad comments out of context, usually on social media if the identity of the perpetrator of the affair is known, the public will comment on his physical appearance to compare his beauty with his legal wife. This is called *ad hominem* which was coined by Richard Whately as a rhetorical strategy when someone attacks another person through character, motives or other personal characteristics outside the substance of the argument. Attacks directed at perpetrators of infidelity impose an unfair burden of proof on women. Meanwhile, the points conveyed have a different premise. (3) the mode of men betraying marriage. The beginning of the male mode is as the main actor or the man plays the role of a figure who offers comfort to women, such as a male figure, father or close friend. The aim is so that women who are positioned as victims will listen to their stories while women do not necessarily have the same thoughts. The patriarchal culture that is still perpetuated is perpetuated in society, even though the actions of women or anyone who is not separated from gender as an affair partner are also not justified.

The depiction in the film *i-in-law* is that death has societal values that create stereotypes that can harm certain parties with false facts and position other parties positively. Examples in the film show that women are the source of infidelity, women are considered not firm in the decisions they have chosen, women are victims of mental violence, we can also find this in society. Harkristuti Harkrisnowo revealed what is meant by violence against women, namely every form of violence directed against women simply because they are women (Muhajarah, 2017: 131). The film that will be studied contains issues of gender equality where women experience objectification and are cornered as the source of problems.

This research aims to describe how women's positions are shown in films through dialogue. Can the film's dialogue write about taking sides with women or still blaming the victim for the affair that occurred in their household? This research uses Sara Mills' critical discourse analysis theory to assist the research process to see how the world of film shows images to the audience through characterizations that have been positioned in such a way in the text. Sara Mills' study selection is used to connect readers and writers between texts for production and reception. Then the reader becomes an important part because the text is part of a medium for communicating with the audience with all kinds of greetings (Badara, 2014).

Infidelity can occur if both partners cannot see the dynamics of the relationship and do not have mutual trust in their partner. A man who cheats may have psychological problems such as narcissism or sociopathy which causes him to cheat. It is important not to blame women for all cases of infidelity that occur. Women who cheat are called perpetrators or usurpers of other people's men. This nickname is the epithet that women are the most active agents in illicit relationships that are mutually agreed upon consciously. Women who are called perpetrators will trigger trauma so that they feel dirty, evil and depressed. They have to carry the emotional

burden of being given a break from solving problems because of pressure from society which continues to blame them.

## **II. Review of Literatures**

Related research belongs to Elysa Hartati and Sumarlam, with the title "Representation of Women: A Critical Discourse Analysis of the Characterization of Kinan in the Kite-Put Series". This research discusses the issue of women in patriarchal ideology which is still occurring in the midst of the emancipation campaign. This is represented by the character Kinan in the series Kite Putus through a critical discourse analysis approach. The character Kinan is described as a strong woman in her character from Sara Mills' perspective. Analysis carried out at the climax in episode 6B with the main focus on Kinan and the context that follows. The results of this research show a message that patriarchy depicted by hurting women makes readers/viewers feel sympathy. However, women need to rise again, become strong women with the intelligence to fight for true happiness.

Furthermore, research conducted by Putri Sopyanti (2022), with the title "Portrayal of Infidelity Victims in Online News Media: Critical Discourse Analysis". This research determines the subject-object position, both texts tend to side with men as subjects and women as objects. In this case, the reader's position, the text clearly positions men as subjects. Readers are led to follow the storyline which positions Mawar as an object from a male perspective. The results of data analysis and discussion lead to the conclusion that the news text about Mawar AFI's affair in two online media (detik.com and hops.id) shows how language, through the composition of words and sentences, is used to create meaning about women in the concept of representation. The visible representation is that women are marginalized, women are ringleaders, women are wrong, women must be able to organize and take care of household affairs. Apart from that, the text also shows the position of the subject and object related to several actors in the story and the reader's position in the story.

