

WOMEN'S RESISTANCE ON INSTAGRAM ACCOUNT @SINGLEMOMSINDONESIA

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Abstract. Women are considered different from men. This has been a society stereotype from generation to generation. Feminists want to make changes, one of which is the resistance to the stigma of society that every human being has gender equality. One of the Instagram accounts that focuses on women's rights is @SingleMomsIndonesia, where every woman has the right to have their own life and needs to support each other. Their account shared a video, namely "Para Puan". This research uses a qualitative method and uses paradigm interpretive analysis semiotic and theory intertextual from Julia Kristeva. The result shows that every figure has different roles and human rights. Women's rights are also reflected in the rights of feminists who speak out for their rights. Most importantly, the woman must balance their roles in order, and egalitarian societal roles are necessary.

Keywords: instagram; kristeva; semiotic; resistance

I. INTRODUCTION

Badan Pusat Statistik (BPS) of DKI Jakarta Province [1], found that 50,58% were male and 48,42% female, from a total Indonesia population of 270,2 million people. So, based on data, women fewer than men. Topics on gender do not only focus on adults on both sexes but also involve other matters, such as human equality and justice. Ismail dkk [2], added that the women and men should have the equal rights. The gender equality can start from the household, for example, husbands and wives sharing house chores and also other responsibilities on their households.

Women and females have semantic differences. According to Yuliawati [3], females are those who have more focused on sexual relations, thus they tend to be used by their counterparts and yet are considered themselves as 'nobles' in the domestic realm. On the other hand, women's struggles focus on issues of equality, rights, and organization, are in the public and domestic spheres, and have the connotation of 'noble' and 'dignity'. So, this research uses the term 'woman' because it is related to the public issue discussed later on. Women are often overlooked and under sponsored in society. Rahmawati [4], further states that the existence of women is never seen as a people but only as a supporting object. There are so many social demands on women that they are considered different from men, particularly the Indonesia cultures still adheres to a lot of patriarchy. Ahdiah [5] explains women have many roles to do, thus creating conflicts between roles, such as acting like children, wives, mothers, workers, to society depending on where they live starting from the domestic, public, and social spheres. It is clear that Ahdiah's [5] domestic roles are borne mainly by women. According to BPS [6], the percentage of the formal workforce based on gender in 2020, men who work as much as 42.71% and women 34.65%. It could be

said that the number of women working formally lower compared with the number of men.

From the data above, it is assumed that many women still work informally or even do roles as housewives. According to Betago et al. [7], the role of housewives is divided into three groups, namely traditional roles, transitional roles, and contemporary roles. In traditional roles, the focus tends to be on the household, such as cleaning the house, washing, guiding and take care of children, and all things related to be on a household. While the transitional roles, women plays the roles of a mother and a breadwinner. In the contemporary roles, women are free to work and have careers.

In addition to those, Ahdiah [5] found that women have five different roles, namely traditional roles, transitional roles, dual roles, egalitarian roles, and contemporary roles. Dual roles are when domestic and public roles share the same importances to women. The egalitarian roles mean that women focus on activities outside homes due to gender equality. Thus, it is not remotely impossible for women to have much more complex roles in the near future. Tuwu [8], women are entering the era of business opportunities. Women will likely work in the formal and informal sectors to realize family welfare.

The problems faced by women today are divided into five problems, according to Tobirin [9], education area (dropping out of school, teaching materials still gender-biased), health area (maternal mortality rate, nutritional status of pregnant and breastfeeding mothers, family planning information), economy area (access to capital, training, job opportunities, entrepreneurial information), politics area or decision making (men still dominates structural positions, low participation of women), and law area (gender bias regulations, women's rights).

Sometimes, easily for society to put a label on human behavior or attitude. Kusumawardani [10] clarifies that behaviour is in accordance with cultural norms like gender normative and behavior are not fit with society and gender. Susilo et al. [11] stated that cultural values are considered a reference to see what is good and bad, what is right and wrong, positive and negative forms. In fact, gender itself cannot be linked to social norms, which in fact are detrimental for women. The pluralistic problems and roles of women make women stronger and able to survive against social demands. Showing women's resistance means that women are not weak, helpless, and need to be pitied. This definition is known as resistance. According to Day et al. [12], resistance is identified as a form of negotiation related to gender ideology.

