

Representation of Gender Relations in *Mubadalah.Id* Media: An Analysis of Sara Mills' Critical Discourse

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ABSTRACT

This research aims to critically analyze the discourses that represent gender relations in the media *mubadalah.id*. The research data are articles on *mubadalah.id* media with the titles “3 Stigma yang Terpatahkan dari Pernikahan Maudy Ayunda”, “Benarkah Laki-Laki Feminis Lebih Baik Daripada Perempuan Bukan Feminis?”, and “Tidak Wajar Jika Perempuan Tidak Bisa Memasak, Benarkah?”. The approach used in this study is a qualitative approach with a content analysis method. Data collection techniques with documentation, identification, and record techniques. The data analysis technique used is the perspective of critical discourse analysis from Sara Mills. The results showed the language construction in articles in *mubadalah.id* media represents equal gender relations. Based on the critical discourse analysis of Sara Mills' model, the subject-object and author-reader in the article *mubadalah.id* present women as empowered and equal figures with men. Thus, the data are taken from the media *mubadalah.id* represents a balanced and fair gender relationship. There is no inequality on one side. All use the perspective of relationship justice

INTRODUCTION

The issue of women being marginalized from men has often been heard in various public sectors. The polarization between men and women has existed for a long time. This polarization places men at the center, while women occupy the excluded. Understanding women as meek, emotional, and irrational tends to result in women being positioned in less important places. This position places women as merely *konco wingking*. Women in the eyes of men are merely objects as the Javanese term *swargo nunut neraka katut* (Endraswara, 2011). Women are also perceived as figures who can only make up, cook, and give birth. Other than that is the work of men.

In the current era of digital development, media has an important role to form a discourse, especially online media that has a fast development flow. Discourse can play a dominant role. Discourse shapes ideas and impacts decisions and actions. The purpose of pouring discourse according to Sudaryanto (2015) is to convey information, arouse feelings and combine both. Through a discourse approach, communication messages such as words, writings, images, and other communication messages become non-neutral or sterile.

Walter Lippmann suggests that the world is outside and pictures in our heads. The function of the media, according to him, is the meaning construction of the press; the mass media's interpretation of events can radically change people's interpretations of reality and their patterns of action. The reality that exists in the media is symbolic because the actual reality cannot be touched (untouchable). The ability of the mass media to determine reality in the minds of the audience is then used for the benefit of creating public opinion (Hamad, 2001).

The content of the media is essentially the result of the construction of reality with language as its basic device. Meanwhile, language is not only a tool for representing reality but can also determine what kind of relief the language will create about that reality. As a result, the mass media has a very large opportunity to influence the meaning and image resulting from the reality it constructs (Sobur, 2012).

The women's emancipation movement has indeed been initiated by Raden Ajeng Kartini since feudal times. However, until now, there are still many discourses that reduce the space for women to work. Many people's thoughts and understandings adhere to a patriarchal culture to the point of making it difficult for women to move forward. In fact, there are still many media that shape the discourse that women are figures who do not deserve to contribute to the public sphere, such as the government. Many media also mentioned that women are a source of slander so their rights to education and opportunities to develop themselves become narrower. Sadli (2010) suggests that the myths and stereotypes that apply to women are at the same time a mirror that women are designated as beings that are different from men and this affects their passion as a wife, mothers, and people.

Departing from this presentation, this study will explore discourses in the *mubadalah.id* media that represent gender relations justice. As part of the proselytizing movement of the Indonesian Women's Ulema Congress which interprets authoritative texts that are in line with the vision of justice, this media often discusses women and raises issues that are contrary to patriarchal culture. There are many positive discourses published by this media, especially regarding the image of empowered women who can seize the widest possible opportunity and get equal rights with men. Like a breath of fresh air, *mubadalah.id* is here to match the media out there that still shapes the discourse that women are only in marginal positions. With this interesting side, researchers want to critically analyze the discourses published by the *mubadalah.id* media using the perspective of Sara Mills.

Terminologically, gender can be defined as cultural expectations toward men and women (Rokhmansyah, 2016). Meanwhile, according to Lips (1993), gender is cultural expectations for men and women (cultural expectations of women and men). Wilson (1989) also defines gender as a basis for determining the differences in the contribution of men and women to culture and collective life as a result of which they become male and female.