## **III. Research Methods**

The research entitled Representation of Women in the Film Ipar is Death by Hanung Bramantyo Critical Discourse Analysis of Sarra Mills is a qualitative descriptive research. According to Moleong (in Arikunto, 2013:22) qualitative research is research that has a data source in the form of spoken or written words which the researcher examines in detail in order to obtain meaning from the data source. According to Creswell (2009:22), qualitative research is a means of exploring and understanding the meaning of individuals or groups who pay more attention to social or humanitarian problems. Researchers in qualitative descriptive research from the process of listening intensively, selecting and sorting scenes and describing the text produced in the dialogues created. In this research, data was obtained using the observation method with documentation techniques. The listening method in this research is a data collection method carried out by listening or observing the use of the language being studied. The term listening is not only related to the use of spoken language such as speech and dialogue between language speakers, but also to written language, namely observing, reading, then understanding written language in texts such as story scripts and so on.

The main data source used in this research is the film Ipar is Maut by Hanung Bramantyo which is adapted from the novel Ipar is Maut by Elizasifaa. Secondary data sources were obtained from several related books and journals. Data collection in qualitative research must be carried out by the researcher himself (Arikunto, 2013:28). This qualitative descriptive research

uses human research instruments, namely the researchers themselves (human instruments). This means that all activities related to research will be carried out by the researcher himself. The data collection procedure includes the planning process, data collection, data analysis, summarizing research results, and reporting research results.

According to Miles (2014:31), in general data analysis in qualitative research is carried out with three activities simultaneously, namely data condensation, data display, and conclusion drawing or verification. Data condensation refers to the process of selecting, focusing, simplifying, and transforming data that appears in the research's primary data source. Qualitative descriptive research is a technique for describing and describing real research results.

The data analysis technique used in this research is content analysis. The content analysis steps used in this research include three stages. First, data condensation is carried out by the process of selecting data that appears in the main research data source after data collection. Second, data display is carried out by displaying research results in tables based on certain categories. Third, verify or draw conclusions based on the research data described in the research discussion.

The data that has been collected has been recorded and read intensively as well as a literature study as a secondary data source. The data that has been systematically compiled is then analyzed using Sara Mills' critical discourse analysis theory. Critical discourse analysis (CDA) is a type of discourse analysis research that primarily studies the ways abuses of social power, domination, and inequality are enacted, reproduced, and challenged by texts and talk in social and political contexts. The film *Ipar Is Maut* depicts the phenomenon of the reality of Indonesian women's lives which can be studied from various points of view. Through this film, we see the side of how women are portrayed in the film *Ipar Is Maut* as a form of constructed discourse in today's media. It uses critical discourse analysis by Sara Mills which focuses on discourse about women in the media (Sobur, 2012). The characters, especially women, are addressed in the film *Brother-in-law is Death* is the result of the view of the creator. How are the roles and positions of women depicted in reality and fiction? The position of women as a text in the film is not only created from the filmmaker's point of view, but also based on the filmmaker's point of view, but also based on the audience's point of view.

#### **IV. Discussion**

The success of a film that is shown on people's screens has a director who is responsible for the film. A director is someone who aims to validate imagination on the film screen (Wiguna & Sugihartono, 2020). The film *Ipar Is Death*, which was released on June 13 2024, was well produced by Hanung Bramantyo. Hanung presents the story of the issue of feminism in this film. There are several scenes and dialogues that unconsciously contain the issue of feminism in the household. Then in the premise, this film presents interesting things that are connected to some of the real lives of the audience.

The title of the film *Brother-in-law Is Death* is inspired by a hadith which says Then an Ansar man said, "O Messenger of Allah, what do you think about brother-in-law?" He answered, "Hamwu (brother-in-law) is death." (HR. Bukhari no. 5232 and Muslim no. 2172). The hamwu referred to in the above hadith is not only in-laws but every close relative of the wife who is not a mahram. Brother-in-law itself is likened to death or death which can destroy one's own brother's household. This is true in the real-life story that was made into the film *Brother-in-law Is Death*.

There are gender issues where women only become a source of problems, women are seducers and satisfy their lusts through their body curves, this beautiful face shows that there is an object of consumerism, public satisfaction with physical appearance and the body. In the representation of women, it can be seen based on the dialogue of the characters that there are stereotypes of women regarding negative labeling. This was also conveyed by (Kiprotich & Chang 'brok, 2015) who stated that gender stereotypes also occur because they are reinforced by cultural and socio-economic features. Women are seen as beings who are easily dominated by masculine men who are physically strong, emotionally controlled and who have a dominating role in their character, such as being a leader in the family who is able to provide for them, provide a good figure for their family, but behind this role there is an element of that can be used to manipulate women. As long as this stereotype continues to be perpetuated by society, injustice and discrimination against women will continue to mushroom even though feminism has been promoted and films can also be used as a means of entertainment and conveying the values contained therein.

