

**RACISM ON WILSON YIP'S *IP MAN 4 THE FINALE MOVIE***

**THESIS**

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**THESIS**

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**2022**

## STATEMENT OF AUTHORSHIP

I state that the thesis entitled **Racism on Wilson Yip's *IP Man 4 The Finale Movie*** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 18 October 2021

The researcher



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**MOTTO**

*“The best of people are those who are useful to others.”*

*-Prophet Muhammad SAW*

## **DEDICATION**

This thesis is genuinely dedicated to my father *Bapak* Dwi Wahyono and my mother *Ibu* Sri Endarwati who give me extraordinary support to finish this thesis.

## ACKNOWLEDGMENT

Praise to Allah SWT who has given me health, facilities and extraordinary opportunities so that I can complete this thesis smoothly. Not to forget, I extend my sholawat and greetings to the Prophet Muhammad SAW who has spread the light of Islam, so that until now I can feel the blessings of this beautiful Islam and hopefully we can get his intercession on the Day of Judgment. Aaamiin

Also, I want to thank my thesis advisor, Dr. Meinarni Susilowati, M.Ed., for her patience and guidance that are very useful. I also want to say thanks to my parents, and all of my friends who helped me and prays. Finally, I hope this thesis entitled Racism on Wilson Yip's *IP Man 4 The finale* Movie can be a positive contribution to research in the English Letters department, especially at UIN Maulana Malik Ibrahim Malang, especially in critical discourse analysis research.

Malang, 18 October 2021

Anas Jati Pamungkas

## ABSTRACT

**Pamungkas, Anas J.** 2021. *Racism On Wilson Yip's IP Man 4 The finale Movie*. Thesis. Linguistics, Department of English Letters. Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Meinarni Susilowati, M. Ed

Keywords : *Racism, Wilson Yip'S IP Man 4 The finale Movie*

Racism is an issue that is constantly being discussed. Almost everyone in the world is familiar with this term. Racism is not a new issue in academic research. Many disciplines investigate it in depth, including linguistics. There are many films related to racism, one of which is IP Man4 The Finale which will be the object of this research.

In this study, using a qualitative descriptive approach, which can describe the data systematically in detail. Then, this research also reveals choosing dialogue from the IP Man 4 film The Finale which represents racism, and placing the data in the theory classification of 5 Types of Racism by Jones(2018) and Van Dijk's Discursive Strategy(2001). This study uses AWK (Critical Discourse Analysis) to investigate the types of racism and discursive strategies of the film.

The results of the study showed that there are 12 scenes that show racism which are included in the category of Cultural Racism according to Jones' theory (2018). In addition, based on Van Dijk's (2001) there are categories that most often appear, namely categorization and presuppositions.

For further research, it is expected to develop research related to racism, especially in terms of the object of research and research focus. In terms of the object of research, I hope that later researchers after me will discuss acts of racism, especially through words that appear in everyday life such as writing that appears in public facilities such as walls on the side of the highway, words in everyday, appearance and so on.



## ABSTRAK

Pamungkas, Anas J. 2021. *RACISM ON WILSON YIP'S IP MAN 4 THE FINALE MOVIE*. Thesis. Linguistics, Jurusan Sastra Inggris. Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Dr. Meinarni Susilowati, M. Ed

Kata Kunci: Rasisme, Wilson Yip'S *IP Man 4 The finale* Movie

Rasisme adalah isu yang terus-menerus diperbincangkan. Hampir semua orang di dunia familiar dengan istilah ini. Rasisme bukanlah isu baru dalam penelitian akademis. Banyak disiplin ilmu yang menyelidikinya secara mendalam, termasuk linguistik. Banyak sekali film-film yang berhubungan dengan rasisme, salah satunya adalah film *IP Man4 The Finale* yang akan menjadi objek penelitian ini.

Dalam penelitian ini, menggunakan pendekatan deskriptif kualitatif, yaitu dapat menggambarkan data secara sistematis secara detail. Kemudian, penelitian ini juga mengungkapkan pemilihan dialog dari film *IP Man 4 The Finale* yang merepresentasikan rasisme, dan menempatkan data dalam klasifikasi teori 5 Jenis Rasisme oleh Jones (2018) dan Strategi Diskursif Van Dijk (2001). Penelitian ini menggunakan CDA (*Critical Discourse Analysis*) untuk menyelidiki jenis rasisme dan strategi diskursif film tersebut.

Hasil penelitian menunjukkan bahwa terdapat 9 adegan yang menunjukkan rasisme yang termasuk dalam kategori Rasisme Budaya menurut teori Jones (2018). Selain itu, berdasarkan Van Dijk (2001) ada 2 kategori yang paling sering muncul, yaitu *Categorization* dan *Presupposition*.

Untuk penelitian selanjutnya, diharapkan dapat mengembangkan penelitian terkait rasisme khususnya dalam hal objek penelitian dan fokus penelitian. Dari segi objek penelitian, saya berharap nantinya para peneliti setelah saya akan membahas tentang tindakan rasisme, terutama melalui kata-kata yang muncul dalam kehidupan sehari-hari seperti tulisan yang muncul di fasilitas umum seperti tembok di pinggir jalan raya, kata-kata dalam kehidupan sehari-hari, penampilan dan sebagainya.

## المستخلص البحث

بامونجكاس، أنس ج. 2021. العنصرية على ويلسون يبب رجل الملكية الفكرية 4 الفيلم النهائي. اطروحة. اللغويات، قسم الأدب الإنجليزي. كلية العلوم الإنسانية، مولانا مالك إبراهيم جامعة الدولة الإسلامية مالانغ. المشرف: د. مينارني سوسيلواتي، م. إد.

الكلمات المفتاحية: العنصرية، ويلسون يبب 4 IP Man الفيلم النهائي

العنصرية قضية تجري مناقشتها باستمرار. الجميع تقريبا في العالم على دراية بهذا المصطلح. العنصرية ليست قضية جديدة في البحث الأكاديمي. العديد من التخصصات التحقيق في ذلك بعمق ، بما في ذلك اللغويات. هناك العديد من الأفلام المتعلقة بالعنصرية ، أحدها هو فيلم IP man4 The Finale الذي سيكون موضوع هذا البحث.

في هذه الدراسة ، باستخدام المنهج الوصفي النوعي ، وهو أن تكون قادرا على وصف البيانات بشكل منهجي بالتفصيل. في وقت لاحق ، كشفت هذه الدراسة أيضا عن اختيار حوارات من فيلم IP Man 4 The Finale الذي مثل العنصرية ، ووضع البيانات في تصنيف نظرية 5 أنواع من العنصرية من قبل جونز (2018) واستراتيجية فان ديك الخطابية (2001). استخدمت هذه الدراسة CDA (تحليل الخطاب النقدي) للتحقيق في نوع العنصرية والاستراتيجيات الخطابية للفيلم.

أظهرت النتائج أن هناك 9 مشاهد أظهرت العنصرية التي تنتمي إلى فئة العنصرية الثقافية وفقا لنظرية جونز (2018). بالإضافة إلى ذلك ، استنادا إلى Van Dijk (2001) ، هناك فئتان تظهران في أغلب الأحيان ، وهما التصنيف والافتراض المسبق.

ولإجراء مزيد من البحوث، من المتوقع أن تكون قادرة على تطوير البحوث المتعلقة بالعنصرية، لا سيما من حيث أهداف البحث ومحور تركيز البحوث. وفيما يتعلق بموضوع البحث، أمل أن يناقش الباحثون بعدي لاحقا أعمال العنصرية، خاصة من خلال الكلمات التي تظهر في الحياة اليومية مثل الكتابات التي تظهر في المرافق العامة مثل الجدران على جانب الطريق السريع، والكلمات في الحياة اليومية، والمظهر وما إلى ذلك.

## Table of Contents

THESIS .....	II
APPROVAL SHEET .....	III
LEGITIMATION SHEET .....	<b>Error! Bookmark not defined.</b>
MOTTO .....	V
DEDICATION .....	VI
ABSTRACT.....	VIII
ABSTRAK.....	IX
المستخلص البحث.....	X
Table of Contents.....	XI
CHAPTER I.....	1
A. Background of the Study.....	1
B. Research Question.....	6
C. Objectives of the Study .....	6
D. Scope and Limitation .....	6
E. Significances of the Study.....	7
G. Research Method .....	10
CHAPTER II.....	13
B. Van Dijk's Model of Critical Discourse Analysis .....	14
C. Racism.....	22
D. 5 Types of Racism by Jones.....	24
E. Racism and Movie .....	27
F. Previous Studies.....	29
CHAPTER III .....	32

A. Findings.....	33
B. Discussion .....	55
CHAPTER IV .....	58
A. Conclusion .....	58
B. Suggestion.....	58
BIBLIOGRAPHY.....	61
CURRICULUM VITAE.....	68
APPENDIX.....	69



# CHAPTER I

## INTRODUCTION

### A. **Background of the Study**

Racism is an issue that is always not paused to be discussed. Almost all people around the world know this term. Racism is not a new issue in academic research. Many disciplines of science deeply investigate it, including linguistics. Many language studies have examined the elements of racism that are represented through language either directly or indirectly and verbally or indirectly. The impact of the development of research related to the aspects of racism in language has resulted in new findings, including definitions. (Aminuddin, 2008).

