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Research Article

## Patriarchal Ideology in Indonesian Social Media: A Critical Discourse Analysis

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### A B S T R A C T

Using Critical Discourse Analysis as a lens, this mini research study investigates how patriarchal ideology manifests itself in Indonesian social media (CDA). This study examines interactions on several social media platforms to see how patriarchal norms and values are questioned, upheld, and negotiated in the digital world. Drawing on Teun A. Van Dijk's socio-cognitive method, the study investigates language and semiotic tactics that maintain or challenge patriarchal norms. Data collection included a purposive choice of 12 comments from a TikTok video chosen for their relevance to gender discourse and ideological assumptions. Key findings from theme and socio-cognitive analysis show that social media may both dispute and perpetuate patriarchal beliefs, with dominant discourses frequently preferring traditional gender standards. These findings highlight the impact of internet platforms on gender narratives and power dynamics. This study broadens our understanding of how social media might disrupt cultural norms and emphasizes the need for more inclusive and fair online portrayals.

## INTRODUCTION

Social media's democratization of communication has completely changed the way we communicate and receive information. Users are becoming active participants in a digital agora full of expression and opinion, rather than passive recipients. Nonetheless, a possible hazard inside this deluge of digital content is the insidious encroachment of ideology. A potent method for analyzing the complex interactions between language, power, and ideology in the context of social media conversation is critical discourse analysis, or CDA.

The ability of ideology to sway public opinion is a strong argument for looking into social media ideology. Ala and

colleagues (2023) remind us that language is a two-edged blade that may be used for both control and communication. Social media platforms serve as rich environments for the spread of ideological messages, which are frequently masked by posts or comments that appear harmless. CDA enables us to reveal the subtle mechanisms via which ideas are propagated and perhaps challenge the existing quo by dissecting the underlying linguistic patterns used within these communications (Balirano & Hughes, 2020). According to Van Dijk (2000), ideologies are not static things; they can replicate or undermine established power systems. Thus, CDA provides us with the analytical instruments necessary to traverse this challenging terrain and promotes a more sophisticated comprehension of the ways in which power dynamics appear in online discourse.

However, whereas previous research has thoroughly examined ideological structures in a variety of global contexts, including online platforms such as YouTube and Twitter, TikTok has received little attention as a site of ideological negotiation, particularly in Indonesia. Furthermore, the interplay of gender, power, and discourse in TikTok's distinct user-generated content milieu is underexplored. The lack of detailed investigation on specific cultural and sociopolitical themes, such as patriarchy in Indonesia, leaves a gap in our knowledge of how new digital platforms mediate traditional power systems. This study fills these gaps by using CDA to examine the patriarchal discourse buried in TikTok comments, providing a nuanced view of gender relations in contemporary Indonesian digital culture.

Moreover, social media discourse have the capacity to significantly impact people's perceptions of their surroundings. According to Van Dijk (1996), discourse, cognition, and society are closely related. Social media users' perceptions of themselves and their place in the larger social fabric are shaped by the constant barrage of posts and comments that overwhelm them. This process helps users construct mental models and social representations (Sacristán et al., 2013). By enabling researchers to expose these underlying ideological processes, CDA promotes more critical and knowledgeable citizens. We may start challenging the normalization of particular ideologies by critically analyzing the terminology used in social media conversation. This will enable consumers to interact with online information more intelligently.

This study explores social media discussion, concentrating on a video's comment area that was uploaded by Indonesian influencer @therealgitasav. The title of the video, "POV: Cowo Patriarki yang Cari Istri kaya Cari Asisten Rumah Tangga," makes clear reference to the current discussion in Indonesia about patriarchal values. Using Teun A. van Dijk's Socio-Cognitive model of CDA (2014) to examine the comments on this specific video is how this study stands out. Van Dijk's framework provides a thorough analysis that takes into account the social structures and underlying cognitive processes that influence the creation of ideology in addition to the discourse's linguistic characteristics.

Our goal in using CDA in this particular instance is to shed light on the ideologies underlying remarks made about patriarchy in Indonesia. The discourse's power dynamics will be made clear through the analysis, which will also show how language is employed to either uphold or undermine patriarchal systems already in place. This study adds to our understanding of ideology in social media

while also offering insightful information on Indonesia's modern social environment. Moreover, it contributes to the emerging literature on the use of CDA to discourse analysis on social media, especially in Indonesia. Through examining the ways in which ideology appears on social media sites such as TikTok, we may start to create more effective methods of encouraging critical thinking and creating a more welcoming online community.