Eriyanto (2015) stated that Sara Mills' model in analyzing news discourse places more emphasis on the position of women depicted in the text. The level of subject-object position is more directed to how the event is seen, from whose perspective the event is described. Which character is positioned as the storyteller (subject) and who is positioned as the object being told. According to Eriyanto (2001:199), Sara Mills' discourse analysis refers to how a woman is depicted and even marginalized in texts in the form of news, novels, pictures, photos or films, as well as how patterns of marginalization are used. Sara Mills' critical discourse analysis focuses on the position of women in the media, in relation to the discussion of feminist issues. Readers are presented with texts that focus on how readers define, position and influence how texts are understood and how social actors are positioned. In this case, Sara Mills focuses her attention on linguistic structure and how it influences the meaning of the audience. Sara also pays attention to the position of the actors shown in a text.

Not long ago, the film *Ipar Is Death, Thursday* (13/6/2024) became a hot topic of discussion because the conflict between infidelity was relevant to everyday life. The storm that destroyed Nissa and Aris' household. This affair was due to Nissa's decision which was considered to be unclear and the presence of her sister Rani who entered their household. *Brother-in-Law Is Death* is a warning about the most dangerous storm, namely infidelity that everyone has been unaware of all this time.

The explanation above explains that the Sara Mills model of discourse analysis has a focus on clarifying the reasons and assisting the process of forming the discourse.

#### **4.1 Subject-Object Position**

Subject position is who is in the position of being the party who tells the case or the chronology of the problems in the news. Object position which means who is in the position of the party being told, the thing or object that becomes the chronology of the problem in the news. What we want to show in this section is a depiction of how an event is seen. Who will be positioned as the storyteller (subject) and who will be positioned as the object being told. Each actor and certain social group either has the opportunity to present itself or its presence and ideas are displayed by another group.

#### **4.2 Writer-Reader Position**

Readers will identify which position they will be placed in according to the narrative of the text. The concept of reader position occurs in two ways, through hierarchical truths raised in

discourse and cultural codes. The truth in the text makes the reader attach himself to the characters and the situations the characters face. Furthermore, cultural codes guide readers' moral values when interpreting a text. How a viewer positions himself in the text to be displayed. Readers identify which group they belong to.

Based on this framework, the analysis of the film *Ipar Is Maut* is analyzed in detail. The basis of the analysis becomes a benchmark for researchers to research further regarding the choice of the word "how" that must be answered from what will be seen in the film. Eriyanto (2006: 210) said that in the Sara Mills model analysis there are two important and very interesting things to discuss based on the reader's position. The first is how the reader is shown to be a man or a woman. Based on the news text presented, we can pay attention to whether the information is relatively aimed at men or women, this depends on who the storyteller is. Second, how the text is interpreted by readers. Even though a text is predominantly aimed at women, this is not necessarily the case, it could be that the reader puts himself in the position of a man.

Based on Sara Mills' discourse analysis model, there are two important parts that are the reference for this research, namely the subject-object position and the analysis of the reader's position.

#### **4.3 The position of the character as subject in the film *Brother-in-law is death***

Subject position is the condition in which an actor is positioned in a discourse. In this case what is meant is how the actor is the subject or storyteller of the film. The position of the subject can be analyzed through scenes that show the event, assessed from the perspective of whose eyes the event is seen and who the actors are who are the subjects in the story.

The position of the subject can be seen through the director in conveying ideas to the film and the actors. There are three subjects in the film, there is Aris, the male character who plays the role of a husband who really loves his wife, is obedient to religion, and really prioritizes and is committed to his family. Then there is the female character Nissa who plays the role of wife, mother of Raya, a housewife who obeys her husband, is skilled and creative in developing a business to achieve success, while Rani is Nisa's younger sister, has a spoiled nature and lacks a sense of father figure. The three figures are in subject positions shown in different scenes.



