Reality Construction of Feminism Distortion in Cyber Media

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Abstract: *The development of Communication technologies is influencing many changes of life-aspect especially in societal and political forces and keep on increasing challenges in the field of media and mass communication. New Media has its power in its instant-delivering message when it is compared with conventional media like newspaper. The Discourse Analysis became more famous in the field of media and communication studies nowadays. Discourse Analysis focused on how media represented and framed the text and things beyond it with the goals to explore many implications under lied such representations. This research intended to show how Reality Construction of news coverage at female-poetry-distortion in new media Banjarmasin.tribunnews.com using the descriptive qualitative method of Hamadon MAK Halliday Social semiotics of Discourse Analysis from primary data in Banjarmasin. tribunnews.om's documentation. The research presented the Critical Paradigm andconcluded that text-news could function to represent well-stressed hijab-female in its nationality comprehension aspects and the ultimate gracious honour of nation that leading to public poetry misperception. It is suggested that Banjarmasin.tribunnews.com to be more female-independent and impartial in daily news coverage in order to maintain as a socio-political economy media of communication in this disruptive digital era to maintain global reunification.*

Keywords: Social Semiotics Discourse Analysis, Feminism in Cyber Media

1. Introduction

The massive development of communication and Information technology in the Globalisation era has been changing the world in every aspect of life. Boundaries of space and time among nations as if it is borderless, interaction process and communication among societies become easy, the boundaries of space and time causing various message flowed heavily and striked individual as receiver, even it is positive or negative message. Dynamics of communication and Information nowadays is counted in seconds, various feature and service more indulging consumer to live fast and efficient. As in the case of media has its development from printed media till the entry of online media to Indonesia at around the year 1990.

As with the internet growth, a lot of features is basically made online. Newspaper for example in the current era start publishing their news or article basically online in spite of its velocity. News in which constructed and separated by mass media in Indonesia is been on sale, message in the news is produced by capitalism commodity which is sold for profit by those elite to whom as mass media authority regime. This is in accordance with Syahputra (2013) that a regime determined the gate where the information about culture, social, economy, politic, even religion issue will flowing, then established a discursive environment where a certain topic is discussed, perceivable, trusted and responded. Nowadays capitalist system causing media in Indonesia also conquered by a certain group of bourgeois or the elite of equity holders and media power regime holders. So they are free to determine certain construction reality for their purpose and intention.

Social Construction which is often seen as implicitly represented always be a platform by mass media when they presented their journalistic product, no matter it is news, discourse, caricature or opinion. Whatever the construction has built its economic value, politic, social-culture, defense and security become perfectly legitimate and signified reflection of the press independence themselves. Things that matter on social construction which is served by mass media is pointed to their independence, covering both side has been the real technique from social construction and become the platform and basis for its independence.

Mass media has not been a certain container in recording and reflecting reality. Mass media presented in other form i.e places in where multi ideology and necessity has conquered for place and power each other. Gamson dan Modigliani in McQuail (2005) quoted that media has power to construct it meaning and purpose. Media not only doing information processing, but also knowledge processing and interpretation. Meaning that constructed is the recent consumed-up news by audience so it seen cause uniformity intrepretation in social reality on society.

Press or mass media categorized as one democration pillar in which *de facto* recognized on all human rights documents. The press involvement in democration wish upon be one of big power to support the establishment of this principle. Meanwhile, as the wheel days of rotating, mass media nowadays lost its orientation. In Critical paradigm, the demands that mass media which in reality hailed as the host of the truth, exactly remain paradox.

Mass media social construction has been straight forward against the weakness substance and outfitting "social construction on reality", by putting all mass media excess and media effect towards the primacy "mass media social construction", in the study of communication semiotics on social construction which contain in mass media was constructed by words and signs. The condition caused all readers must be truly in reacting certain news or whatever

produced by mass media.

Banjarmasin.tribunnews.com is one of the online news site which is a part network site of *Tribunnews.com* which is published by PT. Indopersada Primamedia. *Banjarmasin.tribunnews.com* is one of the hometown newspaper division from Kompas. *Tribunnews* provided a container for society to participate in information sharing or expressing ideas and empirical experience in which is useful for nation. In his fourteenth birthdate on 21 March 2014, Tribunnews portal at three top site in Alexa.com ranking after *Detik.com* and *Kompas.com.* This news portal spported by 500 journalist from 22 newspaper in 19 towns.