Some definitions are provided by different experts, depending on their expertise. According to Urquidez (2021), racism is a racial oppression system that creates the oppressed and oppressor groups. In other words, racism is an oppression of a racial group to show superiority. This definition from Urquidez (2021) is a form of restoration of the definition of “Racism.” It tends not to be far from the Linguistic meaning that says racism is discrimination from a distinguished group against an inferior group to show domination. The definitions of racism many experts cannot clearly explain what racism is, and even some experts display racist words in the description of racism as discrimination from a select group against an inferior group to show the domination (Urquidez, 2021). Language theory also indicates that language in everyday life is political because it is maintained in concrete, social, and cultural conditions when produced. For example, the word Nigga has racist content because it is made fun of by black

Americans. Fairclough (2003) said that word choice is related to efforts to change discourse to change social practices towards particular objects that are detrimental. A racist can be defined as the ideology of racial thinking of people with more and similar aggressive anti-social acts. Racism can be seen in how people act toward each other by their behavior and talk, for example, mocking, saying nasty things to others, and threatening others by using their utterances. Yule (1996) said, “a speech act is an action done using utterances.

Moreover, there are some theories proposed by some experts.” Jones (2000) introduces three types of racism: institutionalized, personally mediated, and Internalized Racism. Institutionalized racism is defined as racial disparities in access to society’s products, services, and opportunities. Then, personally mediated racism is described as prejudice and discrimination, where prejudice refers to differing judgments about the talents, motives, and intentions based on their race, while discrimination refers to differing acts against others based on their race. The last, there is Internalized Racism. Internalized racism is the internalization of negative messages about one’s abilities and intrinsic value by members of stigmatized races. It is shown by a lack of confidence in themselves and those who look like them.

Bowser (2017) proposed three types of racism: cultural Racism, Institutional Racism, and Individual Racism. Cultural Racism is a concept that has been applied to prejudice and discrimination based on cultural differences between ethnic or racial groups. It includes the idea that some cultures are superior to others and that different cultures are fundamentally incompatible and should not coexist in the same society or state. It is different from biological or scientific

racism. It means prejudice and discrimination rooted in perceived physical differences between ethnic or racial groups. Institutional Racism is the racism that is exerted by the use of public facilities and institutions in giving privilege where a current race gets the better facilities and conveniences of learning, jobs, housing, and many others. Meanwhile, there is a certain race that is marginalized in those terms. Individual racism is the racism that involves the thinking and feeling that someone of a current race has a mindset that someone from the other race is criminal, flighty, uneducated, and many others.

According to Lawrence (Jandt, quoted in 2013), racism in American society is demonstrated through the recognition of white domination and privilege. Recognition of racial differences can foster the creation of stereotypes and social stigmas that influence the process of racial communication. On the other hand, Race, Racism, and discrimination affect the labor market, workplaces, and organizations. It makes the status of blacks and ethnic minorities in the urban labor market unprofitable (Waldinger, 1996, Grosfoguel, 2016). Besides, there is a Bowser concept related to my research, namely Cultural Racism. Jones (2018) develops five types of racism: individual, interpersonal, institutional, structural, and cultural racism. Individual racism occurs when a person's beliefs and mindsets shape the stereotypes, prejudice, and biases against other races.

Interpersonal racism is physically or orally based on personal beliefs and mindsets, while institutional racism is the racism action that uses an organization or institution. Structural racism is the combination of two or more types of racism, and Cultural Racism gives the standardization of



manner, opinion, and perspective. This concept is more suitable for this study since it is the most recent theory and has many variations on the type of racism.

The researcher took the *Ip Man 4, The final* film, as my subject. The film is an effective medium to convey the message (McQuail, 1996). *Ip Man 4 The finale* is one of many films that gives the message of fighting racism. The researcher applied Van Dijk's theory using three aspects of analysis: text, social cognition, and social context. According to Van Dijk (Van Dijk, 2006), "Text" is a sequence of characters or signs sent from sender to receiver across a particular media or code. In Van Dijk's approach, the text structure and discourse strategy employed to stress certain subjects are investigated in the text dimension. When reading it, Van Dijk observes the acts, powers, and ideologies in a text. As a result, we can deduce that Van Dijk regards the text as writing with certain ends and purposes and cannot interpret the material as it is written (Van Dijk, 2006).

Social cognition is an issue in Van Dijk's theory. According to Baron and Byrne (2003), social cognition is how we understand, analyze, recall, and use knowledge about the social world. Meanwhile, according to Taylor et al. (2009), social cognition studies how people draw conclusions and judgments based on social data (Van Dijk, 2006). On the other hand, Social cognition is a part of Van Dijk's analysis of discourse in the 3 Dimensions of Racism in Text Analysis. Social Cognition is the perception of the discourse bearer that can influence the conformation of the discourse. However, the discourse is built. It is based on the perception of the discourse

bearer. Thus, the discourse's bearer determines how its topic is represented because it is based on the discourse bearer's perception. Another concept supports van Dijk's idea of Social Cognition.

Van Dijk's theory intertextually interprets the discourse in a society divided into three levels: macrostructure, superstructure, and microstructure. The analysis examines the themes, topics, and schemes in the macrostructure. Whereas the elements are schematic, there is a superstructure of opening, filling, and shutting. In contrast, the text's semantic, syntactic, and other rhetorical features are examined in microstructure analysis. The fundamental goal of this research is to demonstrate how a society's meaning is shared and how social power is generated through discourse and legitimacy. (Van Dijk, 2002).

Several researchers have conducted critical discourse analysis studies on racism. First, Arind (2013) decomposes the practice of racism represented by Lincoln and Douglas in a debate in Ottawa, 1858. Rasman (2014) examines the gender stereotype in Electronic School Books. Third, Hafizh (2016) follow-up study investigates the racial issues that Jacqueline Woodson criticizes in his novels. Then, Rachmawati (2017) analyzed the racist words stated by Chris Rock at the 88th Academy Awards. The last, Alviniyanti (2019) observes the film *Black Klansman*, which deals with the problem of racism. As a result, the researcher found many previous studies analyzing racist actions that classified into five types of Racism by Jones and Van Dijk Discursive Strategies.

The gap between this research and the other studies lies in the subject to investigate. This research is different from previous studies on racism which mainly discuss acts of Racism against Black People. *Ip Man 4 The final* movie depicts Racism against Chinese people. Meanwhile, this research tells the story of Racism by Americans toward Chinese in the USA, usually in Chinatown. Moreover, in the current study, the researcher used critical discourse analysis to uncover the underlying discourse in the discussion of racism in the *IP Man 4 finale* using Van Dijk's discourse (2001).

### **B. Research Question**

This research proposes one research question, which is formulated as follows:

1. How is Racism represented in *IP Man 4, The final* Movie?

### **C. Objectives of the Study**

Based on the problems of the study, the research objective is

1. To investigate Racism in the movie of *IP Man 4. The finale* is represented.

### **D. Scope and Limitation**

This study explores dialogues in the movie of *IP Man 4, The finale*. I am using Jones' theory of Racism and Van Dijk's CDA. This research only analyzed dialogues that the main characters produced using Jones' theory of Racism and Van Dijk's CDA. No further analysis is made on utterances produced by other characters.

## E. Significances of the Study

There are both theoretical and practical contributions to this analysis. In the theoretical aspect, this research contributes to Jones'(2018) theory of Racism because this research provides empirical data that can potentially develop. This research gives a baseline for future researchers to follow up on practical aspects. The results of this study are essential to English learners, future researchers, and readers. For English learners, this study aims to enhance the study of racist depictions through critical discourse analysis to learn more about Racism in movies. For the following researchers and readers, this study not only provides appropriate data to use as a reference for analyzing Racism in movies but also for a better understanding of critical discourse analysis. It is expected to provide valuable knowledge.

## F. Definition of Key Terms

**Racism:** Racism is a mindset or ideology that claims that physical characteristics are inherited and that certain personalities, intellectual, cultural, or a combination of these characteristics leads to the superiority of particular races (Daldjoeni, 1991, p. 81 ).

**Individual Racism:** Hidden Racism arises when people's beliefs and mindsets shape stereotypes, prejudice, and biases toward people of different races.

**Interpersonal Racism:** Open Racism manifests in physical or verbal threats directed at people of various physical appearances.

**Institutional Racism:** Racism that involves an organization or institution

**Structural Racism:** A mix of two or more types of racism. Structural racism, like institutional racism, is concerned with the organization or institution.

**Cultural Racism:** This is a racist activity that is carried out by standardizing a person's style, opinion, or perspective. As a result, the prevailing method or perspective frequently drives people to participate.

**Critical Discourse Analysis:** Critical Discourse Analysis is an analysis that explores how discourse legitimacy is socially constructed.

**Discursive Strategies:** The discursive strategy is a cognitive strategy for controlling and constructing other people's minds and presenting their beliefs through ideological construction.

**Actor description:** The usage of negative calls or utterances by performers who do not belong to the same group.

**Authority (argumentation):** It uses a specific authority (which could be an institution or an individual) to support an argument. It will be defined by the philosophy of each social group and the authority.

**Authority Burden (Topos):** It is the presentation of an argument in which the burden of proof is put on a particular community for the actions committed. If this occurs, it will have a negative impact.

**Categorization:** Categorizing a social group engaged in a topic of discourse will impact social psychology.

**Comparison:** Compare and contrast two or more things, such as an event or an action.

**Consensus (Political Strategy):** Examine numerical data, it has been utilized to state something as either positive or negative.

**Disclaimers:** Expression that uses ideology-based strategies to deny the veracity of a notion, such as positive self-depictions and negative portrayals of others.

**Evidentiality:** convey a section's opinions through reasoning based on credible evidence or sources.

**Hyperbole:** Make assertions that exaggerate the meaning of an event or term to have more meanings than usual.

**Lexicalization:** It is indirectly making charges and arguments. It's done to avoid the breaking of social rules.

**Metaphor:** Allegory meaning in comparing two things that have the exact attributes.

**National Self-Glorification:** Give arguments that will instill patriotism in the audience.

**Positive Self-Representation:** Positive self-presentation aims to make a favorable impression on those who hear it while preserving the image of a specific organization.