Gender is a trait inherent in both men and women that is socially and culturally constructed. Gender is a difference in the functions and roles of men and women due to social construction, and not just their gender. By itself, gender can change over time according to the construction of the society in question about the role positions of men and women (Asrini, 2013).

This research aims to critically analyze the discourses that represent gender relations in the media *mubadalah.id*. The research data are articles on *mubadalah.id* media with the titles "3 Stigma yang Terpatahkan dari Pernikahan Maudy Ayunda", "Benarkah Laki-Laki Feminis Lebih Baik Daripada Perempuan Bukan Feminis?", and "Tidak Wajar Jika Perempuan Tidak Bisa Memasak, Benarkah?".

LITERATURE REVIEW

Critical Discourse Analysis

Critical discourse analysis is a theory for conducting empirical studies on the relationships between discourse and socio-cultural development. Habermas via Darma (2009) expressed his opinion about the analysis of critical discourse, that the analysis of critical discourse aims to help analyze and understand social problems in their relationship between ideology and power. The purpose of critical discourse analysis is to develop assumptions of an ideological nature contained behind words in texts or speech in various forms of power.

Stubbs via Arifin (2000) revealed that discourse analysis is a study that is used scientifically in written and oral form that focuses its discussion on the use of language. Discourse analysis emphasizes its study of the use of language and social contexts, especially in interactions between speakers. It can be concluded that discourse analysis is a study that discusses a discourse and connects the discussion in the text and also the context.

Discourse analysis makes it possible to show the motivations hidden behind a text or behind the choice of a particular research method for interpreting the text. Meanwhile, the notion of discourse itself is this particular way (or aspect of the world) (Jorgensen, 2002).

Sara Mills Theory

Sara Mills outlines the theory of discourse and focuses her attention on the discourse of feminism. Sara Mills explores how female figures are displayed in the text, whether in novels, images, photographs, or news stories. Sara Mills looks more at how the positions of the actors are shown in the text. This position in the sense of who is the subject of storytelling and who is the object of storytelling will determine how the structure of the text and how the meaning is treated in the text as a whole. The point of concern from this perspective is to show how the text displays women.

Sara Mills' ideas are quite different from those of critical linguistics. If critical linguistics focuses on linguistic structures and how they influence the meaning of audiences, Sara Mills looks more at how the positions of actors are displayed in the text. This position is in the sense of who is the subject of imaging and who is made the object of imaging. In addition, Sara Mills also focused on how the author is displayed in the text. For Mills, the text is the result of negotiations between the author and the reader. Therefore, the reader is not considered as a party who only receives the text, but also participates in the transaction as will be seen in the text (Eriyanto, 2001).

Ainsworth and Hardy via Mills (2008) argue that discourse does not transparently reflect separate thoughts, attitudes, and self-identities, but is a shared social resource that builds identity when individuals claim a variety of recognizable social identities and shared identities. All critical discourse analysis seeks to contextualize discourse (analyzing and understanding the text in context). Thus, the historical approach to discourse is also to contextualize discourse from a historical point of view (Richardson, 2015).

Table 1. The Framework in the Model of Sara Mills

Level	Things to see
Subject-Object Position	How the event can be seen, from whose perspective it is seen. Who is positioned as the narrator (subject) and who is the object of the story. Whether each actor and social group has the opportunity to present himself, his ideas or his presence, his ideas are displayed by other groups/people.
Writer-Reader Position	How the position of the reader is raised and plays a role in the text. How the reader places himself in the displayed text. To which group does the reader place himself?

METHODOLOGY

The approach used in this study is qualitative. Qualitative research is a useful approach to understanding phenomena (Cresswell, 2012). Gay (2006) posit that qualitative research is the comprehensive collection, analysis, and interpretation of narratives on visual data to gain insight into certain phenomena of interest. Qualitative research provides a clear picture of something, one of which is communication/language.

This research uses the content analysis method (content analysis). Bungin (2003) reveals that content analysis is the most appropriate method for analyzing qualitative data. The method of content analysis is used when analyzing discourses that represent the actors present in them. Then, data collection techniques are documentation, identification, and record techniques (Sudaryanto, 2015).

