

Resisting Patriarchy through Language: A Faircloughian Critical Discourse Analysis of *Melawan Bahasa Patriarki*

Ida Ayu Trisna Adiwulandari^{1✉}, I Nyoman Darma Putra², and Ade Prameswari Angelita³

^{1,2,3}Udayana University
✉Jalan Pulau Nias, Sanglah, Denpasar—80113
✉adiwulandariidaayutrisna@gmail.com

Article Info

Article History

Received
Aug 2025
Accepted:
Feb 2026
Published:
Mar 2026

Keywords:

*Language, Ideology,
Patriarchy, Gender,
Critical Discourse
Analysis*

ABSTRACT

Language functions not only as a medium of communication but also as a site where ideology and power relations are produced and contested. This study examines how patriarchal ideology is both constructed and resisted in Chapter V of Putu Pratiwi's *Melawan Bahasa Patriarki*, entitled "*Liberation of Women from Patriarchal Language Today*." Drawing on Norman Fairclough's three-dimensional model of Critical Discourse Analysis, the research analyses the text at the levels of textual features, discursive practice, and socio-cultural practice. Using a qualitative approach, selected excerpts are examined with attention to lexical choices, transitivity, sentence mood (affirmative and imperative constructions), modality, and intertextuality. The findings indicate that patriarchal ideology is embedded in gender-marked vocabulary and epistemic modalities that normalise male-centred perspectives. At the same time, the text constructs resistance through imperative appeals, the redefinition of feminine identity, and the introduction of alternative terminology. Discursively, readers—particularly women—are positioned as active agents of resistance. Socio-culturally, the analysis shows how linguistic practices both reflect and challenge broader patriarchal structures. This study contributes to Critical Discourse Analysis and feminist linguistics by demonstrating how linguistic microstructures interact with social contexts to sustain and resist patriarchal power in contemporary Indonesian discourse.

© 2026 Politeknik Negeri Bali

INTRODUCTION

Language is an arbitrary system of symbols that functions as a medium of communication within specific cultural contexts (Dardjowidjojo, S. 2025). Beyond its communicative role, language enables individuals to construct, categorise, and interpret their experiences. In this sense, language is inseparable from ideology, as linguistic forms both reflect and reproduce particular systems of belief and power. Fairclough's model of Critical Discourse Analysis (CDA) emphasises the intrinsic relationship between language and power, arguing that discourse operates within and contributes to social structures. This perspective has been widely applied in studies examining institutional practices, social dynamics, political structures, hegemony, and historical processes.

Ideological dimensions of language are not confined to political or media discourse; they are also embedded in literary and non-fiction texts. *Melawan Bahasa Patriarki* by Putu Pratiwi represents a significant contribution to contemporary feminist discourse in Indonesia. The book critically addresses various manifestations of patriarchal language in everyday life. Patriarchy, derived from the term *patriarchate*, refers to a social system that positions men as the primary holders of authority and power (Alfian, 2016). Such ideological positioning is often naturalised through linguistic practices that appear neutral but implicitly privilege masculine perspectives.

CDA is characterised by three fundamental principles: it is relational, dialectical, and transdisciplinary. Rather than treating discourse as an isolated entity, Fairclough (2013) conceptualises it as a network of social relations involving

communicative events, discursive formations, and broader institutional structures. Discourse is therefore understood as a social practice, simultaneously shaped by and shaping power relations. At the textual level, CDA investigates linguistic features that construct meaning; at the level of discursive practice, it examines processes of production and interpretation; and at the socio-cultural level, it situates discourse within wider social and institutional contexts. Critical discourse analysis reveals how text production practices, social interactions, and macrostructural contexts are interconnected. This news not only reflects internal language and media dynamics but is also tied to power, ideology, and cultural values within society (Hermawan, 2023).

Previous studies have examined patriarchal ideology in language using semiotic approaches and Sylvia Walby's theoretical framework. For instance, Haryani (2020) demonstrates how linguistic markers in Sundanese short fiction represent the consequences of patriarchal culture, while Suhardi (2024) identifies patriarchal vocabulary in Indonesian school textbooks that reinforces gender hierarchies. Adiputra (2024). Fairclough's Critical Discourse Analysis (CDA) is applied to television news coverage of a strategic national issue, such as the relocation of the national capital, to examine how television networks ideologically position the issue and how such narrative constructions shape public perceptions of the social event. However, these studies predominantly focus on institutional or narrative texts and do not specifically analyse how patriarchal ideology is both constructed and contested within argumentative feminist non-fiction.