**Norm Expression:** Arguments in the form of norms, prejudices, or recommendations, depending on the standpoint of the norm.

**Populism:** Submission of a claim on behalf of all members of a social group, country, or community.

**Presupposition:** The presentation of proposals encourages people to think about the intended or desired consequence.

**Vagueness:** Using poorly specified phrases.

## **G. Research Method**

This chapter covers the research method of research design, data source, data collection, and data analysis.

### 1. Research Design

The method used in this study is a qualitative descriptive method. By using a descriptive method with a qualitative approach, researchers can describe, describe and explain things to identify problems. (Creswell, 1994, p. 145). Moreover, this research used Critical Discourse Analysis, particularly models of Van Dijk CDA, because it fits in with this study, which analyzed Racism found in the *IP Man movie 4 The Finale*.

### 2. Data Source

The data was collected from the *IP Man 4, The final* movie. First, the researcher downloaded and watched the movie. Besides, the researcher downloaded the written script, which contained dialogues, and transcribed the relevant scenes to make it easier to analyze the data.

### 3. Data Collection

Several steps have been taken to gather the *IP Man 4 Finale* film data. At first, the researcher downloaded the movie. Then, the researcher watch the movie. The watching has been done in three times with the following details:

1. The researcher watched the film to understand the general understanding of the storyline from the beginning until the end.
2. The researcher watched the movie again to observe how many scenes contained racism.
3. The researcher watched again to select and identify which racist scenes were following the theory of 5 types of racism by Jones and Van Dijk's Discursive Strategies.

Then, this study there is data reduction. The multiple data in this research was reduced by the researcher. There are four similar data with the similar form and category. So that, the researcher only took 2 of those.

In the last step of data collection, the researcher made sure all of the data are relevant and put all of those data that have been collected. The researcher put those all in Chapter III on Findings and and coded them by writing "Data 1", and "Data 2" up to "Data 26" as the last data.

#### 4. Data Analysis

In Data Analysis, the researcher uses several steps as below:

1. The researcher wrote the context which contains the situation that appeared as the background of the data.



2. The researcher wrote the data in utterances, sentences or words.
3. The researcher connected the data with the theory of 5 Types of Racism by Jones and Van Dijk's Discursive Strategies.
4. The researcher review those in the discussion part in Chapter III.
5. The researcher summarized all of those in conclusion in Chapter IV.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter explains the theories used to analyze the data, including Critical Discourse Analysis, Van Dijk's Model of Critical Discourse Analysis, Racism, Racism in The Movie, and Previous Studies in Critical Discourse Analysis. Further explanations about the theories are presented below.

#### A. Critical Discourse Analysis

Critical discourse analysis, also known as CDA, analyzes the *IP Man 4 The finale* Movie. This approach views discourse as a functional, social, and cultural symptom. According to Foucault (1972), discourse is an idea or thought that constructs the concept of a culture or the culture itself. Discourse, according to Foucault, lifts a discourse to create a new discourse.

CDA was founded on using Marxism as a tool for resisting injustice by exposing the intent behind a debate through textual analysis. Fairclough (1993) defines CDA as "important" in that it seeks to expose the importance of discursive activity in preserving the social environment, including others. It aims to contribute to social change along the lines of more balanced power relations in communication systems and culture through social relations that include unequal power relations. According to Jorgensen and Phillips (2007), CDA investigates the relationship between discourse and social and cultural growth in different social dimensions.

In addition, CDA considers text a social phenomenon (Munawar, 2007). Through discussion of texts concerning social situations, CDA

analyzes how social power, harassment, dominance, and oppression are perpetuated and reproduced (Barker & Galasinski, 2001). On the other hand, CDA is defined by Mills (1997) as "the way actors are depicted in the text." The story's topic and object can influence how the document is structured and how the context is handled in the text (Darma, 2014).

In conclusion, the CDA in this study attempts to communicate the subject's (writer's) hidden intentions when commenting. Then, to disclose the ideological diffusion and development hidden in the discourse, identification is performed by establishing the writer's position as one who follows the framework of meaning set by the author. Consequently, the structure of power relations can be determined from discourse, particularly in producing subjects and other acts of representation. In CDA, several researchers have presented several strategies. Foucault, for example, divides CDA research into four stages: topic selection, discourse context selection, material preparation, and analysis (Wodak and Meyer, 2001). Fairclough (2003) divided discourse research into text, discourse practice, and socio-cultural practice. After that, CDA is employed in three stages of analysis: definition, interpretation, and description (Kurdi, 2007).

## **B. Van Dijk's Model of Critical Discourse Analysis**

CDA is used to study critical discourses such as politics, race, gender, social class, hegemony, and so on, according to Van Dijk (1998), who is known for his sociocognitive approach to CDA. Van Dijk believes that simply undertaking text analysis is insufficient because, in the end, it will provide knowledge of the context and purpose of generating texts. According

to Van Dijk (2000), text can also utilize text to channel one's interests, wants, and desires. In addition, Van Dijk considers other aspects of the community, such as dominance, social structure, power groupings, and social cognition (Van Dijk, 2000).

Van Dijk (1998) also divides CDA into text, social cognition, and context. Then, in the unity of discourse analysis, van Dijk employs these three categories. The text is used to examine the structure and discourse approach utilized to deliver the discourse's theme. Social cognition is needed to produce news texts involving individual journalists' understanding. Then, social context is examined as a discourse developed in society. (Van Dijk, 1998).

According to van Dijk (1977), the discourse has multiple layers. The three stages are macrostructure, superstructure, and microstructure. The macrostructure is a topic that appears throughout the book. The superstructure is the text's framework, including the introduction, content, closing, and conclusion. Finally, the choice of words, sentences, and styles utilized in a text can reveal the microstructure or meaning of the text in a sentence. Furthermore, according to van Dijk (2004), ideology is a belief system that is socially divided by particular social and mental activities, controls its discourse, and eventually becomes a social practice inside the social group. Because ideology can be buried or camouflaged in a text, this can be a positive or negative effect, such as being able to work together or being in conflicts (Van Dijk, 1997).

Van Dijk (2004), the term “strategic production of ideological discourse” refers to a social group’s efforts to describe other social groups in either excellent or negative words, depending on the ideology accepted by the social group. A semantic macro strategy, for example, includes the tactic of favorable self-depictions and negative portrayals of others (Van Dijk, 2004).

As a result, van Dijk connects the macro strategy with one of the various semantic macro strategies. Van Dijk (2006) provides the following 17 instances of discursive techniques incorporating social interactions, norms, and values.

#### 1. Actor description

It uses negative calls or statements by performers who are not members of the same group.

Example: ‘Slit-eyes!’

#### 2. Authority (argumentation)

It is the definition of a particular authority (an institution or an individual) to bolster an argument. It will be determined by each social group's ideology and authority.

Example: ‘Based on information from the Jawa Pos TV, East Java Governor, Khofifah Indar Parawansa give a privilege to santri in East Java for coming home to their hometowns’

#### 3. Burden (Topos)

It is the filing of an argument in which the burden of proof is assigned to a specific community for the activities taken. If this happens, it will have negative consequences.

Example: “After the Chinese people here, this city is so grubby.”

#### 4. Categorization

It will impact social psychology by categorizing a social group interested in a topic of discourse.

Example: ‘As we know, people from that place are always make the noises.’

#### 5. Comparison

It has been used to make comparisons and contrasts between things, such as an event or an action.

Example: ‘unlike the previous government, the present government is racist’.

#### 6. Consensus (Political Strategy)

It has been used to state something with positive or negative classification by looking the data of numbers.

Example: ‘From the data submitted by the government, almost 75% of Chinese do not pay the tax.’

#### 7. Disclaimers

These are expressions that use ideology-based techniques, such as positive self-depictions and negative portrayals of others, to deny the veracity of a proposition.

Example: 'we always make Chinese people comfortable here.'

#### 8. Evidentiality

It conveys a part's thoughts by providing argumentation based on reliable evidence or sources.

Example: 'BBC News informed us that the refugees from country A always make trouble in this city.'

#### 9. Hyperbole

It is to provide statements that exaggerate meaning so that an event or word will have more meanings than usual.

Example: 'your smell like a dirty shoe.'

#### 10. Lexicalization

It is indirectly making arguments regarding charges. This is done to prevent breaking social rules.

Example: 'provable society' or 'economic people'

#### 11. Metaphor

Metaphor is not the literal meaning of an utterance. In other words, it is just an allegory that means comparing two things with the exact attributes.

Example: 'If you want to win the fight against them, give them cherry.'

#### 12. National self-glorification

It is to present arguments that inspire a sense of patriotism in the audience.

Example: 'If, you love your dad, keep out from the Chinese people!'

#### 13. Positive Self-Representation

Positive self-representation is a self-presentation intended to make a pleasant impression on others who hear it while also maintaining the image of a specific group.

Example: 'Americans are very democratic.'

#### 14. Norm expression

It entails presenting arguments in the form of norms, prejudices, or recommendations depending on the norm's viewpoint.

Example: 'Batak people always speak over loudly.'

#### 15. Populism



It is the filing of a claim that includes all members of a social group, country, or community.

Example: 'The Chinese society.'

## 16. Presupposition

The introduction of propositions encourages others to consider the intended or desired outcome. According to Yule (2010), the presupposition is divided into 4, namely:

### a. Existential Presupposition

The existential presupposition is the presupposition that indicates the existence/presence/identity of self-referent expressed with actual words.

Example: Arman's house is the blue one.

The sentence "The Arman's house is the blue one" indicates that Arman has a house.

### b. Factual Presupposition

Factual or Factive Presupposition is a presupposition in which the presupposed information following the verb can be considered a fact.

