

MORAL AND GENDER IDENTITY IN THE STORY OF THE BUTTERFLY IN THE MOSQUE

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ABSTRACT

Researchers studied this study using Norman Fairclough's theory of critical discourse analysis. Through this theory, the researcher can carry out critical reflections to dismantle the interests of the analyzer. This study describes how moral identity and gender identity are in short stories on republika online media. The approach used is qualitative to understand phenomena about what the subject of the study experiences for example behavior, perception, motivation, action. The data collection technique is carried out by downloading short stories through the Republika e-paper, then describing, analyzing, and interpreting based on critical discourse analysis techniques. The findings of this study are: there are issues of moral and gender identity that are represented by examining the linguistic level and practice of discourse. Based on the findings, it can be concluded that the study of moral and gender identity can dismantle ideologies and aspects hidden in short story texts by looking at linguistic elements through modalities and metaphors; in the practical dimension of discourse shows that short stories contain elements of moral identity and gender identity in line with the vision and mission of the Republika online media that uphold human and cultural values; Factors that influence the development of moral identity and gender include internal factors, namely factors that exist within the character himself, and external factors, namely factors that exist outside the character (environment, lifestyle, friendships).

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INTRODUCTION

In discussing cultural identity, of course, includes the scope of religion, class, gender, sexuality, age, ethnicity, race, nationality, politics, morality, and others. Cultural identity is a social construction and can be expressed through various forms of representation that can be recognized by others so that identity can be interpreted through signs such as tastes, beliefs, attitudes, lifestyles, and even political involvement (Barker, 2014). In this article, the issues of cultural identity discussed are moral identity and gender identity. The issue of moral and gender identity is contained in the form of literary works written by short story writers through short stories on the online media Republika. Along with the development of knowledge and technology today, online

media is a tool that is enjoyed by many readers from various circles ranging from children, teenagers, to adults.

Literary works usually describe the social conditions of a society clearly. The author/writer in expressing his ideas chooses the literary form as the medium. In this case, the author can express his ideas through short stories, novels, films, or dramas. One form of literary work is a short story or short story which is a work of fiction with a concise, dense, and focused storytelling on a story or problem that is built by story-building elements and contains ideas to give a certain motivational effect to the reader. Short stories present a variety of social, cultural, educational, economic, political issues, and so on. Short stories can be used as material for language teachers, while researchers can make short stories as interesting and challenging research objects. Short stories are not 'full-length' narratives, they cannot tell a long life: they can tell a fragment or quote of life (Head, 2009). Short stories are also said to be works of fiction that are much shorter than novels that focus on several characters with compressed genre forms, achieving a focus, giving insight by the narrative conveyed (Pugh, 2014). Due to its short form, short stories demand a concise narrative, not to the "less important" specific details that further prolong the story.

Short stories can be delivered through the use of print and electronic media. Media as a means of delivering information has an important role. It is said so, because the media is a dominant consumer strategy or is more widely used to obtain information (Ahlers, 2006). The media that is the source of the data for this research is the *Republika* e-paper, which is an Islamic-based online daily newspaper. *Republika* has a special rubric that contains short stories sourced from various writers, both writers, journalists, students, and the general public. There is one thing that is unique and different in *Republika*'s collection of short stories from the short stories published in other newspapers. In the *Republika* newspaper, short stories with themes of love, family life, social environment more characterize the cultural identity of the characters.

Related to the cultural identity displayed in the short story, the researcher examines how gender identity and moral identity are using Norman Fairclough's theory of critical discourse analysis. Researchers use this theory because it can do critical reflection to dismantle the interests of the analyzer and also because basically any short story is a discourse. As conveyed (Fonseka, 2014) in his research that critical discourse analysis becomes very important because it has to deal with the identity and power relations that the character maintains throughout the conversation, in addition to the actions and utterances performed, the social atmosphere, the message communicated, and the concept in relation to the context. In short stories, discourse is examined in all aspects that have relevance to discourse such as dialogue, point of view, attitudes, views, and tone. The text in the short story can show the moral and gender identity conveyed by the author.