The study of ideological discourse analysis offers a strong framework for comprehending the underlying ideologies that appear in diverse forms of communication, especially when viewed via Teun A. Van Dijk's lens. Ideologies are "the system of beliefs that underlie and organize the shared representations by members of a group," according to Van Dijk (van Dijk, 1995, p. 245). His methodology enables a thorough examination of the ways in which language is used in conversation to establish and maintain these ideas. The "ideological square" idea, which refers to the discursive techniques used to favorably represent the in-group (us) and adversely represent the out-group (them), is central to van Dijk's framework (van Dijk, 1998). This idea is essential for comprehending how particular groups are portrayed in conversation, which frequently exposes biases and preconceptions. To identify the biases and power dynamics around gender roles and patriarchy, these tactics will be investigated within the framework of this study.

Van Dijk's concept of "context models," which holds that discourse is modified by participants' subjective interpretations of the communicative circumstance, lends support to this theoretical approach (van Dijk 2008). Because context models take into account viewers' perceptions of the video's context and how it affects their reactions, they are especially pertinent for assessing comments on TikTok. This method recognizes that the discourse is shaped by the platform and its innate social dynamics.

Critical Discourse Analysis (CDA) has been widely used to investigate how language connects to power and ideology in a variety of circumstances. Khosravi Nik (2010) looked into internet news comments using CDA, exposing the ways in which language was employed to support or contradict prevailing views. His findings provide a crucial precedent for this study by highlighting the ability of online comments to either reinforce or dispute existing norms and power structures. Comparably, Richardson (2016) used van Dijk's methodology to examine Twitter conversation related to the #BlackLivesMatter campaign. This study brought attention to the part language plays in maintaining social injustices and creating racial identities. The examination of TikTok comments can benefit from the understandings provided by Richardson's work, particularly with regard to the ways in

which language maintains patriarchal standards and shapes gender identities.

In their reflections on gender and online communication, Duffy and Hund (2015) contend that patriarchal standards can be both upheld and challenged by social media platforms. According to their analysis of YouTube comments, these platforms provide a forum for different stories, but they also frequently uphold conventional gender stereotypes. Understanding this paradox is essential since TikTok comments have the ability to both reinforce and challenge social norms. In an effort to better understand gender roles, Keller (2015) investigated the ways in which mother blogs interact with patriarchal norms. Her research highlights the possibility of resistance through discourse and shows how online spaces can function as platforms for negotiating gender norms. These results apply to the context of TikTok, where comments may exhibit comparable discussions of gender norms.

Marwick (2013) investigated the ways in which social media contributes to the formation of gendered identities. Her research highlights how digital platforms may both support and challenge conventional gender roles. Marwick's results lend credence to the theory that comments on the @therealgitasav video on TikTok can mirror broader cultural conversations about gender norms and patriarchal expectations. Sobieraj and Berry (2011) demonstrated how political debate in online spaces can reinforce stereotypes and prejudices, which is important to comprehend the broader socio-political implications of online discourse. Their study of blogs and talk radio highlights how online platforms shape public perceptions and social conventions, which serves as a foundation for examining comments on TikTok.

In their Social Media Update 2014 paper, Duggan et al. (2015) emphasize how social media platforms are changing and how this has an impact on public conversation. They discovered that users are encouraged to participate in debates by these platforms' interactive features, which frequently reflect their sociopolitical surroundings. This relationship is essential to comprehending how social perceptions of gender and patriarchy may be reflected in and shaped by TikTok remarks.

By using van Dijk's ideological discourse analysis on TikTok comments, a sophisticated framework for identifying patriarchal and gender-related ideas can be found. In order to place its analysis within broader discourses on how language in digital environments reflects and resists societal power relations, this study draws on a variety of literature within gender studies and CDA. Van Dijk illuminates how ideologies function as

tools for forming collective identities and influencing people's ideas by emphasizing the role of power as a fundamental component of discourse. Through an examination of the interactions among language use, power dynamics, and cognitive processes in discursive practices, his viewpoint provides a thorough comprehension of the ways in which ideologies function in society.

In their corpus-assisted socio-cognitive analysis of power and ideology in Pakistani social media discourse, Jahanzeb et al. (2024) brought to light the nuanced ways in which language decisions both form and reflect societal ideologies. Their research provided a strong foundation for analyzing comparable processes in Indonesia by demonstrating how social media acts as a breeding environment for the propagation and reinforcement of power structures (Jahanzeb et al., 2024). Mullet's (2018) extensive framework for Critical Discourse Analysis in educational research supports this by emphasizing the significance of analyzing language to find underlying ideological currents. His approach, which places a strong emphasis on the sociocognitive processes involved in the creation and interpretation of discourse, offers crucial resources for deciphering the patriarchal remarks that are frequently seen on Indonesian social media (Mullet, 2018).