To date, no study has conducted an in-depth Critical Discourse Analysis of Chapter V of *Melawan Bahasa Patriarki*, which articulates the book's central argument regarding linguistic strategies for challenging patriarchal domination. Moreover, previous research has not systematically applied Fairclough's three-dimensional model to examine how affirmative and imperative constructions, modality, and intertextuality function as mechanisms of ideological resistance. This study addresses that gap by providing a comprehensive CDA of Chapter V, investigating how linguistic strategies simultaneously reproduce and challenge patriarchal discourse in contemporary Indonesian society.

Accordingly, this research seeks to answer the following question: How does Putu Pratiwi employ linguistic strategies particularly affirmative and imperative constructions, modality, and intertextuality in Chapter V of *Melawan Bahasa Patriarki* to deconstruct patriarchal language within the framework of Critical Discourse Analysis By examining discourse not merely as a reflection of social reality but as an active site of ideological struggle, this study underscores the transformative potential of language in reshaping gendered power relations.

METHODS

This study adopts a qualitative research design grounded in Norman Fairclough's Critical Discourse Analysis (CDA) framework. The objective is to examine how patriarchal ideology operates at the linguistic level and how the author constructs counter-discursive strategies to challenge it. A qualitative approach is appropriate for this inquiry because it facilitates an in-depth exploration of meaning, ideological positioning, and socio-cultural context as reflected in textual data (Ratna, 2013). Within Fairclough's framework, discourse is conceptualised as both a linguistic phenomenon and a form of social practice that mediates power relations and ideological processes (Fairclough, 2013). Accordingly, CDA provides a suitable analytical lens for investigating how patriarchal ideology is reproduced and contested through language (Wodak, 1997). Critical Discourse Analysis (CDA) has passed through a developmental process, and it has benefited as a method to study media texts and talks explicitly. CDA provided scholars with a framework for discourse, the characteristics of which are inseparable components of language that influence the outcome of a conversation (Zekeriya Durmaz, 2022).

The primary data source consists of Chapter V, entitled "Liberation of Women from Patriarchal Language Today," from Putu Pratiwi's *Melawan Bahasa Patriarki* (2023). This chapter was selected as the corpus because it articulates the book's central argument and presents explicit reflections on the operation of patriarchal language in contemporary Indonesian society. Unlike other chapters, Chapter V provides concrete illustrations of women's experiences with patriarchal discourse as well as proposals for linguistic reform, making it particularly relevant for examining strategies of resistance.

The data comprises selected excerpts in Indonesian drawn directly from the chapter. These excerpts were translated into English to ensure accessibility for an international academic audience while preserving their socio-cultural nuances. Secondary sources include scholarly works on gender ideology and discourse theory that support the analytical framework (Prastanti, 2022). Data were collected through purposive sampling, focusing on sentences, clauses, and paragraphs that explicitly or implicitly convey gendered meanings, power asymmetries, or ideological positions. Each excerpt was coded according to relevant linguistic features, including modality, transitivity, lexical choice, and sentence mood (affirmative, imperative, declarative). The coded data were subsequently organised in accordance with Fairclough’s three-dimensional analytical model.

Data analysis was conducted through three interrelated stages corresponding to Fairclough’s framework. First, at the level of textual analysis (description), the study examined lexical and grammatical features to identify ideological traces embedded in the text. This stage included the analysis of gender-marked vocabulary (e.g., the suffixes *-wan* and *-wati*), modality types, sentence mood, transitivity patterns, and representations of agency. Intertextual references were also analysed to determine how external voices and theoretical perspectives were incorporated into the argument. Second, at the level of discursive practice (interpretation), the analysis explored how the text positions readers, particularly women, as participants in the process of resisting patriarchal language. This stage examined processes of text production and interpretation, including how persuasive strategies and interactional meanings encourage collective awareness and social action. Third, at the level of socio-cultural practice (explanation), the study contextualised the identified linguistic patterns within broader institutional and cultural structures. This stage sought to explain how specific linguistic choices reflect and potentially transform entrenched patriarchal norms in Indonesian society. To enhance analytical validity, triangulation was employed by cross-referencing linguistic findings with feminist discourse theories (Irigaray, 1985; Haryatmoko, 2016). Interpretive reliability was ensured by systematically comparing translated excerpts with their original Indonesian versions to minimise semantic distortion and preserve contextual accuracy.

