

Domination of Power in The Video “Revealing The Other Side of Paid Polygamy Mentoring“ by Narasi Newsroom: Critical Discourse Analysis

Andika Simamora¹, Eti Setiawati²

{ andikassimamora@student.ub.ac.id ¹, ety64@ub.ac.id ² }

Brawijaya University, Indonesia¹, Brawijaya University, Indonesia²

Abstract. There is a video showing "Revealing the Other Side of Paid Polygamy Mentoring" by Narasi Newsroom which contains an interview with Kiai Hafidin as a paid polygamy mentor. The discourse built in the video contains the utterances of Kiai Hafidin and his polygamous wives. This study focuses on dismantling the forms of domination of power contained in the discourse through the utterances of Kiai Hafidin and his polygamous wives. Data collection in this study used a listening and note-taking technique with data in the form of utterances or statements from Kiai Hafidin and his polygamous wives. The data found were analyzed using Van Dijk's critical discourse analysis approach which focuses on macro analysis. These data are described by qualitative descriptive methods. The findings of the dominance of power in this study are traditional power, legal power, and charismatic power

Keywords: domination of power, paid polygamy mentoring, AWK.

1 Introduction

The issue of polygamy is one of the discussion topics that never ends. The phenomenon of polygamy studies can be seen as part of the ideology. According to Raymond (Samsuri et al., 2022) [17], ideology is a belief system that is owned by a certain group or class. When associated with the study of feminism, polygamy belongs to a patriarchal ideology that regulates the position of women based on the dominance of male power (Azizah, 2020). In essence, polygamy is private, meaning it is not something that should be promoted openly to the public. This is based on considerations, namely the need for a holistic understanding of the application of polygamy to comply with applicable conditions, not marginalize certain people, and minimize the glorification of violence cases and divorce in marriage. However, nowadays polygamous activists confidently hold paid polygamy mentoring classes and promote it clearly through advertisements posting on Instagram. [3]

In the practice of spreading ideology, the role of discourse is needed to convey its objectives. According to Eriyanto (Mauliddian, 2018) [12] in analyzing discourse, language is not only analyzed based on linguistic aspects but is also related to contextual aspects for certain practices, including the practice of power. Power is one of the characteristics of Van Dijk's critical discourse analysis model. Power relates to the ability of a person or group to control another person or group based on authority, authority, charisma, or physical strength. In the structure of society, power can influence others to obey, belief, and obey an order (Mushodiq & Imron, 2020) [14]. Every actor and institution that has power will try to maintain, preserve, and reproduce that power (Winarsih, 2013) [20] These efforts gave birth to dominance which indicates that there are groups that are more prominent and have a strong influence. Kusumawati in (Fibiani, 2019) says that the domination of power can be carried out with or without threats of violence so that certain ideologies or contexts to be conveyed can be accepted as natural by the dominated group. [7]

According to Van Dijk, language is used for various functions and consequences. Language in discourse can be used to give orders, influence, manipulate, mislead, and abuse power to dominate other groups. According to Van Dijk (Haryadi, 2018) [8]. According to Van Dijk, language is used for various functions and consequences. Language in discourse can be used to give orders, influence, manipulate, mislead, and abuse power to dominate other groups. According to Van Dijk (Haryadi, 2018) a discourse can be analyzed through three aspects, namely, text dimensions, social cognition dimensions, and social context dimensions. In this study, the analysis of text dimensions focuses on microstructure, describing a person's emphasis on conveying a particular message. Social cognition analysis looks at the knowledge, opinions, and attitudes of a person who produces discourse. The social dimension in this study reveals the form of domination of power based on Max Weber's theory. According to Max Weber (Mushodiq & Imron, 2020), there are three forms of power domination. The first is the domination formed by legal rules, the second is traditional domination produced by society's traditional beliefs, and the third is charismatic domination caused by someone's charisma in leading and influencing. In the research conducted (Mushodiq & Imron, 2020), there are results that the dominance of charismatic power occurs because of the existence of an institution that legitimizes itself as a mass organization so that Muslim groups obey the rules that are enforced. Legal domination is marked by the existence of the authority granted by the government to the MUI institution in protecting the Muslim community for matters of worship so that the community obeys the rules issued by the MUI.

