

## UNVEILING GENDER BIAS: AN ANALYSIS THE DECONSTRUCTION OF MEANING IN ADVERTISING THROUGH CRITICAL DISCOURSE ANALYSIS

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### ABSTRACT

Society's current views on gender equality have become a crucial topic of in-depth discussion, especially those widely promoted by modern society in advertising. It proves that the meaning of gender equality recognized in society has shifted from its true meaning. This research aims to raise the issue of gender equality by deconstructing the meaning of gender equality in advertising from a feminist perspective using Critical Discourse Analysis. This research uses a descriptive qualitative research design with a critical discourse analysis approach by Fairclough, which focuses on three dimensions: the textual, discursive, and sociocultural practice dimensions. The data collection technique in this research uses the SBLC (Simak Bebas Libat Cakap) and note-taking techniques, in which the researcher listens to the utterances contained in the advertisement and records the utterances that will be used as data objects. Data sources were obtained from advertisements published on YouTube, totaling four advertisements with the theme of gender equality. The results of this study provide a deep understanding of the meaning of gender equality in the media and society. They can build different stereotypes or realities and be well-accepted by society. In addition, the deconstruction of meaning allows us as researchers or academics to look more critically at the discourse in these advertisements and whether gender equality always puts men in a position that dominates women.

**Keyword:** Critical Discourse Analysis, Gender Equality, Deconstruction.

### ABSTRAK

*Pandangan masyarakat saat ini terhadap konsep kesetaraan gender telah menjadi topik bahasan yang aktual dan sangat krusial untuk dibahas secara mendalam, terutama yang banyak digalakkan oleh masyarakat modern dalam bidang periklanan. Hal ini membuktikan bahwa makna kesetaraan gender yang selama ini dikenal di masyarakat telah bergeser dari makna yang sebenarnya. Penelitian ini bertujuan untuk mengangkat isu kesetaraan gender dengan mendekonstruksi makna kesetaraan gender dalam iklan dari perspektif feminis dengan menggunakan Analisis Wacana Kritis. Penelitian ini menggunakan desain penelitian kualitatif deskriptif dengan pendekatan Analisis Wacana Kritis oleh Fairclough yang berfokus pada tiga dimensi, yaitu dimensi tekstual, dimensi praktik diskursif, dan dimensi praktik sosiokultural. Teknik pengumpulan data dalam penelitian ini menggunakan teknik SBLC (Simak Bebas Libat Cakap) dan teknik catat, yaitu peneliti menyimak tuturan yang terdapat dalam iklan dan mencatat tuturan yang akan dijadikan objek data. Sumber data diperoleh dari iklan yang dipublikasikan di Youtube yang berjumlah 4 iklan dengan tema kesetaraan gender. Hasil penelitian ini memberikan pemahaman yang mendalam mengenai makna kesetaraan gender dalam media dan masyarakat serta dapat membangun stereotip atau realitas yang berbeda dan dapat diterima dengan baik oleh masyarakat. Selain itu, dekonstruksi makna memungkinkan kita sebagai peneliti atau akademisi untuk melihat secara lebih kritis wacana dalam iklan tersebut apakah kesetaraan gender selalu menempatkan laki-laki pada posisi yang selalu mendominasi atas perempuan.*

**Keyword:** Critical Discourse Analysis, Gender Equality, Dekonstruksi

### INTRODUCTION

Advertising has long been a powerful tool in shaping societal norms and perceptions. Advertisements sell products and communicate messages about gender roles, stereotypes, and expectations. In recent years, there has been a growing awareness of gender bias in advertising and its impact on how individuals perceive themselves and others. Visual representations in advertising play an essential role in reinforcing gender stereotypes. Advertisements often depict women in domestic roles and portray professional women in traditional jobs, emphasizing their physical attributes under male domination rather than their social roles and values. In fields such as science and technology, women are often absent or only portrayed as companions to male characters. Their appearance is frequently focused on flexibility and sexuality, reinforcing gender role stereotypes.

