Van Dijk Model Critical Discourse Analysis of Tiktok Content "Kehidupan Rumah Tangga" in Gender Perspective

Irwandi; Suroso

Faculties Language, Arts and Culture, Yogyakarta State University, Yogyakarta, Indonesia

Abstract

Women's role in household chores such as cooking, cleaning, washing, and childcare has become a norm perpetuated within a patriarchal cultural framework. Conversely, men are only expected to meet the family's financial needs. This dichotomous division of labor is deeply ingrained in the consciousness of Indonesian society, creating a clear split between the head of the family and the housewife, society and the family, and rational and emotional patterns. Controversy arises when differing views on the division of household chores surface, as illustrated in the "Household Life" post that went viral on TikTok on November 2, 2023. The thread posted by the @namakusina account depicts women as those who serve and take care of all household needs and men as those who want to be served. Teun A. Van Dijk's genre method for critical discourse analysis is employed in this research. The macro, superstructure, and microstructure of the research object are analyzed using a descriptive qualitative methodology. The findings indicate that the language choice in the "Household Life" content online legitimizes the gender-based division of household chores, reinforcing patriarchal discourse. Furthermore, the research shows that misinterpretation of responses and the limitations of online communication models can lead to new problems, including misunderstanding, denial, excuses, and even the potential formation of misogynistic groups on TikTok. Therefore, greater attention needs to be given to aspects of online communication that can influence the perception and reproduction of gender norms in society.

Keywords: *Discourse; Gender; Patriarchy; TikTok*

Introduction

Social media is currently growing rapidly, especially ahead of the industrial revolution 5.0. The internet has developed into a necessity for society. Almost entirely, both in cities and villages, people do activities using the internet network. In fact, social interactions between people today are more *online* through the internet than face-to-face. Popular social media sites with a large user base include Facebook, Instagram, Twitter, Tiktok, Threads, and many more. According to a *We Are Social* study, there were 167 million active social network members in Indonesia in January 2023. This figure represents 60.4% of the nation's total population (Widi, 2023). Based on this data, more than 50% of Indonesians use social media regularly and on average spend a lot of time online.

Similar to face-to-face communication, the communication and interaction model of language media is also created by the sender and receiver of messages through social media. Of course, texts and discourses will be included in the messages sent temporarily. Since "discourse wars" between senders and receivers of messages often occur, research on interactions that occur on social networks is interesting to study. Along with the virality of the uploaded video, millions of netizens responded to the remarks that appeared armed with their respective ideologies.

Van Dijk, as explained by Nasrullah, claims that social media is a platform that prioritizes the presence of users, making it easier for people to interact and carry out online activities. Thus, social media can be seen as online media that builds and strengthens user relationships and builds social ties. (Nasrullah, 2015) One of the social media platforms that many users use to express their existence is TikTok. On the platform there is a *For You Page* or FYP feature. Advanced technology in the TikTok application is able to present a very efficient algorithm process. This is manifested in the application's ability to accurately present video displays according to user needs and preferences. Users also have free access and a variety of ways to share videos, whether they are displayed or bypassing various methods. In addition, the content in the app is always up-to-date with society, allowing all users, including artists and content creators, to produce and share their content (Hasiholan et al., 2020).

Many studies have been conducted on the FYP or *trending topic* phenomenon on the internet; Althoff et al. (2012) conducted one such study. According to this study, many social media users have a serious interest in a particular topic despite the vast amount of information available online. The FYP category on these platforms contains a variety of content, including artist rumors, daily life, politics, gender issues, natural disasters, humanitarianism, and more. Anything will be considered viral if it attracts millions of TikTok users.

One of the interesting posts that attracts attention and often appears on FYP TikTok is the "Kehidupan Rumah Tangga" post. The content is accompanied by narrative paragraphs that show the position of women in the family sector, especially as servants in the household, and the male party as an object that is served as well as a breadwinner in a family without being involved in taking care of the household. TikTok users respond to the " Kehidupan Rumah Tangga" discourse from different perspectives based on individual circumstances and opinions. There are supporters and critics in equal numbers. The polemical discourse of " Kehidupan Rumah Tangga " will be the focus of this study. Teun A. van Dijk's critical discourse analysis is a method that is considered suitable for extracting gender discourse from the object of research.