According to Adnani and Udasmoro [13], resistance is an attitude to defend, trying, fighting and oppose. Forsell and Astrom [14] explain resistance in the form of attitudes influenced by affective, cognitive, and behavior. Everyone's resistance was not only strong or weak but graded so that everyone had different resistance. In other words, resistance is in the form of resistance in this case, it is associated with feminism. Feminism itself is defined as eliminating the partition system and focusing on gender equality. According to Eriyanti [15], feminists celebrate human experience as necessary regardless of gender because it is to build knowledge for a better life. Furthermore, Izzah [16] explained that there are women's rights that are classified into three categories in feminism, namely ownership rights and custody rights, women need to regulate and manage domestically on a household, and have the right to their own bodies. Thus, feminism is related to women's rights.

Limitation of women's rights in a patriarchal culture tends to confine women because they are dominated by men so that the stereotype is formed that women do not have certain rights and obligations [17]. Furthermore, Novarisa [17] suggests that social construction, especially parenting, must be dominated by women. It could be said this concept is the opposite of feminism. One of the well-known feminist figures, Julia Kristeva. Jones [18]; she is a feminist figure who associates symbols with various fields, such as religion, economy, ethnicity, law, politics, and metaphysics. Furthermore, Kristeva also explores other gender issues, such as the social level with paternity and masculinity.

Kristeva offers intertextual theory. The theory sees the angles from semiotic and symbolic studies. Raj [19] says the text cannot be separated from the social and cultural situation, thus symbolizing the configuration of words and utterances as "double" texts and have meaning. Furthermore, Kristeva in Abdullah [20], the text is considered a mosaic that needs to be compiled. It becomes a complete unity by paying attention to the structure of the text and the characteristics of the text itself. From Kristeva's theory about the text in Raj [19], a "Semanalytic" approach emerged, which focused on language as a heterogeneous process of signaling and speaking subjects. In the formation of meaning, Kristeva in Garwan [21] explains that there is the

significance (social meaning) and the significance (meaning without limits).

When connecting text and meaning, we need to look at the media it uses as a bridge. The role of the mass media is one of the advocates of gender inequality and supports feminism. Hanifah [22], stated that mass media not only has a function to influence society but is influenced by the condition of society. Both mass media and social media have similarities, according to Azman [23], both of them disseminate the latest and updated information so that the public will be aware of the information. Kusumawardani [10] mentions that social media in several countries is used to present each individual's sexual identity and life to be recognized and accepted by the general public, especially in cyberspace. The most used social media, according to Jayani [24], as of 2020 were WhatsApp (84%), Facebook (82%), and Instagram (79%). With the global rise and expansion of new media technology and social media platforms, there is a growing awareness of socio-cultural issues, heightened by social media (influencers). The @SingleMomsIndonesia account is a community of single mothers with 14 thousand followers on Instagram and more than 5000 members on their website. The members are the Indonesian single mothers. Thus, the research focuses on the @SingleMomsIndonesia Instagram account posted 1-minute videos about the figures of women given that women have a lot of social guidance and roles in the eyes of society.

II. RESEARCH METHODS

This research uses an interpretive paradigm. According to Muslim [25], the interpretive paradigm sees a way of looking at a situation because it focuses on the meaning and is not rigid. This study seeks for the resistance of the female figures on the @SingleMomsIndonesia Instagram account (Short video). This study employs a qualitative descriptive approach with intertextual Kristeva's analysis in order to observe the text in a narrative and meaningful way. The short video was made in verbatim form and themes were determined, then analyses of the form of resistance that you want to display through the video given the qualitative approach to data processing more than the results themselves. Data collection techniques start from finding, collecting, analyzing, and concluding data. Furthermore, the semiotic analysis focuses on analyzing the explicit meaning of implicit words. From the short video, the researcher analyzed the narrative text and meaning and added literature sources such as journals and other data that were considered to support this research.