However, feminist advertising emerged in 1943 with the Westinghouse Electric company depicting women taking on men's roles during the war, marking a shift towards women's empowerment and liberation (Tian, 2024). These movements aimed to challenge traditional gender roles without seeking to oppress men, emphasizing gender equality in advertising representations. A study conducted by Kilbourne found that women are often objectified and sexualized in advertisements, leading to the reinforcement of unrealistic beauty standards and the commodification of the female body (Kilbourne, 1993). Goffman claims that

advertisement reflects some fundamental aspects of the social structure of gender representation. Therefore, advertisements can significantly reflect gender views and understandings (Aljuaythin, 2020).

Gender stereotyping in advertising manifests when depictions of gender roles deviate from equality. Examples include portraying women solely engaged in household chores, dependent on men for protection, or striving excessively for an 'ideal beauty' to satisfy their partners (Heathy, 2020). The presence of mass media in its various forms contributes to constructing people's views on reality. One of the constructions of reality is created through advertising (Kusumaningtyas et al., 2023). In the context of a patriarchal culture, men are frequently seen as the primary holders of power over women. This view forms a social system that places men and women in specific roles. Society often considers this categorization the norm, frequently leading to gender inequality (Amelia et al., 2024).

The deconstruction of gender bias is a critical process that involves an in-depth analysis of traditional concepts of gender, such as gender roles established by society (Hadjeris, 2024; Ladzekpo et al., 2024). These stereotypes not only perpetuate traditional gender roles but also reinforce harmful notions of masculinity and femininity. Women are often portrayed as housewives, caregivers, or objects of desire, while men are portrayed as breadwinners, strong, and authoritative (Bohren et al., 2024). It is an approach introduced by the theory of deconstruction developed by French philosopher Jacques Derrida and has been implemented in gender studies. The deconstruction of gender bias involves breaking down and analyzing the power structures, social norms, and cultural representations that maintain gender inequality (Noor & Missal, 2024). It aims to dismantle and examine the assumptions underlying existing concepts of gender and highlight how these constructions affect the lives of individuals and society.

In addition to visuals, languages, and messaging in advertising also play an essential role in perpetuating gender bias. The choice of words, tone, and narrative can reinforce stereotypes and limit the representation of diverse gender identities (Setiawan, 2011). For example, phrases like "manly" or "weak woman" perpetuate harmful stereotypes about masculinity and femininity. Critical Discourse Analysis (CDA) provides a framework to analyze how language, visuals, and symbols in advertisements construct meaning and perpetuate power inequalities (Sihombing et al., 2023). By deconstructing advertisements through a critical lens, CDA helps uncover the ideologies, values, and beliefs that underlie gender representations in advertising (Hadjeris, 2024).

Fairclough (1995) highlights two issues in Critical Linguistics in previous studies, namely "Critical Linguistics," begins by assuming that audiences interpret texts in the same way as analysts and ignores the importance of intertextual analysis of texts (Sabir & Kanwal, 2018). Critical Discourse Analysis is based on the idea that text and talk are crucial in maintaining and legitimizing societal inequality, injustice, and oppression (Martínez, 2023). It uses discourse analytical methods to show how this is done without restricting itself to one particular discourse analytical approach. Hearn (2010) argues that even academic feminists have concerns about the misrecognition of women and women's work in academia, which also relates to patriarchal norms, forms of patronage, male privilege, gendered division of labor, and rewards (Meade et al., 2023).

Research on the discursive construction of women as a marginalized group continues to receive attention in the communication and gender studies literature. These studies, which aim to uncover inequalities in social structures and highlight women's problems, focus on issues such as oppression, domination, and powerlessness, as well as patriarchy and gender-based discrimination (Nartey, 2023). Critical Discourse Analysis (CDA) connects discourse with society, aiming to describe the world and enact change within it. Through CDA principles, one can dismantle the relationship between language and power, uncovering how discourse perpetuates social realities (Martínez, 2023).