Discourse according to Vandijk (1985) is an abstract theoretical concept. Discourse analysis includes narrative texts, songs, and other media. Discourse from a functional perspective can be interpreted as the use of language in a practical context (Humaira, 2018). Within the framework of this view, discourse is interpreted as a communication event, namely the realization o f individuals who are communicating.

Previously, Van Dijk's critical discourse analysis model has been widely used in various studies. The study of Song Lyrics by Imam (2012) and Aska (2022), Anti Western Political Discourse in Media by Karman (2014), Frestea Product Advertisement on Television by Indrayana (2014), Political Advertisement by Setianto (2015), Gamers Meme by Hartini (2017), and television discourse by Lado (2014), Suciartini (2017), and Payuyasa (2017), as well as advertisements on tokobagus.com by Ardianto (2019) are some examples of his research. The analysis of these studies generally shows that text discourse and discourse structures can be critically analyzed using Van Dijk's analysis model.

Based on a number of related studies, Van Dijk's analytical model seems to be applicable to research involving various kinds of discourse. The author uses TikTok social media as the object of research in this study. Van Dijk's critical discourse model is very suitable for this research because although it uses linguistic components, its analysis must consider the context in which the text was

produced (Eriyanto, 2012). The main objective of this study is to explain how the " Kehidupan Rumah Tangga " discourse perpetuates social domination by showing how one group abuses its power over another group and how the dominated group uses discourse to respond to this.

From various related studies, it can be seen that Van Dijk's analysis model can be applied in research with various types of discourse. In this study, the author took TikTok social media as the object of research. Van Dijk's critical discourse model is very suitable for this study because although it uses linguistic elements, the analysis must not only be based on the text but must also consider the context in which the text was created (Eriyanto, 2012). The study will focus on describing how the discourse of " Kehidupan Rumah Tangga " reproduces social domination in the form of abuse of power by one group against another group and how the dominated group also responds to it through discourse.

Indainanto (2020) states that oppression against women occurs because of the drive of desire that places men as subjects and women as objects. This hierarchical position, with women being under the power of men, provides justification for men's actions, including coercive actions based on sexual elements. According to Lewis Henry Morgan's theory of evolution, the evolution and development of social life is closely linked to the subjugation of women. According to Morgan through Engels (1884), there are three phases in the evolution of society: the stage of wildness (hunting and gathering period), the stage of barbarism (farming), and the stage of civilization.

Men and women were equal in the hunter-gatherer era, also known as the savagery stage, as there was no gender division of labor. People stopped being nomadic at the beginning of the farming era and started settling down. A common group called a "family" served as protection for the emergence of private land ownership. At this point, men's responsibilities shifted to providing for the family, while women's roles began to center on childcare. In addition, from a Marxist point of view, raising children aimed to create a new labor force.

In Hasibuan's (2017) view, women's emancipation is defined as a process that involves the steps of a woman's detachment from herself social and economic limitations that demean and disempower them. This understanding includes efforts to improve the socio-economic status and position of women, who are often limited and constrained by patriarchal social norms. In other words, women's emancipation is a struggle to be free from oppression in all its forms and restrictions that limit their roles and rights in society. Through emancipative measures, it is hoped that women can achieve independence, equality and equal recognition with men in various aspects of life.

One way to interpret " Kehidupan Rumah Tangga " is as an exercise that supports the debate on the division of labor, which, according to Morgan, began when societies passed through the hunting and gathering era. This shows that discussions about the gender division of labor have been going on for a long time in the history of human civilization. This is in line with Nurlaily's (2018) research that criticizes efforts to marginalize women and society's behavior regarding sexuality. Van Dijk's critical discourse model will be used to analyze the purpose, ideology, and worldview of the content uploader of " Kehidupan Rumah Tangga ".

There are three issues raised in this research, as seen from the explanation of the research background given above. The content of " Kehidupan Rumah Tangga" includes the analysis of micro structure, super structure, and macro structure. The purpose of this study is to characterize the microstructure, superstructure, and macrostructure of the content of " Kehidupan Rumah Tangga" based on the formulation of the problem.