Interrelation Among Fairclough’s Three Dimensions

To clarify the interaction among textual, discursive, and socio-cultural dimensions, the following table synthesises the analytical findings:

Analytical Dimension	Analytical Focus	Empirical Findings	Discursive Function	Ideological Implication
Textual Analysis (Description)	Lexical choice, transitivity, modality, sentence mood	Dominance of <i>-wan</i> over <i>-wati</i> ; affirmative and imperative constructions; epistemic modality normalising harassment	Establishes linguistic patterns that naturalise or contest gender hierarchy	Language operates as a mechanism for constructing patriarchal normativity
Discursive Practice (Interpretation)	Text production, reader positioning, intertextuality	Readers positioned as co-agents of resistance; incorporation of feminist voices (e.g., Irigaray)	Mobilises collective awareness and legitimises feminist argumentation	Discourse functions as an instrument of empowerment
Socio-Cultural Practice (Explanation)	Institutional and cultural context	Male-centred lexical norms reflect historical privilege; the emergence of <i>womenpreneur</i> as a counter-term	Connects linguistic innovation to broader social change	Language becomes a site of ideological negotiation and transformation

Table 1: Interrelation of Fairclough’s Three Dimensions in Chapter V *Melawan Bahasa Patriarki* by Putu Pratiwi [Source]

RESULTS

Text Analysis

The textual dimension highlights the importance of precision in analysing texts, including vocabulary usage related to meaning, terminology, and metaphors. The meaning of words must be carefully analysed, as a single word can have multiple meanings that vary depending on context. Therefore, keen awareness is required to interpret them correctly. The use of specific terminology should also be scrutinised, as it facilitates readers in identifying with the author and establishing "trust" in their opinions.

Within the textual dimension of Fairclough's model, our analysis reveals a linguistic trend in Indonesian that actively perpetuates patriarchal patterns. Specifically, the morphological shift in professional titles, where the masculine suffix '-wan' has largely superseded the feminine '-wati,' exemplifies this linguistic bias. Google search data, indicating a significantly higher frequency of 'wirausahawan' over 'wirausahawati', demonstrates how this linguistic structure subtly but powerfully reinforces a male-centric norm within the business sphere. This lexical dominance, as Fairclough suggests, not only reflects but also actively constructs social reality, effectively erasing a distinct linguistic identity for women entrepreneurs and thus marginalising their presence in a male-dominated professional discourse.

Interpretation (Production Analysis)

This dimension examines the extent to which reality has the power to drive actions or affirm particular traits. In this context, J.L. Austin's theory of language dimensions—*locutionary*, *illocutionary*, and *perlocutionary acts* is highly relevant. Additionally, coherence within texts that have entered the realm of interpretation is considered, along with the concept of *intertextuality*, which refers to the presence of elements from other texts within a given text, such as quotations, references, or thematic influences.

From the perspective of text production analysis, the use of male-oriented terms as universal references demonstrates the continued dominance of masculinity in language. Ideally, language as a tool of communication should be neutral and inclusive. However, in practice, many cases show that language reinforces social structures that differentiate between men and women. The emergence of new terms such as *womenpreneur* reflects efforts by women to create their own linguistic space that is more inclusive. This phenomenon indicates an increasing awareness that language plays a role in shaping gender equality, and women are striving to assert their presence in the business world. However, as the term *womenpreneur* is still relatively new, its usage remains limited and has yet to be widely adopted in formal discourse.

Explanation (Social Analysis)

The dimension of social practice seeks to describe the role of social activity in discourse. For instance, individuals practising specific professions—such as doctors or shop assistants—use specialised language, just as politicians have distinct social codes in their speech. Discourse operates across multiple levels: within immediate situations, broader institutions or organisations, and society at large.

From a social analysis perspective, the use of patriarchal language not only reflects male dominance in language but also mirrors broader social structures. When women are consistently defined through terms rooted in masculinity, they are indirectly conditioned to occupy a subordinate position. However, the emergence of terms such as *womenpreneur* serves as evidence of efforts by women to challenge existing narratives. This linguistic movement aligns with Irigaray's (1985) perspective, which emphasises the importance of women having a linguistic identity that authentically represents them rather than merely adapting male-centric language. This effort is further supported by various communities and social media platforms that have begun incorporating *womenpreneurs* into seminars, campaigns, articles, and academic journals. This suggests that if the term continues to be widely used, it has the potential to contribute to broader linguistic and structural changes.