*Figure 1. Poster for the film *Brother-in-law is Death*  
Source: Instagram *Brother-in-law is Death*.*

The story of the greatest betrayal of all time which is closest to you, namely your brother-in-law. When the closest love becomes a wound. Nisa, a student who met Aris, was a lecturer she

didn't expect after fighting over a parking space. The film tells the story of the small family life of Nisa and Aris, a married couple who are harmonious and devoutly religious. Like an ideal and happy home life. One day, Nisa's mother was worried and called her first child and said that she felt anxious about letting her youngest child live abroad. The mother is worried about her child's safety because she has to live in a boarding house. Finally, after persuading her husband, Nisa gave permission to her sister, Rani, to live with her small family. Of course, Rani happily welcomed her sister's good intentions. However, Nisa's family harmony begins to experience shocks. The reason is, Aris showed suspicious behavior and his attitude turned indifferent towards his wife and children. Nisa also shared her anxiety with her friend, Amanda. Amanda said, household storms usually come from people closest to them who are completely unexpected. It turns out that Amanda's suspicions were right, Nisa knew her husband was with Rani. She found out about this affair herself and it made Nisa emotional.

In the synopsis above, Rani is positioned as the subject. Rani, who had an affair with Aris. This affair was carried out behind Nisa's back, which started accidentally because Aris was fantasizing about Rani when he didn't cover his private parts until it continued with the curiosity that Aris had towards Rani so that the affair happened and was normalized if it was never discovered. In the title *Brother-in-law is Death*, the word "In-law" appears, triggering the question, who is behind the word brother-in-law? The word brother-in-law means a relative of the husband or wife. However, the word brother-in-law here emphasizes that the perpetrator of the affair that is really highlighted is the sister-in-law. The sister-in-law who is present in the midst of a harmonious family has the heart to destroy her own brother's household.

Then the character Aris is positioned as the subject. Aris is Nisa's husband and father who is committed and harmonious in building a household. Aris can also be called a feminine man, but it turns out that behind his behavior he also has a narcissistic personality, characterized by being selfish, lacking empathy and not wanting to admit he is wrong, so he easily blames other people or is called playing the victim.

Several scenes featuring Nisa, Rani and Aris convey the issue of infidelity which results in this view being the result of social construction rooted in patriarchal structures. The following is a scene showing the character Nisa as a female character with the character of a housewife as well as a woman who has a career building her business venture.



**Figure 2.** *Nisa Female Character Positioned as Subject*

Source: Youtube MD Entertainment <https://youtu.be/EW5vFLBpOfw?si=6tL-fhiSst7j3ZC9>

In this scene, Nisa is a housewife who owns a cake shop business. Apart from being a mother, she is also a woman who is pursuing her career. In this scene, it is the opening part that

the character Nisa herself will tell her own life story. Through the prologue of the film *Ipar Is Death*, it can be seen from Nisa's monologue.

*"Everything you see can become a fairy tale, and you can get a touch of the story. Unfortunately, this story is not just a fairy tale, this is the story of my life that really happened to me and you will be witnesses to that story."*

It can be seen that the character Nissa in the story acts as a storyteller who is telling how unfortunate the story of a household that has been built over many years was destroyed because of an affair committed by her husband and sister-in-law. This can be seen from the use of the pronoun "ku" where the word me refers to a story that has been experienced or is a true story. So, the objects that are told based on the characters presented are the husband and sister-in-law who have an illicit relationship.



**Figure 3.** The female character Rani poses as the subject

Source: Youtube CGV [https://youtu.be/z-jfYJXnOuo?si=r\\_DFD-oF27B52uK7](https://youtu.be/z-jfYJXnOuo?si=r_DFD-oF27B52uK7)

In the synopsis above, Rani is positioned as the subject. Rani is Nisa's younger sister. Her mother was worried when Rani was about to start college, her mother's anxiety made Nisa ask her husband for permission if Rani lived with him so that her mother would be calm if her sister lived with her brother. However, the seeds of a new relationship emerged when Rani was harassed by her seniors on campus and Aris, who works as a lecturer, found out about the incident so Aris saved Rani. Starting from Aris saving Rani until the seeds of romance occurred when Aris took Rani to a hotel for the first time to have an affair or have an affair.

This affair was carried out behind Nissa's back, which started accidentally because Aris was fantasizing about Rani when he didn't cover his private parts until it continued with Aris' curiosity about Rani so that the affair happened and was normalized if it wasn't discovered. In the title *Brother-in-law is Death*, the word "In-law" appears, triggering the question, who is behind the word brother-in-law? The word brother-in-law means a relative of the husband or wife. However, the word brother-in-law here emphasizes that the perpetrator of the affair that is really highlighted is the sister-in-law. The sister-in-law who is present in the midst of a harmonious family has the heart to destroy her own brother's household.