Every media has its own ideology and rules in covering news included *Banjarmasin.tribunnews.com.* News with same theme could be presented with different style depends on its point of view in which chosen by the media or its media idealism. Within various news in *Banjarmasin.tribunnews.com,* the news issue related with violence to woman is the issue that no longer strange. Woman is a social creature that susceptible with exploitation and violence in lots of reason from whatever media. In Feminism, Media represented lots of issue in related with woman. On many media gender literature, media has become a judge that most accurate in viewing woman sexuality. Media considered themselves right and valid in exploiting woman sexuality for the sake of man-reader satisfaction. Media displayed woman at the subordinate position and in inferior condition compared with man. We can easily find and watch that media consume the opposition word to woman and in where there are only two attribution attached to woman such as "fine woman" and "unfine woman".

Women perception as capitalism catalisator in mass media have been considered as an object from an operational machine at a media industry, tends to become confirmation object at Patriarchy work pattern, sexual, violence and abuse object. By their influence, mass media in Indonesia formed and displayed its reality, about women which is unfortunately without accompanied by gender sensitivity within many styles of sensitivity presentation. As a results Ideals to taking out Indonesia women from domestic role subordination still difficult to be gained. In this matter, mass media should have intensified their responsibility to socialize gender equality, because in other ways mass media was a social agent (Cahyani, 2014).

In *Jakarta Fashion Week* 2018 which is a fashion show from well-known designer Anne Avantie especially her "Kebaya" (a kind of Jawanese clothes in Indonesia), Sukmawati Soekarnoputri had read a poetry "Ibu Indonesia" that according to many party polarized bun and hijab. The figure of "Ibu Indonesia" in that poetry described as a woman using bun, with bending hair and motion dancing. This poetry then become controversy enforcing Sukmawati to make an apologize because it is considered offensive the people of Moslem. Otherwise according to historian, the things happened was not controversy but exactly show how clothes represent ways of identity (*www.bbc.com/indonesia/trensosial-43655352*).

In order to deepen the text production process, the researcher choose MAK Halliday Social semiotics of Discourse Analysis method to simultaneously unload an ideology in news text on *Banjarmasin.tribunnews.com* related to news coverage in that Sukmawati poetry dated 3 April 2018. In this model, to find "reality" beyond text, the researcher need the intensive found over the text, text production context, and social culture aspect that influence text creation (Hamad, 2004).

In this research, focus is devoted in Reality Construction in news of feminism distortion at cyber media *Banjarmasin.tribunnews.com*. Based on the background explanation above, the writer tried to found the result of this question research of how Reality Construction of feminism distortion in cyber media *Banjarmasin.tribunnews.com* using Social semiotics of Discourse Analysis.

2. Literature Review

Social Semiotics Discourse Analysis
Discourse analysis is a study about message structure in communication. Exactly, discourse analysis is examining about various language function (pragmatic). Discourse Analysis born from the consciousness that matters in communication not only limited at sentence usage or part of sentence, but also included message structure in more complex and inherent. Discourse analysis can not be separated from the linguistic science such as semantic, syntactic etc. (Sobur, 2006).

Those semiotics expert who expressed that reality presented by mass media throughout language or its content eventually just a pseudo-reality as an effect from 'symbolic violence' then it can be disentangled through signifier or signified framework.

The Halliday social Semiotics view a reality can be categorized into language then poured in text or speech, it had three approach in distributing symbolic violence which happened in the forming of a reality:1)Language as a reality or in which reinterpreted language as logic and physic phenomenon experience, or philosophical phenomenon from its speaker in social context and certain cultural context; 2)Language also be a social language reality in which as social phenomenon that using by speaker in society to interacting and communicating in social context and certain cultural context; 3) Language as a semiotic reality reinterpreted the language that becoming symbol which enrealizing and social reality on behalf social context and certain cultural context. Language, sign, symbol or whatever it named in which become communication tools can not be stand by itself and is neutral. It means the language usage or diction in an opinion most influenced by life experience factor, geographical factor, education level, economy level, religion, political system, habit and culture that applies; this matter also signifying an existence on one-unity-language which used by individual or society that alive in a territorial with social structure that prevailing (Santoso, 2003).