The first data collection technique is documentation. Researchers document articles in the media *mubadalah.id* by copying the contents of the articles to be studied. Furthermore, identification is carried out to recognize, group, and record data based on certain characteristics. Researchers identify data in the article that is in accordance with the focus and objectives of the research. After that, researchers record data directly from the source. This technique allows researchers to document data in detail and completely.

The data analysis technique used is the perspective of critical discourse analysis from Sara Mills. In the analysis of this perspective, Sara Mills outlines the theory of discourse and focuses her attention on the discourse of feminism. Sara Mills explores how female figures are displayed in the text, whether in novels, images, photographs, or news stories.

There are two core concepts in Sara Mills' discourse analysis, namely the subject-object position and the author-reader position. The first concept is used to see the position of the subject that gives an interpretation of an event towards another person who is the object being interpreted. This position will later form a text or image in society. While the second concept does not only review from the author's side, but tries to explore the discourse that arises from the reader's side. Sara Mills thinks the reader has an influence when the writing is made by the author. In the concept of discourse analysis not only looks at it from the side of production alone, but rather looks into how the text is received by the reader.

The research data chosen are discourses in the media *mubadalah.id*. Data from this study is limited to only three articles entitled "3 Stigma yang Terpatahkan dari Pernikahan Maudy Ayunda" published on May 26, 2022, "Benarkah Laki-Laki Feminis Lebih Baik Daripada Perempuan Bukan Feminis?" published on June 15, 2022, and "Tidak Wajar Jika Perempuan Tidak Bisa Memasak, Benarkah?" published on August 13, 2022. The reason for choosing the article is because the three writings highlight the representation of gender relations and support the purpose of this study.

RESULTS AND DISCUSSION

Subject-Object and Writer-Reader Positions on The Article “3 Stigma yang Terpatahkan dari Pernikahan Maudy Ayunda”

The article entitled “3 Stigma yang Terpatahkan dari Pernikahan Maudy Ayunda” was written after few days earlier the news of Maudy Ayunda's marriage to Jesse Choi emerged which was quite horrendous. Looking at the title written, there is the phrase Maudy Ayunda's Marriage as the subject in the passive sentence which illustrates that Maudy's marriage succeeded in breaking the stigma/assumption that many people believe in. The following is presented as an analysis of the excerpts of the article to explain the intent of the title.

Sepulangnya dari negeri Adidaya, Maudy Ayunda menjadi kebanggaan Indonesia. Namun, pencapaiannya ini tidak lepas dari stigma yang dilabeli oleh masyarakat patriarkis. Bahwasannya perempuan berpendidikan tinggi akan kesulitan mendapat pasangan, atau percuma mendapat gelar magister karena perempuan akan berakhir di kasur, dapur dan sumur. Meski ia kemudian ia bisa membuktikan dengan mewujudkan pernikahan Maudy Ayunda. Kedua hal tersebut merupakan bentuk stigmatisasi dan domestikasi terhadap perempuan yang sangat merugikan. Ruang gerak perempuan di ranah publik serta kesempatan meraih pendidikan setinggi-tingginya dibatasi (mubadalah.id, 26/5/22).

After returning from the Superpower country, Maudy Ayunda became the pride of Indonesia. However, her achievement is not free from the stigma labeled by patriarchal society. That highly educated women will have difficulty finding a partner, or that it is useless to get a master's degree because women will end up in bed, kitchen and well. Although she was later able to prove it by realizing Maudy Ayunda's marriage. Both of these things are forms of stigmatization and domestication of women that are very detrimental. Women's space for movement in the public sphere and the opportunity to achieve the highest education are limited (mubadalah.id, 5/26/22).

According to the excerpts of the article, the figure of Maudy is positioned as the subject under discussion. As the subject of the writing, the woman in the article can present herself. Maudy is described as the proud woman of Indonesia. Please note, that in addition to being a singer and film performer, Maudy has completed her S-2 education at Standford University after completing her S-1 at Oxford University. However, as a subject, Maudy is also inseparable from labeling by patriarchal societies. The figure of a highly educated woman is considered to have difficulty getting a partner. An educational degree is considered futile because the destiny of the female is considered to end only at home.