Method

Research Design

Descriptive qualitative research methodology was chosen for this study to examine the literature review. Understanding the linguistic phenomenon under investigation is the goal of qualitative research. Therefore, the main purpose of qualitative analysis is to describe, explain, and organize data according to its context (Mahsun, 2007: 257). When using language in media texts, words must be explained to convey the intended meaning. This media can also take the form of oral and visual communication, including music and movies, and not always related to the news (Supriyadi, 2015). The results of the analysis will be presented in descriptive form.

Data Collection

In this type of research, namely literature study, information is collected by reading and making notes from sources related to the research objectives. The discourse data used in this study is primary data from the TikTok account @namakusina which uploads content with the theme "Kehidupan Rumah Tangga" on November 2, 2023 followed by interactions that occur in connection with the discourse.

The researcher simply observes and pays attention to the interactions that occur and does not take part in the conversation or interaction. By looking at how the mass media reacted to the discourse in the news they published, the scope of the data will also be expanded. In addition, secondary data for this study came from other related library sources, including literature on critical discourse analysis theory and van Dijk's critical discourse assessment model.

Data Analysis

The critical discourse model developed by Teun A. van Dijk will be used to analyze the research data. Critical discourse studies require consideration of several stages, including: 1) Contextual analysis; 2) Determining the subject or semantics of the macro structure; 3) Local meaning; 4) The relevance of the disguised formal structure; 5) Connecting text and context in the form of context models; 6) Discourse semantics, namely the event model; 7) Social cognition; 8) Mind; 9) State of society; 10) Social micro and macro aspects; 11) Discourse action is socio-political action; 12) Actors are people who participate in various roles; 13) Social Structure Analysis (Van Dijk via Haryatmoko, 2016).

Van Dijk's critical discourse analysis considers the function of social cognition. Text, social cognition, and social context are three dimensions that become Van Dijk's elements in his critical discourse analysis (Eriyanto, 2012: 224). Analysis Linguistics is a general method used to study texts in order to uncover the hidden meanings that authors want to convey. The process by which an individual or a group of text creators produce a text is explained by social cognition. Ideologies, norms, attitudes and beliefs are all part of social cognition. Social context also shapes the relationship between texts and social structures as well as socially constructed knowledge about a discourse.

Research can concentrate on examining the three levels of text structure - macrostructure, superstructure, and microstructure - combined into a single entity in addition to understanding the operational stages and elements of critical discourse. Discourse structure is a useful tool for understanding the rhetoric and persuasion processes involved in message communication (Pertiwi, 2022). The findings of the analysis will be given in a descriptive format that contains descriptions of words or phrases about the object.