Based on the information uploaded on the Narasi Newsroom youtube, entitled "Revealing the Other Side of Paid Polygamy Mentoring" on November 16, 2021, published the results of an interview with Kiai Haji Hafidin, the founder of a boarding school in Banten, as well as a trainer and practitioner of polygamy with four wives. The video impressions received 38,902 comments from netizens. Most of these comments contain responses to utterances made by Kiai Haji Hafidin which are considered deviate from the true essence of polygamy. Based on this phenomenon, this research focuses on knowing the forms of domination of power in the utterances of Kiai Hafidin and his polygamous wife.

Research on critical discourse analysis was carried out by (Haryadi, 2018) with the title "Discovering Ideology and Power Behind Pro-Polygamy and Anti-Polygamy Visual Discourse." The findings in this study are that there are ideological similarities between men and women in viewing polygamy. Visual discourse, which is usually outside the room, as an indication of the injustice received by women represented the form of protest and rejection of polygamy. The final findings in this study indicate that culture has influenced the discourse interpretation. Further research was carried out by (Azizah, 2020) entitled " Gender, Ideology,

and Power in VICE Indonesia's Video entitled Polemics of Polygamy in Indonesia: Norman Fairclough's Critical Discourse Analysis ", focusing on the dimensions of social practice, namely dismantling the relationship between text, ideology, and power. The previous research above did not describe in detail the forms of power domination. Therefore the main problem to be discussed in this study is how the form of power domination contained in the video "Revealing the Other Side of Paid Polygamy Mentoring" by Narasi Newsroom. This research is urgent to educate the public about criticizing a discourse before receiving certain information as proper knowledge to increase public awareness of narrative forms that marginalize and dominate women's positions.

2 Method

The critical discourse analysis of the video show "Revealing the Other Side of Paid Polygamy Mentoring" by Narasi Newsroom is a qualitative descriptive study. Walidin, Saifullah, & Tabrani (Fadli, 2021) revealed that qualitative research is research that aims to explore human or social phenomena through a complete and comprehensive picture, and can be presented through words. [5] Qualitative descriptive research can be combined with a critical approach, to produce findings that do not only describe phenomena from the surface. A critical approach based on the Littlejohn & Foss paradigm (Wulan, 2019) can serve as a guide in disclosing the power, ideology, and beliefs that covertly dominate society, then dismantle the oppressed social conditions as an effort to raise awareness of emancipation. [21]

The data in this study are the utterances of Kiai Hafidin as a paid polygamist mentor and several statements from his wife. The source of the data in this research is the download of video shows uploaded from the Narasi Newsroom youtube channel entitled "Uncovering the Other Side of Paid Polygamy Mentoring". The data were obtained through the listening and note-taking technique (Oktavia, 2018). The listening and note-taking technique begins with listening and understanding repeatedly the contents of the video, then documenting it in writing to collect the parts of speech needed to fit the research focus. Data analysis was carried out by referring to the critical discourse analysis theory of Van Dijk's model. The process of analyzing the data in this study consisted of, (a) listening to every utterance of Kiai Haji Hafidin and his wife, (b) analyzing the text dimensions, namely the microstructure in the form of emphasis in pulling messages, (c) analyzing the author's cognition as a paid polygamy mentoring, (d) analyzing the social context dimension, namely the forms of domination of power contained in utterances, (e) describes each of the findings of the analysis. The validity of the data in this study uses triangulation of data sources. [15]