Transitivity

The discourse in Chapter V (The Liberation of Women from Patriarchal Language) of the book *Melawan Bahasa Patriarki* tends to use affirmative and imperative sentences. Affirmative sentences are used to state or confirm something, whereas imperative sentences are used to give commands or requests to someone. For affirmative and imperative sentences, analyse the verbs used (material processes, mental processes, relational processes) and how they position agents (who does what to whom). For example, in "everything we know about women has been shaped by a male perspective, analyze the passive voice ("has been shaped") and what it implies about agency and power. According to Finoza, as cited in Jubaedah et al. (2021), imperative sentences can be categorised into several types, including polite commands, requests, invitations, expressions of hope, prohibitions, and permissive commands. Imperative sentences are intended to encourage the audience or reader to perform a specific action. Furthermore, imperative sentences can be classified into three types: commands, appeals, and prohibitions (Chaer, as cited in Jubaedah et al., 2021).

(Data 1) *Selama ini, segala hal yang kita ketahui tentang perempuan didapat dari sudut pandang laki-laki. Dengan kata lain, satu-satunya perempuan yang kita ketahui adalah perempuan yang maskulin.*

**** (Data 1) **** Up to this point, everything we know about women has been shaped by a male perspective. In other words, the only concept of women we are familiar with is that of women perceived through a masculine lens.

(Data 2) *Kemunculan istilah ini sejalan dengan pemikiran Irigaray yang menegaskan bahwa ada jenis perempuan lain yang harus dikenali sebagai perempuan feminim. Perlu adanya definisi jelas untuk melambungkan citra perempuan sejenis ini, yaitu sebagai perempuan yang dilihat sebagai perempuan.*

**** (Data 2) **** The emergence of this term aligns with Irigaray's perspective, which asserts that there is another category of women who should be recognised as feminine women. A clear definition is necessary to elevate the image of this group of women—those who are perceived as women in their own right.

(Data 3) *Kendati sejumlah kelompok perempuan telah berhasil mendefinisikan dirinya dengan istilah yang benar-benar mereka inginkan, tidak dapat dipungkiri bahwa era kekinian masih banyak laki-laki yang mendefinisikan perempuan dari sudut pandangnya saja.*

**** (Data 3) **** Although several women's groups have successfully defined themselves using terms that genuinely reflect their identity, it is undeniable that, even in the contemporary era, many men continue to define women solely from their own perspective.

**** (Data 1) **** demonstrates an affirmative statement in the form of a hope, representing the idea that in the modern era, everything about women is still viewed from a male perspective. The affirmative sentence in Data 1 conveys the message that society should be able to define all aspects of women's identity without relying on a male perspective and without the tendency to perceive women who seek to break free from patriarchal culture as masculine women.

**** (Data 2) **** presents an imperative in the form of an appeal. The author urges that the liberation of patriarchal language should align with the perspective of Irigaray, one of the key figures advocating for the emancipation of language from patriarchal influence. This appeal and assertion are represented in the quote: "A clear definition is necessary to elevate the image of this group of women—those who are perceived as women in their own right."

**** (Data 3) **** presents an affirmative statement in the form of a call to action, urging all members of society who understand and strive to challenge patriarchal culture to stop defining women through a masculine (male-centred) perspective and instead define them in a literal and authentic manner.

Modality

Modality is an element within a sentence that expresses the speaker's attitude toward the subject matter, including actions, states, events, or their stance toward the interlocutor. This attitude can manifest as statements of possibility, desire, or permission. In the Indonesian language, modality is expressed lexically (Damayanti, 2017). It conveys the speaker's stance and beliefs through utterances, which can be articulated using nouns, adverbs, or modal auxiliary verbs (Rifiwanti, 2020). Instead of just stating that modality is present, categorise the types of modality (e.g., epistemic, deontic, boulomaic) and discuss their specific effects. For instance, in "Catcalling is often perceived as a trivial issue...", discuss the use of "often perceived" as an epistemic modality, conveying a degree of uncertainty or shared cultural assumption, which contributes to its normalisation. Modality plays a crucial role in discourse analysis as it reveals the level of certainty, obligation, or necessity embedded in communication, ultimately shaping how meaning and intent are conveyed.