In order to comprehend the nuances of ideology in social media narratives, Khalil (2020) offers a pragma-semantic model aimed at political media discourse. This multidisciplinary approach sheds light on the relationship between language and power and provides a strong tool for analyzing the ways in which online discourse either reinforces or challenges patriarchy (Khalil, 2020). Using these as a starting point, Humayun and Sadiq (2023) investigated the micro and macrostructures in Aafia Siddiqui's speech, concentrating on how CDA was used to use ideology and power dynamics. Their findings offer greater insights into the mechanisms underlying the maintenance of patriarchal institutions and are especially pertinent for examining how people create and convey ideological perspectives on social media platforms (Humayun & Sadiq, 2023).

A key work in the notion of discourse as ideology analysis is Van Dijk's (1995) work. His research highlights the crucial role that language plays in the establishment and maintenance of power dynamics and makes the claim that ideological frameworks are frequently ingrained in casual conversation. The power dynamics within the patriarchy discourse on Indonesian social media are contextualized thanks in large part to this theoretical viewpoint (Van Dijk, 1995). By analyzing hate speech related to disabilities on TikTok, Raffone (2022) broadens the application of CDA to digital platforms. Raffone emphasizes the potential of

social media as a powerful platform for the transmission of ideologies and the negotiation of power by utilizing a digitally-mediated social-semiotic approach. Understanding the ideological expressions and power dynamics in Indonesian social media requires familiarity with this monograph (Raffone, 2022).

Al Samer and Al-Maliki (2023) also explore the relationship between ideology, language, and CDA, highlighting the critical role language plays in the establishment of power relations and social realities. Their findings are consistent with the need to use CDA to analyze online discourse and uncover the ways in which patriarchal beliefs are expressed and refuted in modern communications (Al Samer & Al-Maliki, 2023). Last but not least, Merrita (2021) examines nationalism ideology using a CDA of Joko Widodo's speech, demonstrating how political language can serve as a medium for the spread of ideas. This Indonesian case study offers a relevant context for examining the ways in which patriarchy and other religious and cultural beliefs penetrate social media environments (Merrita, 2021). This research intends to uncover the power dynamics and ideological foundations underlying the patriarchy discourse on Indonesian social media by combining these varied scholarly contributions. Such a study advances the larger paradigm of CDA in digital environments and improves our understanding of the ideological foundations of modern Indonesian society.

## METHOD

With an emphasis on Van Dijk's Socio-Cognitive model, this study will use a qualitative research design—specifically, Critical Discourse Analysis (CDA)—to examine the ideological foundations of patriarchy-related comments on a well-known Indonesian TikTok video. For this research, CDA is especially appropriate since it lets us look at how language, power, and ideology interact in social media conversation (Fairclough, 2003). Van Dijk's approach offers a thorough framework for examining social structures and underlying cognitive processes that influence the development of ideology in addition to the language's surface structures (Van Dijk, 2014).

The Indonesian influencer @therealgitasav's comments page on a particular TikTok video will serve as the study's source of data. The title of the video, which translates to "POV: Cowo Patriarki yang Cari Istri kaya Cari Asisten Rumah Tangga," makes clear reference to the current discussion in Indonesia about patriarchal values. The selection of this particular movie was based on its pertinence to the research subject and its capacity to elicit a wide array of comments that represent disparate perspectives on gender norms. Purposive sampling will be used to choose comments for analysis. Using this method,

the researcher can choose comments that are data-rich and provide a variety of viewpoints on the subject (Patton, 2002). We'll include comments if they:

- Bring up the subject of gender roles in relationships or patriarchy directly.
- Offer in-depth information or stories that highlight underlying ideological presumptions.
- Present a range of opinions, including those that question or uphold patriarchal conventions.

To ensure a thorough knowledge of the variety of ideologies prevalent within the conversation, 12 comments will be chosen for analysis. Thematic analysis, a qualitative technique that entails finding, classifying, and interpreting recurrent themes in the data, will be used to examine the comments that have been gathered (Braun & Clarke, 2006). In accordance with Van Dijk's Socio-Cognitive paradigm, three primary levels will be the focus of the analysis:

**Textual Analysis:** This level will entail looking at the vocabulary, grammar, and syntax of the language used in the comments as well as its surface structures. Finding out how these linguistic elements are employed to create specific representations of gender roles and relationships will be the aim.

**Discursive strategies:** The discourse tactics that underlie the remarks will be the main topic of discussion at this level. This could involve euphemism, metaphor, and framing, among other strategies. We can understand how the comments try to convince or sway the reader by recognizing these tactics.

**Socio-Cognitive Processes:** This level will examine the ways in which the comments' social and cognitive processes shape the construction of ideology. Taking into account the larger societal power structures that uphold patriarchal standards as well as the historical background of gender roles in Indonesia may be necessary to achieve this.