3 Discussion

3.1 Text Dimensions

The text dimension analysis focuses on the microstructure only, describing the rhetorical elements in utterances. The rhetorical element is a stylistic element of emphasizing a topic in a text through repetition, deletion, and replacement. Vand Dijk believes that the emphasis style correlates with the message conveyed in a text, such as the style of metaphor, comparison, and irony (Bakri et al., 2020). The following explanation discusses the emphasis style used in Kiai Hafidin's speech in the video "Revealing the Other Sides of Paid Polygamy Mentoring" [4]

3.1.1 Metaphor Style

Classe revealed that metaphor is the transfer of an expression's image, meaning, or causality to another, which is done by referring a concept to another to describe similarities, analogies, or relationships between the two images (Simorangkir & Ayu, 2017). [18] Comparisons in the idea of metaphor can be conveyed explicitly and implicitly. The following data present many of Kiai Hafidin's utterances containing rhetorical elements, emphasizing metaphors.

"Why permission? Is my wife the head of the service?" (KH Minute 9:58-59)

The statement above was Kiai Hafidin's answer when asked if he asked his wife for permission to remarry. He replied that he had not asked permission and responded with a rhetorical question (which did not require an answer), containing a phrase comparing his wife to the head of the service. The word head of service in the sentence above is related to standard practice in society regarding permits taken care of in the office of the head of a service. Kiai Hafidin's statement means that there is no need to ask permission from his wife because his wife is not the head of the institution that regulates licensing.

3.1.2. Repetition Style

Transforming messages in context can be done by repeating words or phrases that aim to achieve specific effects or goals (Aji & Saddono, 2018). [2] The repetition style identified in the speech of Kiai Hafidin and his wife in the video "Revealing the Other Side of Paid Polygamy" is determined through two categories. First, the repetition style emphasizes a specific message or purpose. Second, the repetition style is caused by the speaker's inability to vary lingual units resulting in lexical repetition, which can be seen in the choice of words.

Table 1. Text Dimension Finding – Repetition Style

Data	Utterances
1	"Whatever the husband does, we are still happy because of what? It is up to you to do whatever you want, my husband. My focus is only one, which is to give the best to you. Whatever happens, I do not care. What matters is what I can do for my husband, the best. Does that mean that you need to be angry if your husband doesn't react well to us? No need to be angry. Why? Because I am devoted to you because I want to get a reward from Allah, not from my husband." (KH Minute 2:49 – 3:19)
2	"Initially, I had no intention of becoming a mentor. It was not my intention to become a polygamist trainer, not my original intention." (KH – Minute 16:55-17:07)
3	"Improving the people, improving the man." (KH – Minute 15:33-15:50)

Based on the data above, data (1) and data (2) are repetition styles that emphasize a particular message or purpose. In data (1), Kiai Hafidin emphasizes teaching that a wife must submit to her husband no matter what happens. Kiai Hafidin wants to convey that a wife who is devoted to her husband aims to get a reward from her husband. In data (2), Kiai Hafidin repeated his statement to emphasize that initially, he did not intend to provide paid polygamy assistance. Then, data (3) is a stylistic emphasis form that repeats the same word, namely "improvement." Kiai Hafidin wants to emphasize that the purpose of holding mentoring classes is to improve the community.

3.1.3 Paradox Style

The paradox is a style of language that contains a discrepancy between the conveyed and the facts; this is emphasized by Tarigan (Hidayat & Supriyanto, 2017). [9] Observing or listening to expressions requires the ability to think broadly and critically to avoid receiving wrong information or containing lies (Jayantini et al., 2020). [11] In Kiai Hafidin's lecture in the video Revealing the Other Side of Polygamy Assistance, some statements are contrary to reality.

"Well, maybe people know the house is ugly, no matter how. do not let people think that polygamy has to be rich, right? about having much wealth, but the problem is managing the household well." (KH – 6:09-6:29)

The contradictory form contained in data (1) is that Kiai Hafidin said that people who can practice polygamy are not only rich. He made himself a sample of a society with a middle-class economy. However, this statement is very contradictory after being criticized and related to the reality on the ground. Four of Kiai Hafidin's wives were given their own homes. Then, Kiai Hafidin was able to provide for his 25 children.