According to Abdullah [20], Kristeva's semiotic analysis method, through a semanalytic approach, understands meaning as a signaling process and not necessarily a language system. Furthermore, Abdullah [20] says that semanalysis is a theory of meaning that can adapt to the speaking subject, such as studying language strategies and special situations. The most important is the meaning of the language used depends on the subject and the situation that is happening. The persistence technique is used to

testing the data validity in this research. The technique performed a repeated observation for checking on errors and mistakes until the data is saturated. . The unit of analysis in this research is a verbatim narrative text with a duration of 1 minute using intertextual theory [20], the steps are structuring the text, finding the characteristics or code of the text, and making the appropriate structure.

Researchers look for scenes related to narrative text and meaning by analyzing the five roles of women in society in the four female subjects as “Para Puan” in the video.

Table 1. The Roles Of Woman In The Community

| No | Role | | |
|----|--------------|------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| | Type | Definition | Characteristic |
| 1 | Traditional | Focus on reproductive functions and taking care of the household | Live 100% for family; cleaning the house, washing, babysitting |
| 2 | Transition | Has two roles as mother and breadwinner | There are gender aspirations; take care of household and responsibilities be a women |
| 3 | Dual roles | Domestic and public roles are equally important | Balance of household roles and public roles (multitasking) |
| 4 | Egalitarian | Time is divided for gender equality | Has many roles, but can balances career-family, family-social, career-social, mother-child roles |
| 5 | Contemporary | Free to work or have a career | Focus on career |

Source: Ahdiah [5]

III. RESULTS AND DISCUSSION

A short video of Para Puan was published on April 21, 2021, on the Instagram account @SingleMomsIndonesia. This one-minute video consists of four female main characters who tell each character's life story. In order to make it more convenient for reading, the four female subjects will be called Character A, Character B, Character C, and Character D. Figure A is a woman with a pink hijab (head cover). During the video, she continues to wear the hijab. Figure B is a woman with long curly hair, wearing a ring on her sweet finger (her right hand). Character C is a woman in green clothes with short shoulder-length hair; during the video, she also wears green clothes, at the beginning dark green and in the middle using light green. Finally, the character D is a woman with hair on her shoulders with a blue outer shirt.

At the beginning of the video, it shows character A, who is sitting down, then an announcement is heard, "Kita akan ada pemotongan gaji sebanyak 30%". Then the background changes, A sat in front of a computer screen with a photo of the house that read "Bismillah." Then comes the voice of the narrator, "Tak ada yang bilang ini akan mudah..."

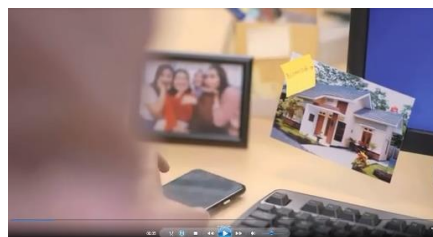


Fig. 1 A and house's picture

Character A is at work and on the meeting: the meeting informs the employees that there will be a reduction in salary (during the pandemic outbreak). The company's decision breaks his hear as she hopes to buy a house, but due to the company's decision, her dream should be delayed for we do not know how long. Such situation can lead to an interpretation that she may have deal with economic challenges, and is an employee. It is also can be said that character A has a contemporary role because she is free to work and have a career in order to achieve her hopes. Related to women's resistance, namely women against social norms that women have the right to determine their own life and choose a way of life without interference from the social environment. The narrator's says, "Dan berbeda adalah hal yang biasa." On (Fig. 2 B and scar on belly), then the narrator continues to say, "Merasa sedih bukanlah hal yang tabu " and the scheme of moving (Fig. 3 B with her photo at magazine).