Our goal with this multi-layered analysis is to expose the ideological presumptions that underlie the statements and show how they either support or undermine patriarchal institutions in Indonesian society.

## RESULTS AND DISCUSSION

This discourse analysis of TikTok comments has illuminated the complex and dynamic ways in which feminist ideas and discussions surrounding gender equality are engaged with on this popular platform. Navigating a space characterized by brevity, humor, and a diverse global community, users leverage TikTok comments to both

reinforce and challenge dominant narratives about gender. This discussion unpacks the key themes and discursive strategies identified in the analysis, highlighting how TikTok users employ this platform to advocate for social change, grapple with intersectional perspectives, and ultimately shape the evolving landscape of online feminist discourse.

### 1. Gender Roles in Marriage

Marriage is seen as a significant institution where gender roles are strictly defined and adhered to. The traditional belief system perpetuates the idea of male dominance within marriages, with men being viewed as the leaders who guide their wives in a correct manner. This concept of husbands as “leaders” reinforces patriarchal ideology by emphasizing power differentials based on gender. In Indonesian culture, gender roles in marriage are distinctly defined, creating a hierarchical structure where men are predominantly viewed as leaders and decision-makers. This patriarchal ideology is deeply embedded in societal norms, emphasizing power differentials between genders. Traditional expectations often dictate that men assume the role of primary earners and heads of households, while women are relegated to domestic responsibilities, reinforcing their subordinate status within the family unit (Asri & Hayati, 2019; Himawan, 2020)

The first comment “*Sebenarnya gapapa sih selama suami karakter leader dan ngebimbingnya bener*” (It’s fine as long as the husband truly acts as a leader and guides correctly). This phrase reveals an acceptance of the husband possessing “leader” qualities and taking on a guiding role. This aligns with a patriarchal ideology, often seen as the dominant ideology in many societies, where men are traditionally ascribed leadership and decision-making power. Van Dijk argues that language use reflects and reproduces underlying ideologies. In this comment: (a) **Dominant Ideology:** The initial acceptance of the husband as “leader” resonates with a patriarchal framework; (b) **Resistance and Negotiation:** While the dominant ideology supports traditional patriarchal roles, there’s an implicit negotiation in the statement through the condition “ngebimbingnya bener” (guiding correctly). This suggests a nuanced perspective where male authority is conditional upon its proper execution.

Another comment, “*Bisa aja kalau emg istrinya mau dan gak keberatan seperti itu, krna emg ada cewek yg lbh suka di rumah*” (It’s possible if that’s what the wife wants and doesn’t mind, because there are women who prefer to stay at home), appears to offer a seemingly balanced perspective on women’s choices. However, through Van Dijk’s ideological lens, we can uncover how it subtly reinforces traditional gender roles and power dynamics. (a) **Reproduction of Dominant Ideology:** This comment

subtly reinforces the dominant ideology of separate spheres for men and women. By presenting women’s preference for staying home as a matter of personal choice, it downplays the systemic factors that often limit their options. (b) **Backgrounding Power Structures:** While appearing to acknowledge female agency, the comment fails to address the power imbalances inherent in a patriarchal society. Women’s choices are not made in a vacuum but within a context shaped by centuries of societal expectations. (c) **Essentialism:** The statement “*ada cewek yg lbh suka di rumah*” promotes a form of essentialism, suggesting that a preference for domesticity is inherent to certain women. This ignores the diversity of women’s aspirations and how social conditioning shapes preferences.

### 2. Underlying Societal Norms and Gender Expectations in Relationships

Gender expectations within relationships are often influenced by underlying societal norms that dictate behaviors and perceptions. Women, for example, tend to place a higher emphasis on emotional connection, communication, and validation in relationships. Research has shown that women are more likely to base their self-worth on the quality of their relationships compared to men who may derive their value from accomplishments and independence (Xu, 2023). This difference in prioritization can lead to misunderstandings between partners if not openly addressed.

On the other hand, societal expectations for men often revolve around practical aspects of a relationship such as providing support, respect, and stability. While men also seek acceptance from their partners, they may prioritize other factors like problem-solving and shared activities (Xu, 2023). This dichotomy in gender expectations can create a perceived double standard where women are expected to fulfill emotional needs while men focus on practicalities.

The second comment, “*Giliran kita nuntut sesuatu ‘tolong terima abang apa adanya dek’ □□*”, infused with humor and sarcasm, offers a poignant critique of double standards in relationships through the lens of Van Dijk’s ideological analysis. (a) **Dominant Ideology:** The comment critiques a dominant ideology within relationships, often rooted in patriarchal norms, where men are expected to be accepted unconditionally while women are expected to be more accommodating and less demanding; (b) **Challenging Hegemony:** By using humor and satire, the comment challenges this dominant ideology, exposing the unfairness and double standards embedded within the phrase “*terima apa adanya*.” The user subverts the expected power dynamic by claiming agency and voicing their dissatisfaction.