(Data 1) Salah satu bentuk pelecehan seksual yang dilakukan adalah cat calling. Cat calling merupakan perilaku bertendensi seksual yang biasanya dilontarkan dengan volume cukup keras.

**** (Data 1)** One form of sexual harassment is catcalling. Catcalling is a sexually suggestive behaviour that is typically expressed at a loud volume.

(Data 2) Seringkali cat calling ini dianggap sebagai masalah remeh karena tidak memberikan dampak yang terlihat secara jelas dari para korbannya. Hal ini membuat cat calling menjadi dimaklumi secara kultural bahkan dinormalisasi oleh masyarakat.

**** (Data 2)** Catcalling is often perceived as a trivial issue because it does not produce immediately visible effects on its victims. This perception leads to catcalling being culturally tolerated and even normalised by society.

(Data 3) Sebagai contoh, memberikan sapaan 'hi, cantik!' kepada perempuan sama saja dengan menjebak perempuan ke dalam suatu sistem representasi maskulin yang berfungsi melayaninya sebagai subjek. Ketika laki-laki merasa dilayani, maka ia akan mendapatkan kepuasan.

**** (Data 3)** For instance, greeting a woman with "Hi, beautiful!" essentially traps her within a system of masculine representation that serves to position her as a subject of male gratification. When men feel that they are being served in this way, they experience a sense of satisfaction.

(Data 4) Salah satu contohnya adalah fenomena 'ikan asin' yang sempat mengguncang dunia maya beberapa waktu lalu. Ikan asin merupakan istilah yang digunakan untuk merujuk pada bau organ intim perempuan sebagai bentuk hinaan.

**** (Data 4)** One example is the "ikan asin" (salted fish) phenomenon, which caused a stir on social media some time ago. "Ikan asin" is a derogatory term used to insult women by referring to the smell of their genitalia.

(Data 5) Sebelumnya 'ikan asin' digunakan untuk menyalahkan korban kekerasan seksual, yakni sebagai ikan asin yang sengaja memancing 'kucing' atau laki-laki untuk memperkosanya.

**** (Data 5)** Previously, the term "ikan asin" was used to blame victims of sexual violence, suggesting that they were like salted fish deliberately luring "cats" (a metaphor for men) to assault them.

(Data 6) Seksualitas perempuan dicerai karena penggunaan istilah tersebut berusaha melanggengkan objektivitas perempuan sebagai makhluk yang dianggap pantas dilecehkan.

**** (Data 6)** Women's sexuality is degraded through the use of such terminology, as it perpetuates the objectification of women and reinforces the notion that they are deserving of harassment.

The accumulation of the data above indicates the presence of modality, reflecting the speaker's (in this case, the author's) stance on the necessity of liberating women from patriarchal language. This is represented through a strong disapproval of all forms of sexually harassing tendencies toward women, as demonstrated by real-life phenomena such as catcalling and the use of the term "ikan asin".

Interpretation (Text Production Analysis)

The relationship between various actors or participants in a text can reveal the dynamics of power and ideology that the speaker intends to convey. According to Fairclough (1995), relations in discourse constitute a crucial dimension in critical discourse analysis, as the social relations constructed within a text reflect the positions and power dynamics between the participants involved.

(Data 1) Jika perempuan memberikan dukungan terhadap seksisme yang baik hati dengan terus menggantungkan keamanan hidupnya melalui perlindungan laki-laki, maka bentuk mekanisme ini akan dengan mudah meredakan perlawanan perempuan terhadap keikutsertaan gender di masyarakat, serta memungkinkan perempuan terus menolelir seksisme dengan menemukan manfaat dari tindakan seksisme yang baik hati.

**** (Data 1)** If women continue to support benevolent sexism by relying on men for their safety and protection, this mechanism will easily diminish women's resistance to gender participation in society. Moreover, it will enable women to continue tolerating sexism by perceiving certain benefits from benevolent sexist actions.

The statement in **Data 1** reflects the relationship between the book's author and the readers as partners in the process of liberating women from the constraints of patriarchal language. It encourages readers to consider the negative consequences that may arise if women continue to tolerate certain aspects that, from a feminist perspective, could weaken their resistance to gender participation in society. This discourse indicates that the text is not merely a tool for constructing social reality but serves a broader function beyond that.