Remembering that this issue can be done by anyone and the position of the victim of infidelity can also be occupied by a man or a woman. Women are often blamed for positions related to social and symbolic representations of their bodies. The issue of infidelity tends to take the form of a narrative that reflects stereotypes and negative assessments of women. This is experienced by Nisa as the wife who is blamed for her decision, and Rani is willing to accept the affair carried out by Aris.

The issue of infidelity often highlights the role of cheating women or perpetrators as evil people, disrupting the stability of a pure household, destroying sacred bonds, or destroying the existing order of heterosexual relationships.



*Figure 4. Male character Aris poses as subject*  
Source: TikTok Video <https://vt.tiktok.com/ZSYxtaLnS/>

In this scene, Aris is told as a male character who has a father figure, an adult man who is intelligent, authoritative and can also be called a male feminist, but when his affair is discovered, Aris continues to corner Nissa on the pretext that Nissa's decision is considered wrong. This shows that women are always victims of infidelity due to social and cultural stigma. Women are often seen as guardians of family morality and honor. When infidelity occurs, women are considered to have violated norms and receive heavier social punishment than men. Apart from that, there is gender inequality, patriarchal society is more permissive towards men's behavior, including cases of infidelity. Meanwhile, women are judged more harshly.

Through these scenes, it is explained that the characters Nissa, Rani and Aris tell the issue of infidelity which is expressed through dialogue in the scenes described. These three figures are in powerful subject positions in the storyline of this film. The power in question is the existence of a situation where a character can dominate another character so that this shows a character who is more prominent in the scene being considered. This has an influence on the focus of the research, namely the issue of infidelity which is dominated by the patriarchal system and dissatisfaction in marriage so that the existence of women is depicted

#### **4.4 Position of Characters as Objects in the Film Ipar is death**

The object position is a position that discusses which party is defined and described by other people. In a film, the position of the object can be seen from the actor who has the most space in the film.



*Figure 5. Scene of Nisa finding out that Aris is having an affair with Rani*  
Source: TikTok

In the scene upon her return from Jogja, Nissa is waiting for the arrival of Aris, who has been having an affair with Rani. Nissa's prejudice was correct, regarding dangerous storms it was the ones that looked ordinary. At that time, Aris continued to object, saying

*"It's not serious, it's just a joke, Niss." Nissa felt this betrayal and pain, because among many women, Aris chose to have an affair with his own sister-in-law. Aris still refused, he stated "But you can't completely blame you. You asked and allowed Rani to live in this house, right?"*

These words cornered Nissa that the affair between Aris and his sister-in-law was inseparable from Nissa's mistake in making decisions. In this scene, Nissa is the object of her husband. Nissa is a depiction of a woman who is the object of gender discrimination, psychological and mental violence which has negative impacts such as emotions of anger, sadness, trauma, worthlessness, helplessness and guilt. Even though naturally men are more tempted by their sexual desires and it is the woman's fault if this happens, so it is normal for men to not have strong self-control.



**Figure 6.** Scene of Rani having an affair with Aris  
Source: TikTok

Rani is Nissa's younger sister who has been entrusted to live with her. Nissa's efforts to remind her sister Rani to protect her private parts were carried out but Rani chose the route of having an affair with Aris. The affair occurred in a consensual and willing relationship. Rani is also a playing victim or seems to feel like she is the only victim in a problem and has a selfish nature, namely wanting to be treated the same as Nissa. Meanwhile, Aris tries to convince Rani that this relationship will run smoothly. The words used by Aris are as follows.

*"I love you, my darling Rani, darling" "You are too important to vent", "You have become my lover who is my medicine"*

The words above are persuasion, seduction so that Rani feels calm and becomes the only one by Aris' side. This is because Rani has never had a feeling of comfort, words that she thinks are sweet, and her past is always compared to Nissa's, even Rani is not given the same sense of trust by her mother. This shows that there are environmental factors that shape a person's character.



