CRITICAL DISCOURSE ANALYSIS OF TRANSMISSIONS BASED VIOLENCE GENDER IN NEWS LAMPUNG POST

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Abstract

Instead of giving empathy to victims, newspapers tend to misrepresent violence so they tend to put women in disgrace. The media portrays women as objects of sexual fantasy, harassment and violence. The problem was how the media presents violence in their news. There seems to be no empathy for victims of violence against women. Such a paradigm leads victims into symbolic violence. Critical discourse analysis was needed to find out the textual aspects, production, consumption, and socio-cultural context of news of gender based violence in newspapers, such as what this research did in Lampung post. Using qualitative descriptive techniques with a critical perspective, this study provided qualitative data according to Norman Fairclough's Critical Discourse Analysis. After exploring the texts presented in the Lampung daily news post, this study found a gender bias. This study showed that the majority of journalists in Lampung Post havd almost no opportunity to attend gender-related workshops, so the news output they produce did not cover both sides of the story. Instead, the news presented might had a mindset that all readers were male. Lampung post has unfairly informed the news of violence against women, placing them as objects of suffering by implicitly showing male superiority over them. Such crimes could had been avoided if Lampung Post had conducted in-depth training and increased knowledge to journalists in such a way that they became aware of the position of women in gender-based violence.

Key words: news, text, production, consumption, social culture, gender, Lampung post

INTRODUCTION

Based on Monitoring Data of Gender Based Violence Cases in Lampung Province and also by reporting similar cases in five daily printed mass media [1], [2] (Lampung post, Lampung radar, Kompas, Lampung TV, Sindo); turned out to have been cases of rape of 156 cases [3], [4] (number of cases were reported to LRC- KJHAM: 17, for the number of cases of media information: 193), violence in the home Household (domestic violence) as many as 149 cases (73:76), Violence, Dating (KDP) 101 cases (6:95), Sexual Harassment written 16 cases [5], [6] (0:16), Exploitation of Women Prostitutes (Commercial Sex Workers (CSWs)) recorded 71 cases (0:71), Violence Against Female Migrant Workers (44 cases (7:37)) and cases of Trafficking (Trafficking in Women) revealed 23 cases [7], [8] (0:23) (LRC-KJHAM Monitoring Division, 2009: 1-27). The data above also wants to emphasizet fact that cases of violence against women often arise every year [9] [10], in the socio- cultural life in the community [11], [12]. One of the data could we know by reading the news of the violence that is contained in the six- letter word daily [13], [14]. Even the

act of rape this could be a culture [15], [16], [17], when the phenomenon is often the case in social life [18], [19]. The culture of rape is a complex set of beliefs that support male sexual aggression and violence against women [20], [21]. This culture sees violence as sexy and sexuality as violence [22], [23]. In the culture of rape, women are made the object of abuse [24], [25].

The phenomenon of the reality of violence (violence) is actually counter-productive/ contrary to Pancasila Sila Both of 'Humanity The Just and Civilized', in which the description of the concept of precepts are put forward in the recognition of the public to treat humans in accordance with the dignity and dignity as a creature of God The Almighty [26]; recognition of equality, equality of rights and basic human rights of all human beings, regardless of religion, belief, gender / gender, color, ancestry, ethnicity and social position [27], [28]; These precepts and concepts focused on the development of mutual love of fellow human beings [29]. One of the causes of the violence and the lack of protection of the law for women victims in Indonesia, the possibility because of the existence fany system of culture patriarchal society [30], [31], where the system of institutions of social basing on the relation of unequal according to the category of strong and weak, the strong dominate and oppress the weak social or cultural systems that marginalize women in fixed position in society [32], in which as if to legitimize various kinds of injustice, deprivation and oppression of the perpetrators of the right to human female victims [33], [34]. Besides that, the media mass as well as potential trigger for the reality of inequality relationship forms of social (social relationships (read: violent)) in social life [35], [36]. The figure of the woman by the mass media, either through advertising or news, is always described as negative and very typical of that place women at home [37], plays solo as mother households and caregivers, depending on the man [38], [39], his profession is limited, not being able to make important decisions, always see himself, as a sexual object/sex symbol (sexploitation, pornographizing) [40], the object of establishing patriarchal work patterns, fetish objects, objects of abuse and violence, always blamed (blaming the victim) and being passive, and as a means of persuasion / negotiation [41]. The existence of women are not represented as well as proportionately in the mass media, whether in entertainment or media industry in the news media industry [42].