Example: Everybody knows that Arman's house is expensive.

The sentence above is assumed as a fact because there is the word *know*.

### c. Lexical Presupposition

A lexical presupposition is a form of presupposition where the conventionally stated meaning is interpreted with the presupposition that another (unstated) meaning is understood.

Example: Armand stopped playing football

By the sentence above, by the word "stopped," we know that Armand was playing football in the past time.

#### d. Structural Presupposition

Structural Presuppositions refer to the structure of specific sentences that have been analyzed as a common and conventional presupposition that part of the structure has been assumed to be true. It can be seen in the interrogative sentence conventionally interpreted with question words (when and where) after being identified as a problem.

Example: Where did Arman buy the car?

The question above the question which indicated that Arman bought a car

#### e. Non-Factual Presupposition

The non-Factual presupposition is a presupposition that is assumed not to be accurate or represent something, not like reality. In the Non-Factual Presupposition, there are verbs like *Imagine*, *Dream*, and *Pretend*.

Example: I dreamed that I was in Istanbul

The sentence above indicated that I was not in Istanbul

f. Counterfactual Presupposition

Counterfactual Presupposition is a presupposition representing something not like reality but also contradicts reality.

Example: If London is mine, I want to paint my face on Big Ben.

The sentence indicated the opposition to the reality where Big Ben is not personally owned by someone and is owned by the United Kingdom.

17. Vagueness

It is when you use expressions that are not well defined.

Example: 'high', 'low', 'lots', 'some', , , 'very', etc

**C. Racism**

Racism is a mindset or ideology that claims that physical characteristics are inherited. Certain personalities, intellectual, cultural, or a combination of these characteristics lead to the superiority of particular races (Daldjoeni, 1991, p. 81 ).

Racism depicted in the *IP Man 4, The final Movie*, in the form of prejudice against Chinese people by American security agencies. The Race is a classification system that divides people into groups based on physical characteristics such as skin color and other factors (Hartley,2010). Furthermore, this classification frequently demonstrates a race's supremacy,

implying that members of one race feel better and more superior than those of other races. Racism can be divided into verbal and nonverbal everyday practices and behavior, stereotypes, discriminatory practices, systematic institutional policies, and even actions of racial segregation (Hartley, 2010)

"Racism" is frequently used to denote an ethnic group's antagonism and unfavorable attitudes toward other ethnic groups. Racism, on the other hand, has "the cognitive function of organizing the group's social representations (attitudes, knowledge), and secondly, indirectly monitoring group-related social actions, and thus also members' text and talk" (Van Dijk, 1995, p. 248). In other words, according to van Dijk (1995), racist belief systems can be incorporated into judgments, ideas, values, and attitudes shared by members of one social group toward members of other social groups who are the target of Racism. Racism has expanded to various aspects of our daily lives, including inherent differences such as gender, women, and men. The majority of an incident of Racism are those involving skin color. (Simatupang, 2018).

Racism began in history when the white race (Europeans) acted as if they were superior. For generations, this belief has been ingrained in the brains of discriminating victims. In an environment where racial practices are practiced, the psychologically accepted pressure impacts society's mental and psyche (Irab, 2007).

Racism was discovered, according to Lawrence (quoted in Jandt, 2013), through ideas of white people's superiority and privileges in American

culture. The establishment of preconceptions and societal prejudices can influence the process of intercultural communication when racial distinctions are perceived. Race, Racism, and discrimination, on the other hand, have an impact on the labor market, workplace, and organizations. As a result, the labor market for black people and ethnic minorities in cities is unprofitable (Waldinger, 1996 Grosfoguel, 2016).

Furthermore, Racism, according to Marger (2012), can alter the fundamentals of thought and action to treat each member of a race that is different from the other races. The history of Racism began in America throughout the 18th and 19th centuries, when the slave system was still in place. Racism was involved in the United States in the 1900s, according to other histories, when black individuals were hanged without due process and solely based on Racism (SoRelle, 1983). Then, in the early twentieth century, Racism began to permeate the mainstream media.

#### **D. 5 Types of Racism by Jones**

Jones (2018) develops five types of Racism, namely Individual, Interpersonal, Institutional, Structural, and Cultural Racism. In this part, the researchers give detailed information on those five.

##### **1. Individual Racism**

Individual Racism, also known as Personal Racism, is the most common form of Racism. Individual Racism is hidden Racism that occurs when a person's beliefs and mindsets shape the stereotypes, prejudice, and biases against other races. Individual Racism has

campaigns in our daily life as in the portrayal of Chinese people who often became mafias, Black People as the thief, etc. In Indonesia, Individual Racism sometimes occurs even among ordinary people. For example, the assumption that the Chinese are stingy, the Papuans are rude, the Batak people are fierce, etc. These thoughts and prejudices appeared even from the first meeting without trying to know more. In short, I can say that Individual Racism is Racism in the form of prejudice against people from certain groups or races, which portrays that person as evil based on the origin of the group or race.

## 2. Interpersonal Racism

Interpersonal Racism is almost the same as Individual Racism. The concepts are similar, but they are expressed in different ways. Individual Racism is hidden Racism, but Interpersonal Racism is open Racism. The manifestation of Interpersonal Racism can be found in physical or oral threats to people of different physical appearance. Interpersonal Racism can still exist in various forms today, albeit more veiled. For example, Americans call China "Yellow Skin," "Monkey," and so on. In simple terms, Individual Racism is Racism that is carried out individually but more openly by making an utterance or taking action.

## 3. Institutional Racism

The majority of Racism in America focuses on individual attitudes. Unfortunately, this narrow perspective includes a discussion of one of the most severe forms of Racism, namely Institutional Racism. When Racism occurs in organizations, fighting the institution

can be more difficult, even though explicit Institutional Racism is rare these days. Institutional Racism refers to institutions that intentionally choose to make decisions that endanger or injure people from different groups or races. For example, city government A has a policy that only 20% of immigrants from city B are allowed to live in area A. In other words, Institutional Racism is Racism that is carried out using an organization or institution and planned.

#### 4. Structural Racism

The most dangerous and least discussed form of Racism is Structural Racism, which is also known as Systemic Racism. Structural Racism is a combination of two or more types of Racism. Structural Racism, like Institutional Racism, focuses on the organization or institution. If Institutional Racism is intended to target a specific group, it differs from Structural Racism, which appears to be neutral. Because of this neutrality, Structural Racism is hard to quantify and even more challenging to eradicate. An example is a scene in the film *My Name is Khan* where the American police are looking for reasons not to investigate the case of violence against Rizwan Khan's stepson because there is Khan's name attached to him. Structural Racism is a dangerous combination of Racism that is carried out in a planned manner.

#### 5. Cultural Racism

Cultural Racism is the racism action that is run by standardization of manner, opinion, or perspective. Consequently, the dominant manner, opinion, or perspective frequently drives people to

get in it. For example, the claim, "Jazz music is the music of people with high culture," "American lifestyle is the best way of life," "Chinese dance is lowly dance," etc.

#### **E. Racism and Movie**

A movie is a tool for delivering an audiovisual message to a social group (Effendy, 1986). Furthermore, according to Danesi (2002), a movie is a narrative that contains a series of photographic images that create the appearance of motion and action in real life. Aside from that, movies can captivate and entertain audiences and make them consider other options (Rabiger, 2009). At this time, the movie has evolved into a form of mass media and entertainment. It also becomes a tool for us to learn about and comprehend events from the past, such as history or biography. Before this, movies were initially established in the late 1800s, but the content and features available were still somewhat limited. Lumiere Brothers made the first film in 1805. According to Widharma (2018), the two brothers who invented projectors and film player equipment were responsible for the early development of films in the United Kingdom and even the rest of the world (cinematography). Cinematography is derived from the Greek terms' cinema (movement), photo or photos (light), and graphic graphs (writing, images). Thus, the literal meaning of cinematography is to use a particular tool, generally referred to as a camera, to paint motion with light.

Movies or films are split into two categories, according to Simatupang (2018): fiction and non-fiction. Theater, horror/thriller, comedy, action, mystery, animation, science fiction, musical drama, and historical drama are



all examples of fiction films. Non-fiction films include documentaries based on actual events whose tale is either extracted or made up. This film style can also be interpreted as the director's version of reality. Movies are frequently used to convey a message. They are a powerful tool for generating and disseminating ideas (Jowett, 1976), which are crucial in creating a mental landscape or a way of thinking about reality (Moran, 1996).

Furthermore, movies can transmit cultural and political values by creating and shaping national identities (Williams, 2002). Del Casino and Hanna (2000) say that "the film's contribution to the construction of national identity is a process of representation" and is used as a discourse to generate a particular identity in the public sphere. Racism is a common issue in films that deals with identity construction. Racism still exists in America, both in real life and cinema representation. Renwick (2000) discusses the features of mystical American identity, including the general pattern of Americans perceived as self-sufficient, powerful, clever, optimistic, moral, peaceful, and flexible.

Moreover, Americans also use the heroic self-image of individuals who struggle hard, share the same rights, and provide opportunities to everyone (Zelinsky, 1992). Meanwhile, black people are often assigned to specific spaces, such as enslaved people or people in the kitchen, extras, and even criminals on the screen (Diawara, 2012). Then, European or American people play the main characters in the film who commit Racism.

*Ip Man 4 The finale* is a film directed by Wilson YIP and adapted from the story of IP Man, the master of Wing-Chun. In this film, many actors are involved, namely Danny Kwok-Kwan Chan, Donnie Yen, Scott Adkins, and Vanes Wu. The film premiered on December 25, 2019, in cinemas worldwide. *Ip Man 4 The final* Movie has a duration of 120 minutes and tells the story of IP Man who went to America to look for the school for his son, IP Jin, and coincidentally met Yonah when Yonah got bullied in her school, which he wanted IP Jin to study there. Yonah got orally and physically bullied by some students. Quickly, IP Man knew that discrimination and fought with some of Yonah's friends to save Yonah.