Literature Review

Cultural identity is something that is not directly formed, but a process that will never be completed, always in process and manifested in a representation. (Hall, 1990). Hall revealed that there are two ways of looking at cultural identity, namely cultural identity as a stable entity and cultural identity as something that will continue to change.

In line with opinion (Gandhi, 2012) that cultural identity is in a constant state because it is played by the forces of history and power. Then (Shi, 2014) mengatakan konsep budaya dapat ditemukan keberadaannya di mana-mana di society, exerting a substantially extraordinary influence. It can be concluded that the first cultural identity is something that remains unchanged, natural from birth to old age, the second is formed through a social process and is manifested in a representation, in other words cultural identity is an identity formed from social construction or formed from culture around.

Cultural identity can consist of various things such as religion, ancestry, skin color, language, discourse, class, education, profession, skills, community, family, activities, region, friends, clothes, political attitudes (Holliday, 2010). Dapat disimpulkan juga bahwa identitas kultural merupakan identitas yang formed from social construction. This means that individual identity is formed from the culture around him. The scope of cultural identity includes class, gender, sexuality, age, ethnicity, nationality, political position (on various issues), morality, religion, and others. Martin (2010) formed from social construction. This means that individual identity is formed from the culture around him. The scope of cultural identity includes class, gender, sexuality, age, ethnicity, nationality, political position (ons various issues), morality, religion, and others.

In this article, the author limits how moral identity and gender identity in short stories in online media are analyzed using Norman Fairclough's critical discourse analysis study in terms of linguistic level and discourse practice. Moral identity according to Narvaez (2009) one's motivation in maintaining self-consistency. Moral identity can be influenced by situational factors, including financial incentives, group norms, and role models. Moral identity can also be influenced by (1) eternal character and (2) social characteristics (family, culture, social class) that change slowly and are beyond the control of one's will. For example, adolescents whose personality profiles were rated as "tough" as children are more likely to engage in volunteer community service as children than adolescents whose personality profiles were less controlled or overly controlled as children. (Narvaez, 2009).

Gender identity is something related to masculinity and femininity. Gender exists because of the social construction in society. The point is, the role of women and men is strongly influenced by cultural views. For example, gender identity is indicated by the style of communication, the clothes worn, hobbies, work, and so on. Examples of gender identity by communication styles are women who are often described as supportive, egalitarian, personal and disclosive, while male communication is described as competitive and assertive. While Barker (2014) Gender refers to the cultural assumptions and practices that govern the social construction of men, women and their social relations. In line with research Coelho, Martins, Silva, & Berlese (2021) gender relations in pedagogical practice by considering cultural manifestations produced in certain historical and social contexts can teach how to behave and behave. In children's literature there are texts that are gender biased. The media have an important power in shaping the way children think about themselves and society. Gender biased texts in strengthening and legitimizing the gender system (Ullah, Ali, & Naz, 2014) .

Critical discourse analysis tries to uncover what interests are in the text and also considers the element of power in its analysis. In this case, every discourse that appears is

not seen as natural, natural, and neutral but is a form of power struggle (Eriyanto, 2009). An important part of critical discourse analysis means looking at institutions, practices, culture, language, and everything else. In this study, the researcher used a critical discourse analysis model of Norman Fairclough. Fairclough divides discourse analysis into three dimensions, namely text, discourse practice, and sociocultural practice. In this study, the focus is on analyzing the short story text with the first-dimension analysis model, namely text analysis. This is also in line with the journals related to this research, it is said that in exploring the structure and themes, critical discourse analysis as the main analysis lens discusses the language found to analyze the complexity of the structure and vocabulary (Mora, 2006).

Through text analysis provides insight into ways of treating social events and relationships as well as constructing certain versions of reality, identities, and social relationships (Fairclough, 1995). In this study, the author examines based on the linguistic level in the form of modalities and metaphors. According to Fairclough, metaphor is the key to how reality is presented and distinguished from others. Metaphors can determine whether reality is interpreted and categorized as positive or negative. In line with research (Sipra, 2013) in certain textual devices and styles are often used to achieve certain goals in spreading the ideology in it, this is illustrated by the organized syntactic aspect in terms of repetition which emphasizes the main theme in socio-cultural terms, also using metaphors and other tools (Skrynnikova, 2020) explains that metaphors serve as powerful discursive mechanisms for building national identities that aim to achieve not only culturally but also historically specific strategic goals. Modality is a statement in a sentence that states the speaker's attitude towards the thing being discussed, namely regarding actions, circumstances, and events, or also attitudes towards the interlocutor. This attitude can be a statement of possibility, desire, and permission. Modality is stated lexically. For example with the words maybe, perhaps, should, should, of course, surely, may, want, want (Chaer, 2012).