### 3. Materialistic Ideology in Relationships and Partner Preferences

The materialistic ideology present in discussions about relationships can significantly impact perceptions of partner preferences. The emphasis on material possessions, wealth, and status can lead individuals to prioritize superficial qualities over genuine connection and compatibility when seeking a romantic partner. This focus on external factors may overshadow essential attributes like emotional intelligence, kindness, and shared values, leading to relationships that lack depth and authenticity. Analyzing comments on TikTok related to marital roles could reveal underlying biases or progressive views regarding gender dynamics within relationships (Wibowo & Lililacs, 2022). Moreover, societal attitudes reflected in social media interactions regarding gender roles within marriage play a crucial role in shaping individuals' perceptions of partner preferences.

This comment, “*Bisa sih, asal penghasilan lu minimal ya puluhan juta lah yaaa.. 😏*”, dripping with sarcasm, unveils a materialistic ideology often embedded within discussions about relationships and partner preferences. “*asal penghasilan lu minimal ya puluhan juta lah yaaa..*” (as long as your income is at least tens of millions, yeah...) - Here lies the crux of the comment's ideology. By equating romantic viability with a high income (“puluhan juta”), the commenter reinforces a capitalist and materialistic worldview where financial success is a primary measure of worthiness, especially for men. (a) **Dominant Ideology:** The comment reflects a dominant capitalist ideology where financial success is highly valued, particularly within the context of romantic relationships. It perpetuates the idea that men, in particular, are judged by their earning potential; (b) **Power and Discourse:** The comment implicitly positions the speaker as someone in a position to set conditions for a relationship based on financial criteria. This reflects and reinforces power imbalances within society where wealth often dictates social standing and desirability. This short comment, while appearing lighthearted, exposes a deeply ingrained societal ideology linking romantic worthiness to financial success. Through Van Dijk's framework, we see how seemingly casual online comments can perpetuate materialistic values and reinforce existing power structures.

### 4. Challenging Patriarchal Norms: Consequences and Implications

Patriarchal norms have long dictated societal structures, shaping the roles and expectations of individuals based on their gender. In Arab societies, adherence to these norms is deeply ingrained, influencing the socialization of men and women. The expectation for men to embody traits such as physical strength, emotional stoicism, and dominance is

reinforced through cultural narratives that link masculinity with honor and power (Mansour et al., 2024).

Societal structures have historically favored men over women, with literature reflecting and critiquing these imbalances. For instance, Shakespeare's plays often centralize gender roles and power dynamics that highlight the limitations faced by women in patriarchal societies. Similarly, Jane Austen's “*Pride and Prejudice*” explores the restricted options available to women within such societal frameworks. Authors like Virginia Woolf and Charlotte Perkins Gilman have challenged these patriarchal norms in their works by addressing issues of gender inequality head-on. Feminist literature has also played a crucial role in analyzing and deconstructing patriarchal themes present throughout English literature (Shubhangi M. Hiwarkhedka & Dr. Anshu Sharma, 2024).

Moreover, challenging patriarchal norms can lead to a reevaluation of traditional gender roles and power structures. Literature has been instrumental in critiquing these imbalances; for instance, works by Shakespeare and Jane Austen shed light on the restrictions faced by women in patriarchal societies (Shubhangi M. Hiwarkhedka & Dr. Anshu Sharma, 2024). By questioning existing norms, individuals pave the way for greater gender equality and inclusivity in society.

This seemingly simple comment, “*Banyak nih yang kayak gini 😏*” (There are many like this 😏), actually speaks volumes when analyzed through Van Dijk's ideological framework. (a) **Social Cognition:** Van Dijk (1998) emphasizes how ideologies are shared within social groups. This comment demonstrates that shared understanding. The users understand what “like this” refers to, hinting at a shared experience or observation, likely shaped by similar social positions or ideologies; (b) **Hegemony and Resistance** (Van Dijk, 1998): Depending on the context, this comment could either reinforce or subtly challenge dominant ideologies. (1) **Reinforcing:** If the comment refers to a negative behavior or stereotype, it might perpetuate harmful generalizations; (2) **Resisting:** Conversely, if the comment refers to a shared experience of discrimination or injustice, it can become a form of subtle resistance. It signals that the user is not alone in their observation and subtly challenges the power structures that perpetuate those inequalities.

