
Education and Women within the Framework of the Ideology of Local Media

Martin Kustati^{1*}, Hetti Waluati Triana², Nelmawarni³

^{1 & 2} Imam Bonjol Islamic State University of Padang, Indonesia.

³ Sulthan Thaha Saifuddin Islamic State University of Jambi, Indonesia.

* Correspondence to: martinkustati@uinib.ac.id

Abstract: Education in Minangkabau is fundamental in relation to women and their role in all aspects of life, especially because the Minangkabau people, the largest ethnic group in West Sumatra, adhere to a material-lineal kinship system. This article aims to describe education and women represented by local media in West Sumatra. Data was collected using documentation techniques, interviews and Focus Group Discussions (FGDs). Documentation techniques are used to obtain lingual data, while interview and FGD techniques are used to collect data related to the information on the news production process. Data were analyzed by using the Sara Mills framework. The results of the research show that forms of representation of women in mass media can be classified into 13 thematic clusters based on specifications of the substance of the news and the point of view of the writing. The West Sumatra's mass media represents women more as subjects than as objects. In various forms of reporting, women are represented as independent, warriors and achievers in the field of education. This finding refutes the claim that women are the second class and indicates that West Sumatra media reporting is classified as a gender responsive reporting.

Keywords: Education; local media ideology; women.

How To Cite: Kustati, M., Triana, H., & Nelmawarni, N. (2024). Education and Women within the Framework of the Ideology of Local Media. *Al-Ta'lim Journal*, 31(1). doi:<https://doi.org/10.15548/jt.v31i1.940>

Article info: Submitted:

| Revised:

| Accepted:

INTRODUCTION

Education is not a new term that can be associated with women. In reality, these two terms dominate every aspect of life. Therefore, a lot of previous research has examined the correlation between achievement and education, e.g., Emor, A. C. J., Lonto, A. L. & Pangalila, T., (2019); Mujahiduddin, N. M. (2019); Wulandari, R., & Yeni, F. (2019); Rahayu, N. K. S. & Wiarta, I.W. (2021).

In Indonesia, in general, women are labeled as second-class citizens. Women will gain equality with men when women can play a role in the public (Pratiwi, 2012). The imbalance has had an impact on the role of women in public and in legalizing women's position in the domestic sphere. Gulo (2019) uses the term deprivation to refer to this condition, for a situation in which men are valued more, the value of property is higher than human value, and women are positioned as inferior and helpless in patriarchal societies. Budianta (2002: 201), on the other hand, uses the terms inequality and injustice in assigning social roles and identities based on gender. This is embedded in people's thinking as a form of feminist assumption. This assumption has become an ideology which has been directly or indirectly approved by social institutions (Abdullah, 1997).

This feminist assumption is increasingly widespread considering the role of mass media in influencing public opinion (Nimmo, 2010: 27). In reality, mass media is able to influence readers' views in constructing public opinion (Aminah, 2006; Chomsky, 2009; Heryanto, 2018; Sudibyo, 2001a). Such role of the media can be observed in Waziz's (2012:21) which explains that one of the roles of mass media is to influence the attitudes and behavior of a person or group of people or society. The role of the media is not only limited to influencing but can also create and manage culture (Morisson, 2014:486).

The definitions from the experts above show that the representation of women can be observed through mass media and the representation of women in this media becomes the order of women's reality in the social culture of that society. This concept is known as the power of representation, which shows that the meaning constructed through the language of the media will always be attached to the very object (Badara & Hum, 2014; Budiwati, 2011; Fauzan, 2014, 2014; Munfarida, 2014; Santoso, 2008; Widyawari, 2016).

This conceptual phenomenon has become the basis for many academics to conduct studies on the conceptual, practice, and implications of the news on women published in the media. This indicates that issues related to news on women in the media are an interesting discourse and are always up to date to date as proven in numerous related literatures on a global, national, and local scales.

From related literature, it is found that in general there are five categories of analysis that have been carried out by previous researchers: 1) researchers who discuss the existence of women in the media with the finding that the media is still oriented towards feminist assumptions, e.g., women as part of the lower class who are below male power, despite their efforts, they are still under male domination (Ottosson & Cheng, 2012); 2) researchers who focus on the dominant role of the media in framing women's powerlessness to compensate with male domination (Amelia, 2014; Wulandari, 2016; Lukis, n.d.; Rosyidah & Nurwati, 2019); 3) researchers who discuss women's struggles in socio-cultural resistance (Hamzehei, 2014) and some are even implicitly radical, e.g., representation based on skin color and race (Besch, 2018; Song, Larose, Eastin, & Lin, 2004; Terry, 2018; Terry 2009); 4) those who discuss media strategies in depicting the social side of women's life (Risidaneva, 2018); and 5) groups that focus on discussing the image of women in the media, e.g., in carrying out dual social roles as housewives and business actors or women who already have the authority (Munawaroh, 2018; Purba & Nilawati, 2015; Rosita, 2014; Wibowo, 2017).