Through the mediation function, the media is actually showing something on his audience how all of the violence was informed and was constructed in order to be understood by the

public as commonplace as it is [43]. For example, in journalistic coverage of the Exploitation case Against Women Prostitutes (Commercial Sex Workers). Apart from knowing how the process of violence took place, the public seemed to be led by the media to participate in blaming the victim [44], [45], as shown by the LRC-KJHAM Monitoring Data (2009: 17), as follows: The perpetrator confessed to killing the victim / prostitutes aged 30 years, because the victims were unable to serve lust offenders (19 years) until completion, when the perpetrator had handed over the money amounted to 100 thousand. The victim served once, then felt that it was not enough, the perpetrator asked again, but the victim refused and was killed by the big stone [46]. The perpetrator slammed a rock into the victim's head eight times, then the perpetrator left the victim in a pond, because someone came [47]. The perpetrators are now being held in the Kotabumi district police in Lampung province ... (Harian newspaper 'lampung post, 18 August 2010). This is the reality of our current media coverage is for illustrating the case of women victims of violence [48], [49], [50]. Through the study of Critical Discourse Analysis . Researchers wanted to illustrate how the text reports of violence against women (textual interrogation) is presented as it is in Suara Merdeka? How is injustice practiced and produced by media practitioners through its news texts? Then, how the linkage textual interrogation that the context of the macro that 'tersembunyi'di behind the text? The objectives of this study include: describing how the construction of the text on the preaching of violence against women is presented as such in the Suara Merdeka Daily Newspaper; illustrate how injustice is carried out and produced by media practitioners through its news texts; as well as describing the link between the results of the text analysis with the macro context that is 'hidden' behind the text.

Meanwhile, perspective / paradigm used to explain the news description based violence gender (violence against women) in the Daily News ' Lampung post ' is the perspective of critical [51], [52]. Knowing this perspective put attention / emphasize the conflict of interest that causes lack of equality and oppression in Public, critical theories attempt to understand social conditions the oppressed (marginalized groups) and act (advocate) overcoming oppressive forces [53], [54], in order to promote women's emancipation and more free community participation [55]. Other supporting theories used by researchers in this study were ideological theories from the thoughts of Raymond William and Louis Althusser. Meanwhile, there is a discourse about how a news is interpreted? The meaning

is produced through an active and dynamic process, both from the side of the maker and the audience [56]. The reader and the text of the news together have the same share in producing meaning, and the relationship places the reader audience as a part of his relationship with the larger value system where he lives in society [57]. It is at this point that ideology works [58]. One of the important things in Althusser's ideological theory is his concept of the subject and ideology [59]. In essence, ideology in Althusser's view always requires a subject and the subject requires an ideology [60]. Ideology is the result of the formulation of certain individuals. Its validity demands not only the groups concerned [61]. However, besides requiring a subject, ideology also creates a subject. This effort is called interpellation [62]. Meanwhile, the media also contains about interpellation, we adopt certain social positions or certain social relationships where one's position is determined [63], [64]. As stated by [65], text /news media always greet someone and put someone when they have to read or see a news. Why is that perceived? Because media news is basically not intended for itself, media messages are basically intended to communicate with the public. The news of violence based on gender in Surat Daily News ' Lampung Post' , is not only aimed at the perpetrators and victims of violence, but the news is also wanted to greet audience of readers [66]. Althusser's theory of ideology emphasizes how the po wer of the dominant group in controlling other groups. The question is how the way or spread of this ideology is done? At this point, the concept of hegemony popularized by experts philosophy politics leading Italian, Antonio Gramsci, worthy of priority. Gramsci construct a theory that emphasizes how the acceptance of the group that is dominated by the presence of the dominant group takes place in a process of peaceful, without any act of violence.