*Ip Man 4 The finale* is a martial arts action film set in the 1970s. Racism is depicted in the *IP Man 4, The final* Movie, in the form of discrimination against Chinese people, primarily in Chinatown, New York. When showing bullying and criminalization, the film offers a severe plot to express Racism in an emotional approach that drains feelings. The researcher in this study employs 17 discursive tactics from van Dijk (2006) to reveal the racist ideology in the *IP Man 4 The finale* Movie. The study's findings can also be utilized to answer questions concerning the traits portrayed by the performers in the film.

## **F. Previous Studies**

Previous studies are critical in research. Using previous studies, the researcher can get more inspiration for the research. After reading much literature about Racism, I conclude that Racism is discrimination from someone or people to show power, hegemony, and status. Besides, the works

of literature make me more understand Racism in concept, theory, and others. To begin the discussion of the related literature review, I show the review of the research carried out by Arindo (2013). A Qualitative and Quantitative Approach is used in this investigation. The Critical Discourse Analysis technique of Thomas N. Van Leuwen was used in this study.

On the other hand, this study is backed up by Van Dijk's Critical Discourse Analysis, which focuses on the differences in created ethnicity's appearance, origin, and or/language. This research conducted to deconstruct the Racism practiced by Lincoln and Douglas during their argument in Ottawa, 1858. According to this study, both Lincoln and Douglas used racist language in their speeches in the Ottawa debate.

The second investigation was carried out by Rasman (2014). Using Fairclough's theory and a Descriptive Qualitative technique, this study investigates gender stereotypes at Buku Sekolah Elektronik. One of Fairclough's theories' distinguishing elements is an investigation of the presence of power relations, which is concentrated in this study on Power in Discourse and Power behind Discourse. When employed in interactions, a discourse has power, referred to as "power in discourse ."Furthermore, "power behind discourse" refers to how society constructs discourse. This study revealed a gender stereotype in Buku Sekolah Elektronik (BSE). The male character is depicted as more potent than the female character. An imbalance also represents the stereotype in the frequency with which the male and female characters are portrayed.

The follow-up study was carried out by Hafizh (2016). Similar to the previous research, this study takes a Descriptive Qualitative approach to investigate the Power Relationship utilizing Fairclough's Critical Discourse Analysis. This study looks into the racial issues that Jacqueline Woodson criticizes in his writings. As a consequence of his inquiry into Jacqueline Woodson's novel, the researcher concluded that Racism still exists, even if it is not done intentionally. The researcher gleaned information about Racism from Woodson's stories, including drawings.

Next, there is research that was done by Rachmawati (2017). This study's tracing combines Critical Discourse Analysis with Van Dijk's theory to give a more in-depth look into Social Cognition. The Descriptive Qualitative Research technique was used in this study. The researcher in this study looked at the words he said at the 88th Academy Awards. The outcome demonstrates that Chris Rock engaged in Racism by separating white and black individuals with his words, repeatedly repeating "White People" and "Black People" during the event.

Alviniyanti (2019) investigated the film *BlacKkKlansman*, which tackles the issue of Racism. The researcher in this study, like the prior one, used Van Dijk's Critical Discourse Analysis theory. The distinction is that this study employs a sociocognitive method for data analysis. This research focuses on Racism as depicted in the film *BlackKklansman*. As a result, the researcher discovered several racist acts, which Jones and Van Dijk categorized into five categories of Racism.

### **CHAPTER III**

#### **FINDINGS AND DISCUSSION**

Finally, the researcher took 26 data, which can be studied using the theory of 5 types of racism by Jones and Van Dijk's Discursive Strategies, which the researcher has described in chapter II, which contains a review of related literature. In these data, one can only be studied with five types of racism by Jones, 1 data analyzed only with Van Dijk's Discursive Strategies, and 24 data examined with both. All of that has been detailed by the researchers with details of the number of findings that were successfully investigated using the theory of 5 types of racism by Jones, namely:

- Three data for Individual Racism.
- Five data for Interpersonal Racism.
- Five data for Institutional Racism.
- Two data for Structural Racism.
- Twelve data for Cultural Racism.

With Van Dijk's Discursive Strategies, the researchers managed to find findings with details of the amount:

- 3 data for Authority
- 3 data for Burden
- 5 data for Categorization
- 0 data for Comparison
- 1 data for Disclaimers
- 1 data for Hyperbole

- 2 data for Lexicalization
- 4 data for Metaphor
- 2 data for National Self-Glorification
- 5 data for Presupposition

Meanwhile, the researcher could not find data for Actor Description, Consensus, Evidentiality, Positive Self-Representation, Norm Expression, Populism, and Vagueness.

## A. Findings

### Data 1

A character in IP Man named Becky, a Caucasian student in the USA, saw Yonah a Chinese student, walking out of the school to go home. Becky was jealous of Yonah because Yonah got the position as the captain of cheerleaders. Becky hated Yonah and disturbed her around her walk to the exit gate. To show Becky's hatred for Yonah, she directly blamed Yonah by saying:

Becky to Yonah: B\*tch!

Becky's Friend: Showtime.

Becky to Yonah: You think you look so great out there. **You look like a little yellow monkey. We're not gonna follow your lead. In America, people like you follow. They don't lead.**

Yonah: What do you want? Just leave me alone.

Becky: **If you're not happy, then go back to Asia, This has been our land for generations.**

**“You look like a little yellow monkey.”**

The utterance above shows racism from Becky to Yonah because Becky spells a characteristic of an entity which in this case is a physical characteristic of a race in this case. Becky mentions that Yonah's skin color tends to be yellow. Then, the type of racism act carried out by Becky is an Interpersonal Racism action because she did the racism action directly, person to person (Jones, 2018).

Based on the way of expressing, the utterance above used Metaphor to represent a humiliation from Becky to Yonah. The use of Metaphor is shown by the phrase “...look like a yellow monkey”. The phrase equalizes two things, namely Yonah and Monkey. In general, the monkey is known as the name of an animal that someone is equated with an animal. In addition, the word “Monkey” is often used to say that someone’s face is ugly. Therefore it can be called humiliation ( Al-Harasheh, 2020).

## **Data 2**

Still taking the same background as Data 1, Data 2 discusses the same context, but in Data 2 the researcher discusses utterances:

**“We're not gonna follow your lead.In America, people like you follow.They don't lead.”**

Becky's utterance above also represented an act of Interpersonal Racism because the utterance contained the discrimination toward Yonah as a Chinese girl and was delivered face to face. This interpretation is based on the sentence, "*In America, people like you follow. They do not lead*". In that sentence, the phrase "...people like you follow" is automatically referred to the Chinese because, in the film, Yonah was represented as a Chinese by her physical appearance."

The way Becky blamed Yonah in this data is included in the group of Categorization. A grammar approach can analyze it. As we know, the utterance uses the pronoun "They" in the phrase "...they don't lead," where the phrase "...they don't lead" is the continuation of the phrase "...people like you follow". This utterance used two pronouns in the same sentence that referred to one same thing. It is called a Reflexive Pronoun. The Reflexive Pronoun emphasizes saying something and has a function of affirmation, meaning the speaker seriously wanted to say it. We know that Becky told us that Yonah is a Chinese girl with yellow skin and slit eyes like monkeys and does not deserve to lead anything in America, including the cheerleader's group.

### **Data 3**

Data 3 is still set in the same context, time and place with Data 1 and Data 2. In Data 3, there is an utterance from Becky:

**"If you are not happy, then go back to Asia. This has been our land for generations."**



What Becky did here refers to Interpersonal Racism. It is because the utterance was uttered directly by Becky to Yonah. These remarks appear as a form of Becky's hatred for Yonah to tell Yonah to return to Asia as the origin of Chinese like her. This utterance contains Racism focusing on Yonah's race as an Asian.

The statement is included in the Presupposition category in the group of Lexical Presuppositions, because by the utterance "If you are not happy, then go back to Asia. This has been our land for generations", Becky only wanted Yonah to leave the USA. However, Becky used "If you are not happy..." as a sweetener for Becky's statement that they wanted to expel Yonah from the USA..

#### **Data 4**

Data 4 told a case where the main character named IP Man was in USA to find a school for his son. Hence, to make his goal happened, he must get a recommendation letter from someone that was lived in USA for a long time and had an influence. With the reason, IP Man came to someone named Leung who IP Man believed him help IP Man find a man like that. Then, Leung helped IP Man to make his aim real. So that, Leung ask IP Man to meet someone who had an influence in a district in US. The man named Mr. Wright. After that, Leung began to talk with Mr. Wright in front of IP Man and talked about IP Man's aim. Suddenly, Mr. Wright invited Leung to leave IP Man alone for a while then they talk together. In that conversation, Mr. Wright said:

**“How do I know that he is not some fugitive just like all of the other illegal aliens that get deported every day from Chinatown?”**

That utterance represented a racist action in the category of Individual Racism because of the way he stated the utterance with no utter it directly in front of the one who meant IP Man. The utterance of Mr. Wright is inextricably developed out of his belief and bias toward the Chinese people. He thinks that all Chinese people are evil and part of the fugitive (Jones, 2018).