Critical Discourse Analysis (CDA) is known for its overtly political stance and concern for social inequality and injustice (Setiawan, 2011). The debate in CDA owes much to feminist approaches in women's studies Van Dijk (1991). Women are exposed to various issues of objectification, particularly in the workplace and media. In the past decade, feminist scholars have significantly contributed to raising awareness of these related issues at different levels, which is crucial in advancing this movement (Sumaira et al., 2023). Gender asymmetries are materially and symbolically enacted explicitly in some contexts and implicitly in others. The fact remains the same: Women (and men) globally continue to live with patriarchy, albeit enacted to an extent across different social orders (Sohail et al., 2020).

## THEORETICAL FRAMEWORK

FCDA combines CDA and feminist studies to analyze power and ideology in discourse, focusing on (hierarchically) gendered social arrangements. FCDA is not merely a deconstruction of texts, but it emphasizes practical implications for women and men in communities, offering a unique perspective on gender issues beyond traditional CDA approaches (Nartey, 2021). Lazar articulates five main (interrelated) principles of FCDA as theory and practice: (i) feminist analytical activism, (ii) gender as ideological structure and practice, (iii) complexity of gender and power relations, (iv) discourse in the deconstruction of gender and (v) critical reflexivity as praxis (Lazar, 2007).

Fairclough (1993) believes that Critical Discourse Analysis (CDA) establishes unconventional connections among various social and cultural groups. He outlines three stages of discourse analysis: first, examining authors' or speakers' beliefs; second, assessing discourse's societal impact; and third, studying individuality and practicality within CDA (Hassan et al., 2019). The study adopts Norman Fairclough's Three-Dimensional Model as its theoretical framework, offering a comprehensive approach to Critical Discourse Analysis (CDA). This model comprises three interconnected dimensions: text, discursive practice, and sociocultural practice, each vital in understanding language's impact on societal structures (Heathy, 2020).

1. Textual Dimension (Description): This dimension scrutinizes linguistic features within the discourse, such as language choices and rhetorical strategies, to reveal power dynamics and meaning construction.
2. Discursive Practice Dimension (Interpretation): Examining how language is employed in context, this dimension highlights social reality construction and power relations, including speaker positioning and influence strategies.
3. Sociocultural Practice Dimension (Explanation): Widening the analysis to societal context, this dimension explores language's interaction with societal structures and ideologies, unveiling cultural influences on language use.

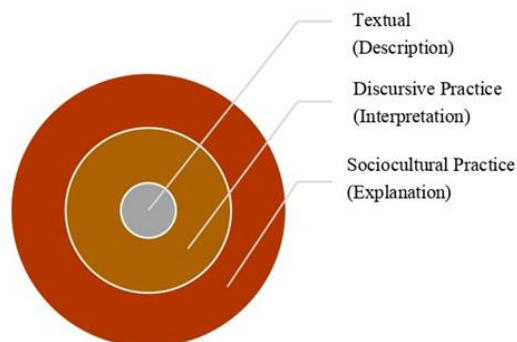


Figure 1. Fairclough's dimension of discourse analysis

Source : (Heathy, 2020)

Furthermore, there are several previous studies related to this research. First, the research conducted by Muakibatul Hasanah and Robiatul Adawiyah (2021) entitled “*Diferensiasi Konsep Perempuan Tiga Zaman Kajian Dekonstruksi Jacques Derrida*”. This research aims to identify the differences in the concept of women and explain the elements of aporia in three novels: *Siti Nurbaya*, *Belenggu*, and *Di Balik Kerling Saatirah*. This research uses qualitative research, which uses the data collected from the dialogue, monologue, and narratives in the novel that relate to the focus and objectives of the research. Using deconstruction theory as the approach of this research, the researcher found that the elements of aporia in three novels are classified into paradox, irony, and contradiction (Hasanah & Adawiyah, 2021).