According to Hamad (2007), the goal of Social Semiotics manifestation by using Social Semiotics component from M.A.K. Halliday in media content analysis is to find related

matters with using three components of Social Semiotics i.e: field of discourse, tenor of discourse and mode of discourse. From field of discourse aspect with its goals to knowing what become mass media discourse about something that happened in the field and what a news object was threaten by? Related tenor of discourse with its goals to knowing people written in text (i.e. news, editorial, etc); the character of the people, their social status and their role. Meanwhile from mode of discourse aspect with its goals to knowing the parts in which taking as a role by a language including how communicator (mass media) using language style to describe the fields (situation) and people that quoted. For the practical needs, those content giving what implication? (including of meaning, image, opinion and motive).

In this research the main focus to the essence of Sukmawati Soekarnoputri poetry in relation with feminine people that illustrated in Poetry lyrics that touching on the problem of hijab and it has strong association with women from certain religion in Indonesia.

Feminism in Cyber Media
Mass Media is a main information source that developed in recent society. In the same moment, media also become representation source and main *gender* education which often positioning woman as a marginal party, weakly illustrated and persecuted in society, and unconsciously positioning men at the higher position. Otherwise, hand in hand with the media development, paradigm shifting about feminism concept, and reborning online feminism movement, women representation in media is more changing to the positive flow. The born of internet, created opportunity for those users to be more interactive in content reproduction process, and arguing, meanwhile the unlost power in new media also borne new threat for women. Representation and women movement in media, can not be separated by the developmental in media itself.

Gender Representation in media can not be abandoned that it has happened classic dispute in communication studies, one of this which often discussed is the women illustration in media. The related studies about women role in media mentioned that women often positioned in minor position due to women lowering participation in media production. Some media analyst said that if in that ancient moment had more women had power in executive level, media will offering more positive women illustration. Truely, media keep on illustrating women and men in stereotype glasses which limited individual perception. Women are portrayed as significantly younger and thinner than women in the population as a whole, and most are depicted as passive, dependent on men, and enmeshed in relationships or housework.

In general, media stressed dependent woman image, ornament in media that aimed to be well viewed, and delighting man. Woman image in media devided in two things i.e. good women and bad women. Good woman can be described by protagonist role in fairy tales, television drama, magazine as a pretty woman, focusing at household and family, care each other, and subordinate to men. On the other hand, bad women has very contrary character. This character showed by witch roles, stepmother, and sluttish woman. In connecting with the opposite gender, media also interpose woman in subordinate position, depends on their partner. Representations of gender today are more complex, and less stereotyped than in the past (Gauntlett, 2008).

Feminsm developed in a society as an inherent stereotype on woman implied in cyber media especially on how women should behaved and acted. On the days on, for those modern women, become 'feminine' only a performance in life they choose – for pleasure or for attaining a particular goal. This is neither explored traditional way of thought of 'women' lost, or this perception stay exist in society, consequently when a woman dress-up or react conquering traditional perception, she will be criticized as a woman lack of femininity(Gauntlett, 2008).

Feminism movement in online media yet ceased in the level of content reproduction, some feminist build up independent media that exposed news and alternative information of feminism and it urgency in society. Digital network provided technology infrastructure for social movement in new media with the enhancement in velocity, flexibility, and global information access, eliminating the distance and time in communication process. One of the *online* feminism organization that well-known is ***#femfuture*** i.e. feminism movement in new media based on website to disseminate review and analysis concerning feminism in the twenty-one century. Some of #femfuture review also exhibited in mass media i.e. Forbes, Ebony, upworthy and policymic. *Online* organization is considered to be more effective and efficient, inside the horizontal structure enabling everyone to equally contribute, without any force from higher structure. Internet is not only an infrastructure in supporting social movement, but also as an change agent for feminism organization structure in new media.