The second comment “*Terlepas dari patriarki, hal mendasar dari berpasangan adalah memahami satu sama lain.. Fokus di satu konsep itu dulu..*” (Regardless of patriarchy, the fundamental thing in a relationship is understanding each other.. Focus on that concept first..), attempts to shift the focus from systemic issues to interpersonal dynamics within relationships. However,

analyzing it through Van Dijk's ideological lens reveals how this seemingly neutral stance can actually serve to obscure the pervasive influence of patriarchal structures. (a) **Ideological Discursive Strategies:** The comment employs a common discursive strategy used to maintain existing power structures: obscuring agency. By presenting patriarchy as an external factor and emphasizing individual actions (understanding each other), it downplays how men, as the historically advantaged group within patriarchy, might perpetuate harmful behaviors within relationships. (b) **Backgrounding Power Relations:** This argument effectively silences discussions of power imbalances. It assumes that relationships exist on a level playing field, where mutual understanding is solely a matter of individual effort, ignoring the societal forces that often make this difficult. (c) **Maintaining the Status Quo:** By redirecting the focus away from systemic critique, the comment, perhaps unintentionally, contributes to maintaining the status quo. It reinforces the idea that if individuals simply focus on their relationships, broader societal problems become irrelevant.

## 5. Impact of Patriarchal Society on Women's View on Marriage

Societal norms play a significant role in shaping women's views on marriage. The pressure to conform to traditional roles as wives and mothers while balancing career aspirations and personal freedom creates internal conflict among modern Chinese women. These conflicting expectations contribute to their fears of making the wrong choice when selecting a life partner, as they must navigate between fulfilling societal expectations and pursuing individual happiness (Song, 2024). However, with the evolution of society and women's empowerment through education, there has been a notable shift towards prioritizing personal fulfillment and love in marriage decisions (Song, 2024). Modern Chinese women increasingly resist the pressure to conform to traditional roles as wives and mothers while also pursuing their career aspirations. This internal conflict between societal expectations and individual desires creates apprehension about making the right choice when selecting a life partner. The expectation for women to fulfill household responsibilities post-marriage can be overwhelming, leading to feelings of encumbrance and restriction (Song, 2024). As contemporary women question the necessity of marriage for personal success and fulfillment, they face challenges balancing societal norms with their own aspirations.

The comment "*Makanya takut nikah salah pilih suami* □" (That's why I'm scared of getting married and choosing the wrong husband □) reflects the anxieties women face within a patriarchal society, aligning with Van Dijk's theory by demonstrating how societal structures and their

representations impact individual beliefs and fears. (a) **Social Representation:** The comment embodies a societal narrative evident throughout literature – the vulnerability of women within patriarchal systems. Just as Shakespeare and Austen portrayed the limitations faced by women due to societal structures, this comment reflects the real-life anxieties stemming from these historical imbalances; (b) **Ideology and Personal Experience:** This comment embodies how ideological structures (patriarchy, marriage inequality) trickle down to influence personal fears and choices. The commenter's anxiety is not hers alone; it reflects a shared social anxiety stemming from a system that has historically disadvantaged women; (c) **Access to Power and Discourse:** The comment implicitly acknowledges the power dynamics within marriage, particularly within a patriarchal context.

The fear of "choosing wrong" highlights the potential consequences of unequal power within relationships. Another response "*Waddooooooo. gini amat dah buse?*" (What the heck! It's gotten this bad, seriously?) expresses a visceral reaction to a situation likely illustrating the negative impacts of patriarchal norms. While seemingly casual, analyzing it through Van Dijk's ideological lens reveals how it reflects a growing awareness and frustration with the pervasiveness of these structures within Indonesian society. (a) **Recognizing and Challenging Dominant Ideologies:** Although not an explicit critique, the response demonstrates an implicit awareness of patriarchal structures. The speaker recognizes and reacts negatively to a situation embodying these norms, showcasing a subconscious understanding of their negative implications. (b) **Everyday Discourse Reflecting Social Realities:** This casual online comment reflects how ideologies permeate everyday language. The speaker's visceral reaction, while seemingly trivial, highlights the frustration and fatigue many, particularly women, experience navigating a patriarchal society. (c) **Potential for Collective Resistance:** This shared sentiment, although indirectly expressed, hints at a broader awareness and discontent with patriarchal norms. When disseminated online, such comments, even without direct action, can contribute to a collective sense of frustration and potentially mobilize further critique and resistance.