Next, the research was conducted by Israa Burhanuddin Abdurrahman et al. (2023), entitled “A Critical Discourse Analysis of Feminism in Katherine Mansfield's *Bliss*”. This analysis aims to look into the language employed by women, as well as the counter-linguistic tools and strategies they employ to overcome social subordination. The study also seeks to understand how social inequality is expressed verbally in British society. This study hypothesizes that men are superior, controller, and dominant compared to women as the opposite. The researcher uses Norman Fairclough's theory of Critical Discourse Analysis to analyze the research. This research shows that *Bliss* shows some concerns about women in that culture. The research data is a short story named *Bliss*, published in 1922. Using qualitative data analysis, the object of data analysis focuses on the textual level, such as vocabulary, grammar, and text structure.

This research shows that Bliss has many points of view on women in that culture. It shows that women are not as superior as men (Israa Burhanuddin Abdurrahman et al., 2023).

Last is the research conducted by Ananda Febriana Damayanti et al. (2022) entitled “*Kesetaraan Gender dalam Iklan Keperluan Rumah Tangga di Televisi*”. This research aims to identify gender equality and image in some advertisements about households on television. This qualitative study focuses on the Critical Discourse Acritical discourse analysis theory. The drills were collected using documentation techniques, and the source is advertisements on RCTI, Net TV, and Global TV channels. The results of this research show that there are some gender equality issues in these advertisements, such as women can also do many activities in the public sphere, and men and women are both equal in terms of education, working, giving opinions, cooking, doing housework and taking care of children.

It can be seen from previous research that the issue of feminism or gender equality has been interesting for some researchers. Although the focus of the analysis of these research studies is different, they have the same purpose: to find a purpose for women and men in society. Meanwhile, this research tries to not only find out the position of women and men in society but also to identify the issues of gender equality in advertisements in Indonesia that have been shifting from their true meaning. Furthermore, by revealing the meaning of deconstruction in these advertisements, it can discover the meaning of gender equality that has not received attention. Because of some issues related to gender equality in these advertisements, the researchers are interested in analyzing the gender equality issues in five advertisements in Indonesia. This research is beneficial for another researcher in analyzing a similar topic related to gender equality in advertisements and sharing awareness about this issue in society.

## METHODOLOGY

This research uses a descriptive qualitative method. Qualitative procedures use text and picture data, have distinct data processing steps, and employ various inquiry strategies (Creswell & Creswell, 2018). The primary data source for this research is five advertisements, consisting of brand or public service advertisements related to gender equality, on YouTube, such as those from ABC, Pantene, Ministry of Women Empowerment, and Child Protection. The data collection technique in this research uses the SBLC technique (*Simak Bebas Libat Cakap*) and note-taking technique, where the researcher listens to the utterances in the advertisements and records the utterances that will be used as data objects. In this technique, the researcher has no part in determining the emergence of potential data (Sudaryanto, 2015). The object of the data is in the form of text, visuals, and context that represent the form of gender equality in advertisements. Data sources are obtained from advertisements published on YouTube, totalling five advertisements for the gender equality genre. The data is then analyzed using the content analysis method. The data were analyzed in several stages: (1) Reading and separating data in the form of irrelevant speech (skimming data), (2) Classifying or categorizing data contained in advertisements, (3) Data coding process to find meaning units, and (4) Examining the coding process (coding consistency checks) with Independent parallel coding. This research also uses triangulation for trustworthiness.

## RESULTS AND DISCUSSIONS

### *Deconstructing Bias Gender in Advertisement*

After analyzing four advertisements about gender equality, there are some deconstructions of meaning in the concept of women shown in four advertisements. First, men are consistently identified as someone bound to be prosperous, as shown in the datum from the first advertisement below.

Advertisements 1

Man 1: “*Itu tadi teman SMA gue. Sekarang, Dia jadi Eksekutif sukses. Emang ya ! sukses, kaya. Wah identitas laki-laki abis!*”.

(“That was my high school friend. Now, he's a successful exporter. Yes! successful, rich. What a male identity!”)

The statements show the binary opposition that men are successful and wealthy while women are the opposite. Success and wealth are not necessarily male identities, but success means accomplishing an aim or purpose, while wealth means having much wealth. These two definitions do not mention that success and wealth are male identities, but they refer to all humans; both men and women can achieve success and wealth regardless of gender. Women are not just a complement to men in achieving success and wealth.