Result and Discussion

Macro Structure Analysis

The examination of the overarching or general meaning that can be derived from a topic or theme in a discourse is known as macro structural analysis. The "Kehidupan Rumah Tangga" upload was uploaded by a TikTok account named @namakusina on November 2, 2023 and became FYP. In general, the content of "Kehidupan Rumah Tangga" raises the topic of the position of men in the household and the wife's obligations in the field of household chores within the framework of the gender division of family labor. Here's a screenshot of the " Kehidupan Rumah Tangga " post
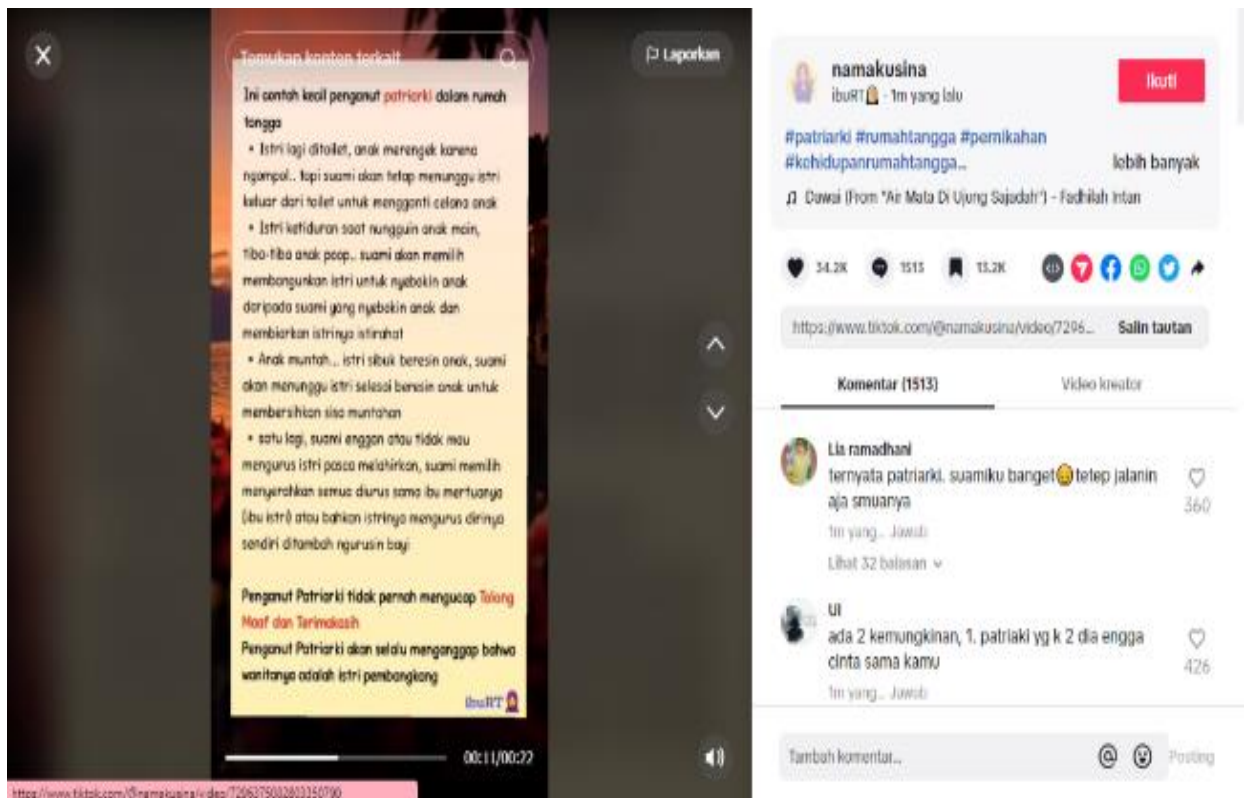

Figure 1. Upload Screenshot

The topic " Kehidupan Rumah Tangga " subtly illustrates how women are positioned in the family, which is the smallest social structure in society. There is a clear dichotomy in the division of labor: the wife is in charge of fulfilling all the needs of the family, while the husband must work to support the family financially. This way of thinking is common in some societies, especially conservatives and structuralists.

To understand this discourse, we must first understand what "language" is. The structure of language is arbitrary or capricious. There is a relationship of meaning in language between the signifier, or language, and the symbol, or concept. Language and concept are always closely related to each other for Saussure's group. No one can dispute this relationship; it is absolute. Scientists use this as a foundation for determining truth. There have been several deconstructions of this idea, one of which was done by Foucault who highlighted that the signifier and signified only have a power relationship, or power ratio, not a unique or totalitarian relationship. A common example of a sentence is "Mom cooks rice, Dad goes

to the office". The phrase is commonly accepted and widely found in Indonesian basic education curriculum materials.

This teaches us that language is not entirely arbitrary and is instead used to justify power, especially when it comes to the oppression of women. The content of " Kehidupan Rumah Tangga " is taken for granted, ordinary words. The wife's job is to take care of all the needs in the household, from waking up to going to bed. Many internet users on the TikTok platform support this idea; that stories about " Kehidupan Rumah Tangga " are natural.

Previous case studies on language power relations have shown that negative reactions have emerged from the post-structuralist camp. This group highlighted the power dynamics revealed in the content of " Kehidupan Rumah Tangga ". They wondered why women were responsible for preparing all the household needs and why husbands were in charge of earning a living. Why not the other way around, husband cooks, wife works?

According to Firestone through Humm (2002), one of the main power gaps between men and women is the division of labor. According to anthropologists, men's roles and responsibilities are inherently more significant and important in the division of labor system. Griffin further argues that men are artificially given control over language and women over nature as a result of this division of labor system.