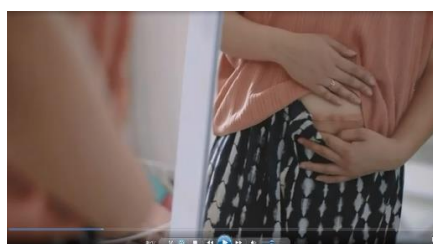


Fig. 2 B and scar on belly

The scene of character B in the room shows several dolls on the cupboard and a crib near the bedroom window. Then, character B stands in front of the mirror and sees her reflection on the belly. If we pay attention to it in detail, the shape of the wound on her belly of character B is in the form of stitches on the lower part of the stomach. At the same time, the video also shows character B wearing a ring that indicates she is married so that it is associated with body 'disability' after giving birth. This supports the role of character B as a mother.



Fig. 3 B with her photo at magazine

The struggle character B faces is the confidence in her body. If we related about the past, character B worked as a magazine cover model. She was shown as a photo on display. In the case that character B dealt with, society considers and demands that women must be physically beautiful. It is undeniable that physical beauty still considered number one by the environment. When a woman gets married, her body beauty will fade mainly due to giving birth; it changes the shape of the body and adds a new role for women. Character B has a traditional role of bearing and caring for children. If it is analyzed about women's rights, then women have the right to their own bodies.



Fig.4 Gather Together

The narrator said, "*Ada saatnya kita butuh dukungan agar mampu melewati ujian,*" If we analyze, everyone has a personal life and the problems they face, but getting support from the closest people will help. The roles played by the four characters are acting like friends who support each other. This shows that everyone has an egalitarian role as friends to support each other. Then, character D picks up her phone, and the narrator continues to speak, "*Jangan jalani ini sendiri*" The voice from the telephone says, "*Ibu, kok enggak bisa urus anak. Sibuk dengan urusan kamu di luar sana*". Then, character D throws the phone then crying.



Fig. 5 D got phone calls from mother

For social demands, when becoming a mother, working, and having the role of being a friend, make character D gets complaints or reprimands from her family environment. Even though women have various roles. If it is related to the role of women in society, character D has two roles (working and as a mother). Discussing human rights, character D has the right to organize and manage domestic matters, such as when to take care of the house and children, when to work, and when socializing.

In the last scene, character D is embraced by character C. D says, "Sorry, ya." Followed by the words of the narrator, "*Karena di sini kita tumbuh bersama*"



Fig. 6 Support each other

Analysis shows that women support each other even though one of them is facing a problem (family). When we discussing women's roles, they are acting as egalitarian roles, which need more balanced. For the role of character C, it focuses on providing support and as a supporting figure.



Fig. 7 Hugging together

The narrator reveals in the narrative text, "*Beserta mimpi perempuan Indonesia lainnya, para puan.*" Then, it was closed with the words, "*Parapuan.*" When analyzing related texts, the message to be conveyed is the togetherness that women have dreams that need to be realized in real life. With the support of fellow women, there is hope, so they can achieve more of their life goals. These characters have shown that the complex, diverse, and important roles of women pointed at the resistance against social culture about women only having roles at home and their upholding equality that women have other significant roles.

IV. CONCLUSION

The form of women's resistance from the video is illustrated by feminism which reflects women's rights. The female figure in the Para Puan video from the Instagram account @SingleMomsIndonesia, which consists of four characters: each character has its own crucial role in society, and it is her right to embrace it. Character A shows a contemporary role, that she is free to work and have a career, and has the right to live alone, such as having the dream of owning a house. In character B, it shows the role of tradition because she giving birth and taking care of children, as well as the rights to their own bodies. While character C acts as a friend and a supporting character. Finally, character D has a dual role because she is working and being a mother and has the right to regulate and manage domestic affairs, as well as a woman's right for herself. Uniquely, each character shows an egalitarian role, become supporting gender equality (feminism) with an attitude of unified behavior,

strengthening each other, and convincing each other and believe they are not alone. Furthermore, women need to divide roles in a balanced manner so as not to cause conflicts or problems between other roles.

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