In accordance with the previous literatures mentioned above, it can be emphasized that previous studies on the representation of women in the media allegedly reveal more about the way the media depicts women in social life, describe media techniques in imaging women, and label women based on the perspective of status, gender and age. The findings also show that women tend to be treated discriminatorily, are victims of sexual violence and harassment, and are the ones who are blamed. More than that, the findings also show that the media displays an ambiguous attitude in the representation of modern women, where on the one hand women are depicted as free and egalitarian individuals, but on the other hand they must submit to male hegemony and domination.

The findings of the previous researches indicate that there are limitations in responding to the progressive demands of postmodernist philosophy which contains a global paradox, that globalization not only brings global currents to a local scale, but also provides space for local phenomena to enter into discourse battles on global currents (Lubis, 2014). The dynamic implication of this study is the need to study local phenomena

intensively which includes reality, social and cultural aspects that differentiate it from others.

One local phenomenon that needs to be highlighted is how education and women are represented in West Sumatra's media which has a matrilineal cultural background, considering that almost all previous studies were conducted in societies with patriarchal backgrounds. According to the cultural philosophy of matrilineal adherents, women occupy a special position (Ilyas, 2006; hal 47-49). This matrilineal background will surely present a different ideological style to the West Sumatra's media in representing women, as is the formulation of ideological analysis in perspective (Thompson & Yaqin, 2003). With this more specific scope, we can also map the ideology adopted by the mass media in West Sumatra in representing women so that the new opportunities obtained are more valuable.

In responding to the reality of women in the media, critical discourse analysis has a new and specific approach known as feminist critical discourse analysis. This approach and analytical model was first introduced by Sara Mills in a book entitled *Discourse* (1977). The intention of the Mills model of discourse analysis is to look at the patterns of representation of figures or actors in the news which are used to influence the meaning that appears for the audience. With this specific approach, Mills has little distinction from the general principles of critical discourse analysis. Mills focuses more on directing language analysis features to the positions of various social actors, ideas and events in the news. These positions ultimately determine the form and meaning of texts that appear in society. Subjects that are positioned high in the news will form a space of dominance for other subjects that do not get much space in the news. This unfair and objective distribution of positions ultimately shapes the reality of meaning among readers.

METHOD

This research is a library research using a qualitative descriptive approach (Siverman, 2010). Based on its status (which has passed the verification of the Press Council) and breadth of reach, as well as the level of reporting frequency, the data source for this research are of the *Singgalang*, *Padang Ekspres*, and *Haluan* newspapers. This selection was based on the availability of a special column in the newspapers which specifically covered news about women. The data for this research is news about education and women in the media.

Data was collected using documentation, observation, interviews and focus group discussion (FGD) techniques. Documentation techniques are used to inventory all published discourse in the form of news published in the *Singgalang* newspaper. Observation techniques were used to collect research data in the form of thematic women's discourse in the media. Apart from that, observation techniques are also used to collect lingual data through non-participatory (Simak Bebas Libat Cakap) methods (Sudaryanto, 2015). Interview and FGD techniques were used to obtain data through the views of news producers regarding news stories about women published in the mass media they manage. This research uses Sara Mills' critical discourse theory. Data were analyzed using Sara Mills' (1995) critical discourse analysis framework and by reducing the working stages of a qualitative model (Spradley, 2016) to map the position of women in the news and ideology of local West Sumatra media. This activity is in line with Alwasilah's (2002) view that qualitative data analysis activities have started running since the data was collected, so the data analysis and data collection stages are conducted simultaneously. To analyze the data that has been collected in the analysis phase, the researcher divides the

process into several stages: 1) writing memos during the research; 2) coding data; 3) searching for themes and categories; 4) discussing data; and 5) drawing conclusions.

RESULT AND DISCUSSION

The Forms of Women's Representation in West Sumatra's Mass Media

Based on the status (which has passed the verification of the Press Council) and the breadth of the distribution, there are three printed media in West Sumatra that are on a national scale, i.e., *Haluan*, *Padang Ekspres*, and *Singgalang*. From the results of the research data inventory of the three media, it was found that there were 2,599 news stories containing women's issues in 2019, including: 700 news stories in *Haluan* (27%), 795 news stories in *Padang Ekspres* (31%), and 1,104 news stories in *Singgalang* 42%. Quantitatively, each form of female representation found varied in number.

Based on the terminology used in the headlines, there are 13 news clusters in the West Sumatra's media related to women. The 13 clusters are: 1) forms of women's representation and achievements (413 stories); 2) women and households (346 news); 3) women and empowerment (272 stories); 4) women and careers (265 news); 5) women and politics (218 news); 6) women and social activities (211 news); 7) women and the world of entertainment (173 news); 8) women and crime (163 stories); 9) women and violence (151 stories); 10) women and the world of education (112 news); 11) women and social problems (102 news); 12) women and culture (94 stories); and 13) women and the struggle for rights (79 news stories). The data shows that the frequency of reporting on women in the three media is dominated by the theme of reporting on women and achievements. This article focuses on the substance of reporting with the theme of domination. This dominance can be observed in diagram 1 below.