The idea of a gendered division of labor can lead to oppression when viewed through the lens of power. In fact, " Kehidupan Rumah Tangga " has inadvertently highlighted various forms of submission. Consider the following excerpt.

> *"Istri lagi di toilet, anak merengek karena ngompol... tapi suami akan tetap menunggu istri keluar dari toilet untuk mengganti celana anak. Istri ketiduran saat nungguin anak main, tiba-tiba anak poop... suami akan memilih membangunkan istri untuk nyebokin anak daripada suami yang nyebokin anak dan membiarkan istrinya istirahat. Anak muntah... istri sibuk beresin anak, suami akan menunggu istri selesai beresin anak untuk membersihkan sisa muntah"*

The snippet of the story above contains the discourse that the uploader wants to convey: in the context of marriage and family, a woman's job is to be able to care for and raise her children. EvenThere is a stigma in society that the ability to take care of children is part of the validation of identity in the institution of marriage.

Does this way of thinking always lead to compliance? The user's post highlights the difficulty of women's roles as wives and mothers, based on the quote in the same paragraph. While opinions on what constitutes "housework" are longstanding, feminist theorists generally agree that housework is essential to the patriarchal model of production. This can be seen from the following quote:

> *"Satu lagi, suami enggan atau tidak mau mengurus istri pasca melahirkan, suami memilih menyerahkan semua diurus sama ibu mertuanya (ibu istri) atau bahkan istrinya mengurus dirinya sendiri ditambah ngurusin bayi. Penganut Patriarki tidak pernah mengucap Tolong Maaf dan Terimakasih. Penganut Patriarki akan selalu menganggap bahwa wanitanya adalah istri pembangkang".*

The above quote shows clearly that the man only wants to earn a living and does not want to participate in household chores. In fact, he delegates work that should be done with his wife to his mother-in-law. According to Delphy in Humm (2002), liberal feminism states that domestic work is unfair because it is not recognized by law. Radical feminism argues that because women traditionally handle housework, we must question the foundations of heterosexuality and marriage as a whole. Marxist feminism portrays h o u s e w i v e as reserve soldiers.
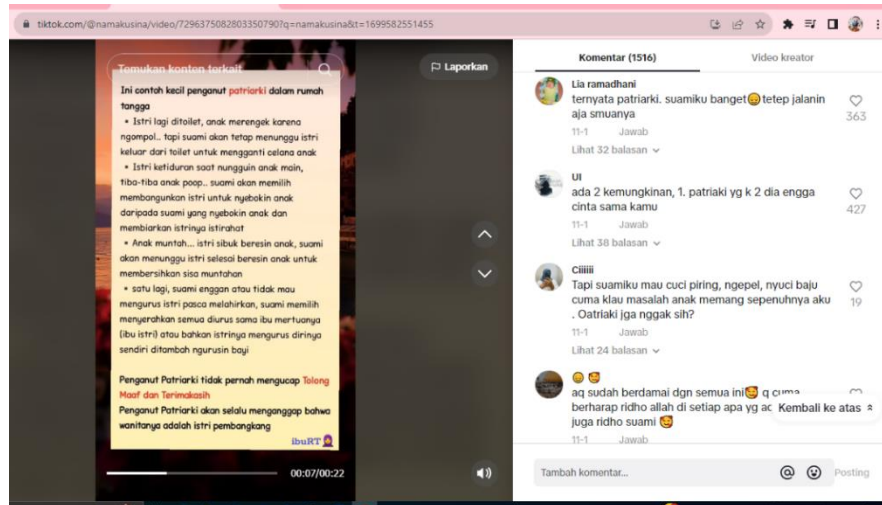
Figure 2. Snapshot of netizen response

Given the long history of discussion among feminists, anthropologists and sociologists regarding the discourse around "housework", it is evident that the message of the " Kehidupan Rumah Tangga " content is proliferating and certainly sparking conversations among netizens on the TikTok platform. As of November 10, 2023, the uploaded video has been commented on by around 1,516 accounts, re-shared by 13,300 accounts, and liked by 34,300 accounts. Here's a screenshot of the comments. Some reactions of netizens to the discourse " Kehidupan Rumah Tangga " are randomly listed as follows:

Table 1 Citizen Response

No.	Response Data
1	Account @liaramadhani1506: *ternyata patriarki. suamiku banget* 😊*tetep jalanin aja smuanya*
2	Account @firnandasandra21: *kalau suamiku gak pernah diajarin sama ortunya buat bantu2 jadinya apa2 selalu aku, yahh semoga tetap sehat2 kita istri yg punya suami begitu*
3	Account @ibu_bahagia22: *aq sudah berdamai dgn semua ini* 😊 *q cuma berharap ridho allah di setiap apa yg aq lakukan juga ridho suami* 😊

It can be seen that the reactions on social networks interacting with the content of "Husband's Rules" are very diverse. Based on observation, the majority of respondents thought that there was nothing wrong with the post. It was concluded that these respondents did not understand the critical discourse conveyed about "Rules for Husbands" and only responded at an empirical level. Van Dijk defines social cognition as social expressions - knowledge, attitudes, values, norms, or ideologies - that connect or unite a social group. The modeling of individual representations is influenced by these social representations. As a result, a model serves as the visible center of social interaction (Haryatmoko, 2016).

The " Kehidupan Rumah Tangga " content presents a patriarchal narrative. There is clearly a power dynamic between men and women in the language. However, if we look at how netizens respond to the virtual interactions of these publications, this patriarchal discourse is hidden and highlighted. This

unplanned response suggests that most participants in these exchanges are unaware of the power dynamics in the gendered division of labor system.

Superstructure Analysis

The structure of discourse that is linked to the framework of the text or utterance is called the superstructure. The introduction, body of the text or utterance, conclusion, and conclusion form the framework of the utterance or discourse pattern. Superstructure analysis allows us to see how the various components of the text work together to form a coherent whole.

According to Van Dijk (2015: 231-232), a text is assembled, arranged, and put together to create one meaning in the superstructure. Superstructure can be likened to a plan that organizes the structure of a text. A further explanation is provided by Imam (2012), who states that superstructure is the main element in the formation of the text that serves as the basis for creating coherent unity. Van Dijk also states that superstructure or scheme is a strategy used by a writer to organize the composition of the text with the aim of achieving a directed flow, by emphasizing aspects that are considered important.

One common schematic interaction model of virtual communication on social networks is the " Kehidupan Rumah Tangga " discourse. An account that uploads text or discourse content is the first step in this scheme. The contentis likely to go viral if the conversation tends to be controversial. Issues that usually have no answer will soon disappear on their own and be replaced by new content posted by new authors. The discourse was uploaded on November 2, 2023 by the @namakusina account on the TikTok platform. The upload was opened with the hashtag #patriarki #rumahtangga #pernikahan #kehidupanrumahtangga. In the narrative video uploaded contains complaints from a wife who has a patriarchal husband in the household.

Based on the discourse analysis, it is concluded that the person who uploaded the video is a housewife, newly married and has a young child and is currently acting as a wife and mother. It is a common thing for wives to prepare and take care of all the needs in the household without the help of their husbands. From the perspective of critical feminist discourse analysis, " Kehidupan Rumah Tangga " is a realistic representation of the gender division of labor in a patriarchal society. Usually, discourses that go viral on social media follow the same pattern. Some problems actually never find a solution, even though the issues raised are important because they involve questions about language that is constructed and constructs discourse in society.

There is a concern that unresolved issues will lead to misunderstandings. Language is not a neutral and arbitrary phenomenon, but is always associated with the values and ideologies associated with a communal society. How a person understands an issue is largely determined by his or her choice of words. Behind language are values and ideologies that shape understanding. The effort to critically analyze patriarchal culture seems to have a long way to go if we read the interactions formed in the " Kehidupan Rumah Tangga " discourse.

Microstructure Analysis

The smallest segment of a text or utterance, known as the structural component of language, becomes the subject of microstructure analysis. The variables analyzed are semantics (local meaning), syntax (sentence structure), stylistics (choice of expression), and rhetorical elements. Each author approaches the expression of his ideas in speech or text from a different point of view. The distinctive style and organization of speech production is determined by the choices made for different structural components in each author's speech. In critical discourse, semantic analysis is an attempt to extract the local meaning of a text.