(Data 2) Berdasarkan uraian dan pernyataan mengenai kontekstualisasi pembebasan perempuan dari bahasa patriarki di era sekarang, maka perempuan disarankan untuk tidak hanyut dalam bahasa laki-laki, tetapi membuat dobrakan besar dalam membentuk bahasanya sendiri sehingga bentuk budaya baru yang feminim.

**** (Data 2)** Based on the discussion and statements regarding the contextualization of women's liberation from patriarchal language in the present era, women are advised not to be absorbed into male-dominated language. Instead, they should make a significant breakthrough in shaping their own language, thereby creating a new, feminine cultural form.

(Data 3) Apabila masih ada perempuan yang larut dalam bahasa patriarki bahkan mengajak perempuan lainnya melakukan hal yang sama, maka lebih baik ditaggalkan. Hal yang dapat dilakukan perempuan lainnya adalah berjuang melawan bahasa patriarki tanpa bersembunyi, melainkan menunjukkan secara langsung bahwa perempuan memiliki bahasanya sendiri, bahasa yang merepresentasikan feminitas perempuan

**** (Data 3)** If there are still women who immerse themselves in patriarchal language and even encourage other women to do the same, it is better to abandon such practices. What other women can do is to actively resist patriarchal language—not by hiding, but by openly demonstrating that women have their own language, a language that represents their femininity.

In **Data 2** and **Data 3**, the relationship between the book's author and the readers is evident.

The author acts as an agent providing instructions to the readers, particularly women, urging them not to be trapped in patriarchal language that is harmful and perpetuates sexism against women. Furthermore, the author advises readers that if there are still women who remain entangled in patriarchal language, it is better to leave them behind and refrain from engaging in such matters.

Explanation (Social Analysis)

Critical discourse analysis using the social practice theory approach, as outlined by Norman Fairclough (1992), emphasises that discourse is not merely a collection of words but an integral part of social activity closely linked to institutions, organisations, and broader societal structures.

(Data 1) Bahkan perempuan juga kerap dipandang sebagai laki-laki tidak sempurna. Sebagai contoh, dalam percakapan sehari-hari, terdapat sejumlah "akhiran" dalam kata yang mengacu pada objek maupun predikat, seperti -wan dan -wati.

**** (Data 1)** Women are often perceived as incomplete or imperfect men. For example, in everyday conversations, certain suffixes in words—such as -wan and -wati—are used to denote gender distinctions in occupations or roles. The shift in usage from '-wati' to the more universal '-wan' is not merely a linguistic evolution but, from a social analysis perspective, reflects and perpetuates a patriarchal social structure where male roles are implicitly prioritised and normalised in professional contexts.

(Data 2) Namun dalam perkembangan bahasa Indonesia, orang mulai memakai bentuk akhiran -wan untuk merujuk baik perempuan maupun laki-laki.

**** (Data 2)** However, in the development of the Indonesian language, people have increasingly used the suffix -wan to refer to both men and women, reducing the use of -wati.

(Data 3) Istilah tersebut akan mendominasi aktivitas berbahasa karena menjadi acuan bagi setiap orang yang mencarinya. Istilah tersebut juga seolah membenarkan bahwa perempuan tidak memiliki kesempatan lebih besar dalam berwirausaha dibandingkan laki-laki.

**** (Data 3)** This linguistic shift leads to the dominance of certain terms in everyday language, reinforcing the perception that men have greater opportunities in entrepreneurship than women. As these terms become widely accepted and referenced, they contribute to the normalisation of gender disparities in professional spaces.

In **Data 1, 2, and 3**, there is a clear indication of gender bias in word choice. Within the dimension of **discursive practice**, the dominance of terms such as "*karyawan*" over "*karyawati*" reflects a discourse practice in which masculinity is positioned as the standard norm. This linguistic tendency not only normalises male-centred terminology but also subtly marginalises female identity in professional and social contexts.

(Data 4) Kemudian belakangan ini muncul sebuah istilah baru yang merujuk pada wanita pengusaha, yaitu "womenpreneur". Istilah ini terdiri dari kata "women" berarti perempuan sementara "preneur" dapat diartikan sebagai pengusaha.

**** (Data 4)** Recently, a new term has emerged to refer to female entrepreneurs: "*womenpreneur*." This term is a combination of "*women*," meaning female, and "*preneur*," which can be interpreted as an entrepreneur.

