

Discourse on the Domestication of Women: The Role of the Family During the COVID-19 Pandemic in Mamah Dede's Lectures (A Study of Critical Discourse Analysis)

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Abstract

This study aimed to analyze the linguistic patterns employed by Mamah Dede in her lectures pertaining to the domestication of women, with a focus on assessing the language utilized. Two lectures were delivered by Mamah Dede, with each preaching having a duration of 4 minutes and 24 seconds and 3 minutes and 15 seconds, respectively. These lectures were recorded utilizing the stratified intentional sampling method amidst the COVID-19 pandemic. The analysis of the data involved the utilization of Halliday's transitivity theory and Martin and White's language evaluation theory, with the data presented in the form of transcripts of the two video lectures. The study revealed that Preaching I predominantly employed material and verbal mechanisms to communicate a message urging spouses to actively engage in domestic tasks. Consequently, as demonstrated by the second lecturer, it was established that the wife can contribute to the household's financial stability through employment.

Keywords *Preaching, Domestication of Women, Transitivity Analysis, Appraisal Analysis, Text-Oriented Discourse Analysis.*

INTRODUCTION

The COVID-19 epidemic has precipitated substantial transformations and difficulties throughout multiple domains of society, encompassing the familial sphere and its internal dynamics. Although the notion of "domestication of women" may evoke unfavorable implications, it is crucial to approach this subject matter with a discerning and delicate perspective. It is essential to acknowledge that the effects of the pandemic on family dynamics might differ significantly based on cultural, economic, and individual circumstances. The COVID-19 epidemic has precipitated substantial transformations and difficulties throughout multiple domains of society, encompassing the familial sphere and its internal dynamics. Although the notion of "domestication of women" may evoke unfavorable implications, it is crucial to approach this subject matter with a discerning and delicate perspective. It is imperative to acknowledge that the effects of the pandemic on family dynamics might differ significantly based on cultural, economic, and individual circumstances. The equal rights and obligations of men and women in the eyes of state law and sharia can make it easier for both of them to move in society. However, in society, there is a perspective that differentiates roles based on gender. This has a very long impact on women in their activities in their social environment. Women are often juxtaposed with housework, while men are not. Problems like this have been studied by previous researchers (Dzuhayatin, 2020; Eslen-ziya et al., 2021; Jackelin Lotulung et al., 2018; Mshweshwe, 2020; You et al., 2019). Then, research related to other critical discourse analysis has also been carried out. For example, as was done by (Adijaya et al., 2022) to understand literacy materials at a basic level, looking at the involvement of language and society. One can also



see the relationship between actors as subjects and objects, power, and influencing society in discourse (Emilia et al., 2017; Fairclough, 1993; Handayani et al., 2022; Hariyana et al., 2020).

Patriarchy and subordination describe women as powerless and domesticated (Siagian et al., 2018). Similar problems can also be found through lectures conducted by lecturers (Ustaz or Ustazah) (Lee et al., 2020; Leiliyanti et al., 2022; Leiliyanti, Dewi, et al., 2020; Leiliyanti, Kurniati, et al., 2020). Nevertheless, the discussion from Ustazah's point of view as a speaker is still limited. Therefore, this paper is here to complement previous research and the beginning of further research. Women will always be seen as a non-singular entity in society (Hidayati et al., 2020). Then, the existence of subordination and patriarchal practices will continue to perpetuate this domestication (Asyraf et al., 2020). In addition, because there are differences in the acceptance of the discourse regarding the safest place for women is home, it can also contribute to thoughts related to domestication (Made, 2020). This discussion is not something new but has been around for decades (in Indonesia), to be exact as stated by R.A. Kartini (Kartini & Pane, 2011). As a daughter, wife, or mother, you still have the opportunity to develop your potential in society. Getting married is not a barrier for someone to develop, but they still don't leave their respective roles (Dedeh, 2020). Discussions such as the position of women, space for movement, and how they can express themselves are still being discussed continuously in society. Apart from being juxtaposed with the social environment, this is also always associated with religion.