In the terms of how Mr. Wright express his utterance, he used the way of expressing Categorization. It can be seen from the utterance “**How do I know that he is not some fugitive just like all of the other illegal aliens that get deported every day from Chinatown?**” which meant that Mr. Wright considers all of Chinese are criminals. The thought of Mr. Wright was the same as the western view written in a journal written by Rhoda J. Yen (2000) citing the writings of Stuart Creighton Miller (1965) quoted from Supra note 25 pages 76-77 which states that Most people consider Chinese immigrants as very nasty, crafty and corrupt, betrayers and malice, lust, xenophobia, brutality, dictatorship, defilements, and intelligent incompetence. Yen also quotes Hing's writings in Supra, note 4, p. 8 and note 1 page 480-481 written in 1990, writing that Asian Man is described as clumsy, slanted-eyed, tourist, the user of screaming martial art, opium smoker, and king of hell or crime lord (Yen, 2000).

#### **Data 5**

The situation in this Data is when Becky and Yonah have been involved in a fight in their school. Then, Becky got a bound from the battle. She went home and complained to her mother by telling a false story. Becky said that a Chinese student hurt by her attacked her. After hearing that story, Becky's

mother, Gabrielle, called Becky's father, Andrew, by phone when he was at work. On the phone, Gabrielle said that a Chinese student hurt Becky. Then, Andrew came home. In the home, Andrew and Gabrielle talked for a while.

Gabrielle: You finally decided to come back, then, Andrew, thank you.

Andrew: I was in Washington DC, Gabrielle. I came back as soon as I could. How's Becky?

Gabrielle: She was almost disfigured by a Chinese girl at school. **And I don't understand the grounds they let a Chinese student in anyway.**

Andrew: What do you intend to do about it?

Gabrielle: What are the INS going to do about those Chinese savages? **Get rid of them. Send them home!**

In this context, the sentence “**And I don't understand the grounds they let a Chinese student in anyway**” represented an action of Individual Racism, because the utterance was only heard by Andrew, Gabrielle, and Becky in their house and the utterance was not said directly to Chinese students, especially Yonah.

The way Gabrielle said is grouped as Categorization because, by the above utterance, Becky's mother indirectly said that Chinese students do not deserve to study at Becky's school.

### **Data 6**

In this data, the situation was the same where Becky, Gabrielle, and Andrew gossiped about Yonah. In this data, the researcher irradiated the utterance:

**“Get rid of them. Send them home!”**

The utterance above also represented an act of Individual Racism because it represented Gabrielle's hatred individually of Chinese students without showing her hatred directly to them.

The way Gabrielle said that utterance is grouped as Categorization, because by the utterance Gabrielle considered Chinese as unimportant people, gave bad effects, and deserved to be removed.

### **Data 7**

The context that occurred in data 5 is the holding of a Kung Fu martial arts performance. In the show, many people watched, including another martial arts community, namely the Karate martial arts community. In this situation, community leader and karate coach named Collin Fratter said:

**“Just a gook dance. Phonies.”**

In 5 types of Racism by Jones (2018), The utterance is categorized as Cultural Racism. It is because the utterance represents Collin Fratter's hatred of Chinese Kung Fu and declares himself anti-Chinese Kung Fu, part of Chinese culture.

Looking more deeply, the term "gook" is used by US Marines during the Philippine-American war (1899-1902) to describe prostitutes. So that Collin Fratter juxtaposed Chinese Kung Fu as a dance of prostitutes (Hur, 2020).

The way Collin said his utterance, his speech was included in the Metaphor category because it juxtaposes one thing with another. It can be seen from Collin Fratter's words where the word "**phonies**" is a synonym for the word "**trick** ."In other words, Collin Fratter said that Chinese Kung-Fu was just a trick or act of the Kung Fu martial artist (Van Dijk, 2006).

### **Data 8**

In this scene, when the Kung Fu show is done, Bruce Lee goes to the restaurant and sits inside. Suddenly someone unknown who previously watched the Bruce Lee show came to Bruce Lee and said:

**“I think your stuff is bullsh\*t.”**

The utterance above is an utterance in the category of Cultural Racism because this utterance referred to Bruce Lee's appearance in the form of Kung Fu and art from Chinese culture, which means the person denounces Chinese culture.

Further, that utterance brought a very negative connotation is included in the Metaphor. The word “bullsh\*t” itself is a rude speech in English.

(Fugelsang, 2016).

## Data 9

Data 9 took the situation where Barton Gaerdes, a leader of Battalion 2 Marine is supervising Karate training in Battalion 2 Marine. At that time, Barton was watching a black soldier who was in Karate training say he was giving up. Not long after, Barton suddenly came to the black soldier.

Barton: You know what our motto is, recruit?

Black Soldier: Trained to kill! Ready to die!

Barton: Do you understand the meaning of those words?

Black Soldier: It's hurting me, sir! Oh, it's hurting you, is it?

Barton: Hurting you ? You know, this is the problem ? You know there is a rumor going around this base, people saying that I'm racist ? **I'm not racist. See, I don't hate you because you're colored. I hate you because you're a cowardly colored!**

According to the theory of racism by Jones, the boldly written utterance is categorized as Interpersonal Racism. It is because Barton said the utterance directly person to person. Barton mocked Blackman by teasing Blackman's skin color with the word "**Colored**"

In this case, Barton represent the way of Disclaimers in narrating his statement. In the utterance above, Barton said that he is not racist. He thought that

he hates Blackman because Blackman is a cowardly black person and does not hate Blackman because of his black skin color.

### **Data 10**

Data 10 took a situation where Barton has finished cursing Blackman and then a sergeant named Hartman Wu arrives. Hartman Wu came with a Wing Chun Dummy and offered a Chinese martial art called Kung Fu in front of Barton. Hartman explained a little bit the function of Kung Fu and Wing Chun Dummy. After hearing Hartman Wu's offer and explanation, Barton said:

**“Does this look like a museum for preserving your ancient Chinese heritage?”**

The utterance above represented an action of Cultural Racism. It is because the statement in bold print shows that Barton underestimated the thing which became a part of other culture named Wing-Chun Dummy as a tool of Chinese Kung-Fu to be something ancient and can no longer be used, so it is associated with the word "**Museum.**"

In this utterance, Barton used Presupposition in the group of *Structural Presupposition* because it has the form of the question that indicates some an immediately clear meaning meant that Barton didn't think the Kung Fu and Wing Chun Dummy deserved to be in the Battalion.

### **Data 11**

The setting that occurs in Data 11 is still the same as the setting in Data 10. The utterance written for Data 11 is Barton's utterance:

**“Get this thing off my base now.”**

The manner that Barton represents shows Cultural Racism, by understanding the utterance, we know that Barton is a person anti-Chinese culture. Barton tried not to give Chinese Kung Fu a chance to enter the Battalion that he held.

In Van Dijk's Discursive Strategies, the way Barton saying the utterance is categorized the strategy of as lexicalization. It is because in the utterance above, the phrase "**...this thing**" covered the term "**Wing-Chun Dummy** ."By the phrase "**...this thing**", Barton did not mention the object directly.

### **Data 12**

The settings that occur in Data 12 are still the same with Data 11. The speaker is still the same, namely Barton Gaerdes. However, the utterance that appears in Data 12 :

**“So this kung fu bullsh\*t's gonna allow us to kill our enemies?”**

In the utterance, Barton represented an act of Cultural Racism. It was because Barton underestimated other cultures, namely Chinese Kung Fu, by adding the word "**...bullsh\*t**" after the word "**...kung fu,**" which means Barton thinks Kung Fu is just nonsense.

### **Data 13**

Data 13 took the background of an atmosphere where Barton gave Hartman the opportunity to introduce Kung Fu in addition to challenge Hartman Wu to a duel with Collin Fratter, the Karate coach in the Battalion. However, in the duel Hartman Wu was defeated by Collin Fratter and Barton Gardes said:



**“Now, this is karate. Your Chinese kung fu is only good for folding laundry.”**

The statement was a claim that karate is better than Kung Fu. That claim is only based on the fight of Hartman Wu against Collin Fratter. The utterance above represented an action of Cultural Racism. The utterance insulted Chinese Kung Fu as a part of Chinese culture. With the utterance, Barton assumed that Chinese Kung Fu is only suitable for drying clothes.

Barton's utterance belongs to the category of Hyperbole because the utterance is very exaggerating, because in reality it is not like that. Kung Fu is a popular technique of martial arts that is very effective to use in combat.

#### **Data 14**

Data 14 took the same background as Data 13. In Data 14, Barton said:

**“Now, because of the Staff Sergeant's stupidity, all you Chinese will run an extra 30 laps today.”**

With the utterance above, Barton represented an action of Institutional Racism. Because of Barton Gerdes as chairman of Battalion 2 Marine which the Battalion is a legal institution, uses his authority to commit an act of Racism against Chinese in Battalion 2. Barton punished all the China soldiers in Battalion 2 to run 30 more times just because of Hartman Wu's defeat, even though all the Chinese in the Battalion did not do anything.

The statement above using Burdens strategy which makes all the Chinese soldiers in Battalion 2 as the people who got the burden of being responsible for Hartman Wu's mistakes.

### **Data 15**

Data 15 took the background of an incident where Collin Fratter attempts to sabotage a Chinese cultural show filled with people of Chinese descent, some of whom are demonstrating Kung Fu. Collin Fratter came with his Karate friends, barged into the event, so that he stepped onto the stage and suddenly demonstrated Karate and said:

**“Hey, Chinaman!”**

The utterance above fell into the racism action in the category of Interpersonal Racism. In the 1960s, the word "Chinaman" was used to describe blue-collar workers. The word appeared to discriminate against Chinese people as the group of people associated with the laborer. So, Collin Fratter equalized the Chinese people in the festival as laborers by uttering that utterance (Liu, 2014)

### **Data 16**

Data 16 took the same situation as the situation in Data 15. However, in Data 16 the researcher examines Collin Fratter's utterance:

**“My name is Colin Frater. Fourth Dan black belt in Kyokutan Karate. And I am here to show you yellow b\*tches the taste of real combat. Fight me with your hokey-pokey kung fu. I dare you.”**

With the utterance above, Collin Fratter represented an action of Cultural Racism. It is because the utterance demeans Chinese Kung Fu as a technique of martial art.