Another comment "*Pentingnya perjanjian sebelum nikah*" (The importance of a prenuptial agreement) speaks volumes about evolving views on marriage, particularly from a woman's perspective, within a societal context still influenced by patriarchal norms. Analyzing this through Van Dijk's ideological lens, we can uncover a shift in power dynamics and a proactive approach towards securing individual rights and autonomy. (a) **Challenging Traditional Power Structures:** In many societies, including Indonesia, marriage has historically granted men

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greater control over assets and decision-making. The emphasis on prenuptial agreements reflects a challenge to this traditional power imbalance, advocating for women to have a more equitable standing within the marriage. (b) **Prioritizing Individual Agency:** A prenuptial agreement allows both parties to define their rights and responsibilities explicitly. This signifies a shift from viewing marriage as primarily a social contract to one that prioritizes individual agency and autonomy, especially for women who might otherwise face disadvantages due to societal norms. (c) **Reflecting Changing Social Realities:** This comment reflects changing social realities where women are increasingly educated, financially independent, and aware of their rights. They seek to enter marriage as equal partners, and a prenuptial agreement becomes a tool to ensure this equality is formally acknowledged and protected.

## 6. Religious Justification for Patriarchy

Islam, as a religion, has often been associated with patriarchal values. The justification for patriarchy within Islam is deeply rooted in the religious teachings and interpretations that have evolved over time. The Quran and Hadith, considered sacred scriptures in Islam, were written during a historical period when unequal treatment of women was prevalent. This historical context has led to the internalization of patriarchal values within Islamic societies (Öztürk, 2022). Moreover, the strong tradition of jurisprudence in Islam plays a significant role in shaping these patriarchal ideas. The prestige of an author's interpretation is often determined by their proximity to Prophet Mohammed, leading to the perpetuation of centuries-old patriarchal norms (Öztürk, 2022).

The interpretation of religious texts plays a pivotal role in shaping and perpetuating patriarchal norms within Islamic societies. Religious scriptures, such as the Quran and Hadith, are often used to justify unequal treatment of women, with some passages serving as sources of legitimacy for misogynistic practices (Öztürk, 2022). Despite the existence of interpretations advocating for gender equality, historical jurisprudence continues to influence mainstream perceptions on gender roles within Muslim communities.

The statement *“Ketika seorang perempuan menikah, berarti dia harus tau bahwa memang jika tujuannya menikah adalah ibadah dan surga, dia tidak akan masalah jika seseorang suami dapat membimbing, berlemah lembut, memenuhi kebutuhan, bertanggung jawab, maka istri pun akan tau dan ridho akan keinginan suami”* presents a view of marriage deeply rooted in traditional gender roles and patriarchal ideology. This statement, while seemingly advocating for a harmonious marriage, relies heavily on ideological constructs that perpetuate

gender inequality. Using Van Dijk's theory, we can see how it uses religious justifications, naturalizes male authority, and silences female agency to reinforce a patriarchal view of marriage where a woman's contentment hinges solely on fulfilling her husband's wishes. This type of discourse is critical to identify and challenge as it subtly but effectively maintains systems of power and control within personal relationships and society at large. (a) **Religious Justification for Patriarchy:** The statement immediately frames marriage within a religious context, emphasizing “ibadah” (worship) and “surga” (heaven) as primary goals for women. This implicitly reinforces the notion that a woman's path to spiritual fulfillment is through fulfilling her wifely duties, linking religious devotion with obedience to her husband. (b) **Naturalizing Male Authority:** The comment lists desirable qualities in a husband – guiding, gentle, providing, responsible – but frames them as conditional for a wife's “ridho” (contentment) with her husband's “keinginan” (wishes). This subtly reinforces the idea of male leadership and female submission as natural and expected within a marriage. (c) **Silencing Female Agency:** Noticeably absent.

from the statement is any mention of a wife's needs, desires, or ambitions beyond fulfilling her marital duties. This silencing of female agency is a crucial aspect of patriarchal discourse, where women's individual identities are subsumed under their roles as wives. (d) **Maintaining the Status Quo:** By presenting this unequal dynamic as natural and religiously ordained, the comment discourages any questioning of traditional gender roles within marriage. This reinforces existing power structures and discourages women from seeking greater autonomy or challenging patriarchal norms.

## 7. Women Experiencing the Patriarchal Society

Research has shown that societal norms act as a barrier to women's education by perpetuating gender inequality and suppressing educational opportunities for women (Yewande & Olawunmi, 2023). Factors such as poverty, gender segregation, and traditional gender roles contribute to these obstacles, hindering women from pursuing higher learning. Additionally, patriarchy and the underrepresentation of women in power structures lead to discrimination against women in educational settings.

Gender-based violence and discrimination against women are deeply rooted in patriarchal societies, where power dynamics favor men and perpetuate harmful stereotypes and behaviors. The societal norms influenced by patriarchy contribute significantly to the prevalence of gender-based violence. These norms dictate rigid gender roles that assign superiority to men while subjugating women, leading to systemic discrimination and violence against them

(Yesufu, 2022). In educational settings, patriarchy manifests through obstacles such as gender segregation and underrepresentation of women in positions of power, which hinders women's access to quality education. Economic challenges further exacerbate the situation for women seeking education, as poverty and limited resources act as significant barriers to their academic advancement. Additionally, traditional gender roles enforced by patriarchal societies limit women's opportunities for higher learning. Overcoming these obstacles requires a concerted effort to challenge existing power structures that perpetuate discrimination against women in educational environments.