The mass media can be a means in which one group solidifies its position and denigrates the other group. This does not mean that the media is an embodiment of evil forces that deliberately denigrate lower- class society [67]. The process of how discourse about the image of the lower classes can be bad in the media takes place in a complex process [68]. The process of marginalization of the discourse that takes place naturally (common sense), what it is and lived together [69]. Common sense is related to the tendency to place the element of dramatization in the news. This may be related to the habits of journalists who prioritize any matters that are interesting to report to the public. Meanwhile, audiences on the other hand do not feel fooled or manipulated by the media. Hegemony works through

social and cultural consensus. The concept of hegemony helps us to explain how this process works [70]. The theory of hegemony from Antonio Gramsci was made by researchers as the main theory in this study . Meanwhile, in the work of journalism, what are referred to as the value of news sometimes unwittingly led the effort to marginalize the lower group. For example, there are assumptions about the news discourse regarding rape cases , where the victim is described as a night worker woman , a beautiful widow, a model; instead the perpetrator is described as a quiet child or a good father to his children. Why did it happen like that? Just as the main conception / assumption of a story 'dogs bite people is not news, people bite new dogs news', in the news of rape also happens so 'people rape not news, but grandmothers raped new news'. That is, when rape occurs is not news, it is only considered news if there is something unique or strange in the rape. For example, the victim once again turns out to be a nurse , a widowed flower, or the culprit is a teacher and so on. It is not surprising that the news of rape is a strange and unique story, about a father who raped her, about the pious young man who suddenly becomes a rapist. Through such illustrations, implicitly emphasized that rape is a matter that is commonplace, the ordinary happened. As a result, rape cases always corner the position of women, because it is clear that the perpetrators of rape are described as good people, while the victims of rape are women who behave and have bad personalities.

METHOD

The type of research used was descriptive qualitative with a critical perspective. The essential aspects in the critical view were efforts to understand the social conditions of the oppressed (under represented groups) and act (advocacy) to overcome oppressive forces, in order to fight for the emancipation of women and broad community participation (Foss and Littlejohn, 2005: 46-47). Operationally, this study seek to describe the process of analyzing critical discourse about the text/language reporting on cases of violence against women (gender-based violence) in the 'Lampung post' daily newspaper. Subjects in this study were news of gender based violence in daily newspapers, managing editors or head of desk or journalists who write the topic, and also readers of news of this violence. For the media being studied, researchers chose Lampung post. This media determination was based on several reasons. First, the focus of the research area in Lampung , which was in line with the coverage area of the Lampung Post ' newspaper. Second, the reporting of violence against women in this newspaper was also used as a reference by the LRC- KJHAM

Monitoring Division, when analyzing the level of violence in Lampung. Third, based on data from informants, the number of editors and reporters men more much than the number editor/reporter for women, so the news production process (including the production of news -themed violence based on gender) written by journalist men, finally output message using the perspective/tastes of men. The period of the study was determined from No. v. Bucket 10 10 to December 2010.

The reason for determining this periodization was that the news of the violence was still relatively up to date and also adjusted to the case monitoring period by the NGO LRC-KJHAM. Mechanical analysis of data qualitative that used in this research was Norman Fairclough Critical Discourse Analysis and Practice sociocultural analysis (Fairclough, 1995: 57-62 and 289-316). Fairclough states the analysis of texts was as microlevel, discourse practice as mesolevel and sociocultural analysis process as macrolevel practice (Fairclough in Krolokke and Sorensen, 2006: 52- 53). Fairclough focuses the discourse on language. Fairclough divided its discourse analysis into three dimensions, including: Texts Analysis (according to Fairclough, analysis of texts was also called 'linguistic analysis'. The text here was analyzed linguistically, by looking at vocabulary, semantics and sentence structure). He also included coherence and cohesiveness, how inter- word or interalimat can be combined to form understanding/discourse. All elements were analyzed used to look at the following three problems. First, ideational/ representations that refer to certain representations that want to be displayed in the text, which generally carry a certain ideological content. This analysis basically wanted to see how something was displayed in the text/news that can contain a certain ideological set. This representation, according to Fairclough, was examined in three ways, namely how a person, group and ideas are shown in clauses, in combination of clauses and in inter- sentence chain. For representation in clauses, language users (journalists / reporters) are actually faced with two choices. First, at the word /vocabulary level. Second, choices based on grammar level. Do certain events want to be displayed as an action, event, state, or just as a mental process. Characteristic form of action, the clause has a transitive structure (subject + verb +object). For event forms, have intransitive clauses (subject / object + verb). For representation in combination of clauses, it meant coherence between clauses had several forms. First, elaboration, clause one becomes an explanation of another clause, by using the conjunctions 'yang,' 'then' or 'next.' Second, extension, can use the conjunctions 'and.' Third, enhance, with the

conjunction 'because' or ' caused.' Antar kalimat for representation in the series, the two/ more structured sentences, in which a sentence was more prominent than the sentence others.