Collin's way in narrate his utterance is included in to Presupposition in the group of *Lexical Presupposition*. With the utterance, "*And I am here to show you yellow b\*tches the taste of real combat,*" Collin Fratter said that Kung-Fu is unsuitable for a real fight.

### **Data 17**

Data 17 took a situation where Yonah's father who is also a high-ranking official at the CBA (Chinese Benevolent Association) was suddenly ambushed by the INS team, which was led by Becky's father, Andrew. In the ambush, Andrew said:

**"We're the United States Department of Immigration and Customs. We are here to take you under custody for questioning regarding the presence of illegal aliens residing in Chinatown."**

The situation and the utterance above represented an action of Institutional Racism, because Andrew has carried out arbitrary actions by making immediate arrests on behalf of the institution. In the film, there are no scenes where Master Wan is involved in smuggling foreigners into Chinatown. What Andrew said was purely a fabricated accusation. Furthermore, in IP Man 4 The Finale, it is told that Andrew only made false accusations intending to get rid of Master Wan as the chairman of the CBA, who is the leader of the Chinese people in Chinatown.

In Van Dijk's Discursive Strategies, the above strategy is named as the strategy of Authority in which a statement is strengthened by using an institution that can be trusted by the general public.

### **Data 18**

This utterance in Data 18 continues the utterance that appears in Data 17. The perpetrator is still the same, but the place is different in this situation. In this situation, the place to take is the INS interrogation office. To begin the interrogation, Andrew said:

**“We have reopened the cases involving the CBA. We suspect that these Chinamen have fraudulent identities and that you've helped them by writing falsified letters of referral from the USA, making you an accomplice of these illegal aliens.”**

The utterance represented that Andrew has committed Institutional Racism, because Andrew used the INS institution to accommodate his racist actions by making false accusations against Master Wan as the chairman of CBA.

In Van Dijk's Discursive Strategies, the above utterance is included in the Authority category, because used an official institution as a reinforcement of speech. Besides, Andrew also uses the pronoun “We”, which refers to INS to re-legitimate his utterance.

### **Data 19**

Data 19 is a continuation of Data 17 and 18. In Data 19, the researcher took a few conversations to clarify the situation.

Master Wan: This is a setup!

Andrew: Would you know? **I'm going to arrest every single person in the CBA tonight. You and the CBA will be gone for good.**

The utterance above is included in the category of Structural Racism. It is because the utterance is a blend of Individual Racism where Andrew clearly says, **"I'm going to arrest every single person in the CBA tonight"** which implies that Andrew has an individual desire to do the Racism to everyone in CBA and Andrew. While the phrase **"...every single person in the CBA"** refers to The Chinese people in the CBA who is outside of the conversation in the scene. In addition, Institutional Racism also occurred because this utterance appeared in the same dialogue with the utterance "We've reopened the cases involving the CBA. We suspect that these Chinamen have identities that are fraudulent and that you've helped them by writing falsified letters of referral from the USA, making you an accomplice of these illegal aliens." where the dialogue contains the false accusations made by Andrew to Master Wan by bringing the INS institute.

The utterance above included in the category of Authority, because the story the utterance was uttered by utilized official institutions to strengthen the utterance.

## **Data 20**

Data 20 took the atmosphere where Collin Fratter lost on stage after fighting IP Man, who suddenly came on stage to fight Collin Fratter. Because of that defeat, Barton Gaerdes held a grudge against the martial arts of Kung Fu and Kung Fu martial arts. In response, Barton Gaerdes said:

**“Chinese kung fu my ass. I’ll shut them down in my way.”**

The utterance is included in the category of Cultural Racism. It is because the utterance demeans a culture, namely Chinese Kung-Fu. As we know, Barton Gerdes juxtaposed Chinese Kung-Fu with inappropriate words in the utterance.

### **Data 21**

Data 21 took a situation where Barton Gaerdes finally came to a gathering place with many Kung Fu fighters. In that place, Barton defeated all the Kung Fu fighters. To one of the Kung Fu fighters who were there, Barton Gaerdes said:

**“Is this your Chinese kung fu? Huh?”**

The utterance **“Is this your Chinese kung fu? Huh?”** included in the category of Cultural Racism, because shows an insulting statement by using a Rhetorical Question with the function of emphasizing the known fact. In other words, Barton sharpened his disdain for Chinese Kung Fu as a Chinese culture with the Rhetorical Question. (Yulinda et al. 1, 2017).

The question **“Is this your Chinese kung fu? Huh?”** is included in the Presupposition category and falls in the group of *Structural Presupposition*. With the utterance, Barton said that Chinese Kung Fu is weak and not good. The question of Barton Gardes represents his negative assumption about Kung Fu.

**Data 22**

Data 22 took a situation where Barton Gaerdes is looking for Master Wan Zhong Hua's whereabouts to continue his revenge on the Kung Fu warriors, because in this IP Man 4 The Finale film Master Wan Zhong Hua is also a Kung Fu martial arts expert. Finally, Barton Gaerdes received information that Master Wan was in fact at the INS office. Finally, Barton went to the INS office and met Andrew who happened to be in the hallway of the office where Barton was walking. Finally, a dialogue appears between Barton and Andrew.

Barton Gaerdes: I'm Gunnery Sergeant Barton Geddes, Second Battalion, Fifth Marines. One of my men was assaulted in Chinatown tonight. Wan Zhong Hua is the chairman of the Chinese Benevolent Association. I need him back on my base tonight. This man made me look bad. It's personal. So why don't you cooperate or things are gonna get pretty bad for you too. Do you understand? So go and get him and I'll worry about the repercussions.

Andrew: Follow me.

(Later, Barton and Andrew meet Master Wan in the interrogation room.)

Andrew to Master Wan: You're now officially in the custody of the US Marines.

Andrew to Barton: **Just don't let him stay in the country when you're done with him, all right?**

The bold utterance represented an action of Structural Racism. It is because by the utterance, “**Just don't let him stay in the country when you're done with him, all right?**” Andrew brought his hatred towards Chinese, which he did not say directly to Master Wan Zhong-Hua who represented the Chinese, especially in Chinatown. In addition, in this statement, Andrew handed over interrogation to Barton Gerdes using the INS institution and conducting Institutional Racism

In the utterance above, Andrew used the strategy of **lexicalization**, because in the utterance above, Andrew replaced Master Wan's name with the pronoun "him".

### **Data 23**

Data 23 took the situation where Barton finally meets Master Wan and talks directly to Master Wan. Barton told Master Wan:

**“Since you're the representative of Chinese kung fu, I'm holding you, personally accountable.”**

The utterance represented Structural Racism because Barton Gerdes expressed his hatred for Master Wan as a direct Kung Fu martial artist, which means that Barton represented an act of Interpersonal Racism. In addition,



Barton's action was supported by Andrew as an INS officer who represented INS to allow Barton to continue interrogating Master Wan Zhong Hua.

In Van Dijk's Discursive Strategies, the utterance above is indicated to use the strategy of Burden. It is because the utterance gave a moral burden on Master Wan Zhong-Hua, who did not participate in the fight against the Collin Fratter but was blamed on behalf of Chinese Kung-Fu, of which Master Wan is the head of the CBA. With the Burden, Barton considers that Master Wan is the person who indirectly "damaged" karate's reputation, and Barton holds Master Wan accountable.

#### **Data 24**

Data 24 took the situation where Barton Gaerdes finally managed to defeat Master Wan. For his success, Barton was proud and spoke to all the soldiers in Battalion 2. Barton said:

**“If you're lucky enough to come to America, set foot on our soil, then you ought to learn everything about my culture.”**

The utterance above is an utterance with the tone of Cultural Racism. It demeaned other cultures that exist in the USA. The phrase “...set foot on our soil” means to adjust oneself according to the people in power in the area. So, by the utterance, Barton said that people from non-dominant races should throw away their culture that is different from US culture and use US culture (Pilkington, 2012).

In Van Dijk's Discursive Strategies, the utterance is included in the category of National-Self Glorification because it elevates a particular nation and culture. In this case, Barton elevated the USA nation and culture.

### Data 25

Data 25 took the same background and context as data 24. In Data 24, the researcher took Barton's utterance:

**“Consider yourselves incredibly honored to be here. Incredibly honored! ’Cause America is the greatest and most powerful country on earth. Land of supremacy, and that is an indisputable fact.”**

The utterance is included in the category of Cultural Racism because by the utterance Barton said that the students must meet the standards of appropriateness in terms of culture according to US standards to be “honored” according to Barton Gerdes.

In Van Dijk’s Discursive Strategies, Barton’s utterance represented an action of National-Self Glorification because Barton elevated the USA and its culture by it.

### Data 26

Data 26 was set in the same context as Data 24 and Data 25. In Data 26, the researcher highlights Barton's utterance which reads:

**“But last night, I had the unfortunate but necessary task of demonstrating how an inferior race can and should be defeated.”**

In Van Dijk’s Discursive Strategies, the utterance above is included in the strategy of **Categorization**, because Barton used the word “...an inferior

**race,**" which he describes Chinese in general and categorized Chinese as an "inferior race "( Van Dijk, 2006).

## **B. Discussion**

Based on the research on how racism is represented in IP Man The Finale Movie, the researcher answered that in the film IP Man 4 The finale, racism is defined by utterances containing five types of racism by Jones. Some of those are also supported by Van Dijk's discourse strategies or Van Dijk's Discursive Strategies as reinforcement for racist speech.