3.2 Dimensions of Social Cognition

The dimension of social cognition is about how to perceive a social reality that influences the discourse production process. Cognition takes the form of knowledge, opinions and attitudes, as well as ideology. This analysis found three dimensions of social cognition in utterances

3.2.1 Knowledge

Discourse is produced based on knowledge gained from personal and group experiences (Humaidi, 2016). [10] According to Van Dijk (van Dijk, 2002) knowledge in a discourse is analyzed through three methods, the knowledge conveyed frankly (explicit expression of knowledge), through the transmission of veiled implied special knowledge (implicit knowledge), and the transmission of knowledge that is generally known by readers (contextual knowledge) Kiai Hafidin delivered a discourse based on his knowledge to strengthen the argument in justifying his actions in providing paid polygamy assistance. [19]

"Yes, repairing congregations, repairing people, and in order for me to be able to eat, I have to take the wages. (KH – Minute 15:33-15:46)

The statement above is Kiai Hafidin's answer when asked about the initial motivation for holding the mentoring program. At first, he said that he intended to correct the people, but it needs to be clarified whom he meant. Then he replied by stating that he had an economic motive for material needs. Kiai Hafidin did not care about the problems that would arise from this practice but was more interested in the benefits that could be obtained.

"It is okay to teach the Alquran to get a salary, let alone teach the right life." (KH-Minute 15:49-15:53)

The above statement is a follow-up statement to strengthen his opinion about the motive for seeking profit for personal needs. He gave an analogy that juxtaposed "teaching the Qur'an" with "teaching to live right." Teaching the Qur'an is a truth value accepted by society, while teaching polygamy as a truth value has yet to be entirely accepted because there are still pros and cons in society. Kiai Hafidin made this statement based on his knowledge.

3.2. 2. Opinions and Attitudes

Opinions and attitudes discuss a person's evaluative opinions or beliefs which are shown through the discourse produced to influence the reader to follow his views (Humaidi, 2016). Opinions and attitudes are observed in lexical choices, schemata formation, local coherence, and semantic macro structures (van Dijk, 2002).

Opinions contained in utterances

Data (1) "I do not doubt that the problem of polygamy will continue to strengthen and continue to go viral in the future. I have optimism that in 2025 the splendor of polygamy will get stronger." (KH- 3:24" -3:40")

The quote in data (1) above is a statement by Kiai Hafidin, which contains his belief that polygamy will last, and he predicts that in 2025 polygamy will become a vital issue.

Data (2) "I have that belief, yes, because Islam has returned now. The victory over the Taliban is already happening. Muslims already have good awareness. So, polygamy becomes more important and more vibrant in the future." (KH- 3:42" -3:57")

The words "I believe..." refer to his personal opinion. Kiai Hafidin's personal opinion aims to make the reader believe in the claims he conveys. This opinion is concluded based on two events that coincided but did not correlate. The emergence of narratives of polygamy and the Taliban are two different things, even though the victory of the Taliban and the time of the interview with Kiai Hafidin took place in 2021. The Taliban is one of the two political entities for the benefit of maintaining a government position in a country. The Taliban are not the initiators or initiators of sharia polygamy.

The attitude contained in the utterances

Data (1) "I have been married to six women, and two have separated" (KH – Minutes 6:36-6:40)

Data (2) "Secondly, because she has menopause, while I still want to have lots of children" (KH Minutes 6:46-6:58)

Data (1) and data (2) are information from Kiai Hafidin regarding the number of wives he has married. Biological factors such as menopause are the reason he divorced his wife. Apart from that, according to him, his wife was no longer fit to be maintained. This statement shows the attitude of Kiai Hafidin, who views women as objects (birth machines). In the context of this statement, his two ex-wives are people who are dominated and do not have the strength to defend themselves. According to Kiai Hafidin, the action chosen by him is a good and right thing based on the values he believes in (value rational).