However, in the teachings of Islam itself, women are highly glorified. Judging from the treatment of men and women the same as in the letter QS. Ali Imran: 195 and QS. An-Nur: 30—31 (Amir, 2020). Some women also play a direct role in society (Harkness & Islam, 2011; Muslimah, 2018; Ubaidillah et al., 2017). Discourse on domestication can grow and develop as a result of situational factors and environmental conditions when it takes place. For example, during the COVID-19 pandemic, people's lives underwent significant changes, including in household matters. One of the discussions is about the description of the division of household tasks which are divided between the roles of husband and wife. The role of the husband working outside and the role of the wife at home has become commonplace in our society. However, during the pandemic, there were layoffs at the company in handling the crisis. The existence of layoffs that occurred in the public sector which was dominated by men (Nadia, 2020), affected all activities at home. One of them threatens the stability of the economy at home. This ultimately makes women (wives) involved to support their families. Due to the fact that the sector occupied by women during the pandemic was the most active and did not experience significant layoffs (Nadia, 2020). Our society is still getting used to activities that changed during the pandemic. One of them during the pandemic was that the figure of a man or husband showed another side of his masculine nature by doing household/domestic work (Eslen-ziya et al., 2021). However, this activity does not reduce the work of women or wives in carrying out their domestic duties (Alon et al., 2020).

As in previous research that can be an update of this research, which was conducted by (Handayani et al., 2022), in a Youtube video hosted by Cokro TV, the speaker, Ade

Armando, articulated his perspective on the controversial topic of non-mahram talk. The topic of non-muhrim talk has generated considerable scholarly discussion due to its connection to social issues, including the selection of doctors based on the patient's gender. This research places greater emphasis on the ideology of the speaker and the tactics used by the speaker to articulate their ideology. This research uses Van Leeuwen's critical analysis model as the chosen analytical framework. The research model used in this study aims to find out the social players supported and excluded by the speakers. This research uses qualitative research methodology, specifically by using content analysis techniques. The research findings show that the speakers used both exclusion and inclusion techniques. The speakers' use of exclusion strategies resulted in the adoption of passive discourse strategies, while the speakers' application of inclusion strategies led to the adoption of identification discourse approaches.

Apart from what is seen in the realm of privacy, domestication also occurs in the workplace (companies or offices). Where the existing work environment and policies are less balanced between male and female workers (Waltz, 2016). The theory used in this paper is Fairclough's critical discourse analysis. To analyze this discourse, a supporting theory is needed in the form of Halliday's transitivity theory at the clause level which represents mental (internal) experience (Halliday, 2014) and non-mental through the form of the verb (Emilia et al., 2017). Transitivity in the position of ideational meaning sees the text as a form of social interaction with the aim of gaining a deep understanding (Halliday, 2014). In line with that, Gerot & Wignell (1994) also convey the purpose of using transitivity theory, namely to investigate the role of clauses in discourse such as identity, belonging, condition, activity, event, and the like. The next theory is an analysis using language theory (Martin & White, 2005) which is contained in interpersonal meaning.

This paper aims to examine the language of Mamah Dede's lecture which is broadcast in video form on the ReligiOne YouTube channel regarding the domestication of women in Islam. In this paper, we want to see how Mamah Dede describes the domestication of women in lectures and what is Mamah Dede's position in lectures. Mamah Dede is known to the public as Ustazah because of the distinctive style of her frank speaking from 1994 through broadcasts on Bens Radio (Hanifudin Mahfuds, 2010).

METHOD

This qualitative research was conducted using the critical discourse analysis (AWK) method. This research is to compare and evaluate the language in Mamah Dede's two lectures on the topic of female domestication in the context of COVID-19. The Preaching used in this research is entitled "*Cara Menjaga Keharmonisan Dalam Rumah Tangga*" with 74 clauses with 39 material process clauses and "*Istri Mencari Nafkah, Seperti Apa Pandangannya Dalam Islam?*" a total of 40 clauses with 22 material process clauses taken from tvOne's religionOne YouTube channel. The data is then evaluated using theory in the first and second dimensions. The first dimension is supported by the transitivity theory to analyze ideational meaning (Halliday, 2014). The second dimension uses language evaluation theory (appraisal) to analyze interpersonal meaning (Martin & White, 2005).