Without men, women can also achieve success and wealth. This is the first deconstruction of meaning that appears in these advertisements. The second meaning of deconstruction is that men must do heavy and dangerous jobs, such as security guards or police officers, according to the statements below.



**Figure 2.** Advertisement 1

Man 1 : *“itu pengecualian, petugas keamanan, pelindung, pasti laki-laki”*.  
(*“That's an exception, security guards, protectors are definitely men ”*)

The statements in the first advertisement reveal that jobs that are physically demanding and categorized as heavy jobs, such as security guards or protectors, must be done by men. This thought is narrow-minded because there have been many security guards such as police, soldiers, and security guards who are women since a long time ago. However, even in this era, many people still think that women are physically weak compared to men. Biologically, it is true, but it does not mean that some jobs are only done by men. Policewomen are also credible to do their jobs and tasks the same as men. They have the same rights and the same training to be credible as police officers. It is also related to the stereotype that women are physically weak, as in the figure 2.



**Figure 3.** *Translated: Women are weak?*

This statement shows that women are physically weak compared to men. This issue has become one of the issues in gender equality, in which women identify as someone with some physical ability. Women cannot do heavy jobs or tasks because of their physics. It is not true since many women are athletes, army, or police officers. It shows that they can also have equality in terms of profession or heavy tasks to do.

#### Advertisements 2

Suami : *“(menendang kursi) buat apa aku punya istri kalau aku harus masak sendiri. Tanggung jawab aku kerja, kamu didapur udah begitu khodrat nya”*.

Husband : (kicking a chair) Why do I have a wife if I have to cook by myself. My responsibility is to work while you must be in the kitchen ”.

The third deconstruction of the meaning of gender equality is that women are identified as the only ones who have a role in doing housework instead of many points of view that women are identical in the kitchen and home. They should stay at home to do housework instead of working because the only one that can work is the husband. The wife should focus on their children and doing housework. They are not a good wife if they do not focus on these jobs. This meaning is already attached to women as if they belong in the kitchen. It is not true since women can have the same rights to do their jobs, not only doing housework and taking care of the children. Women can also work outside the home without forgetting their responsibilities as wives and mothers.

## Advertisements 3

Anak : “*Ayah cuman ngantor. Bunda udah ngantor masih kuat masak*”.

(“Dad only works at the office. Mom is already working and still has the strength to cook”).

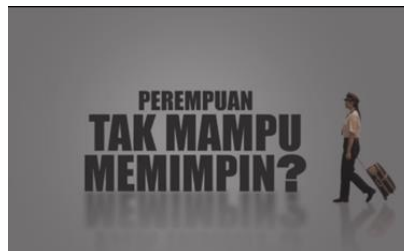
The other deconstruction meaning of gender equality is also shown in the third advertisement, which talks about the responsibilities of the wife and husband in the household. Women are consistently identified as the only one that has the responsibility to cook and do the housework, while men are the one who has the responsibility to work. Thus, this statement shows difficulties inextricably linked to the term dissemination, as the "undecidability" process means that the text's meaning is uncertain, plural, or even contradictory (Larasati, 2018). Women and men indeed have equal responsibility even in the household. They need to support and help each other do the housework. It is not true that women are the only ones responsible for cooking and doing housework.

## Advertisement 4



**Figure 4.** *Translated: Women are incapable?*

This statement shows the fifth deconstruction of meaning: that women have always been seen as incapable in many ways. It is not true since women as individuals are capable of doing various things such as working, housework, sports, and many other things. Being capable of something does not mean only for a specific gender. Every man and woman is capable of doing many things.



**Figure 5.** *Translated: Women are not able to be a leader*

This statement shows the deconstruction of the meaning that women are consistently identified as individuals who cannot lead and have a leadership spirit. There are many leaders, even presidents, of a country that women lead. Both women and men can be leaders in a community or company. They have the same right to be leaders; individuals can practice having a leadership spirit.