Keterlibatan Maudy Ayunda baik di industri film, hiburan maupun hubungan diplomasi Indonesia dengan negara lainnya, tentu melegitimasi bahwa peran perempuan berpendidikan sangat berpengaruh di tengah masyarakat, bahkan lingkup negara. Keunggulan yang dimiliki Maudy ini tidak membuatnya sulit menemukan pasangan, justru memikat hati Jesse Choi, laki-laki keturunan Korea Selatan yang menetap lama di Amerika (mubadalah.id, 26/5/22).

Maudy Ayunda's involvement in the film industry, entertainment, and diplomatic relations between Indonesia and other countries certainly legitimizes that the role of educated women is very influential in society, even at the national level. Maudy's advantages do not make it difficult for her to find a partner, in fact, she captivated the heart of Jesse Choi, a man of South Korean descent who has lived in America for a long time (mubadalah.id, 5/26/22).

Based on the above quote, Maudy appears as a subject that has many achievements. This gives an understanding that women are also able to bring great influence on society. Maudy is also positioned as a subject for it is not difficult to find a partner despite the various roles she is in. Jesse Choi, is a lucky man who is actually enamored with Maudy's superiority. This proves that women who have a lot of achievements can also get a partner.

Perempuan dianggap wajib mengikuti suami. Sebaliknya, laki-laki yang ikut tinggal bersama istri rentan direndahkan. Jesse Choi mematahkan norma tersebut. Ia menegaskan dalam tulisannya bahwa menentukan masa depan dengan pasangan tidak berfokus pada siapa ikut siapa, tetapi aspirasi hidup masing-masing dan dengan cara apa yang paling mungkin untuk memperjuangkannya. Menjadi pasangan untuk berkolaborasi, bukan berkompetisi (mubadalah.id, 26/5/22).

Women are considered obligated to follow their husbands. On the other hand, men who live with their wives are vulnerable to being belittled. Jesse Choi breaks this norm. He emphasizes in his writing that determining the future with a partner does not focus on who follows whom, but each person's life aspirations and in what way is most likely to fight for them. Becoming a couple to collaborate, not compete (mubadalah.id, 5/26/22).

According to the quote, the author conveys the stigma that is often attached to newlywed couples, namely women who usually live in the men's place. However, here Jesse Choi as a man breaks that notion. The author positions Jesse Choi as a subject who wants to give an understanding that planning for the future focuses not only on who comes along with whom, but on how the chosen strategy is to fight for the purpose of living together. The author constructs that getting married is to collaborate with each other, not to compete.

Dari pernikahan Maudy Ayunda dan Jesse Choi, stigma yang telah dijelaskan di atas berhasil dipatahkan. Tentunya, lahir dari pola pikir individu yang terbuka, sehingga tidak memberatkan bahkan merugikan salah satu pihak. Menjadi adil sejak dalam pikiran. Pernikahan Maudy Ayunda dan Jesse Choi mari kita rayakan dengan gembira. Karena akan menyambut lebih banyak perempuan, dan pasangan yang berdaya serta merdeka (mubadalah.id, 26/5/22).

From the marriage of Maudy Ayunda and Jesse Choi, the stigma that has been explained above has been successfully broken. Of course, born from an open mindset of individuals, so that it does not burden or even harm one party. Being fair from the mind. Let's celebrate the marriage of Maudy Ayunda and Jesse Choi with joy. Because it will welcome more women, and empowered and independent couples (mubadalah.id, 5/26/22).

Yuyun Khairun Nisa as the author conveyed straightforwardly that the negative stigma that is often attached to educated women is not appropriate. The process of pursuing education is precisely the way to form an open and fair mindset. The author also invites readers to welcome maudy and Jesse Choi's wedding. Because of this, there must be many women who are inspired and educated to pursue their dream path without fear of difficulty getting a partner.

Subject-Object and Writer-Reader Positions on The Article "Benarkah Laki-Laki Feminis Lebih Baik Daripada Perempuan Bukan Feminis?"