Furthermore, for the relational aspect of textual, namely how the pattern of relations between journalists and audiences; between public participants (figures) and audiences, and between journalists and public participants, displayed in the text. For the aspects of the identity of this textual related to how the journalist identified himself in the text, as part of the audience or the dominant group or put himself in self? Meanwhile, Discourse Practice was a dimension related to the process of producing and consuming texts. Their in-depth interviews with the crew chief and readers (the informant) that relates to the theme of the study was, and or watching news room. Qualitative research does not matter the number of informants, it depends on the answer to the research objective. The final step , namely Sociocultural Practice. The context of the social that exist in the outside media influences how the discourse appeared in the media.

1. Situational Level ;

Text of news produced in conditions or atmosphere that is unique, so there is the possibility of a different text with other text to the case.

2. Institutional Level ;

The influence of organizational institutions in the production of discourse, including: advertisers, circulation / rating and competition between media.

3. Social Level ;

The discourse that arises in the media is also determined by factors of change in society.

RESULTS AND DISCUSSION

To understand the text construction of the reporting of gender-based violence, a text analysis of seven news was conducted. The seven news items, consisting of one news for cases of violence in courtship, one news of sexual harassment cases, one news of rape cases, one news of cases of domestic violence, one news of cases of exploitation of the woman's prostitues, one news of cases of violence against migrant workers women and also one case of trafficking news. Determination of the news is, based on considerations to determine a comprehensive picture of how the construction of the social are contained in the news of gender-based violence such. For the seven news of gender based violence in

Lampung post which became one of the research subjects in this study, including the title: "Demanding Marriage, In fact Persecuted" (KDP case news); "Similar photos of female college students circulating" (news of sexual harassment cases); " Factory Girl Worked 11 Youth" (news of rape cases); "Cheating Husband, Wife Abuse" (news of domestic violence case); "Do not Want to Pay, ABK Ships Even Hajar PSK" (news exploitation case against female prostitutes); "The Long Journey of Ex- TKI Missing (1), Five Years Becomes Homeless, Pregnant, and Raided" (news of a case of violence against women migrant workers); and " Trafficking Cases in Bakauheni Lampung (2), Requirements Must Be Beautiful or Voluptuous" (news of trafficking cases).

Textually, the news texts about cases of violence against women show gender bias. This can be seen from the choices of words used by journalists, such as: 'forced', 'rotated', 'worked on', 'joined in victimizing victims', 'tempted', 'got quota of victimizing', 'girl with beautiful ayu' 'beaten to a pulp', 'beaten using bare hands,' 'said Tyas bodied sexy bra size 36 B', 'female flawless sweet completed primary school', 'Gunawan feel uncomfortable always asked his girlfriend soon marry' and 'as if not believing that must languish in bars because dealing with a Commercial Sex Worker (CSW)'. The words in the news above seem to be able to attract the attention of the audience, because it follows the point of view and taste Men. Based on the recognition of the informants, Lampung post is also not fair, on the one hand the preaching of violence di-blow up and direvictimisasi, while the fact the perpetrators of violence that comes from religious leaders, impressed covered and not appointed by the editorial line of the media. In the production of themed text gender, further informants, journalists Suara Merdeka was not gender sensitive and can not create agenda setting, due to the strategic focus of the company Lampung post to a market orientation. News must be made so that it is possible to attract the interest of people to advertise. The advertisers themselves can determine the viability of the media. Therefore, stressed Budi Santoso (media owner), journalistic products from media institutions are tailored to the wants and needs of the audience.

Meanwhile, the news that are actually not gender sensitive are not perceived strange by the audience. They/informant regarded as a fairness or kelumrahan and does not need to be criticized. Therefore, Lampung post in quantity rarely receives criticism/negative responses from readers of the contents of the text. In the sociocultural context, this text which demeans or marginalizes the position of women represents the patriarchal ideology

that exists in society. That is, patriarchal ideology of society plays a role in shaping or internalizing patriarchal texts as well. This patriarchal ideology is spread and embedded in the workplace of journalists (editorial division of Lampung media company post), when they/reporters interview the resource persons and when producing news texts and when editors edit the news texts. Moreover, the number of journalists Lampung post in domination by men, where out of a total of one hundred and three twenty reporter, only nine reporters female sex, and they are a little or even do not ever obtain a workshop on gender, then the understanding of justice and gender equality is unquestionable, so the situation during the news production process will tend to follow men's standards/tastes . In such a situation, it is necessary to have an internal mechanism for the media company regarding gender issues and human rights issues, so that reporting journalists are not superficial. For the implementation of this internal mechanism, it can include two things: first, there needs to be an effort to increase Human Resources (HR) for journalists, through gender awareness journalistic workshops/training.