In this study, the author used a related study entitled "Social Semiotics as a Text Analysis in Qualitative Communication Research" by Hasyim Ali Imran at Insani Journal (2014).

3. Research Method

Research Paradigm
Paradigm is a basis view from scientist in their research. Paradigm used by permanent scientiston the real thinking framework (Moleong, 2007). Based on Neuman (2001) stated generally scientific paradigm was an overall thinking system that cover basic assumption, inner matter, model quality research, and method of answering question. In social science, positivism paradigm becoming dominant paradigm.The other Paradigms used in social science is social constructivist and social critism.

This research used critical paradigm. Critical paradigm has certain overview on how media should be conceived in whole production process and social structure. Critical paradigm overview society in a stratified system. Society seen as t a domination system and media is a part of its domination. This Paradigm trusted that media is a facility where the dominant group could taking control over the indominant group by mastering and controlling media (Eriyanto, 2006).

The essence and basic of the critical views is always suspicious and keep on questioning condition in nowadays society. Despite condition in society that seemingly productive and that well-look but actually invisibling structure society which suppressed and deceived audience consciousness. The critical views occurred and assumed media is a facility for dominant society to controlling the indominant one (Eriyanto, 2006).

Research Approach

In analyzing the data, this study used a qualitative approach. According to Neuman (2001), it's an approach that associated with the form of the text and also used to describe in details. It can know that the data for analysis related to words rather than numbers. The characteristics of the qualitative approach itself was suggested by Dornyei as the interpretative analysis that underlying deeper meaning of the data (Dornyei:U2007). Based on that explanation, this approach is suitable to be applied in this study because it examined about the feminism distortion in online media that is explained through the description and subjective interpretation. To find the result, the writer needs to describe the discourse structure and then interpret feminism distortion in *Banjarmasin.tribunnews.com*. So that, the qualitative approach is suitable to answer the research question in this study.

Technique of Data Collection and Analysis

Data in qualitative research is data in form of words, sentences or naration (Kriyantono, 2006: 37). In this study, the primary data is *Banjarmasin.tribunnews.com* with the news entitled *"Isi Lengkap Puisi Sukmawati Soekarnoputri yang Disebut Mengandung SARA, Singgung Cadar dan Adzan"*. The data had been taken from *Banjarmasin.tribunnews.com* on April 3, 2018. All of analysis is strengthened with all components of *Banjarmasin.tribunnews.com* including mass media practitioner and woman activist in relating to secondary data.

Qualitative data Analysis is an effort done by working with data, organizing data, choosing it into well-managed units, synthesizing, finding pattern, finding what important and what to be learned and deciding what can be to told to others (Moleong, 2007).

After collecting data, the discourse analysis method used in this research is MAK Halliday social semiotics in which devided to three points i.e. *field of discourse*, *tenor of discourse* and *mode of discourse*) (Hamad: 2007).

4. Result and Discussion

Text Structure Analysis

(1) Field of discourse observed from the news entitled *"Isi Lengkap Puisi Sukmawati Soekarnoputri yang Disebut Mengandung SARA, Singgung Cadar dan Adzan"*in *Banjarmasin.tribunnews.com* is at the writing *"Sudah sejak dahulu kala riwayat bangsa beradab ini cinta dan hormat kepada ibu Indonesia dan kaumnya"* (paragraph 10), which had its field of discoursefrom the ancient of Indonesia's existence that keep on love and glorified to its nation included woman that used to be represented in multiculture

and multiethnic in accordance with the fundamental of establishment of this state. This Field of discourse is in appropriate with the *Jakarta Fashion Week* 2018 theme which followed by modelling women and it is a fashion show from designer Anne Avantie whom is very famous with her "Kebaya" (a kind of Jawanese clothes in Indonesia) where Sukmawati Soekarnoputri invited in the event. The ending part of the poetry as if very contrary femininely with the beginning part of poetry that seemly very cornering the woman party from certain religion by symbolizing hijab or the veil.