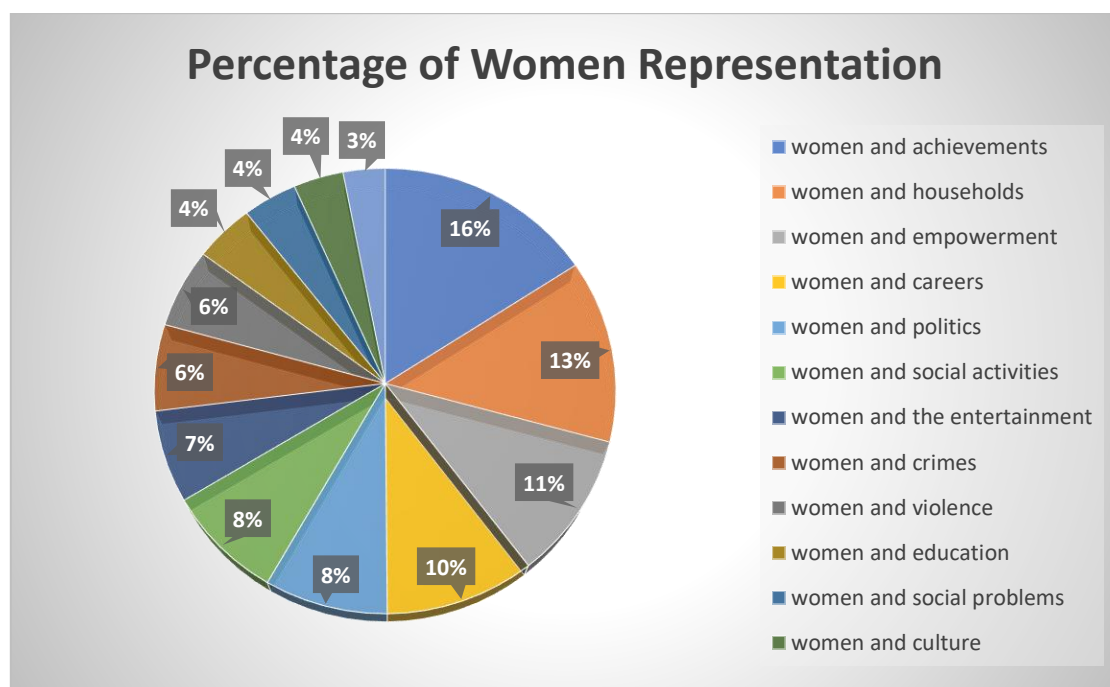


Figure 1 The Percentage of Women Representation

Source: Kustati and Triana (2021).

Figure 1 shows that news on women in the West Sumatra's media is dominated by the representation of women and their achievements. Women are shown as the figures who achieve various achievements. In fact, in several news reports, women's achievements are categorized as a prideful and special achievement. Through these terminologies and points of view, the news shows the power of women to prove their ability to self-actualize on a par with men, as seen in the following lingual data 1 – 5. 1) *Komit Dukung Program KKBPK, Monalisa Raih Manggala Karya Kencana* (Committing to Supporting the KKBPK Program, Monalisa Wins Manggala Karya Kencana) (S.19.08.14.04); 2) *Dwi Cindy Raih Emas Kedua Merah Putih* (Dwi Cindy Wins Second Gold for Indonesia) (S.19.12.02.18.); 3) *Saskia Putri Sukmana ke Pelajar Pelopor Tingkat Nasional* (Saskia Putri Sukmana as a Pioneer Student at the National Level) (S.19.08.14.13.); 4) *Putri Santri Hafiz Qur'an Terbaik di SMPN 1 Nan Sabaris* (Putri Santri is the best Hafiz Qur'an student at Public Junior High (SMPN) 1 Nan Sabaris) (S.19.11.08.15.); 5) *Shaira Hidayat Menang Lomba Cipta Pantun* (Shaira Hidayat Won Pantun Creation Competition) (S.19.06.19.18.).

Data 1 – 5 shows that women are represented as talented and accomplished figures. Such media representations are characterized by the use of the terms, i.e., *raih* (achieve), *terbaik* (the best), *pelajar pelopor* (pioneer student), and *menang* (won). Through the phrase *Manggala Karya Kencana*, it is implied that Monalisa is the perpetrator and fighter for the achievements of the population control program. The *Manggala Karya Kencana* Award is the highest award given by the Central Government through BKKBN to someone who is considered to have high dedication. It can also be seen in the lingual data 2 through the phrase of *Raih Emas kedua Merah Putih* (Wins Second Gold for Indonesia) which implies that Dwi Cindy is portrait as a woman representatives of Indonesia succeeded in winning the second gold medal at the SEA Games; the winner of the women dance sports event which was held at the Royce Hotel, Philippines.

Cindy defeated the representative of the Philippines, Debby Hate with a score of 3-2 in the final match. The phrase *Pelajar Pelopor Tingkat Nasional* (Pioneer Student at the National Level) indicates that Saskia Putri Sukmana is the winner in the assessment of national level road transport safety pioneer students who master three languages, i.e., English, Korean and Bahasa Indonesia. Likewise with the words *terbaik* (the best) and *menang* (won) used in data 4 and 5. Based on the terms and meanings, the 5 data above indicate that women are represented as female figures who strive for achievement in various fields.