In **Data 4**, the emergence of the term "*womenpreneur*" reflects a response to the lack of female representation in entrepreneurial terminology, which has long been dominated by men. This term serves to provide a distinct identity for women in the business world and to challenge the masculine dominance in business terminology. Within the dimension of social practice, the dominance of masculine suffixes and the introduction of terms like "*womenpreneur*" highlight the patriarchal structure of society, where male roles are more prioritised.

Ideological Aspect

The book *Melawan Bahasa Patriarki* explicitly presents an ideology that women should attain freedom without being constrained by masculine or feminine perspectives. Patriarchal language inherently positions men as the central figure in all aspects of life.

(Data 1) Kemudian perempuan juga harus memiliki kebebasan untuk melawan tataran nilai, norma, berikut konstruksi dalam masyarakat yang selama ini mengganggu perempuan. Bentuk-bentuk perjuangan seperti ini merupakan perlawanan secara individual maupun kelompok, terutama untuk laki-laki yang telah merendahkan posisi perempuan.

**** (Data 1)** Furthermore, women must also have the freedom to challenge societal values, norms, and constructions that have long been oppressive toward them. Such struggles manifest both individually and collectively, particularly in opposition to men who have diminished women's status.

Data 1 illustrates the author's ideological stance on resisting patriarchal culture, which is portrayed as oppressive. The text calls upon readers, especially women, to actively challenge societal values, norms, and constructions that restrict women's autonomy.

DISCUSSION

Textual, Discursive, and Socio-Cultural Findings

Textual level of the analysis demonstrates that patriarchal ideology is embedded in Indonesian linguistic structures through gender-marked morphemes and lexical asymmetries. The predominance of the masculine suffix *-wan* over the feminine *-wati* in professional designations (e.g., *wirusahawan*, *karyawan*) illustrates how masculine forms function as the unmarked and normative standard. This morphological preference does not merely reflect usage patterns but contributes to the naturalisation of male-centred identity within professional discourse. In addition, the frequent use of affirmative and imperative constructions reinforces ideological positioning by asserting claims and mobilising readers toward resistance. Epistemic modality, such as expressions equivalent to “often perceived”, further operates to expose how discriminatory practices are culturally normalised.

At the level of discursive practice, the text constructs a participatory relationship between the author and her readers. Pratiwi positions women not as passive recipients of discourse but as active agents in the process of linguistic transformation. Through direct appeals, prescriptive statements, and intertextual references to feminist thinkers such as Irigaray, the text generates interdiscursive solidarity and legitimises its emancipatory stance. Linguistic choices thus function persuasively, shaping reader alignment and encouraging collective resistance to patriarchal norms.

At the socio-cultural level, the findings indicate that linguistic bias is inseparable from broader institutional and historical structures in Indonesian society. The dominance of masculine suffixes reflects entrenched gender hierarchies embedded in professional and social institutions. Conversely, the emergence of alternative terms such as *womenpreneur* signals an attempt to renegotiate semantic authority and reconstruct female identity within public discourse. This lexical innovation exemplifies Fairclough's (1992) argument that discourse both reflects and constitutes social reality: linguistic reform becomes a site of ideological struggle capable of contributing to structural transformation.

Ideological Implications

The ideological implications of these findings underscore that linguistic structures are not neutral communicative tools but contested terrains of power. Pratiwi's text constitutes a deliberate intervention in patriarchal discourse by redefining semantic categories and repositioning women as subjects of meaning rather than objects of representation. The repeated use of modal expressions and imperatives, such as calls for women to challenge oppressive norms, demonstrates how discourse operates performatively to construct resistance.

The study, therefore, affirms that linguistic reform extends beyond semantic modification; it represents a transformative social practice capable of reshaping gender relations within cultural and institutional contexts. By foregrounding language as a site of struggle, the analysis aligns with Critical Discourse Analysis in positioning discourse as both reflective and constitutive of social power relations. In this sense, the redefinition of gendered terminology becomes an act of ideological rearticulation that challenges entrenched patriarchal structures and promotes gender justice.