The next dimension is the discourse practice stage to see the process of text production and consumption. This stage produces text with discourse practice. Text is related to how to connect the process of text produced by who comes from a background until it is presented for the audience to enjoy. This is in line with research (El-falaky, 2015) who stated that by using critical discourse analysis, the analysis has sought to highlight social practices as well as the ideological rationale that is revealed, critical discourse analysis is seen as a tool through which members of society convey how to see themselves and others.

Critical discourse analysis in the context of literature, in this case short stories, is an analysis that requires critical language to discuss short story texts that are open to criticism from all kinds of theories and approaches so that they can be studied, digested, and enjoyed, so that literary works become a public commodity and not just the consumption of literary artists. Literary genres such as fiction, as part of the genre as a whole, are new developments in critical discourse analysis of the emphasis on identity politics (Ulinnuha, Roma., Wening Udasmoro., 2013). In line with Asensio, (2017) said that the importance of applying linguistic analysis to literary texts. Critical discourse analysis can shed light on new aspects of fiction.

RESEARCH METHOD

This research uses a qualitative approach that provides up-to-date information so that it is useful for the development of science and can be applied more to various problems. Qualitative research intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action (Moleong, 2007). The method used is qualitative content analysis method. Creswell, (2015) qualitative data analysis is seen as a process of applying steps from the specific to the general with different levels of analysis. Qualitatively, content analysis can involve a type of analysis in which the content of communications (conversations, written texts, interviews, photography, etc.) is categorized and classified. The object of qualitative content analysis can be the type of recorded communication (interview transcripts, discourses, observation protocols, video tapes, documents, etc.)(Emzir, 2016).

Qualitative research with critical discourse analysis based on the consideration that the researcher intends to examine and examine in more depth about gender identity and moral identity using Norman Fairclough's theory of critical discourse analysis. The analytical method in this study uses two of the three dimensions proposed by Norman Fairclough, namely the level of text analysis and discourse practice. This method is used to describe the content and analyze descriptively the structure of the text by looking at its constituent elements such as modalities and metaphors. Researchers pay attention to the symptoms that occur in society related to hot issues that are being discussed, and are associated with issues of gender identity and moral identity. The data source of this research is a short story on the online media *Republika* which features themes with the latest issues related to gender and moral identity that have been randomly selected. After the data is collected, the next step is to describe, analyze, and interpret the data based on critical discourse analysis techniques

RESULT AND DISCUSSION

Butterflies inside the Mosque

This short story tells of a woman named Rika who is always at the mosque to worship and feel the comfort and tranquility there. Once he saw a beautiful butterfly perched on the veranda of the mosque. The existence of the butterfly reminds her of her dark past, as a beautiful woman who is decorated with sexy clothes and then serves masher men in the middle of a deserted shopping building filled with the smell of alcohol. Instantly he remembered a lecherous man who did not pay his fees and then tortured him until he bled and fainted even though he had accompanied the man all night. At the mosque where Rika calmed down, she met a mosque guard with a thick mustache who diligently cleaned the mosque and occasionally greeted her. Once the man with the thick mustache shaved his mustache. Rika suddenly remembered the lecherous man in her past. At the end of the story, the butterfly that always perches on the mosque and is always Rika's best friend is released into the ceiling of the mosque and then spreads its wings and suddenly breaks and scatters smoothly on the floor. Rika and that guy seemed to see their past crumbling in that place.

1. Moral Identity and Gender Identity in Butterfly Short Stories in Mosques through Text Analysis by Examining Modalities and Metaphors Representasi teks

Moral Identity

Short story texts that show moral identity are:

keberadaan kupu-kupu itu mengingatkan masa lalunya yang kelam

The butterfly in the text above is a metaphor which means that a beautiful girl named Rika used to have a dark past. Being a butterfly forms a moral identity of Rika as a woman who enjoys self-embellishment and flirting to serve the striped nose men

Furthermore, moral identity is found in the text:

sebagai perempuan cantik dengan berhias diri dan berpakaian seksi lalu melayani laki-laki hidung belang di tengah gedung pertokoan yang sepi penuh dengan bau alkohol.