If related to the concept of education in a broad sense, as stated by Tucker (1991), education is all life situations that influence individual growth as a learning experience that takes place in all environments and throughout life, then the lingual data for the 13 clusters of news themes above are mutually exclusive. related or intersected with education. Tucker's educational concept also includes the experiences experienced by every human being because it includes the development of human personality character. As a form of conscious and planned effort, education creates a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society and the country (Law -Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System). Therefore, experience is also a process of educating and building the developing character of each human person so that a person's assessment can be assessed through their educational background. This

education concept is linear and includes 13 theme clusters as a form of representation of women in West Sumatra's media.

On the other hand, education is one way to make women agents of change, not just passive recipients. In fact, education can also be a factor that allows women to have independence with dual roles: domestic and public. Referring to the role and function of women, education is also a strategic key for the family's economy, achievement, social, cultural, religious and political activities.

Following the concept of education and its relationship with women above, the intersection of lingual data occurs in the 13 news cluster themes. This is predominantly due to the classification of media reports based on the specifications of the news headlines, specifically the dominant diction indicators in the news headlines. However, essentially, inter-classifications or inter-clusters of news themes have lingual data slices. This slice indicates that the 13 reporting clusters are based on theme specifications, not on the scope of the field/domain of news material objects.

The Patterns of Education and Women's Representation in the Media

In accordance with the Sara Mills model of critical discourse analysis framework in describing lingual data, representation patterns in the media are analyzed through two stages: 1) subject-object position and 2) reader position, (Eriyanto, 2001: 211). The subject-object position is used as an analytical framework related to the way and point of view of viewing news events. Based on this position, it is described who is positioned as the storyteller (subject) and who is the object being told in the news. In other words, this framework seeks to reveal how each actor is positioned. The reader's position is used as an analytical framework to reveal how the writer displays the reader's position in the news text; the way readers position themselves in news texts; to whom the reader identifies himself. In this regard, the description of representation patterns in this article is presented in accordance with Sara Mills' two stages.

Subject – Object Pattern

In accordance with Mills' approach, representation patterns are mapped by analyzing the position of subjects and objects in the news. Linguistic data shows that West Sumatra's media represents women more as subjects than objects. Based on the data, it is known that from 2,599 reports, 56% of women were positioned as subjects and 44% were positioned as objects. The percentage of women reporting can be seen in figure 2.

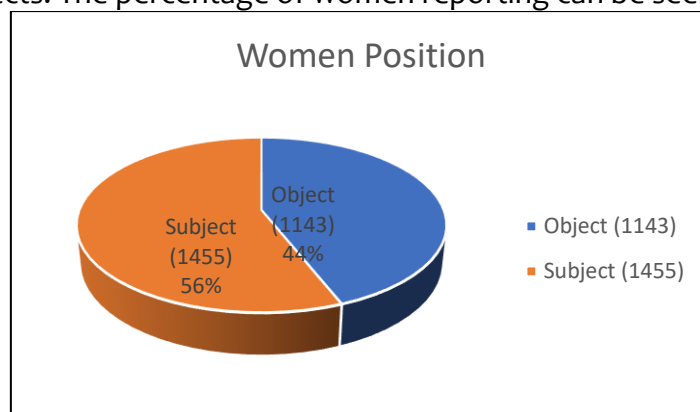


Figure 2. Women Position in the Media

Through Figure 2, it can be concluded that women appear more often in subject positions in West Sumatra Media reporting. This position as a subject can be observed through the following 6-10 lingual data. 1) *Lahir dari Pembinaan Bulutangkis di Padang: Putri Syaikah Penentu Indonesia Juara* (Coming from Badminton Coaching in Padang: Putri Syaikah Determines Indonesia's Champion) (H.19.10.09.01.) 2) *Yunilda, S.Pd., Guru SLB Al-Azhar Berhasil Raih Prestasi Tingkat Nasional* (Yunilda, S.Pd., an Al-Azhar School Teacher for Special Cases (SLB) Successfully Achieved a National Level Achievement) (S.19.08.21.14.); 3) *Rosmawati dan Khairunnas Masuk Nominasi terbaik PAI* (Rosmawati and Khairunnas are Nominated for the best in Islamic Religious Education) (S.19.07.16.19); 4) *Putri Santri Hafiz Qur'an Terbaik di SMPN 1 Nan Sabaris* (Putri Santri is the best Hafiz Qur'an student at Public Junior High (SMPN) 1 Nan Sabaris) (S.19.11.08.15); 6) *Siren Sungkar tolak Tawaran Syuting* (Shireen Sungkar rejects filming offer) (S.19.10.08.14).