Table 2 Findings of Social Cognition Dimensions in Speech

Data	Utterances
1	"First, if I knew I would be jealous, i avoided it. " (FD Min. 14:23 – 27)

	"It's just a trivial thing because maybe I'm still unstable. I'm still young." (FD Min 14:23 – 27)
2	"They do not feel hurt" (KH Min 10:10-11 "No need to dramatize. If it does not happen, it will not happen, right?" (Treatise KH 10:22-25)

Based on data (1) of Kiai Hafidin's fourth wife, it shows that unconsciously, she is under dominated action. She ignores and considers that the jealousy present in her household life is trivial and is present because of her young age. She does not dare to be honest about the emotional turmoil she is experiencing because she is under the domination of male power, who believes that jealousy usually happens in the household. Nevertheless, when connected with the reality of life, jealousy can be a factor causing crime, violence, and other social problems.

Kiai Hafidin addressed the problem of jealousy in the household as something that usually happens and is not going to be a problem. Kiai Hafidin believes that jealousy can be beautiful and good if the household arrangement is suitable. However, the problem of managing a household is not a simple matter because the purpose of marriage is not only to satisfy external (inner) needs but includes inner needs. The inner needs referred to are protection, happiness, and well-being.

Based on data quote (2), Kiai Hafidin's attitude was that he underestimated his wife's feelings. He assumed that his wife was not hurt based on outward observation alone. The dominance of men is evident in this section because patriarchal culture creates a social construction that women are weak and can be mentally and physically hurt.

3.2.3 Ideology

Ideology reflects the way of thinking of a person or group as a principle of opinion that gives direction and purpose to live life. Patriarchy is a type of ideology. Patriarchal ideology is a power relation that subordinates women and places men in a primary and superior position (Mukminto, 2020). [13]

"I also want to pursue higher education, but the ustadz said getting married will not hinder the dream." (FD Minutes 14:48-14 55)

The data above is the statement of Kiai Hafidin's fourth wife. The fourth wife of Kiai Hafidin was 16 years old when he married Kiai Hafidin. The Convention on the Rights of the Child and the Law on Child Protection defines a child as someone who is not yet 18 years old. The marriage between the fourth wife and Kiai Hafidin is classified as child marriage or early marriage. The early marriage holds back the future of his polygamous wife from achieving her dream, which is to get a higher education. Kiai Hafidin promised to study his wife in the future, but this still places women as people with limited capacity to express opinions, bound by domestic burdens and their lives depending on their husband's economy. In patriarchal ideology, men are placed as breadwinners, hold the status of head of the family, and are rulers in the family, while women are in the companion position. The representation of patriarchal ideology

reflected in this quote is the subordination of women. Subordination shows the dependence of women on men.

3.3. Social Dimension

The social dimension analyzes how the social structure and community knowledge of discourse develop in society. Response from the community regarding a discourse is the basis for seeing the problems. The problems referred to can be in the form of practices of abuse of power, domination of power, and resistance to the domination of power (Abidin, 2020). The discussion of the social dimension is related to the problems in discourse, like the domination of power. Max Weber's theory of domination of power discusses a person's opportunity to carry out and maintain his will or ideology. Traditional aspects, legality, and one's charisma influence to exercise and maintain power. The following explanation describes The forms of power domination contained in the utterances of Kiai Hafidin and his polygamous wife. [1]

3.3.1 The Dominance of Traditional Power

Traditional beliefs believed by society in the form of judgments or assumptions that existing methods are excellent and correct produced traditional power domination. Followers have obedience to the leader's authority because of the relationship between the leader and the follower. Followers remain obedient even if there are rules that do not match the expectations or wishes of their followers (Permatasari & Subaidi, 2021). [16]

Table 3. Findings of the Dimensions Context Social - Domination of Traditional Power

Data	Utterances Indicating The Domination of Power Traditional
1	"No problem. I have mandated all my wives, if you want to continue my struggle, then make your daughter the second, third, or fourth wife." (KH Minutes 11:36 – 47)
2	"Arranged by my brother-in-law." (UN Minutes 12:20-21) "I believe in my brother-in-law , because he is a good and pious person ." (AS Minutes 12:52-13:00)