Then, secondly, there needs to be strict sanctions against journalists who discriminate against women victims of violence in the news texts they produce. In addition, the reader must address the media content critically and support the function of the press ethics council in controlling the contents of mass media which are felt to be gender biased . Meanwhile, in the academic sphere, the theoretical building used to discuss the study of critical discourse analysis on reporting violence against women in Lampung post , namely critical theories, the Frankfurt School of Critical Theory, ideology/ideological and hegemony. However, the above theories are still limited to informing a set of conceptual ideas about the practice of mass media which is used as a means of affirming a dominant group (practitioners/media owners/men) which at the same time marginalizes minority groups (women victims of violence), the process of marginalization takes place reasonable (common sense), what it is and shared. In addition, they offer only critical theory of action (advocacy) to overcome the forces that oppress, but not accompanied by knowledge of the steps-steps advocacy. Based on the results of studies that have been carried out, the theoretical scope (theoretical scope) needs to be expanded/needs to be modified by including real action steps factors (for example: gender sensitive journalistic routine workshops) aimed at journalists (especially Lampung post journalists), so that they can own and enhance the concept of gender awareness while compiling news texts.

CONCLUSION

The context of mass media coverage in Lampung post about cases of violence against women, often appears in the midst of community life. The quantity of victims shows an increase from year to year. Therefore, the existence of mass media is actually important for the learning process and the fulfillment of good information for the community. Some consumers the media that become informants, assert that the public has the right to have enlightening information , not information that is gender biased (such as the word: 'rotated', 'worked on') which is actually not useful for the community, even classified as news that harms the victim, because it includes forms violence symbolic of the self- sacrifice. The texts that demean or marginalize the position of the woman, represent the patriarchal ideology that exists in society. That is, patriarchal ideology of society plays a role in shaping/internalizing patriarchal texts as well. This patriarchal ideology is spread and embedded in the workplace of journalists (editorial division of Lampung media company post), when they or reporters interview the source and when producing news texts and when editors edit the news texts, so the output of violent news is based that gender will tend to follow men's standards and tastes. For other contexts, the results of this study can be followed up with subsequent studies through the use of different frameworks or perspectives. This critical discourse analysis study uses the genre of critical theory. This perspective is used to explain the description of reporting gender based violence (violence against women) in ' Lampung post'.

Considering this perspective is paying attention to the conflict of interest that causes inequality and oppression in society, especially the issue of journalistic practices that are not gender sensitive. Further studies, for example, can use the paradigm/tradition of semiotics for research on the contents of mass media. For semiotic thinkers, the content/ news text is considered as important, as a result of the use of the signs of the practitioners. This research view focuses on how producers (journalists) create signs in each news text they compile and how media audiences/consumers understand these signs (Baudrillard in Littlejohn and Foss, 2008: 408-409). There are several possible meanings of these signs, whether the work of Lampung post journalists creates a gender sensitive sign or not. Through the study of semiotics, media texts seem to provide a distance between symbols with real world experience. At a methodological level, this study applies a critical discourse analysis of Norman Fairclough's thinking. Fairclough uses discourse to refer to

the use of language as a social practice, rather than to individual activities. In addition, Fairclough also build a model of integrating together the analysis of discourse based on a linguistic as well as the idea of socio political, or in general integrated in social change. Therefore, the method is often times referred to as a model of change in the social (social change). In the next research, another method can be used, for example by applying a phenomenological method that seeks to examine more deeply the experiences and perceptions of each individual/informant regarding news on gender-based violence in Lampung post. This makes the theoretical notion informants experience real life in the middle of the dominance of a patriarchal culture, as the basis of a reality. Through this method, researchers will understand the typical signs (typification) of a patriarchal culture system that has been embedded in the minds of journalists and consumers, thus influencing their perspective which is more focused on men's tastes, when they produce or consume gender- themed news texts.

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