Data 6 shows that a woman (Putri Syaikah) is a perpetrator and champion of achievements, even though it was written by someone else (news writer). In fact, she is represented as a woman who has power through the word *penentu* (determines). The same thing can also be seen in data 7-10, namely that all actors are positioned as actors (subjects). In data 8, women are positioned in a unique or different way than usual. Usually there are two perpetrators, a man and a woman. So the first position is placed by men and then women. However, different from usual, the media placed the two actors in the news by prioritizing Rosmawati (female) and Khairunnas (male) next. Looking at the 5th verb in the data above, it can be emphasized that the lingual data, i.e., *penentu* (determines), *berhasil* (successfully), *masuk nominasi* (nominated), *terbaik* (the best), dan *tolak* (rejects), shows that women are represented as independent, successful, accomplished, and brave. The lingual data 6-10 above also shows that news on women cannot be separated from the realm of education which is represented through the terms, i.e., *pembinaan* (coaching), *prestasi tingkat nasional* (a National Level achievement), *PAI* (Islamic Religious Education), and *SMPN* (Public Junior High).

As shown in figure 2 of the results of this research, 44% of the West Sumatra's media also position women as objects in the news. The positioning of objects in the news is carried out in various contexts, as in the following lingual data 11-16. 1) *Bantuan Pendidikan untuk Suci* (Educational Assistance for Suci) (S.19.19.12.14); 2) *Semen Padang peringati hari Ibu* (Semen Padang commemorates Mother's Day) (S.19.26.12.); 3) *Permasalahan yang dihadapi Wanita Karir* (Problems faced by Businesswomen) (S.19.10.03.14); 4) *Bantuan Bupati dan Pihak lain akhiri Derita Sindy* (Help from the Regent and other parties to end Sindy's suffering) (S.19.26.10.04); 5) *TK Putra I Dikunjungi Isteri Menteri Koperasi* (Kindergarten Putra I is Visited by the Wife of the Minister of Cooperatives and Small and Medium Enterprises) (S.19.14.03.06).

Data 11-15 shows that the media in producing news also positions women as objects. Data 11-14 women are the targets of behavior, as can be observed through transitive lingual units: *untuk* (to), *peringati* (commemorates), *dihadapi* (faced), and *akhiri* (end). The four words are used as an effort to glorify, respect, pay attention and provide solutions; not condescending, becoming a victim, or a second class person. Data 15, even though they are positioned as objects, women (the wife of the Minister of Cooperatives and SMEs) act as perpetrators. Looking at the lingual data verbs 11-15, it can be emphasized that the lingual data of *penentu* (determines), *berhasil* (successfully), *masuk nominasi* (nominated), *terbaik* (the best), dan *tolak* (rejects) shows that women are represented as noble figures, who are respected and cared for. This lingual data shows explicitly that the

news about women in of education is represented through the words of *pendidikan* (education) and *TK Putra I* (Kindergarten Putra I).

These findings prove that language as a form of lingual unit is a tool for the media in creating social reality (Flora, 2014; Hamad, 2004; Muslich, 2008; Sudibyo, 2001b). More explicitly, Eggins (2004) emphasized that the media can cleverly use language to convey information to form readers' understanding concepts.

Based on the analysis above, it can be emphasized that even though women are positioned as objects, West Sumatra's mass media places more women in positive reporting. This means that when the media represents women through news writers, women are still represented positively by the West Sumatra's media. The subject position places the actor as the interpreter of events, while the object position places the party as the entity being interpreted. Referring to this reality, the subject position is always superior to the object position (Chusna, 2006). These findings confirm that the media acts as a socialization funnel for women in West Sumatra. The media actively exposes the positive sides of women in 13 forms of representation, as explained in the initial part of the research results. This finding differentiates it from various representations of women in previous studies, which represent women more as objects, in negative and ambiguous terms. 2014; Ghofur, 2016; Perwitasari & Hendariningrum, 2014; Prasetyo, 2016; Surwati, 2011). In fact, this finding undermines the image of the representation of women as second class citizens in almost all previous studies, e.g., Risdaneva (2018), Slinkard (2019), and many other publications in various media.

Readers' Position

In the reader's position, the representation of women by the media is greatly influenced by Bundo Kanduang's social status and the matrilineal kinship system. Considering that the majority of readers are Minangkabau ethnic, both as residents of the West Sumatra region and in overseas areas, the position of readers influences the media's representation of women. Bundo Kanduang's social status is an important element in the sociocultural structure of society, while the matrilineal kinship system places women in a special and noble position in society.

These findings indicate that readers' ethnic traditions and culture influence the media which is in line with Roussell's (2013) findings. Mills argues that the reality of reporting cannot be separated from the process of identifying news producers regarding segments of their reading audience. Starting from the argument that texts are the result of negotiations between writers and readers, Mills is of the view that producers tend to display news that is liked by their reading audience. Readers cannot be positioned only as recipients, but more than that, readers determine the tendency of news. Thus, Mills' analysis comprehensively relates the text, author and reader (Eriyanto, 2001).