(2) Tenor of discourse featuring Sukmawati Soekarnoputri, Indonesia's hijab-syariah-adhan female and motherland of Indonesia. Sukmawati Soekarnoputri poured her poetry as an artwork at the *Jakarta Fashion Week* 2018 event which represented a humanist in a struggle of diction produced the strands and word series with its deep meaning in senseful word and remarkable mandate to the culture development in the nation. *Banjarmasin.tribunnews.com* directly presented Sukmawati Soekarnoputri name wth its news headline: *"Isi Lengkap Puisi Sukmawati Soekarnoputri yang Disebut Mengandung SARA, Singgung Cadar dan Adzan"* as a central figure in its news coverage.

(3) Mode of discourse observed from the news entitled *"Isi Lengkap Puisi Sukmawati Soekarnoputri yang Disebut Mengandung SARA, Singgung Cadar dan Adzan"*in *Banjarmasin.tribunnews.com* is at the sentence *"Aku Tak Tahu Syariat Islam,Yang Kutahu Sari Konde Ibu Indonesia sangatlah Indah, Lebih Cantik dari Cadar Dirimu"* (paragraph 1 and paragraph 2)*, "Aku Tak Tahu Syariat Islam, Yang Kutahu Suara Kidung Ibu Indonesia sangatlah Elok, lebih merdu dari alunan azanmu"* (paragraph 6 and paragraph 7)*,* which had words in mode of discourse that filled with majas irony to insinuated the veil (hijab) women from certain religion as in the words i.e. *"lebih cantik dari cadar dirimu"* and also metaphor expression as in the words i.e. *"Sari Konde Ibu Indonesia dan Suara Kidung Ibu Indonesia"*that illustrated the figure and the majesty of a nation in which represented by mother femininity as a shield.

Descriptive Analysis

(1) Field of discourse from Sukmawati Soekarnoputri's poetryinterpreted the ancient of Indonesia's existence that keep on love and glorified to its nation included woman that used to be represented in multiculture and multiethnic as the fundamental of establishment of this state in which symbolized as a mother figure by Sukmawati Soekarnoputri. The topic represented in the poetry was in accordance with theJakarta Fashion Week 2018 theme which participated by women modelling and it was a fashion show from famous designer Anne Avantie with her "Kebaya" (a kind of Japanese clothes in Indonesia) where Sukmawati Soekarnoputri welcomely invited in the event, otherwise there was part of the poetry seemly very contrary femininely with the beginning part of poetry that seemly very cornering the woman party from certain religion by symbolizing hijab or the veil and as if it was refracting the meaning of women. *Banjarmasin.tribunnews.com* described its objection to the things that as if insulting the women party in its headline news which directly aim it to the point in words "singgung

cadar dan adzan"and also presented in the same sentence in the beginning paragraphon news.

(**2**) Tenor of discourse featuring Sukmawati Soekarnoputri, Indonesia's hijab-syariah-adhan female and motherland of Indonesia. Sukmawati Soekarnoputri poured her poetry as an artwork at the *Jakarta Fashion Week* 2018 event which represented a humanist in a struggle of diction produced the strands and word series with its deep meaning in senseful word and remarkable mandate to the culture development in the nation. *Banjarmasin.tribunnews.com* in its news coverage expressed that Sukmawati Soekarnoputri poured visual image, auditive image oremotion image indenotative or connotative word series which spokein poetry.

(3) Mode of discourse from the news entitled *"Isi Lengkap Puisi Sukmawati Soekarnoputri yang Disebut Mengandung SARA, Singgung Cadar dan Adzan"*in *Banjarmasin.tribunnews.com* that made its news report in words of poetry from *Sukmawati Soekarnoputri* whichfilled with majas ironyand hyperbolic insinuating the veil (hijab) women in certain religion as in the words "lebih cantik dari cadar dirimu" and also metaphor expression as in the words "Sari Konde Ibu Indonesia dan Suara Kidung Ibu Indonesia" which illustrated the figure and the majesty of a nation in which represented by mother femininity as a shield. *Banjarmasin.tribunnews.com* as a cyber media siber in its effort to present the sensation of Indonesia mother earth while dogged by a variety of dialectics and nation's problem till this poetry that distorted women with insinuating the veil (hijab) and azzan. Besides, *Banjarmasin.tribunnews.com* through this two poetry lyrics filled with its feminism spectrum, trying its fulfillment to show the beautifulness of Indonesia mother earth at this viral poetry which according to this *Banjarmasin.tribunnews.com* media very vulnerable to the multi interpretation impact to discourse and authority. Configuration from these multi sense of discourse has elicited many protest and remonstration on behalf of this poetry effect.