The article entitled "Benarkah Laki-Laki Feminis Lebih Baik Daripada Perempuan Bukan Feminis?" positions the phrase feminist men as the main subject in the title formed into question sentences. The title involves the phrase women not feminists as a comparison, then questions whether feminist men are better than women not feminists. The following is presented as an analysis of the excerpts of the article to explain the intent of the title.

Keterwakilan perempuan dalam ranah pemerintahan, bisa dikatakan tidak sejalan dengan ruang aman yang seharusnya diciptakan oleh negara. Sebab banyak wakil pemerintah yang perempuan, akan tetapi tidak menyuarakan perempuan (mubadalah.id, 15/6/22).

Women's representation in the realm of government can be said to be inconsistent with the safe space that should be created by the state. Because many government representatives are women, but do not voice women (mubadalah.id, 6/15/22).

The excerpt of the article above explains that women who fall into the realm of government sometimes do not voice women's voices. Through this sentence, the author wants to invite the reader to skin the meaning of the assumption.

Saya menyebut dengan tegas bahwa, siapapun calon wakil pemerintah, asal dia perempuan, wajib dipilih oleh perempuan. Padahal, seharusnya kita harus tahu sepak terjang dirinya sebagai perempuan, jangan-jangan mereka justru tidak menggunakan haknya untuk menghapus ketimpangan gender yang terjadi (mubadalah.id, 15/6/22).

I firmly state that, whoever the candidate for government representative, as long as she is a woman, must be chosen by women. In fact, we should know her track record as a woman, lest they do not use their rights to eliminate the gender inequality that occurs (mubadalah.id, 6/15/22).

In the quote it is explained that women are positioned as subjects as well as objects. The author instructs that women who run for the people's representative must be elected by women regardless of the track record of the candidate for the people's representative. This is possible if it is based on the interests of emancipation but forgets various other considerations.

Banyak sekali perempuan yang hadir dalam ranah publik, memiliki posisi untuk membuat kebijakan yang adil gender, tapi kehadirannya justru tidak mewakili suara perempuan. Salah satu contoh yang paling bisa untuk menggambarkan situasi ini yakni perjuangan RUU TPKS. Mereka yang menolak, justru bukan hanya laki-laki, akan tetapi banyak sekali perempuan yang menolak kehadiran RUU TPKS. Pelbagai alasan muncul, mulai dari memperbolehkan aborsi, hingga memperbolehkan berhubungan seksual di luar nikah (mubadalah.id, 15/6/22).

There are many women who are present in the public sphere, have positions to create gender-fair policies, but their presence does not represent women's voices. One example that can best describe this situation is the struggle for the TPKS Bill. Those who reject it are not only men, but there are also many women who reject the presence of the TPKS Bill. Various reasons have emerged, from allowing abortion to allowing sex outside of marriage (mubadalah.id, 6/15/22).

The quote positions women as subjects who have an important role in the public interest but are considered not to voice women. This can be seen in the presence of pros and cons of the TPKS Bill (Draft Law on Sexual Violence Crimes). The author further explains that the opposing parties to the TPKS Bill think that this regulation legalizes the act of abortion and peeping outside of marriage. Further will be made clear by the following excerpt.

Sebenarnya, hipotesa di atas sangatlah keliru, sebab nilai dan aturan yang diperjuangkan adalah bagaimana memberikan ruang aman bagi korban kekerasan seksual, yang kebanyakan dialami oleh perempuan. Adanya permasalahan tersebut semakin membuktikan bahwa, perspektif gender harus dimiliki oleh seseorang, baik laki-laki feminis atau perempuan untuk lebih peka melihat permasalahan yang erat kaitannya dengan gender (mubadalah.id, 15/6/22).

In fact, the hypothesis above is very wrong, because the values and rules being fought for are how to provide a safe space for victims of sexual violence, most of which are experienced by women. The existence of these problems further proves that a gender perspective must be possessed by someone, both male feminists or women to be more sensitive to seeing problems that are closely related to gender (mubadalah.id, 6/15/22).