CONCLUSION

Based on Sara Mills' analysis of linguistic and feminist data, it can be confirmed that the 13 forms of representation of women in West Sumatra's mass media are related to education in a broad sense. From the aspect of representation patterns, the subject position was found to be more dominant than the object position. The representation of women in West Sumatra's media reflects the Minangkabau sociocultural ideology which is still deeply rooted in the lives of West Sumatran society to date. The matrilineal kinship

system which places women in an honorable and special position in the social order has an impact on the way West Sumatra's media represents women.

REFERENCES

- Abdullah, Irawan. (1997). Sangkan Paran Gender. Yoyakarta. Pustaka pelajar, Yogyakarta, 1997.
- Agus Arwani 2017, Rancang Bangun Ekonomi Pendidikan Dalam Investasi Pendidikan Islam, dalam Jurnal Ilmiah Madaniyah, edisi XII Volume 1, Pemalang: Sekolah Tinggi Ilmu Tarbiyah.
- Alex, S. (2004). Analisis teks media. Bandung: Penerbit Rosdakarya.
- Alwasilah, A. C. (2002). *Pokoknya kualitatif: Dasar-dasar merancang dan melakukan penelitian kualitatif*. Pustaka Jaya.
- Amelia, L. (2014). Kekuatan Yang Membisu (Sebuah Pengakuan). *Makalangan*, 1(02).
- Aminah, S. (2006). Politik media, demokrasi dan media politik. *Masyarakat, Kebudayaan*.
- Arivia, G. (2006). *Feminisme: Sebuah kata hati*. Penerbit Buku Kompas.
- Badara, A., & Hum, M. (2014). *Analisis wacana: Teori, metode, dan penerapannya pada wacana media*. Prenada Media.
- Baiti, N. (2020). Pengaruh Pendidikan, Pekerjaan Dan Pola Asuh Orang Tua Terhadap Kemandirian Anak. *JEA (Jurnal Edukasi AUD)*, 6(1), 44–57. <https://doi.org/10.18592/jea.v6i1.3590>.
- Baiti, N. (2020). Pengaruh Pendidikan, Pekerjaan Dan Pola Asuh Orang Tua Terhadap Kemandirian Anak. *JEA (Jurnal Edukasi AUD)*, 6(1), 44–57. <https://doi.org/10.18592/jea.v6i1.3590>.
- Berger, P. L., & Luckmann, T. (1991). *The social construction of reality: A treatise in the sociology of knowledge*. Penguin Uk.
- Besch, M. (2018). *Social Media Recruiting–Die Zukunft der Personalgewinnung*.
- Budianta, Melani. 2002. “Pendekatan Feminisme terhadap Wacana” dalam *Analisis Wacana*. Yogyakarta: Penerbit Kanak.
- Budiwati, T. R. (2011). Representasi wacana gender dalam ungkapan berbahasa Indonesia dan bahasa Inggris: Analisis wacana kritis. *Jurnal Kawistara*, 1(3).
- Chomsky, N. (2009). *Politik Kuasa Media*. Yogyakarta: Pinus Book Publisher.
- Chusna, A. (2006). *KEKERASAN TERHADAP PEREMPUAN DALAM RUMAH TANGGA (Analisis Wacana Feminis Sara Mills pada Program Konsultasi Hukum Perkawinan di Radio Kosmonita)* (PhD Thesis). University of Muhammadiyah Malang.
- Darma, Y. A. (2009). *Analisis wacana kritis*. Yrama Widya bekerja sama dengan Jurusan Pendidikan Bahasa dan Sastra ...

- Dervin, B., Grossberg, L., O'Keefe, B. J., & Wartella, E. (1989). *Rethinking communication* (Vol. 2). Sage Newbury Park, CA.
- Dewi, K. H. (2007). Demokratisasi dan dekonstruksi ideologi gender orde baru,”. *Jurnal Penelitian Politik*, 4(1), 59–68.
- Eggins, S. (2004). *Introduction to systemic functional linguistics*. A&C Black.
- Fairclough, N. (1989). *Language and Power* Longman. London.
- Faizain, K. (2012). Mengintip Feminisme dan Gerakan Perempuan. *EGALITA*.
- Fauzan, U. (2014). Analisis Wacana Kritis dari Model Fairclough Hingga Mills. *Jurnal Pendidik*, 6(1).
- Firmansyah, M. B. (2018). *Analisis Wacana Kritis: Dimensi Sosial dalam Novel Negeri Para Bedebah Karya Tere Liye*.
- Fitriyani, A. (2011). Analisis Wacana Kritis Pencitraan Susilo Bambang Yudhoyono sebagai Politikus dalam Buku Pak Beye dan Politikanya Terbitan PT Kompas Media Nusantara. *Kompas Media Nusantara. Skripsi Tidak Terbitkan*. Yogyakarta: Fakultas Ilmu Sosial Dan Politik Universitas Pembangunan Nasional “Veteran”.
- Flora, E. (2014). Analisis Framing Berita Calon Presiden RI 2014-2019 pada Surat Kabar Kaltim Post dan Tribun Kaltim. *Jurnal Ilmu Komunikasi Universitas Mulawarman*, 2(3).
- Ghofur, A. (2016). Critical Discourse Analysis Sebuah Model Analisis Sosial Kritis Dalam Teks Media. *OKARA: Jurnal Bahasa Dan Sastra*, 10(2), 177–194.
- Gulo, Yurulina. (2019). Ketidakadilan Budaya Patriarkhi terhadap Perempuan di Nias, *JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial*, 11 (1): 10-20.
- Hadiyanto, H. (2017). Pengaruh Pendidikan, Pekerjaan Dan Pendapatan Orang Tua Terhadap Prestasi Belajar Ekonomi Pada Siswa SMA. *Jurnal Ekonomi Pendidikan Dan Kewirausahaan*, 2(2), 171. DOI: <https://doi.org/10.26740/jepk.v2n2.p171-185>.
- Hamad, I. (2004). *Konstruksi realitas politik dalam media massa: Sebuah studi critical discourse analysis terhadap berita-berita politik*. Yayasan Obor Indonesia.
- Hamzehei, P. (2014). *Iranian women's experience of mandatory hijab: A case study of a campaign on Facebook*.
- Hanifah, U. (2011). Konstruksi Ideologi Gender Pada Majalah Wanita (Analisis Wacana Kritis Majalah Ummi). *Komunika: Jurnal Dakwah Dan Komunikasi*, 5(2), 199–220.
- Hannam, J. (2007). *Feminism: A short history of a big idea*. UK: Pearson Education Limited.
- Hayati, Y. (2012). Representasi Ketidakadilan Gender Dalam Cerita Dari Blora Karya Pramoedya Ananta Toer: Kajian Feminisme. *ATAVISME*, 15(2), 163–176.
- Heryanto, G. G. (2018). *Media komunikasi politik: Relasi kuasa media di panggung politik*. IRCiSoD.