**Figure 6.** *Translated: Women have lower education*

This statement shows the deconstruction of meaning in the meaning of women with lower education. Women in these advertisements are identified as individuals who cannot have higher education compared to men. If we look back at the old times, women already had the same rights as men to pursue higher education, as proposed by Kartini.



### *CDA of Bias Gender in Advertisement*

In the analysis using Fairclough's Three-Dimensional Model of Critical Discourse Analysis (CDA), the woman or feminist role can be highlighted by paying attention to advertisements that illustrate the social construction of gender and gender roles in society. Here are some ways to highlight the role of women or feminists in the analysis:

#### *Textual Dimension (Description)*



**Figure 7.** Advertisement 1

Sumber : <https://www.youtube.com/watch?v=S5VIymCZF28>

The advert's statements "*identitas laki-laki* or male identity" and "*penjaga keamanan, pelindung, identitas laki-laki*" reflect traditional gender stereotypes that place men in roles dominated by physical strength and authority. On the other hand, the statement "*perempuan adalah mitra, bukan sekadar pelengkap*" challenges these stereotypes by asserting that women have roles that are more than just companions or appendages in relationships or society. It emphasizes that women are equal in partner development and everyday life, with the same capabilities, contributions, and values as men. It represents an attempt to break through gender norms that limit women's contributions to society and strive for gender equality.



**Figure 8.** Advertisement 2

Sumber : <https://www.youtube.com/watch?v=AaJf6qpayDk>

The advertisement states that "*Tahukah Anda! Hanya satu dari 3 suami Indonesia yang mau membantu didapur, hal ini dapat menimbulkan pertengkaran dirumah*". This statement underscores the inequality in the division of household tasks among married couples in Indonesia. Based on this statement, "*Kamu kenapa sih, susah banget bagi tugas*", shows the wife's dissatisfaction with her husband's lack of participation in household tasks. The following statement, "(kicking a chair) *buat apa aku punya istri kalau aku harus masak sendiri*," shows the husband's dismissiveness and refusal to participate in cooking tasks. Then, in this statement, "*konflik seperti ini harus dihentikan, kita sebagai suami harus bisa masak, karena suami istri seharusnya punya tanggungjawab yang sama didapurkan*", emphasizes the importance of equality in the division of household tasks, including cooking.



**Figure 9.** Advertisement 3

Sumber : <https://www.youtube.com/watch?v=nnv9fYekzOY>

The use of language to describe a mother's strength and multitasking accentuates gender roles, such as the term "*super bunda*". Its words "*kerja*" and "*masak*" emphasize women's traditional roles and duties. These language identifications highlight traditional roles and responsibilities associated with women, including caring, cooking, and housekeeping.



Figure 10. Advertisement 4

The statement "*perempuan tidak mampu?*" highlights the stereotypes that undermine women's abilities in society. It proves how often women are considered incapable of facing challenges. Furthermore, the statement "*perempuan lemah*" illustrates the view that women are inherently weak. It reflects the widespread perception that women do not have the same strength as men. Finally, the statement "*perempuan hanya pendamping*" emphasizes that women only have a role as companions or complements to men. It demonstrates the stereotypes that limit women's role and potential in society.

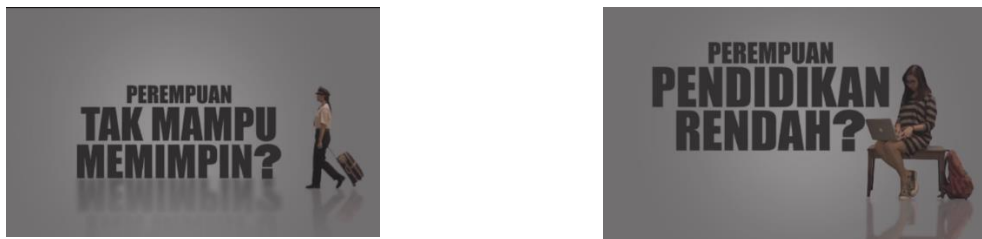


Figure 11. Advertisement 4

Sumber : <https://www.youtube.com/watch?v=24v7oNI70II>

The statement "*perempuan tidak mampu memimpin*" highlights the perception that women cannot take on leadership roles. This reflects a strong stereotype in society regarding women's ability to lead. Furthermore, the statement "*perempuan berpendidikan rendah?*" depicts the view that women tend to have lower levels of education. This indicates the stigma still attached to women regarding access to and opportunities for proper education.