The selection of preachings was carried out using the stratified purposeful sampling method with the following data collection steps: 1. Watch Mamah Dede's preachings on Youtube carefully; 2. Sorting and selecting two preachings related to the discourse on women's domestication; 3. Identify two preachings; 4. Transcribed two lectures. Data analysis procedures: A. Analyze data per transcript by: 1. Making a matrix of coded words, phrases, and sentences in the transcript relating to the system of representation/transitivity of language related to female domestication; 2. Making a matrix of words, phrases, and encoded sentences in transcripts related to the system of representation/transitivity of language in women's domestication; 3. Making a matrix of words, phrases, and encoded sentences in transcripts related to the system of representation/transitivity of language related to the discourse of women's domestication; 4. Analyzing the words, phrases, and sentences in the transcript using language evaluation theory based on three domains of language evaluation theory: (1) attitude (influence, assess, respect), (2) involvement (monoglos and heteroglos), and (3) graduation (strength and focus). B. Comparing data analysis of preaching transcripts I and II Mamah Dede; C. Concluded the comparative analysis of Mamah Dede's preaching transcripts.

Table 1 Types of Processes

Processes	Preaching 1	Preaching 2
Behavioural	5 (7%)	2 (5%)
Existential	0 0%	0 0%
Material	39 (53%)	22 (55%)
Mental	12 (16%)	8 (20%)
Relational	3 (4%)	3 (7%)
Verbal	15 (20%)	4 (13%)
Total	74	40

RESULTS AND DISCUSSION

This discussion is divided into three parts including ideational and interpersonal analysis of lexicogrammatical features, logical structure, and social functions. Leschogrammatical features were analyzed using transitivity theory or language negotiation. Preaching 1 with the title "*Cara Menjaga Keharmonisan Dalam Rumah Tangga*" and Preaching 2 with the title "*Istri Mencari Nafkah, Seperti Apa Pandangannya Dalam Islam?*".

Lexicogrammatical Features

In this sub-section, we will present data from the findings of the analysis of two transcripts of Mamah Dede's Preachings using the theory of transitivity and language negotiation in the form of tables and descriptions.

Preaching 1

Cara Menjaga Keharmonisan Dalam Rumah Tangga

Based on the findings of the six types of processes in the transitivity analysis, it was found that the dominant element is material processes. Both Preaching 1 and Preaching 2 are dominated by material processes to describe events in the form of actions in Preachings. Some of these actions were directly said and some were stated in stories or parables that were told in the preaching.

In Preaching 1, the form of material processes was dominated (39 clauses/53%). In her preaching, Mamah Dede emphasized that couples can create intimacy. The process can be in the form of action, attention, and speech. Like the relationship that has been exemplified by the Prophet Muhammad SAW. For Muslim women and Muslim women, the best practice is to follow what the Prophet Muhammad SAW did. especially in the romance in the household. Because it is from there that new generations will be formed who will fight for their faith, family, and country. Related to these household tasks, Mamah Dede explained that the husband as the head of the family can also do the work so that the task is not assigned to just one figure, namely the wife. It would be better if household chores could also be done together. With a sincere intention to worship and build family harmony. The use of verbs in bold indicates the form of the material process. This process shows the desired form of action or event to occur in a husband-and-wife relationship. This has also been exemplified by the Prophet Muhammad SAW in his household life. This example shows that housework is not only done by the wife but also by the husband (Prophet Muhammad SAW). This form of romance is not only in speech but also in the form of actions taken.

I mean together, not just [going] to the mall. Not just [going] to the market. Not just watching movies. Sok, husband and wife together pray sunnah in the congregation for example. To the mosque carry the wife, "Let's go to the mosque. Prayer!" read Al-Quran together. Pray together. Memorize the Quran together in a state of lockdown now, why not? Like the Apostle, the Prophet of Allah's Apostle, he sewed his torn clothes himself. He squeezes his own goat's milk if he wants to drink. He helps his wife with household matters. [5th - 17th clause in preaching "*Cara Menjaga Keharmonisan Dalam Rumah Tangga*"]



The second process that dominates Preaching 1 is the verbal form (15 clauses/20%). Mamah Dede reassessed the husband's role as priest/leader in the household not only by being firm but also empathetic and appreciative of his wife. Building a family not only requires firmness in leading your spouse and family members but also requires patience and mutual respect. The verbal form that dominates both of them illustrates that in her preaching Mamah Dede not only voiced her opinion but also took lessons from the story of the Prophet Muhammad and his companions.

His wife was asked by a guest who wanted to visit her house. The power possessed by a husband does not give freedom to act to hurt his wife, but rather this power is used to guide his wife and children, as a priest in the household. The nature or behavior of a partner whether wife or husband does not always make you happy, sometimes it even makes you angry. However, that anger can be neutralized by recalling the good things that happened. Can also be neutralized by actions that have been done or sacrificed by a partner. Because the two built a household together.