- Kellner, D. (2003). *Media culture: Cultural studies, identity and politics between the modern and the post-modern*. Routledge.
- Lubis, A. Y. (2014). *Postmodernisme: Teori dan Praktik*. Jakarta: PT Raja Grafindo Persada.
- Manoppo, A. J., & Bolung, F. I. (2019). Tingkat Pendidikan Dan Pendapatan Orang Tua Pada Prestasi Akademik. *Nutrix Journal*, 3(1), 42-49.
DOI: <https://doi.org/10.37771/nj.Vol3.Iss1.393>.
- Mills, Sara. 1995. *Feminist Stylistics*. London: Routledge.
- Mills, Sara. 1997. *Discourse*. London and New York: Routledge.
- Morissan. 2014. *Teori Komunikasi Individu Hingga Massa*. Jakarta: Kencana Prenadamedia Group.
- Mujahiduddin, N. M. (2019). Hubungan Lingkungan Sosial Sekolah dan Tingkat Pendidikan Orang Tua dengan Prestasi Belajar IPS Peserta Didik. *Phinisi Integration Review*, 2(2), 303–311. DOI: <https://doi.org/10.26858/pir.v2i2.10048>.
- Munawaroh, L. (2018). *KETIDAKADILAN GENDER DALAM MAJALAH UMMI ONLINE (Analisis Semiotika Roland Barthes)* (PhD Thesis). IAIN Purwokerto.
- Munfarida, E. (2014). Analisis wacana kritis dalam perspektif Norman Fairclough. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 8(1), 1–19.
- Muslich, M. (2008). Kekuasaan Media Massa Mengonstruksi Realitas. *Jurnal Bahasa Dan Seni*, 36(2), 150–159.
- Mutiara Fany, Mutiara, dkk. 2022. Kolerasi Tingkat Pendidikan Orang Tua dengan Prestasi Belajar Siswa di SMPN 2 Tangerang Selatan. Seminar Nasional Penelitian 2022 Universitas Muhammadiyah Jakarta, 26 Oktober 2022.
DOI: [Http://Jurnal.Umj.Ac.Id/Index.Php/Semnaslit](http://Jurnal.Umj.Ac.Id/Index.Php/Semnaslit).
- Ottosson, T., & Cheng, X. (2012). *The representation of gender roles in the media: An analysis of gender discourse in Sex and the City movies*.
- Perwitasari, M. E., & Hendariningrum, R. (2014). Analisis Wacana Kritis Feodalisme Dan Diskriminasi Perempuan Jawa Dalam Novel Gadis Pantai Karya Pramoedya Ananta Toer. *Jurnal Ilmu Komunikasi*, 7(3).
- Prasetyo, D. E. (2016). Analisis berita Yuyun dan Para korban kejahatan akibat minuman keras di Republika Online edisi 7 Mei 2016. *E Journal Ilmu Komunikasi*, 4, 1–17.
- Pratiwi, W. A. (2012). *Diskriminasi perempuan dalam berita harian Surya: Kajian Wacana Kritis*. Surakarta: FKIP Universitas Muhammadiyah Surakarta.
- Purba, S. D., & Nilawati, L. (2015). Studi Tentang Work Life Balance dan Kepuasan Karir Pekerja Wanita di Jakarta [A Study of Work-Life Balance and Career Satisfaction of Working Women in Jakarta]. *DeReMa (Development Research of Management): Jurnal Manajemen*, 10(2), 183–199.