In data (1), Kiai Hafidin confidently emphasized that he did not mind if his daughters were polygamous by their husbands. Kiai Hafidin deliberately wanted to make polygamy a tradition in his family. He believes this action can preserve the polygamy struggle he has been carrying out. Kiai Hafidin describes women as supporters of the ideology that he lives. However, women are also used as objects that do not have the right to choose and make choices because he has the dominant power to influence women to submit to his teachings. These actions are based on efforts to achieve goals rationally initiated by him and stick to the values he believes in by passing them on to his generation. However, according to Alimat from Aisyiyah, a polygamous practitioner cannot campaign for or invite people to polygamy. Komnas Perempuan also revealed that the practice of mentoring polygamy is a form of glorifying violence against women.

Based on the utterances listed in data (2), traditional dominance in polygamous women, namely matchmaking and intervention from third parties. Matchmaking in the context of this discourse deprives women of their right to freedom in choosing and determining a life partner. A relationship between leaders and followers is a characteristic of the traditional power dominance. Kiai Hafidin and his fourth wife originally started the relationship between the Kiai and the Santri at the Islamic boarding school. Apart from that, Kiai Hafidin's fourth wife also received encouragement from her parents to agree to polygamy Kiai Hafidin. Kiai Hafidin's second and third wives accepted arranged marriages because they were subject to the authority of their brother-in-law. The relationship between a polygamous wife and a second or third party makes them obey the traditions, even if it is against their wishes or expectations.

3.3.2 Dominate Legal Power

The dominance of legal power is a form of power domination formed based on legal rules, such as laws and regulations or laws that govern a country's government system (Mushodiq & Imron, 2020).

"Maybe if people can choose, no one doesn't want polygamy, but I'm sure because polygamy is sharia, just bismillah and believe in it" (AS Minutes 14:05-14)

The data above is a statement issued by the third wife of Kiai Hafidin. Based on this statement, one can interpret that he has the possibility of not wanting to be polygamous. Still, as a dominant group, he is bound by legal rules that allow the practice of polygamy. Law No. 16 of 2019 in article 3, paragraph 2 reads, "The court may permit a husband to have more than one wife if the parties concerned want.". The AS action to engage consciously as a dominant group in the context of polygamy is based on the value rational aspect. Namely the religious values it adheres to.

"Why permission? Is my wife the head of the department?" (KH Minutes 9:58-59)

The above statement was Kiai Hafidin's answer about whether he asked his wife for permission when he wanted to remarry. The actions of Kiai Hafidin, who did not ask his wife for permission when going to remarry, contradicted Article 57, paragraph b of the Compilation of Islamic Law. The religious court would permit the husband to have more wives if there were consent from the wife; in front of the court and the license pronounced. The wife's consent can be given in writing or verbally, confirmed in article 58 of the KHI. Even though there was written permission, the wife's vocal support at the religious court session ensured the agreement. (Fauzi, 2019). [6]

3.3.3 Domination of Charismatic Power

The dominance of charismatic power is the dominance of power caused by the charisma or ability of individuals who can be trusted as leaders and can have an effect on the broader community (Mushodiq & Imron, 2020).

Table.4 Findings of the Social Context Dimension-Domination of Charismatic Power

Data	Utterances Indicating The Domination of Power Traditional
1	"No, nothing. My wife obeys me. " (KH Minute 10:06 – 10:10)

2	" Many husbands want polygamy but are not ready. That is why I hang out here. " (KH Minutes 3:58 – 4:02)
3	"Whatever the husband does, we are still happy because of what? It is up to you to do whatever you want, my husband. My focus is only one, which is to give the best to you. Whatever happens, I do not care. What matters is what I can do for my husband, the best. Does that mean that you need to be angry if your husband doesn't react well to us? No need to be angry. Why? Because I am devoted to you because I want to get a reward from Allah, not from my husband. " (KH Minute 2:49 – 3:19)