CONCLUSION

This study has demonstrated that language operates as a crucial site of ideological struggle in the reproduction and resistance of patriarchal power. Through the application of Norman Fairclough's three-dimensional model of Critical Discourse Analysis, the analysis of Chapter V of *Melawan Bahasa Patriarki* reveals how patriarchal ideology is embedded in lexical choices, grammatical structures, and modalities that normalise male-centred perspectives, while simultaneously being contested through strategic linguistic interventions.

At the textual level, the findings show that gender-marked vocabulary, epistemic modality, and affirmative constructions function to naturalise patriarchal norms. However, these same linguistic resources are re-appropriated through

imperative appeals and semantic redefinitions to construct counter-discursive meanings. At the level of discursive practice, the author positions readers—particularly women—not as passive recipients of discourse but as active participants in the process of resisting patriarchal language. This positioning transforms the text into a persuasive and mobilising discourse that encourages awareness and collective action. At the socio-cultural level, the analysis highlights how linguistic practices both reflect entrenched patriarchal structures and open possibilities for ideological transformation through linguistic innovation.

The study contributes to Critical Discourse Analysis and feminist linguistics by illustrating how micro-level linguistic choices interact with broader social and cultural contexts in sustaining and challenging patriarchal power. By foregrounding language as an arena of resistance, this research underscores the transformative potential of linguistic reform in reshaping gendered meanings and power relations. Future studies may extend this analysis by examining other feminist texts or comparative contexts to further explore how discourse functions as a tool for social change.

ACKNOWLEDGEMENT

I would like to express my deepest gratitude to everyone who has contributed to the completion of this research. First and foremost, I extend my sincere appreciation to Putu Pratiwi as the author of the book *Melawan Bahasa Patriarki*, whose support and invaluable insights have been instrumental in shaping this study.

I am also grateful to Udayana University for providing the necessary resources and a conducive environment for academic research. Special thanks to my colleagues and peers for their thoughtful discussions, constructive feedback, and encouragement throughout this process.

Lastly, I extend my appreciation to all the scholars and researchers whose work has laid the foundation for this study. Without their contributions, this research would not have been possible.

REFERENCE

- Adiputra, A. V., Agustin, H., & Hijriah, M. R. (2024). Critical Discourse Analysis of Television News Coverage on the Relocation of Indonesia's Capital City. *Kajian Jurnalisme*, 8(1), 68-85.
- Dardjowidjojo, S. (2025). *Psikolinguistik: Pengantar pemahaman bahasa manusia*. Yayasan Pustaka Obor Indonesia.
- Damayanti, T. (2012). Adverbia penanda modalitas dalam novel karya andrea hirata: suatu kajian stuktur dan makna. *Students E-Journal*, 1(1), 5.
- Durmaz, Z., & Yoğun, M. S. (2022). A Critical Discourse Analysis of A Visual Image in Norman Fairclough's CDA Model. *International Journal of Scholars in Education*, 5(1), 25-33. On the Relocation of Indonesia's Capital City. *Kajian Jurnalisme*, 8(1), 68-85.
- Fairclough, N. (2013). *Critical Discourse Analysis: The critical study of language*. Routledge.
- Haryani, H. (2020). Perempuan dalam Budaya Patriarki: Kajian Semiotika Sosial dalam Cerpen Sunda Berjudul Si Bocokok. *Ensains Journal*, 3(1), 11-16.
- Haryatmoko. (2016). *Critical Discourse Analysis*. Jakarta: Raja Grafindo Persada.
- Hermawan, A. D., & Hamdani, A. (2023). Critical Discourse Analysis of Norman Fairclough on Online Media Reporting About the Rohingya Refugee Crisis. *Matapena: Jurnal Keilmuan Bahasa, Sastra, Dan Pengajarannya*, 6(02), 549-557.
- Prastanti, P. N., & Syamsi, K. (2022). Patriarchic Ideology in Rajni Sari's Novel by Andry Chang: Critical Discourse Analysis Study. *International Journal of Linguistics, Literature and Translation*, 5(4), 225-232.
- Ratna, N. K. (2013). *Teori, Metode, dan Teknik Penelitian Sastra*. Jakarta: Pustaka Pelajar.
- Rifiwanti, I., Pujihastuti, E., & Melasarianti, L. (2020). Modalitas Dalam Tajuk Rencana Kompas Edisi Oktober 2018. *Prawara: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 1(1), 24-36.
- Van Dijk, T. A., & van Dijk, T. A. (Eds.). (1997). *Discourse as social interaction* (Vol. 2). Sage.