### ***Dimension of Discursive Practice (Interpretation)***

#### **Advertisement 1**

The ad explores the social construction of gender roles and challenges traditional gender stereotypes. The statement "*masih mau discriminate gender*" highlights the awareness of gender discrimination and the drive to address gender inequality in society. The statement "*perempuan dan laki-laki adalah mitra sejajar dalam pembangunan*". Shows efforts to fight for gender equality in the context of social and economic development.

#### **Advertisement 2**

The advertisement states that "*Tahukah Anda! Hanya satu dari 3 suami Indonesia yang mau membantu didapur, hal ini dapat menimbulkan pertengkaran dirumah*". This reflects the social construction of gender roles that place women as the prominent people in charge of household affairs, while husbands are considered uninvolved or uninterested. "*Kamu kenapa sih, susah banget bagi tugas*". This statement describes a woman's frustration at burdening household duties alone while her husband is unwilling to help. "*(kicking a chair) buat apa aku punya istri kalau aku harus masak sendiri*". This statement reproduces the hegemony of masculinity that places the existence and role of men above women in the gender hierarchy. "*konflik seperti ini harus dihentikan, kita sebagai suami harus bisa masak, karena suami istri seharusnya punya tanggungjawab yang sama didapurkan*". This statement advocates for changes in gender norms that unfairly divide household tasks, as well as strengthening the active role of husbands in supporting household balance.



#### Advertisement 3

The ad depicts the social construction of gender roles in society, with mothers as strong figures who take on many responsibilities, while fathers contribute less to household duties. It also reflects and reinforces gender norms. The child appreciated the mother's role, but the father appeared defensive about his lack of contribution to household duties, highlighting the gender dynamics. This ad emphasizes the importance of husbands understanding gender responsibilities and roles.

#### Advertisement 4

The ad illustrates the social construction of gender roles inherent in society, where women are frequently perceived as incapable or weak in various aspects of life, which can be a reason to exclude them from specific opportunities or responsibilities. Shows how stereotypes about women's weaknesses are internalized and reproduced in culture and society, undermining women's leadership roles, as well as devaluing women's intellectual abilities, and reducing the value of education. Shows how women are often perceived as less significant or having a more passive role in social and cultural life. This statement, "*Hapuskan berbagai stereotipe bahwa perempuan tidak memiliki kompetensi sebagai sumberdaya potensial dalam pembangunan*" shows an attempt to challenge these stereotypes and advocate for gender equality.

### ***Dimensions of Sociocultural Practice (Explanation)***

#### Advertisement 1

The ad reflects gender norms related to gender roles and identities in society. It shows awareness of gender stereotypes and efforts to address gender discrimination, which can influence people's views and behaviors with gender equality. Statements about women and men as equal partners in development reflect efforts to change social and cultural structures that limit women's roles and rights in society.

#### Advertisement 2

The advertisement states that "*Tahukah Anda! Hanya satu dari 3 suami Indonesia yang mau membantu didapur, hal ini dapat menimbulkan pertengkaran dirumah*". This reflects gender norms that are still dominant in society, where household responsibilities are often seen as the domain of women, resulting in inequality in the division of tasks and potential conflict in the relationship. "*Kamu kenapa sih, susah banget bagi tugas*". Reflects gender norms that place women in the role of caregiver and housekeeper, while husbands are often seen as free from such responsibilities. "(kicking a chair) *buat apa aku punya istri kalau aku harus masak sendiri*", Reflects gender norms that reinforce the traditional role of men as the holders of power and authority in the household, while women are positioned as those who must submit and obey. "*konflik seperti ini harus dihentikan, kita sebagai suami harus bisa masak, karena suami istri seharusnya punya tanggungjawab yang sama didapurkan*". Reflects efforts to challenge gender structures that favor men and disadvantage women in the household, and promote equality in the division of tasks and responsibilities.