The comment “*Kayak mantanku bgt. untung dah jadi mantan*” (“Just like my ex. Good thing he's an ex.”), though seemingly simple and personal, speaks volumes about a woman's experience navigating patriarchal norms within relationships and celebrating her liberation from them. (a) **Recognizing and Rejecting Patriarchal Behaviors:** While the specific behaviors of the ex are not stated, the comment hints at a pattern of conduct associated with patriarchal attitudes. This could include controlling behavior, disregard for her opinions, or expectations rooted in traditional gender roles, which are now recognized and rejected. (b) **Personal Experience Reflecting Broader Social Structures:** This seemingly individual experience resonates with many women's encounters with patriarchal norms within relationships. The comment highlights how such behaviors are often normalized and even romanticized, making it difficult for women to identify them as problematic until later. (c) **Claiming Agency and Celebrating Liberation:** By labeling the ex as “mantan” (ex), the speaker reclaims her agency and celebrates her freedom from a relationship that likely reinforced patriarchal dynamics. This assertion of independence, even if subtly expressed, is a powerful act of resistance against societal pressures that often prioritize maintaining relationships over individual well-being.

The comment “*Ini real woy. gw debat Ama temen cowo gw jawabannya sama begitu*” (“This is so real, dude. I had an argument with my male friend, his answer was exactly like this”) provides a raw, immediate glimpse into the frustrations women face when navigating patriarchal attitudes within their social circles. (a) **Experiencing Everyday Patriarchy:** This comment exemplifies how patriarchal ideologies permeate everyday interactions. It underscores the struggle women face when confronting such views within their own social circles, even among friends who might not recognize the harmful nature of their beliefs. (b) **Normalization and Resistance:** The male friend's response being “exactly like this” indicates how normalized patriarchal attitudes can be. It suggests these beliefs are widespread and often unconsciously

perpetuated, making it challenging to dismantle. However, the speaker engaging in debate demonstrates resistance against accepting these norms. (c) **Solidarity and Shared Experiences:** Sharing this experience online, particularly with the informal and relatable tone, seeks validation and solidarity from others who understand. It highlights how common these encounters are for women, fostering a sense of community and shared frustration with the pervasiveness of patriarchal thinking.

This comment, “*Dan aku pernah ketemu sama cowo kayak gini. pas banget ceritain istrinya begini. mau tak debat tapi I pilih hemat energi. ☺*” (“And I've met a guy like this. It's spot on how he describes his wife. I want to debate him but I choose to save my energy. ☺”) speaks volumes about the exhausting reality of constantly encountering and navigating patriarchal attitudes. (a) **Normalization of Patriarchy:** The comment highlights how patriarchal attitudes are woven into the fabric of society. The man's casual description of his wife reveals how deeply ingrained and normalized these views are, often unconsciously perpetuated. (b) **Emotional Labor of Resistance:** The speaker's decision to “save her energy” illustrates the emotional labor women disproportionately shoulder in patriarchal societies. Constantly encountering and challenging these views can be draining, leading to a sense of fatigue and a strategic withdrawal from futile arguments.

(c) **Choosing Battles:** The comment subtly underscores the strategic choices women often make when confronting patriarchy. Picking battles becomes a form of self-preservation in a system that often dismisses or resists their perspectives. (d) **Solidarity and Shared Experience:** Sharing this experience, even though a seemingly lighthearted comment, creates a sense of solidarity with other women. It acknowledges the unspoken understanding of navigating such encounters and validates the choice to prioritize well-being over constant confrontation.

## CONCLUSION

Using Critical Discourse Analysis (CDA), this research of patriarchal ideology in Indonesian social media emphasizes both the reinforcement and opposition of established gender norms in online environments. Social media, particularly sites like TikTok, acts as a double-edged sword, discreetly perpetuating and actively challenging patriarchal values. The investigation finds that, while patriarchal ideas are frequently expressed through humor, sarcasm, and accepted roles, women are becoming more vocal about their dissatisfaction, demonstrating opposition to societal norms. This growing resistance represents a change toward gender equality, highlighting

the importance of inclusive portrayals and the elimination of engrained gender stereotypes.

Furthermore, the study emphasizes social media's ability to foster female solidarity by facilitating discourse and providing a venue for challenging power hierarchies. The findings imply that, while social media might reflect existing standards, it also has the ability to change public attitudes through ongoing critical participation. Future study should look into how online platforms may encourage critical thinking and promote gender equality, fostering discussions that question patriarchal structures both online and offline.

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