Construction of the news *"Isi Lengkap Puisi Sukmawati Soekarnoputri yang Disebut Mengandung SARA, Singgung Cadar dan Adzan"*in *Banjarmasin.tribunnews.com* negationalising feminine distortion toward women in certain religion.From perspective of feminism standpoint theory, the poetry ofSukmawati Soekarnoputri implicitly indicated

dominance above those subordinat group. This dominance illustrated by Mother Earth as the one whose authority was fully on the veil (hijab) women group, although this was somewhat unfair as the Mother Earth was a shield above everything related its subordination, however practically arisen protest on behalf of this poetry post read at the*Jakarta Fashion Week* 2018 event. This is in case of veil (hijab) was a purity symbol of a woman from certain religion and also a mask clothing from muslim women as a self-cover and privacy. Women in the poetry described and illustrated as if less power in society that implicated to the gender unfairness dimension and much contradiction.

5. Conclusions

Patriarchy enculturing in Indonesia become a factor that cause many discrimination, exploitation, violence, inequality in which the feminism assumed as an oppression happened to woman. *Banjarmasin.tribunnews.com* as a mass media pillar in democracy has responsibility to report those imbalance things against human rights especially in breaking down many woman distortion including fight for the woman humanity so they can be equal with men and lastly free from.

According to *Banjarmasin.tribunnews.com,* by presenting the feminism news, was a trigger to make more action to combat feminism intolerance. The gender belief system also has a heavy influence in the news of woman distortion. Belief and the idea about man superiority to woman still condensed in the culture of Indonesia society that stimulate many oppression to woman and in any case happen certain ups and downs at home, it is always woman whom first subordinated. The gender belief system included those stereotype to woman and many gender inequalities attitude on woman role and their behavior. *Banjarmasin.tribunnews.com* in its daily news should be more woman-empowering and anti woman-silence in examining and maintain as a media of the socio-political economy of communication in this digital era to maintain Global reunification.
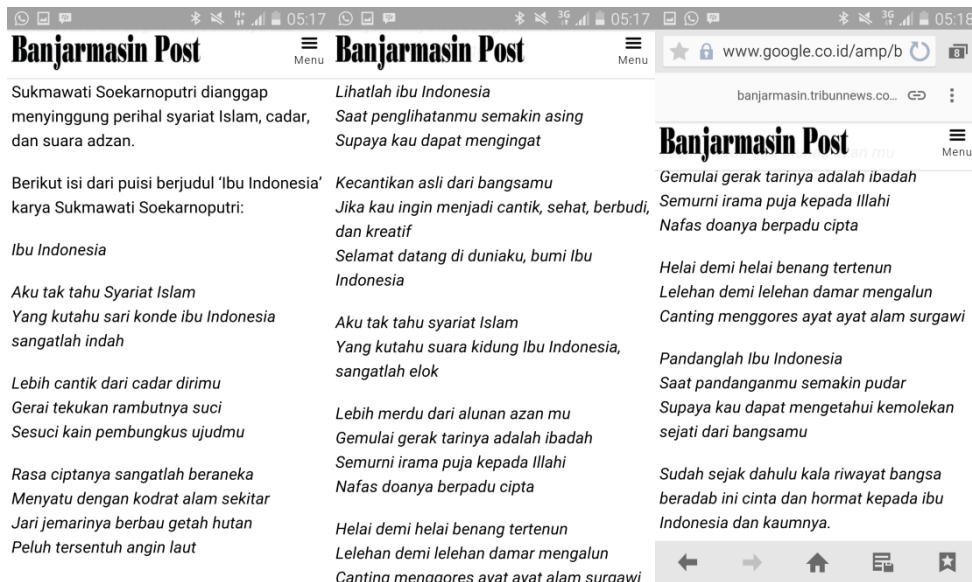
Appendix
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