

## **Constructing Women: Critical Discourse Analysis in Muslim Tabloid**

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### **ABSTRACT**

News has a role for shaping the social concept. News is also leading role for current trend, especially women who is always upgrading their physical and mind through news. Therefore, This article reports on a critical discourse analysis (CDA) that construct women as a special gender and having certain social characteristic in muslim tabloid. This research aims to describe what is the linguistic device that is used by media and how a CDA framework was used to investigate the linguistic construction of gender ideology. In order to pursue this goal, an appropriate analytic framework was derived by combining methodologies from Fairclough (2003). Futhermore, Fairclough uses halliday Systemic Functional Linguitics (SFL) (1985). The data were collected from the article of muslim tabloid. Then, the data were analyzed by using Fairclough (2003) and halliday Systemic Functional Linguitics (SFL) (1994) theory. The result showed that the linguistic choices paly role for shaping the ideal women representation. Consequently, the tabloid has ideological stance that women has social standart.

**KEYWORDS:** critical discourse analysis, constructing women, muslim tabloid

Language has capacity to construct all aspects of life, people and their behaviour, especially in news. It is because the field of news has to make choices on how to use language. Therefore, they make linguistic choice which influence the way their messages are composed conveyed, and ultimately affects the attitudes, norms and values of the society in relation to that field. The language in news construct ideas and beliefs. The content of news is not facts about the world, but in a very general sense “ideas, beliefs, values, theories, propositions and ideology (Fowler, 1991).

Futhermore, news is representation of the world in language because language is a semiotic code, it imposes a structure values, social and economic in origin, on whatever is represented (Fowler, 1991). It means that news has a role for shaping the social concept by using the language because the use of certain linguistics choices in news can construct certain social aspect of life.

Considering the language of news that can construct social aspect of life, in all spheres of life, women are construed as a special gender, having certain social characteristics that distinguish them from men not necessarily through biology or hormonal influence but through social constructions of the society. It means that women treat as inferior. Therefor, women treat as gender inequality. According to (Van Dijk, 2003) *Gender inequality* refers to the obvious or hidden disparity between individuals due to gender. Gender is constructed both socially through social interactions as well as biologically through chromosomes, brain structure, and hormonal differences. Moreover, (Wood, 2005) states that *Media* helps create and reinforce a gender duality based on traditional views of men and women. Often, females and males are portrayed differently in television and film according to stereotypes. Boys and/or men are often portrayed as active, aggressive and sexually aggressive persons while women are portrayed as quaint, passive, pretty and incompetent beings.

Moreover, in Indonesia, Islam is the majority religion. There are numerous media that is representing Islam, especially Muslim women. According to Fairclough (1989), texts are embedded in discoursal and institutional practices from which analysis of those texts should be artificially isolated. The proponents of this model believe that the meaning potential of language is realized in the text as the smallest unit, therefore the basic unit of analysis of CDA is a text. Fairclough (1989) asserts

that the smaller units such as words can be analyzed, but their relevance is only obtained in the perspective of their contribution to the meanings expressed by the whole text in the context. The linguistic choices that is used in Islamic media must be different from the other media. Therefore, this research aims to describe what is the linguistic device that is used by media and how a CDA framework was used to investigate the linguistic construction of gender ideology.

The analyses of texts include linguistic analysis in terms of grammar, semantics, the sound system and cohesion-organization above the sentence, (Fairclough, 1989). Fairclough uses Systemic Functional Linguistics (SFL) and describes text from a multifunctional perspective. It means that it is based on Halliday's Introduction to Functional Grammar (1994). In this model one systematically examines the linguistic choice.

## **RESEARCH METHOD**

This research was conducted by using the descriptive qualitative research method. The data were collected from the primary sources. It is the printed text from magazine. The primary data will be obtained through purposive sampling. Purposive sampling techniques is also as nonprobability sampling or purposeful sampling or "qualitative sampling." As noted above, purposive sampling techniques involve selecting certain units or cases, it is based on a specific purpose rather than randomly. (Creswell: 2003). It means that this research used purposive sampling because it used news article that portray an favorable public figure. She becomes favorable because she prefer to be single parent than receive the polygamy.

The data will be analyzed to show how the ideological processes function in discourse to perpetuate power relations. The methodology proposed by Fairclough (1989) for Critical Discourse Analysis consisting of three stages: description of

linguistic features of the text, interpretation of the interaction between participants and interpretation concerned with the social effects of the process of production.

## **FINDINGS AND DISCUSSION**

In determining of language use to construct the women in news article and search the idea that there is intention of social differences between men and women and men have more power.

### **The Woman as a Mother**

“walau masih tak mau teruka, *ibu* Al, El dan Dul ini mengau tetap masih membuka hatinya untuk menikah lagi”

“Hanya *ibu* Al Ghazali ini memilih tidak memperlihatkannya di depan publik”

“itu konsumsi publik jadi saya enggak perlu cerita (soal target nikah). Hanya segelintir orang, teman-teman dekat, anak-anak yang tahu”.

“anak-anak, *fine, no problem* yang penting bunda *happy*”

The lexical choice “ibu” is mentioned two times. Furthermore, there is also lexical choice “anak-anak” that is mentioned twice. The first sentence is in the introductory news article. It means that the role of mother is very pivotal. In addition, the lexical choice of “anak-anak” mention in sentence for taking consideration of their mother to be married again. It means that the children have a role for choosing and their mother need their approval.