Based on the quote, the author explains clearly that the previously written statement is erroneous. The TPKS bill, which was created solely to protect victims of sexual violence, should not be refracted against the legalization of abortion and adultery. With these pros and cons present, each man and woman do need to understand the gender perspective, an approach that allows studying and dealing with the phenomena, relationships, activities, processes, and social systems associated with the gender-sex system. The author invites the reader to see a balanced point of view, that is, men and women have the same obligation to understand the gender perspective.

Padahal, sebagai perempuan yang memiliki pengalaman biologis yang sama, seperti melahirkan, haid, mengandung dan menyusui, semestinya punya kepekaan ketika melihat perempuan lain menjadi korban kekerasan seksual itu hadir. Nyatanya, tidak semua perempuan memiliki empati itu. Melalui masalah itu pula, kita bisa memberikan kesimpulan bahwa, keterwakilan perempuan dalam ranah pemerintahan, bisa dikatakan tidak sejalan dengan ruang aman yang seharusnya diciptakan oleh negara. Sebab banyak wakil pemerintah yang perempuan, akan tetapi tidak menyuarakan perempuan (mubadalah.id, 15/6/22).

In fact, as women who have the same biological experiences, such as giving birth, menstruating, being pregnant and breastfeeding, they should have sensitivity when seeing other women become victims of sexual violence. In fact, not all women have that empathy. Through this problem, we can also conclude that women's representation in the realm of government can be said to be inconsistent with the safe space that should be created by the state. Because many government representatives are women, but do not voice women (mubadalah.id, 6/15/22).

In the excerpt of the article above, women are positioned as subjects as well as objects. The authors criticize women who are less sensitive to seeing other women accept sexual violence. Because this is the case in the current reality, the author emphasizes that the representation of women in the realm of government may not be in line with the safe space created by the state.

Problem ini sejalan dengan beberapa video viral yang berisi konten perempuan-perempuan cantik menggunakan baju dan bendera partai. Kehadiran perempuan dalam video itu justru menurut penulis, bukanlah untuk menyuarakan suara perempuan. Akan tetapi, perempuan dijadikan sebagai objektifikasi partai untuk menaikkan branding di media sosial. Lebih jauh, fungsi perempuan justru bukan hadir dengan wacana dan pemikiran yang ciamik untuk mencari solusi dalam setiap masalah ketimpangan yang terjadi (mubadalah.id, 15/6/22).

This problem is in line with several viral videos containing beautiful women wearing party clothes and flags. According to the author, the presence of women in the video is not meant to convey women's voices. However, women are used as party objectification to increase branding on social media. Furthermore, the function of women is not to come with discourse and brilliant thoughts to find solutions to every problem of inequality that occurs (mubadalah.id, 6/15/22).

The author criticizes further by revealing his comparison to a political campaign video featuring beautiful women. For her, women are actually used as objectification to attract the attention of the masses. So, the author doubts the function of the women present in the video is not to express solutive thoughts and ideas.

Melalui fenomena itu, bukankah kita akan berpikir sangat tidak penting jenis kelamin apa yang dimiliki oleh seseorang untuk berperan di ranah publik? Maka yang paling penting sebenarnya bukanlah laki-laki feminis atau perempuan. akan tetapi, pemahaman analisis gender yang harus dimiliki oleh setiap orang untuk melihat permasalahan yang tercipta ketimpangan gender dan merugikan salah satu pihak. Analisis gender dianggap sebagai analisis kritis baru yang memfokuskan perhatiannya pada relasi sosial antara laki-laki dan perempuan, terutama pada ketidakadilan struktur dan sistem yang disebabkan oleh gender. Oleh karena itu, alat analisis gender dapat dipahami sebagai konsep yang digunakan untuk mengenali adanya ketidakadilan di balik perbedaan relasi sosial laki-laki dan perempuan (mubadalah.id, 15/6/22).

Through this phenomenon, wouldn't we think that it is very unimportant what gender a person has to play a role in the public sphere? So the most important thing is actually not a feminist man or a woman. However, an understanding of gender analysis that everyone must have to see the problems that create gender inequality and harm one party. Gender analysis is considered a new critical analysis that focuses its attention on social relations between men and women, especially on structural and systemic injustices caused by gender. Therefore, gender analysis tools can be understood as concepts used to recognize the injustice behind the differences in social relations between men and women (mubadalah.id, 6/15/22).