When I asked, why is your wife angry, you didn't answer. Umar said, "No way, he gave satisfaction to me. She is pregnant with my child. Who gave birth to my child? Who feeds my child? Who takes care of my household? Who cooks for me and my child? The one who cleans my and my child's clothes" [clause 65-67 in the preaching "*Cara Menjaga Keharmonisan Dalam Rumah Tangga*"]

Preaching 2

Istri Mencari Nafkah, Seperti Apa Pandangannya Dalam Islam?

In Preaching 2, the form of material processes was also dominated (22 clauses/55%). In this preaching, Mamah Dede positioned the role of a woman in society not limited by her status (not married or single). In fact, this has been exemplified by the wives and friends of Rasulullah SAW, so it is not a new thing for women to play an active role in society. Work is also a form of utilizing the knowledge he has mastered. Mamah Dede positioned the law for women to work as an obligation with several considerations. The women in Mamah Dede's Preachings are figures who are active in developing their potential and sharing in society.

Islam glorifies women, one of which is by providing space for movement in the private and public spheres. Movements for rights such as education, worship, socializing, and working or building a business have been carried out for a long time. In this case, Islam views that it is permissible for women to work. However, this can become mandatory when only he can do it, elderly parents or many dependents. Therefore, women must have muamalah.

From ancient times, many women worked. The law is actually permissible, but it could be sunnah. It could be mandatory if the woman had no one to pay for it. He has to work, who else will provide a living for him?" [7th—



11th clause in preaching "*Istri Mencari Nafkah, Seperti Apa Pandangannya Dalam Islam?*"]

Being with the previous preaching, in Preaching 2 the second process that dominates is the mental form (8 clauses/20%). Mamah Dede positions the audience to continue to develop their potential and contribute to society. Even though they are married, it is hoped that women can also share their experiences and knowledge by working. Even though personal and family assets are more than sufficient, if the wife wants to work to help the family and the people around her, then this is permissible. However, back again that this can be done responsibly, by obtaining permission from the husband, and in accordance with the Shari'a.

Mamah Dede emphasized that marriage does not mean preventing women from carrying out their activities as before. A wife also still has the right to get an education, work, and do some things she wants. Even after marriage, they still have the right to work (of course with the husband's permission). In this case, work is not only looking for material but practicing the knowledge that has been sought. Working here is worship, an activity carried out with due observance of the Shari'a. The blessings and benefits of knowledge exist when it is shared and applied in everyday life. If this knowledge is not practiced properly, then there is no guarantee that we will still have this knowledge. Because something that is not repeated or sharpened will disappear with time.

When we get married, we stay silent, just being a housewife. I said, honey. the knowledge we have. What we are looking for if not used can be lost. Got sick of forgetting. It's better for us to work wherever the important conditions were met earlier. [26th—11th clause in preaching "*Istri Mencari Nafkah, Seperti Apa Pandangannya Dalam Islam?*"]

Table 2 Negotiation Items

Negotiation Domains		Lecture I	Lecture II
I	Affect (+)	2	3
	Affect (-)	4	1
	Appraisal (+)	13	24
	Appraisal (-)	5	5
	Appreciation (+)	2	0
	Appreciation (-)	1	1
II	Monogloss	0	6
	Heteroglossia	9	0



III	Focus	5	4
	Force	4	2
	Total	91	

The negotiation domain consists of three of which the I attitude domain consists of affect, appraisal, and appreciation. Where this section is divided into two, namely positive and negative; domain II engagement consists of monogloss and heterogloss; domain III consists of Focus and strength. The two preachings were equally dominated by the attitude domain I, more specifically on positive assessments. Preaching 1 in the realm of positive assessment of 13 articles out of 45 articles/29% marked a form of obedience as a people in imitating the attitudes and behavior of the Prophet Muhammad SAW. Included in the longest ministry, is marriage. Positive evaluation becomes the aspect that dominates the discussion in Preaching 1. Being aware of one's own condition and the existence of a partner who accompanies one can foster romanticism in the household. This romance does not appear suddenly because it has to be with awareness and faith in Allah SWT. Therefore, what underlies a family and marriage is faith.