#### Advertisement 3

The ad depicts women's traditional societal roles, maintaining a gender power imbalance. The division of gender roles in this advertisement is essential to the issue of gender equality and equitable division of labor. Manifested gender norms emphasize women managing the household and men working outside the home. The ad highlights the imbalance in the division of household duties and the lack of recognition for mothers' hard work. In addition, the ad reflects the dominance of the mother's role and attempts to change traditional gender stereotypes through the image of mothers working outside the home while managing the household.

#### Advertisement 4

The ad reflects gender norms that limit perceptions of women in society, which can hinder their advancement in various fields, limit women's roles in society, which are often limited to domestic roles or male companionship, hindering recognition of their abilities and contributions, and inhibit women's access to equal education, limiting their opportunities to develop and contribute to society. By emphasizing the importance of cooperation between men and women in nation-building, the ad attempts to champion gender equality and eliminate stereotypes that demean women.

A feminist critique of the advertisement highlights its portrayal of women as adept multitaskers in domestic and professional settings, potentially reshaping perceptions of gender roles. The ad aims to combat stereotypes and foster appreciation for women's diverse contributions by depicting women excelling beyond traditional domestic roles. However, the ad also mirrors enduring gender stereotypes, relegating women to household duties while positioning men as dominant in public spheres. It underscores the importance of recognizing women as equals and advocates for gender equality, aiming to empower women and dismantle notions of female inferiority. According to Van Dijk (1989), critical discourse analysis (CDA) studies the exertion of political, social, and economic power relations through text or speech. It aims to expose social and political inequality and change it with social justice and equality in economics and politics for different sections of society (Hassan et al., 2019).

This research aims to break the stigma of gender inequality and change it by recognizing women as equal partners in development, raising awareness of the importance of gender equality, and supporting women in accessing equal opportunities in various fields of life. As Braidotti (2013) maintains, the challenges that characterize our contemporary reality encourage academia "to undertake a leap forward into the complexities and paradoxes of our times (Brunetti, 2022). This research analyzed and found that old cultural relics and old views on gender contribute to creating and reinforcing patriarchal stereotypes about women that are typical in society. This article proposes a feminist critical discourse analysis inspired by goals of social emancipation and transformation to critique deeply unequal social structures regarding discursive aspects of social justice. It aims to merge insights from CDA and feminist studies, akin to Lazar's research (2007), to delve into the intricate dynamics of power and ideology within discourse, particularly in perpetuating gendered social hierarchies. It emphasizes the intersectionality of gender with other social identities like sexuality, ethnicity, age, ability, social class, and geographical location for a comprehensive understanding.

## CONCLUSION

In conclusion, the research provides a deep understanding of the meaning of gender equality in advertising and society. Through the Critical Discourse Analysis approach, the study successfully deconstructs the meaning of gender equality in advertisements. It builds an understanding of the different stereotypes or realities related to gender equality that society can accept. Analyzing the advertisements through Fairclough's Three-Dimensional Model of Critical Discourse Analysis (CDA) from a feminist perspective reveals the perpetuation of traditional gender stereotypes and the efforts to challenge them. The textual dimension highlights how the statements in the ads reflect societal norms that undermine women's abilities and limit their roles to domesticity or companionship. The discursive practice dimension illustrates how these stereotypes are internalized and reproduced in culture, hindering women's leadership roles and devaluing their intellectual capabilities. The sociocultural practice dimension shows the need to challenge gender norms restricting women's perceptions and societal roles, advocating for gender equality and empowerment. Through a feminist lens, the analysis sheds light on dismantling gender stereotypes and promoting a more inclusive and equitable society where women are recognized for their full potential and contributions. Thus, researchers or academics can critically examine how gender equality is represented in advertisements and whether it always places men in dominating positions over women. This conclusion emphasizes the importance of continuously exploring and understanding how messages in advertisements can influence society's perceptions and views on gender, highlighting the need for awareness of gender equality issues in advertising.

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