In his classification, the five types of Racism by Jones consist of Individual Racism in the form of hidden racism, whose object does not find racism directly but only gossip behind it; Interpersonal Racism, where there is direct contact between people personally, Institutional Racism which using an official institution as a tool to launch racist actions, Structural Racism in the form of a combination of two racist acts in which one of the racist acts is Institutional Racism, and Cultural Racism in the form of contempt for culture, thoughts, and habits.

In addition, for Van Dijk's Discursive strategies, there are Actor descriptions that use negative designations or statements for people outside the same group, Authority in the form of strengthening an expression by using the power of a vital institution, Burden (Topos) in the form of a burden for someone who seems to be - if that person is the source of the problem or the like, Categorization in the form of categorizing a person or a group as a wrong person or group, comparison in the form of comparison of a person or a group, Consensus in the form of presenting numerical data to intimidate a group,

Disclaimers in the form of denial of a bad action which usually uses justification sentences, Evidentiality which uses something mentioned as evidence to corner a person or group, Hyperbole which is used to express something excessively, Lexicalization which is used to describe something by using a substitute word, Metaphor which is used to equate one thing with another thing, National self-glorification which is used to favor a nation, Positive Self-Representation which is used to superior oneself, Norm expression which describes a person or a group. Bad because of differences in prevailing norms, Populism in the name of the society in conveying something, Presupposition which uses a certain sentence to convey another deeper meaning, and Vagueness which describes something excessively with the words 'high', 'low,' 'lots,' 'some',...' very,' and so on.

In this study, the researcher found that most of the racist action is racism in the form of Cultural Racism, where this racism uses a thought, standard, and culture of a particular group as a standard point of view and leads to discrimination against other cultures. In this film, it is described with utterances that illustrate that the thinking of the American people determines the standard of good or bad in everything. What is considered reasonable by Americans needs to be maintained, and whatever is considered bad must be removed without stating a logical reason. Such a thing is called ethnocentrism which says that a group is superior to other groups in any way, including in terms of good and bad standards (Rodat, 2017).

On the other hand, this film's most widely used ways of expressing racist speech are Categorization and Presupposition. Categorization in this film is used as a categorization that Chinese people in the USA are a group that brings bad

influence and deserves to be removed. The existence of the Chinese is just a problem, and they shouldn't be living in the USA. For Presupposition, in this film, is often used to emphasize racist remarks against Chinese people and everything related to them by using sentences that only one word can understand and what the speaker wants for the Chinese people who are victims.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### **A. Conclusion**

In the movie *IP Man 4 The Finale*, researcher found the five types of Racism by Jones. Of the five types, the most are Cultural Racism, because in this film many racist remarks offended Chinese culture. As an affirmation of racist utterances, in the object, it is depicted that racist speakers often use Categorization, which describes Chinese people as a bad group, and Presupposition by which victims of racist acts can know firsthand what racist speakers want against them.

Then, based on the findings in which there are all examples of racist acts based on 5 types of racism by Jones, the researcher concludes that white people are very serious in committing racist acts from racist acts in the form of individual racism to cultural racism. This shows the strong desire of white Americans in the *IP Man 4* film *The Finale* to show their power and attack other races or races, especially people from the Chinese race.

#### **B. Suggestion**

For researchers in the future, if there are similarities in research studies related to Racism and similarities in terms of theory, researcher hope that the research will be developed more broadly the object of research and its

focus. In terms of the object of research, I hope that later researchers after I will discuss acts of racism in-depth and in detail, especially through words, discourses, or issues that arise in everyday life, such as writings written in public facilities such as walls on the side of the highway, leaflets of advertising posters, school rules, and so on. In terms of research focus, it is hoped that it will be able to research again related to Cultural Racism, which in the study of Racism in the academic scope, is still rarely discussed and followed up in its application. Cultural Racism is also widely practiced in everyday life, although the percentage and chances of the magnitude of us and our surroundings are not aware of it and make the phenomenon like flowing water without any specific purpose and problem. For example, acts of verbal abuse of a person against the Arabic language, and Arabic letters were written on posters or pamphlets are identified with terrorism movements. In the realm of education, in reality, there are written rules that prohibit the use of religious attributes such as the hijab, and so on, which makes many people uneasy and controversy arises.

In addition, with this research, researcher hopes that later this research can be useful for reading and studying as well as possible as a reference for researchers in the future so that there will be more and more familiar research related to racism. This is desired by the researcher to provide more information related to racism and the application of science towards Action, in this context the author has high hopes for the community to minimize acts of racism, or at the same time stop any acts of racism that occur around him. In the end, the general public can better understand what racism is, what



examples of racist actions are, what are the dangers and impacts of racist actions, and what everyone needs to do to bring about peace without any racist and class, ethnic, cultural discrimination. It started with academia as an agent of change and then spread the benefits to many people around the world

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## CURRICULUM VITAE



**Anas Jati Pamungkas** was born in Ngawi on October 25<sup>th</sup>, 1998. He graduated from SMA Negeri 1 Jogorogo in 2017. He started his higher education in 2017 at English Literature Department in UIN Maulana Malik Ibrahim Malang and finished his study in 2021.

## APPENDIX

### Characters in IP Man 4

No.	Character	Role
1	<b>IP Man</b>	The main role of the film <i>IP Man 4 The finale</i> . IP Man's role is as the master of Wing-Chun in the USA. He represses the racism with Wing-Chun.
2	<b>Leung</b>	The man who tried to help IP Man find a school for IP Man's son
3	<b>Master Wan Zhong-Hua</b>	The chief of CBA (Chinese Benevolent Association). He is a man who fights with Barton Geddes soldier to raise the honor of Kung Fu and CBA.
4	<b>Yonah Wan</b>	Daughter of Master Wan Zhong-hua who got the experiment from her friends in her school.
5	<b>Sergeant Hartman Wu</b>	American soldier from Chinese ethnic who try to introduce Chinese Kung Fu in Batallion 2 marine camp.
6	<b>Mr. Wright</b>	The one who refused IP Man's request to help IP Man find the school for his son because of his suspicion of the Chinese.
7	<b>Colin Frater</b>	Karate trainer from America who discriminated Chinese Kung Fu.
8	<b>Barton Geddes</b>	Chief of American Batallion 2 marine camp who excuted the racist actions in the camp.
9	<b>Mocker Man</b>	Someone who underestimated Kung Fu
10	<b>Bruce Lee</b>	IP Man's student who contributed to keep the reputation of Kung Fu.

### Data of Racism

No.	Utterance	Type of Racism	Van Dijk's Discursive Strategy
1.	<b>You look like a little yellow monkey</b>	Interpersonal Racism	Metaphor
2	<b>We're not gonna follow your lead. In America, people like you follow. They don't lead</b>	Interpersonal Racism	Categorization
3.	<b>If you're not happy, then go back to Asia. This has been our land for generations</b>	Interpersonal Racism	Presupposition
4.	<b>How do I know that he isn't some kind of fugitive just like all of the other illegal aliens that get deported every day from Chinatown?</b>	<b>Individual Racism</b>	<b>Categorization</b>
5.	<b>And I don't understand the grounds they let a Chinese student in anyway.</b>	Individual Racism	Categorization
6.	<b>Get rid of them Send them home!</b>	Individual Racism	

7.	<b>Just a gook dance. Phonies</b>	Cultural Racism	Metaphor
8.	<b>I think your stuff is b*llshit.</b>	<b>Cultural Racism</b>	Metaphor
9.	<b>I'm not racist. See, I don't hate you because you're colored. I hate you because you're a cowardly colored!</b>	Interpersonal Racism	Disclaimers
10.	<b>Does this look like a museum for preserving our ancient Chinese heritage?</b>	Cultural Racism	Presupposition
11.	<b>Get this thing of my base now.</b>	Cultural Racism	Categorization
12.	<b>Now this is karate. Your Chinese kung fu is only good for folding laundry.</b>	Cultural Racism	Hyperbole
13.	<b>Now, because of the Staff Sergeant's stupidity, all you Chinese will run an extra 30 laps today.</b>	Institutional Racism	Burden
14.	<b>We're the United States Department of Immigration and Customs. We're here</b>	Insitutional Racism	Authority

	to take you under custody for questioning regarding the presence of illegal aliens residing in Chinatown.		
15.	Hey, Chinaman!	Interpersonal Racism	Actor Description
16.	We've reopened the cases involving the CBA We suspect that these Chinamen have identities that are fraudulent and that you've helped them by writing falsified letters of referral from the USA, making you an accomplice of these illegal aliens	Institutional Racism	Authority
17.	I'm going to arrest every single person in the CBA tonight. You and the CBA will be gone for good	Structural Racism	Authority
18.	Chinese kung fu my ass. I'll shut them down in my own way	Cultural Racism	-
19.	We're going to Chinatown, arresting every Chinamen in	Structural Racism	-

	the CBA.		
20.	Is this your Chinese kung fu? Huh?	Cultural Racism	Presupposition
21.	Just don't let him stay in the country when you're done with him, all right?	Structural Racism	-
22.	You're now officially in the custody of the US Marines	Institutional Racism	Authority
23.	Since you're the representative of Chinese kung fu, I'm holding you personally accountable.	Structural Racism	Burden
24.	If you're lucky enough to come to America, <i>set foot on our soil</i> , then you ought to learn everything about my culture.	Cultural Racism	National Self-Glorification
25.	Consider yourselves incredibly honored to be here. Incredibly honored! <i>'Cause America is the greatest and most powerful country on earth. Land of supremacy, and that is an</i>	Cultural Racism	Categorization

	<i>undisputable fact. Is that understood?</i>		
26.	<i>But last night, I had the unfortunate but necessary task of demonstrating how an inferior race can and should be defeated. I'm sure you will all agree the results were quite definitive..</i>		Categorization