- Rahardjo, M. (2004). *Bahasa dan kekuasaan: Studi wacana politik Abdurrahman Wahid dalam perspektif hermeneutika Gadamerian* (PhD Thesis). Universitas Airlangga.
- Risdaneva, R. (2018). A critical discourse analysis of women's portrayal in news reporting of sexual violence. *Studies in English Language and Education*, 5(1), 126–136.
- Rogers, E. M., & Hart, W. B. (2002). The histories of intercultural, international, and development communication. *Handbook of International and Intercultural Communication*, 2, 1–18.
- Rosita, S. (2014). Pengaruh konflik peran ganda dan stress kerja terhadap kinerja dosen wanita di Fakultas Ekonomi Universitas Jambi. *Manajemen Bisnis*, 2(2).
- Rosyidah, F. N., & Nurwati, N. (2019). Gender dan Stereotipe: Konstruksi Realitas dalam Media Sosial Instagram. *Share: Social Work Journal*, 9(1), 10–19.
- Roussell, S. O. (2013). *An analysis of femininity: How popular female characters in the media portray contemporary womanhood*.
- Sakwan, S., Syamsuddin, N., Minan, A., & Abdillah, R. (n.d.). *Potret Politik Perempuan Dalam Ormas Keagamaan*.
- Santoso, A. (2008). Jejak Halliday dalam linguistik kritis dan analisis wacana kritis. *Jurnal Bahasa Dan Seni*, 36(1), 1–14.
- Silverman, D. (2010). *Doing qualitative research*. Thousand Oaks, CA: Sage.
- Slinkard, S. E. (2019). "She Chose to Get Rid of Him by Murder, Not by Leaving Him": Discursive Constructions of a Battered Woman Who Killed in *R v Craig*.
- Sobur, A. (2001). *Analisis Teks Media*, Bandung: PT. Remaja Rosdakarya.
- Song, I., Larose, R., Eastin, M. S., & Lin, C. A. (2004). Internet gratifications and Internet addiction: On the uses and abuses of new media. *Cyberpsychology & Behavior*, 7(4), 384–394.
- Spradley, J. P. (2016). *Participant observation*. Waveland Press.
- Sudaryanto, D. P. (2015). *Metode dan aneka teknik analisis Bahasa [Method and technique of language study]*. Yogyakarta: Sanata Dharma University Press.
- Sudibyo, A. (2001a). *Politik media dan pertarungan wacana*. LKIS Pelangi Aksara.
- Sudibyo, A. (2001b). *Politik media dan pertarungan wacana*. LKIS Pelangi Aksara.
- Surwati, C. H. D. (2011). Konstruksi Feminisme dalam Film Indonesia (Analisis Wacana Kritis Konstruksi Feminisme dalam Film Indonesia Karya Sutradara Nia Dinata). *Universitas Sebelas Maret Surakarta, Surakarta*.
- Sutarso, J. (2012). *Perempuan, Kekuasaan dan Media Massa: Sebuah Studi Pustaka*.
- Terry, B. (2018). *The Power of a Stereotype: American Depictions of the Black Woman in Film Media*.

- Terry, M. (2009). Twittering healthcare: Social media and medicine. *Telemedicine and E-Health*, 15(6), 507–510.
- Thompson, J. B., & Yaqin, H. (2003). *Analisis ideologi: Kritik wacana ideologi-ideologi dunia*. IRCiSoD.
- Van Dijk, T. A. (2009). Critical discourse studies: A sociocognitive approach. *Methods of Critical Discourse Analysis*, 2(1), 62–86.
- Wazis, Kun. 2012, *Media Massa dan Konstruksi Realitas*, Malang: AdityaMedia Publishing.
- Wibowo, A. P. (2017). *Perbedaan kepuasan perkawinan antara wanita karir dan ibu rumah tangga* (PhD Thesis). University of Muhammadiyah Malang.
- Wicandra, O. B. (2009). Representasi perempuan pada lukisan di bak truk. *Nirmana*, 9(1), 31–37.
- Widyawari, C. P. G. M. (2016). *Representasi Ideologi Dalam Tuturan Santun Pejabat Negara Pada Talk Show Mata Najwa* (Phd Thesis). Uniersitas Negeri Semarang.
- Wulandari, R. (2016). *Kecenderungan Ekspose Karakter Perempuan Profesional Di Media Sosial (Analisis isi pada Akun Instagram@Dagelan pada Gambar tentang Profesi Periode Minggu ke-I Agustus 2015 sampai dengan Minggu ke-IV November 2015)* (PhD Thesis). University of Muhammadiyah Malang.
- Wulandari, R., & Yeni, F. (2019). Hubungan Tingkat Pendidikan Orang Tua Dengan Prestasi Belajar Siswa Di Sekolah Dasar. *Jurnal Basicedu*, 3(2), 634–642. DOI: <https://doi.org/10.31004/basicedu.v3i2.49>.
- Tucker, Robert B. *Managing the Future*. New York, NY: G.P Putman's Sons, 1991.