Romance should come from the deepest heart, not forced. we are aware that we have a partner, that person has faith in Allah and wants to maintain their household, which means the basis of faith. That person believes in Allah. [1st—3rd clause in preaching “*Cara Menjaga Keharmonisan Dalam Rumah Tangga*”]

Preaching 2 in the realm of positive evaluation which totaled 24 articles out of 46 articles/52% showed that women or wives who work not only help themselves but can also help their families and those around them. In this quote, Mamah Dede mentions the virtues that can be utilized from the income of someone who works. Especially in the case of a wife who works in an established economic situation because she has a rich husband. Mamah Dede said that the wife's income—with her sincerity—helps materially her family, relatives, or neighbors.

Then if our husbands are rich why don't we help our poor brothers? Give me Mom. Give brother. School nephew. (To help) nephew (to) go to college. School neighbors. Why not? My advice is something we can produce, don't waste it. [clause 33—39 in preaching “*Istri Mencari Nafkah, Seperti Apa Pandangannya Dalam Islam?*”]

Logical Structure

Both Preachings belong to the type of analytical exposition consisting of main statements, arguments, and repetitions. Preaching I was dominated by material and verbal processes, as well as positive assessment domains.

Preaching I presents the topic of discussion on the figure of a husband who can also participate in doing housework marked by material and verbal processes. In the orientation section, Mamah Dedeah discussed the source of romance that comes from within a person. With full awareness that he did it out of respect and following the example set by the Prophet Muhammad. In this section, Mamah Dedeah positions the Prophet Muhammad SAW as a guide for all the activities of her followers. Like the previous discussion, romance can strengthen the household. In this case, it is used to invite the husband to treat his wife well, including those related to worship and doing household chores. (Analysis of the 5th—17th clause above). Thus, husbands can also have the same share as women, thus creating a family that is obedient and harmonious in accordance with Islamic law.

As a comparison with the previous Preaching, this second Preaching describes the figure of a wife and also a woman who has not yet worked to be actively involved in a society marked by material and mental processes. In the orientation section, Mamah Dedeah explained the active role of women from the time of Rasulullah SAW, so this emphasized that women from that period had actively contributed to society with their respective expertise. In this section, Mamah Dedeah explains the legal position for working women who are single and married. As discussed earlier, women are allowed to work. It is even a must if there is no one to help them or they have dependents. This is a reference that the work he does apart from developing his potential can also help her family and the people around her (analysis of clauses 7-11 above). Thus, women who work or open their own businesses get two good things, namely to fellow human beings and to Allah SWT. This is considered because work is not just a treasure, but also counts as worship.

Social Function

Preaching 1 aims to invite and familiarize the community in general and the husband, in particular, to be active in activities in the household. The presence of a man or a husband figure is not just there but can also give each other peace and comfort for his family. The husband's active role in doing domestic work can also foster romance in the family. This has also been exemplified by the Prophet Muhammad SAW as a role model for all Muslims.

In line with Preaching 1, Preaching 2 aims to show the position of women who are actively involved in society by working. Mamah Dedeah considers that the knowledge and experience that has been gained is more noble if it is shared. Working in Mamah Dedeah's eyes is also a form of worship because by working women can help their families and those around them.

In its entirety, the pandemic has engendered significant discourse around the convergence of gender, family, and society. It is imperative that these dialogues persist in order to contribute to the development of policies, practices, and societal conventions that prevent the restriction of women's tasks solely to conventional domestic domains. Moreover, fostering an atmosphere that upholds principles of equality and encourages shared responsibilities is crucial for the well-being and prosperity of families.



CONCLUSION

Preaching 1 described the use of egalitarian grammar to provide an explanation regarding the domestication of women in a society that this domestic/domestic work can be done simultaneously and in cooperation with each other. Prophet Muhammad SAW as a role model for his people is described as a pivot in various activities. Both husband and wife are described as having an equally active role in the domestic sphere. Husbands can make their wives happy by helping to lighten their household chores. Mamah Dedeh uses heteroglossy expressions, and positive judgments, and focuses on the husband's active role in doing domestic work.

The same thing can be seen in Preaching 2 which uses egalitarian grammar regarding the role of women in the public sphere. The figure of the friend and wife of the Prophet Muhammad SAW confirmed his thesis. Women are depicted as being able to play an active role in the domestic and public spheres while still paying attention to the provisions of their sharia (in general this also applies to men). In preaching 2 Mamah Dedeh used monoglosic expressions to take personal experience, as well as positive and focused assessments related to the role of these women. Opportunity to obtain higher education, work, and develop their potential.

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