Muallifah as a writer wants to invite readers to be more democratic when choosing leaders who play a role in the public domain. No matter male or female, all have the right to be selected as long as they have qualified competence to make regulations that bring broad benefits. The author invites readers to be more observant in looking at the existing problems so as not to be lame and not to harm one of the parties.

Subject-Object and Writer-Reader Positions on The Article “Tidak Wajar Jika Perempuan Tidak Bisa Memasak, Benarkah?”

The article entitled “Tidak Wajar Jika Perempuan Tidak Bisa Memasak, Benarkah?” positions the phrase women as the main subject in the title which is formed into a question sentence. The title questions the impropriety of a woman who can't cook. It should be noted that this statement raises pros and cons because former Indonesian President Mrs. Megawati issued a statement saying that women are not natural if they cannot cook even though they continue to work in the public domain. The following is presented as an analysis of the excerpts of the article to answer the intent of the title.

Perempuan tidak wajar jika tidak bisa memasak. Padahal memasak adalah salah satu basic skill yang bisa dimiliki oleh semua orang tanpa melihat gender laki-laki atau perempuan. Banyak sekali nilai positif dari memasak, misalnya anak rantau yang jauh dari keluarga, memasak bisa menjadi nilai lebih, karena bisa menghemat budget pengeluaran. Tapi karena itu skill, bisa dimiliki ataupun tidak baik oleh laki-laki maupun perempuan (mubadalah.id, 13/8/22).

It is not normal for women not to be able to cook. In fact, cooking is one of the basic skills that can be possessed by everyone regardless of gender, male or female. There are many positive values of cooking, for example, for children who are far from family, cooking can be an added value, because it can save budget expenses. But because it is a skill, it can be possessed or not by both men and women (mubadalah.id, 8/13/22).

Based on the excerpt of the article, the author invites readers to believe that cooking is a basic ability that can be possessed by all genders. Because as a basic ability, cooking can be an option to save expenses. From this, women and men are constructed equally to choose whether they can master cooking skills or not.

Di tengah kesibukan bekerja, perempuan harus tetap memasak untuk keluarga. Statement yang seperti ini adalah salah satu alasan mengapa banyak perempuan yang "double burden". Ketika perempuan memutuskan untuk bekerja di ruang publik, dia masih terbebani penuh oleh kerja-kerja domestik salah satunya memasak, hal tersebut karena ada anggapan bahwa urusan domestik adalah kodrat perempuan (mubadalah.id, 13/8/22).

In the midst of busy work, women must still cook for the family. Statements like this are one of the reasons why many women have a "double burden". When women decide to work in the public space, they are still fully burdened by domestic work, one of which is cooking, this is because there is an assumption that domestic affairs are the nature of women (mubadalah.id, 8/13/22).

From the above quote, women are positioned as subjects who have a double burden. When women are labeled with the stigma of having to keep cooking even though they are working in public spaces, the author explains that the stigma seems to state that home affairs are the nature of women.

Ibu Dr. Nur Rofiah, Bil.Uzm. dalam bukunya yang berjudul Nalar Kritis Muslimah menyebutkan bahwa pengalaman biologis (kodrat) perempuan hanya ada 5 yaitu menstruasi, hamil, melahirkan, nifas, dan menyusui, maka selain dari itu adalah konstruk sosial, termasuk memasak. Jika masih ada yang beranggapan bahwa memasak adalah kodrat perempuan, berarti dia tidak paham secara konsep kodrat itu sendiri. Jelas-jelas memasak adalah konstruk sosial yang tidak melekat dengan salah satu gender, termasuk perempuan. Jadi saya tekankan bisa memasak bagi perempuan adalah pilihan (mubadalah.id, 13/8/22).

Mrs. Dr. Nur Rofiah, Bil.Uzm. in her book entitled Nalar Kritis Muslimah states that women's biological experiences (nature) only have 5, namely menstruation, pregnancy, childbirth, postpartum, and breastfeeding, then apart from that it is a social construct, including cooking. If there are still those who think that cooking is a woman's nature, it means that they do not understand the concept of nature itself. It is clear that cooking is a social construct that is not attached to one gender, including women. So I emphasize that being able to cook for women is a choice (mubadalah.id, 8/13/22).