The article describes that women are mothers; the words used, and coherence structures of the sentence have intention that all point to the satisfaction of women is taking care of their children and families even in their very personal life such as married and choosing the husband. In this article also describes that the child is always associated with the mother. By mentioning that she is a mother in more than one

sentence, it means that women are portrayed as nurturing their kids even though the mother is a single parent.

The society understands that the responsibility of nurturing children is innate in mothers but not in fathers. When fathers abandon that responsibility the society blames them but when women abandon that responsibility the society condemns them. The news industry understands perfectly that the society thinks about the issues of parenting, different roles that are taken up by different parents (between mother and father) and it reflects those roles and gives them back to the society. Based on CDA, this is the way how it is constructed and the institutions such as media understand that the society accepts this state and therefore constructs the women using language that categorize them as those in particular social group with identified social roles using language because language use as a form of social practice in itself not only represents and signifies other social practices but it also constitutes other social practices such as the exercise of power.

### **The Women as Wives**

“sejak *bercerai* dari Ahmad Dhani, Maia Estianty seperti enggan berbicara pernikahan”

“sejak *bercerai* dari Ahmad Dhani beberapa tahun silam, Maia memang tak pernah menggandeng pria atau bicara soal menikah lagi”

“Maia hanya sampaikan soal jodoh memang hingga kini masih menjadi harapannya yang belum tercapai”

The lexical choice of “*bercerai*” is mentioned more than once. The first sentence is also as opening of the article. The sentence is also mention the name of the ex husband. The sentence is also describe the contradictory. The main clause described the future plan of getting husband after divorce. However, the subordinate clause

described about the past. It is about the divorce. The article also mention that getting a husband is the priority, and is it means that it will complete if a women have husband.

Considering the lexical choice and the coherence of the sentence, the intention is being wive is the main role of women. The intintention of mentioning divorce in the past and mentioning about the future plan of getting husband, it indicates that women main role is as a wive. The women will be complete if she has a husband. The women is also have perfect and success in a life, if she has husband and can maintain their merriage. It means that the duty of women is maintain their merriage, if they have have a husband. In addition, if the women have not had husband yet, it is their duty for getting it.

In the society, being a good wife is a measure of success. In Indonesia it is still a criterion emphasis as raising children as a single mother is not appropriate. On top of rearing responsible children, a woman has to be a good wife. The definition of a good wife simply relies in the ability of the woman to take care of both her husband and children, keep a good home where there is peace and prosperity. Since women are traditionally assigned the roles in the domestic circles their stay at home is paramount to be able to accomplish these duties. Cosidering the women duty is keeping their homes up to standard, the article construct women as wives, they construct as incomplete when they do not husband. They also construct that being a single women after divorce is not perfect. It describe that they need somebody to maintain their life, especially in Indonesia culture, a widow has steteotype. It means that they are subordinate without having husband.

### **The Women and their Sprituality**

“Sedang Ta’aruf mencari jodoh”

“Merayakan ulang tahun ke-40 Maia Estianty dapat doa istimewa dari anak yatim dan majelis taklim As Syifa”

Ummi Nung, guru spritual kali ini memimpin doa pun melontarkan harap agar proses ta’aruf yang kini dijalani Maia bisa berjalan tanpa rintangan”

“ya, doakan saja ya, yang belum tercapai memang jodoh”.

The title of the article is “Sedang Ta’aruf mencari jodoh”. The lexical choice of *ta’aruf* instead of other lexical indicates that choosing the arabic lexical can arise the islamic atmosphere. The sentence in the article is also describe about asking for praying from the orphan. It believes that asking the orphan for praying, it will come true. The article also mention about the spritual teacher, it describe about the needing of spritual teacher in a life.

Considering the lexical choice, it means that spirituality is the main consideration in a life. Furthermore, choosing the lexical choice that is from arabic form gives emphasize on the islamic spirituality that hold by the women who is reported in the article. The guiding from spritual teacher is the main factor and considerably advance in social life, especially for women who life as a single parent. The sentence also describe about the praying council that is held in house. The intention is giving emphasize in sprituality atmospher in social life. The article describes that instead of celebrating the birthday party, she prefer to hold the praying council.

The society expected that women should life as in norm and based on the sprituality role. By reporting women in muslim tabloid, society also eager to know more about the sprituality life. Furthermore, women also constructed to submissive and do as the spritual role suggest. It also constructs that women identify as obey the role sprituality.

Based on the findings, it can be concluded that women have certain stereotypes that society constructs. According to CDA (Wodak, 1996), this is the way things are and the institutions such as advertising understands that the society accepts this state and therefore presents the women using language that categorize them as those in particular social group with identified social roles using language because language use as a form of social practice in itself not only represents and signifies other social practices but it also constitutes other social practices such as the exercise of power, domination, prejudice, resistance and so forth.

## **CONCLUSION**

The presents study is aimed to find what is the linguistic device that is used by media and how a CDA framework was used to investigate the linguistic construction of gender ideology. Having been presented previously, the result showed that women constructed as mother, wives and spirituality constructed. These choices contribute to actualizing the societal stereotypes about women in the mind of the audience. The stereotype that the woman is the caring, nurturing mother is realized in the roles that feature women in domestic activities taking care of the children. What is expected of women as wives taking care of their homes and families is a stereotype clearly brought out in the language that news use when talking about the products addressed to women. Finally, additional research are recommended to be trained to use more than one article as data in orde to find various finding of the research.

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