**Figure 7.** Scene of Nisa meeting Rani because she finds out about her affair  
*Source: TikTok*

In this scene, Nisa returns to her mother's house and meets Rani. At that time, Nissa experienced the difficult situation of being a victim of her younger sister's affair with her husband. Rani feels innocent about Nissa's accusations because Rani feels the most hurt by this situation. Rani defended herself by feeling that she knew Aris better. Rani said that Nissa didn't pay attention to Aris properly.

This shows that there is an attitude of putting women down against each other because women have limited space which is dominated by men. This makes women worry, anxious and afraid that everything will never be enough for themselves. Rani feels she is innocent, and even attacks Nissa back. This is ingrained in the culture of our society. Rivalry between women occurs based on nothing other than exposure to internalized misogyny. Sociologist in the United States, Allan G. Johnson, explains that internalized misogyny is a cultural attitude of hatred towards women because they are women. Actions of attacking each other, putting each other down, competing with women are examples of internalized misogyny.

#### **4.5 Reader -Writer Position**

Sara Mills model discourse analysis How the author describes the reader's position in the text, the reader's view of the text presented, the reader's understanding of the content of the text and how they are involved in certain groups. The text is formed from the results of negotiations carried out by the reader and writer.

Sara Mills explains with her theory how a reader places and even identifies himself in a narrative text. This position will later place one of the positions and influence how a text is understood and how these social actors are positioned. Until finally all the ways of telling stories and positions that are displayed and placed in this position make one party become legitimate and the other party become illegitimate. (Eriyanto, 2001:200).

From the series of plot events in the film *Ipar is Death*, it contains domestic conflicts caused by her husband and his own younger sibling. The calmest storm is a storm that she never knew about. This turned out to be a storm that Nissa didn't know about destroying the household she had built. This forms a story that focuses on "Sister-in-law".

Based on the film *Ipar is Death*, the overall title still positions the main characters of the story, namely "Ipar and Nissa" who are described as women who destroy homes and wives who are victims of infidelity. Nissa is described as a woman who is gentle, wise, loving, patient and

obedient to her husband. Meanwhile, Rani is a woman who is spoiled, wants to be understood, and is selfish.

Her husband's affair with her brought about the most dominant conflict. His husband deliberately did evil to his wife because he thought that she was a weak, obedient, pious woman, and busy with her work, making him feel that he was not cared for, so Aris tried to explore himself by having an affair with his sister-in-law to fulfill his desires and answer his curiosity. The character Aris plays an antagonist role in this story that seems more dominant than the actor.

Furthermore, the fate of a wife was very tragic, her married life was robbed of her happiness by the actions of her husband and younger sibling. After deciding not to live together, Nissa's character turns over a new page with a more productive and healthy life mentally and physically even though accepting the incident is very difficult.

Based on the position of the author, he wants to convey to the reader that the inner attitudes that occur in the life of the film *Ipar Is Maut* form gender discrimination, mental or psychological violence, gender bias, and stereotypes. , women are weaker than men, women are easily tricked and seduced or persuaded. The maturity and good actions carried out by the woman as the main character throughout the story will have a good impact on her even though the process she experiences is not easy. All the conflicts that occur in this soap opera will lead the gentle and patient main character to a sad ending. So researchers assure that all women in this world are not weak, but only full of affection, and in the end good things will be with good people.

## **V. Conclusion**

From the results of the research that has been carried out, it is concluded that the choice of subject object in the film *Ipar Is Death* lies in the choice of sentences in the title and can see that the film can lead a story. Through the film *Ipar Is Death* there are 3 main characters, namely Nissa as the wife, Rani as Nissa's younger sibling or sister-in-law, and Aris is Nissa's husband who is positioned as the subject. Meanwhile, Nisa and Rani are in the object position.

Based on the position of the writer-reader, this research concludes that the inner attitudes that occur in the film *Ipar Is Maut* form gender discrimination, mental or psychological violence, gender bias, and stereotypes. the source of the problem, women are weaker than men, women are easily tricked and seduced or persuaded. The patience of the character Nisa as a woman in dealing with existing problems has had a good impact on her, such as being able to develop herself, rising from adversity, building a new life while being busy starting a business increasingly shines. This is not easy, there are many processes that must be experienced and accepted. All the conflicts that occur in this soap opera will lead the gentle and patient main character to a sad ending. So researchers assure that all women in this world are not weak, but only full of affection, and in the end good things will be with good people.

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