To reassure the reader, the author gives a reference from a book written by an academician. The reference states that there are only five female natures and cooking is not included in one of them. The author asserts that cooking is a social construct.

Statement Ibu Mega ini, seolah menghadirkan narasi bahwa perempuan yang tidak bisa memasak adalah "perempuan tidak wajar", artinya "perempuan wajar" adalah perempuan yang bisa memasak dan menyempatkan waktu memasak untuk keluarga di tengah kesibukannya. Bukannya ini tindakan penyeragaman perempuan yang jelas-jelas berbeda? Tindakan penyeragaman tersebut merupakan dasar dari timbulnya diskriminasi, mengapa? Hadirnya standar "perempuan wajar (baik)" ini di tengah masyarakat, lalu masyarakat mengamininya akan menghambat perempuan untuk berekspresi. Karena dia akan terus terbatas oleh standar "kewajaran" tersebut, dan demi sebuah pengakuan masyarakat perempuan akan terpaksa melakukannya (mubadalah.id, 13/8/22).

This statement by Ibu Mega seems to present a narrative that women who cannot cook are "unnatural women", meaning that "natural women" are women who can cook and make time to cook for their families in the midst of their busy lives. Isn't this an act of standardizing women who are clearly different? This act of standardization is the basis for the emergence of discrimination, why? The presence of this standard of "natural (good) women" in society, then society agrees with it, will hinder women from expressing themselves. Because they will continue to be limited by the standard of "normality", and for the sake of recognition from society, women will be forced to do it (mubadalah.id, 8/13/22).

Women are positioned as subjects, then the object is the ability to cook. Examining from Mrs. Megawati's statement, women seem to be unnatural if they cannot cook. In fact, we know that together with many women who have various roles in the family. Generalizations between reasonable and unnatural when it comes to cooking can give rise to standards that prevail in society.

Dalam sebuah unggahan Youtube media Panrita ID, Pak Quraish Shihab menyebutkan pembagian kerja ideal suami istri adalah dengan dilandasi kerja sama. Hal tersebut sebetulnya sudah Nabi Muhammad Saw praktikkan. Misalnya ketika Nabi menyiapkan sendiri sarapan, dan menjahit pakaiannya yang sobek. "Tetap dasarnya kerja sama, jangan terlalu kaku dengan aturan istri harus begini dan suami harus begitu. Sesekali saat bangun tidur suami membereskan tempat tidur, tidak perlu menunggu istri. Atau pada saat istri memasak, suami datanglah ke dapur untuk membantunya." begitu ungkapnya (mubadalah.id, 13/8/22).

In a Youtube upload by Panrita ID media, Mr. Quraish Shihab said that the ideal division of labor between husband and wife is based on cooperation. This has actually been practiced by the Prophet Muhammad SAW. For example, when the Prophet prepared his own breakfast and sewed his torn clothes. "The basis is still cooperation, don't be too rigid with the rules that the wife must do this and the husband must do that. Once in a while when the husband wakes up, he makes the bed, no need to wait for the wife. Or when the wife is cooking, the husband comes to the kitchen to help her." he said (mubadalah.id, 8/13/22).

Through this quote, the author again presents a reference to a statement by Abi Quraish Shihab who in fact is an expert in Quranic interpretation. The author reinforces that in family life it is necessary to be based on the principle of cooperation. This is the importance of implementing the principles of cooperation, interdependence, and fairness. Communication between husband and wife needs to be strengthened so that the division of domestic work can run well without forgetting their respective roles in the public domain.

CONCLUSIONS AND RECOMMENDATIONS

Through analysis with Sara Mills' perspective, the language construction in articles in *mubadalah.id* media represents equal gender relations. This can be seen in the subject-object analysis and author-readership that presents women as empowered and equal to men. There is no inequality in either party. All use the perspective of relationship justice.

FURTHER STUDY

This research is limited to several specific articles on *mubadalah.id* media. For further research, researchers can explore other articles from other media so that new perspectives are found. Researchers can also use other theories of critical discourse analysis such as Teun A. van Dijk, Wodak, and Norman Fairclough.

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