In data (1), Kiai Hafidin dominates power, which is influenced by his position as a leader in the family, so he has the authority to have total power over his wives. Data (2) and data (3) show that the community trusts Kiai Hafidin as a leader in polygamy, as evidenced by their willingness to pay mentoring fees. Husbands who want to learn about the tips for successful polygamy are under the domination of Kiai Hafidin. Unconsciously they will adopt polygamous values that Kiai Hafidin believes. Wives who accept the wife's doctrine must obey their husbands and believe in the doctrine because they see the figure of Kiai Hafidin as an expert leader in polygamy. The act of power domination carried out by Kiai Hafidin in the above data is influenced by the value rational aspect, namely the religious and ethical values held by him, and the instrumentally rational aspect, namely a social action that expects reactions from other individuals by the conditions or goals of actors who carry out specific social actions (Mushodiq & Imron, 2020)

4 Conclusion

Based on the findings and discussion above, the critical discourse analysis of the Van Dijk model can dismantle the forms of domination of power contained in the utterances of Kiai Hafidin and his polygamous wife. The domination of power consists of domination of traditional power, legal power, and charismatic power. Domination of power is caused by the speaker's knowledge of an issue or context of the problem, thus providing room for distortion. Aspects of the opinions and attitudes of the informants attempt to influence other people to believe in the theory and practice of paid polygamy mentoring. The ideological aspect applied is patriarchal ideology, indicating the domination of men as polygamous actors over women as polygamous parties. Aspects of knowledge, opinions, and personal attitudes, as well as ideology, produce actions with motives of rational values, religious values, and aspects of social instruments that expect reactions from other individuals according to their goals. This finding shows the importance of criticizing discourse for finding out the forms of domination of power initiated by someone in their discourse. In addition, it is essential to look at the speaker's background to determine whether the utterances or statements contain the truth and comply with applicable regulations.

References

- [1] Abidin, Z. (2020). Pidato Anies Baswedan dalam “Jakarta Education Expo 2017”: Analisis Wacana Kritis. *Kelasa*, 14(2), 171–182. <https://doi.org/10.26499/kelasa.v14i2.4>