Van Dijk (1980) asserts that the relationship between sentences with words, phrases, clauses, and the sentence itself creates local meaning which is reflected by the microstructure. In line with this thought, Sahmeni & Nur (2019: 41) emphasize that microstructure is a fundamental component of discourse structure. This section presents a framework for understanding word choice in media texts, where word choice can convey certain attitudes and ideologies. The focus of microstructural analysis is on the elements inherent in the text, both verbal and nonverbal.

Local meaning is often used to select content that best fits the psychology, knowledge or ideology of the speaker or writer. The recipient's attitude or opinion will be influenced by this information. Local meaning usually contributes to topic formation; it is also the most practical interpretation because it is most likely to be remembered and imitated by the recipient (Harayatmoko, 2016).

Social media is designed to make one's existence recognized. Public videos that are consistently uploaded and shared with the public shape the *image* created on social media. Social media not only validates one's existence but also provides enviable behaviors or habits. It is possible to emulate an inspirational figure and achieve certain goals. This is what makes the current virtual era conducive to the emergence of the *Influencer* profession.

The replies to the remarks made in the " Kehidupan Rumah Tangga " discourse clearly show a desire for imitation. Of course, content uploaders want to hear praise, admiration, and other positive responses. There are ideological principles in this concept that are intentionally or unintentionally revealed to the reader. This can be seen from the statement "Even his wife takes care of herself plus the baby." The statement raises the notion that a good wife should be able to handle household tasks on her own.

From the analysis that has been done, it can be concluded that there is a semantic message that emphasizes the existence of a gender-based division of labor in Indonesian society. The discussion of "Kehidupan Rumah Tangga" is written in a variety of informal and spoken languages, making it semantically meaningful. This kind of writing is widely used because, whether we realize it or not, the purpose of posting content on social media is to attract the attention of internet users by targeting certain target segments first.

Although most of the sentence structure is against the conventions of writing, the coherence is still well established. When the uploader shows double consciousness in her post, problems arise. When a wife is portrayed as seeing cooking as a way to show her devotion to her husband and earn profit, the contradictory assumption that taking care of the house is not synonymous with women's work becomes paradoxical. The words chosen will convey a sense of comfort, familiarity and lightness. The many findings of code-mixing and code-switching in Indonesian, English, and local languages further illustrate the informal writing style.

From the syntactical structure and style above, it is clear that the target audience of this post is people who are most likely not knowledgeable about issues related to gender and feminism. Unfortunately, social media is an international virtual environment. Diversity of occupation, age, ideology, educational attainment and socio-economic status come together seamlessly. This thread is considered to reinforce patriarchal discourse if read by netizens who are more knowledgeable about gender and feminism.

Debates on social media are complex issues that show the extent of the "technological failure" that many generations have experienced. The fact that social network users still have a very low level of awareness regarding the function of "language" may be another contributing factor. Internet users would use social media more wisely and understand context better if they understood the idea that "language is a power relationship."

Conclusion

Based on the findings of the macro-structure analysis of the "Kehidupan Rumah Tangga" content, it can be concluded that the message sender or content uploader wants to share information related to the wife's role in household life. Using the critical analysis model, it becomes clear that the narrative, both semantically and syntactically constructed, validates the existence of a gender division of labor in the concept of family in Indonesia.

The structure of schematic patterns in social media interactions is generated by the super structure analysis. The discourse placed on the forum, the recipients of the message are very diverse, giving rise to the possibility of polemics or online discussions. The discussion continues until the post is declared FYP. Internet users become blind to the context and in the end, the original question is taken over by a new question on an unrelated subject.

In general, we can conclude that society is not aware of the fact that language facilitates discourse and understanding, which is why this controversy arises. How individual beliefs or general ideologies grow and influence discourse in society. The discussion of " Kehidupan Rumah Tangga " clearly shows the presence of gender-based power dynamics in the conception of a happy family in Indonesia. However, not everyone realizes that it is the language used in the discourse that creates these power dynamics. If the critical discourse of " Kehidupan Rumah Tangga " is addressed to recipients who do not fully understand the nature of "language", new problems will arise, including misunderstanding, denial, justification, and potentially even misogynism. In addition, the interaction between actors occurs online/virtually, which has the potential to cause misunderstanding and confusion of context.

Acknowledgement

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