- [2] Aji, S., & Saddono, K. (2018). Repetisi dan Fungsinya dalam Novel Di Tanah Lada Karya Ziggy Zezsyazeoviennazabrizkie : Analisis Stilistika. *Metasastra : Jurnal Penelitian Sastra*, 11(1), 113–130.
- [3] Azizah, I. N. (2020). Gender, Ideologi dan Kekuasaan dalam Video VICE Indonesia yang berjudul Polemik Poligami di Indonesia: Analisis Wacana Kritis Norman Fairclough. *Nusa: Jurnal Ilmu Bahasa Dan Sastra*, 15(3), 409–418. <https://doi.org/10.14710/nusa.15.3.409-418>
- [4] Bakri, B. F., Mahyudi, J., & Mahsun, M. (2020). Perempuan di Bidang Politik dalam Surat Kabar Lombok Post Tahun 2019: Analisis Wacana Kritis Perspektif Teun A. Van Dijk. *LINGUA : Jurnal Bahasa, Sastra, Dan Pengajarannya*, 17(1), 65–78. <https://doi.org/10.30957/lingua.v17i1.625>
- [5] Fadli, M. R. (2021). Memahami Desain Metode Penelitian Kualitatif. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1>.
- [6] Fauzi, S. M. (2019). Izin Poligami Di Indonesia Dan Malaysia Suatu Pendekatan Komparatif. *Sakina: Journal of Family Studies*, 3(4). <http://urj.uin-malang.ac.id/index.php/jfs/article/view/299%0Ahttp://urj.uin-malang.ac.id/index.php/jfs/article/download/299/223>
- [7] Fibiani, M. (2019). Bentuk Dominasi Kekuasaan Pada Cerpen Topeng Satpol PP dan Pembunuhan Wirobogel dalam Karya Han Gagas. *Prosiding Senasbasa : Seminar Nasional Bahasa Dan Sastra*, 3(2), 713–723.
- [8] Haryadi, A. M. (2018). Membongkar Ideologi dan Power Di Balik Wacana Visual Pro-Poligami dan Anti-Poligami. *Jurnal Caraka*, 7(2), 128–147.
- [9] Hidayat, A. D., & Supriyanto, T. (2017). Seloka : Jurnal Pendidikan Bahasa dan Sastra Indonesia Paradoks dan Hiperbola dalam Kumpulan Cerita Koala Kumal Karya Raditya Dika Abstrak. *Seloka : Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 6(1), 34–43.
- [10] Humaidi, A. (2016). Struktur Teks, Kognisi Sosial, dan Dimensi Sosial Pidato Susilo Bambang Yudhoyono. *Jurnal Bahasa, Sastra Dan Pembelajarannya*, 2, 115–127.
- [11] Jayantini, I. G. A. S. R., Umbas, R., & Lestari, N. N. A. D. (2020). Paradoks dalam Antologi Puisi Rupi Kaur The Sun and Her Flowers. *Wanastra : Jurnal Bahasa Dan Sastra*, 12(2), 142–148.
- [12] Mauliddian, K. (2018). Analisis Wacana Kritis Pemberitaan “Amien Rais Dikotomikan Partai Setan dan Partai Allah ” oleh Cnnindonesia.com. *Suar Betang*, 13(2), 193–205. <https://doi.org/DOI:https://doi.org/10.26499/surbet.v13i2.93>
- [13] Mukminto, E. (2020). Hukum, Ideologi Patriarki, dan Kekerasan Sistematis Atas Perempuan—Suatu Kajian Žižekian. *Nurani Hukum*, 3(1), 1. <https://doi.org/10.51825/nhk.v3i1.8566>
- [14] Mushodiq, M. A., & Imron, A. (2020). Peran Majelis Ulama Indonesia Dalam Mitigasi Pandemi Covid-19 ; Tinjauan Tindakan Sosial dan Dominasi Kekuasaan Max Weber. *SALAM: Jurnal Sosial & Budaya Syar-I*, 7(5), 455–472. <https://doi.org/10.15408/sjsbs.v7i5.15315>
- [15] Oktavia, W. (2018). Variasi Jargon Chatting Whatsapp Grup Mahasiswa Tadris Bahasa Indonesia. *Jurnal Kata*, 2(2), 317–325.
- [16] Permatasari, M. R., & Subaidi. (2021). Kepemimpinan Masyarakat Jawa (Analisis Pemikiran Max Weber: Masyarakat Abangan, Santri, Priyayi di Surakarta, Indonesia). *Global Journal of Educational Research and Management*, 1(4), 232–245.
- [17] Samsuri, A., Mulawarman, W. G., & Hudiyono, Y. (2022). Ideologi Penggunaan Istilah-Istilah Covid-19 di Berita Online: Analisis Wacana Kritis Model Norman Fairclough. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5(3), 603–618. <https://doi.org/10.30872/diglosia.v5i3.442>
- [18] Simorangkir, I. M., & Ayu, D. M. I. (2017). Studi Penerjemahan Metafora dalam Naskah Drama di Universitas Nasional Jakarta. *Jurnal Pujangga*, 3(2), 69–80.
- [19] van Dijk, T. A. (2002). Knowledge in parliamentary debates. *Journal of Language and Politics*, 2(1),

93–129. <https://doi.org/10.1075/jlp.2.1.06dij>

- [20] Winarsih, S. (2013). Representasi Bahasa Dalam Pertarungan Simbolik dan Kekuasaan. *Lingua Scientia*, 5(1), 11–24.
- [21] Wulan, R. R. (2019). Kajian Gender dalam Ilmu Komunikasi. *Acta Diurna*, 15(1), 29–44.