The expression striped nose in the text above is a metaphor that means leleli who likes to play tricks on women. This is a moral identity that occurs in men who have a free lifestyle and cannot control their passions.

The next moral identity is found in the text:

"mata Rika seperti menemukan sebuah pemandangan, berupa gang sunyi gedung bekas pertokoan yang diambang bau bir dan alkohol, diminati belasan kucing, disukai para pemabuk".

The text attracts dozens of cats, favored by drunks and suggests a metaphor for male violence, sex addiction, gambling, alcohol, and drugs. This is a form of Rika and the man's moral identity in his past as a sex worker and a masher.

Furthermore, there is a moral identity in the text:

*Hal yang paling tidak nyaman bagi Rika adalah ketika si penjaga masjid itu datang dan di masjid itu tak ada orang lain lagi selain mereka berdua. Ia **khawatir** terjadi fitnah.*

In the text there is the word worry which is a description of the modality in the form of sanctions or doubts. Moral identity is formed from Rika who is traumatized by the events she has experienced. With a dark past, forming a personal Rika who is full of guilt, feels humiliated, and depressed by all the events that have happened to her.

Furthermore, moral identity is found in the text:

Hanya satu hal yang membuat wanita ini waswas saat ada di masjid itu, yaitu ketika hanya tinggal berdua dengan lelaki penjaga masjid yang berkumis tebal itu.

The modality shown in the word waswas is a concern that refers to Rika's moral identity as a woman which is formed from her past against male violence. A dark past shapes Rika into a woman who is getting weaker and afraid of men.

The next moral identity is found in the text:

"Hai! Perempuan najis!"

"Hai! Calon penghuni neraka!"

"Tak ada ampunan bagi perempuan yang menjual tubuh sepertimu."

"Pergi kau! Najis! Haram! Neraka!"

An unclean woman is a metaphor as a woman whose existence is not worthy in society.

Furthermore, moral identity is found in the text:

Bagi Rika, masjid itu sudah seperti rumahnya sendiri. Ia selalu ada di sana, betah dalam balutan mukena warna jingga, menunaikan shalat berjamaah, iktikaf, membaca Alquran atau bermain dengan kupu-kupu ajaib yang selalu datang setiap hari dan hinggap di salah satu pilar masjid itu.

In the text above there is a sentence that the mosque is like his own house, which is a metaphor which means that his heart and soul are close to Allah. With past events, Rika repents and increases her worship to erase her past sins.

Gender Identity

In the short story text there is a gender identity as follows::

"Ia pun teringat, peristiwa terburuk pada suatu subuh yang didera hujan, semalaman.

The metaphor in the text of a lecherous man is a man who shows a rude attitude. This is also indicated by the words slap until you bleed and fall unconscious. A man who has dark eyes, drunk, and enjoys women shows his gender identity as a man who is rude and irresponsible.

Furthermore, gender identity as a man who has destroyed Rika's life is found in the text:

Meski lelaki itu pendiam dan terlihat dingin, Rika khawatir menyimpan watak singa dalam dadanya. Masa lalunya di tempat esek-esek membuat dirinya paham sifat banyak lelaki.

The metaphor of the lion's character found in the text describes a savage and terrible character, because the lion is a wild animal, predator of everything. This reflects the gender identity of the masher that Rika is afraid of.

Furthermore, gender identity is found in the text:

Rika tertatih meninggalkan surau dengan tangis yang miris kala itu, hatinya seperti ditusuk-tusuk puluhan golok. Butiran air matanya pecah membedaki pipinya.

As a woman who has a dark past, Rika is increasingly disrespected by the society where she is. The metaphor in the sentence of her heart like being stabbed with a machete indicates the gender identity of a woman who is weak and helpless feeling hurt and her feelings are hurt by the words that society throws at her. Furthermore, the metaphor of

her tears breaking down on her cheeks indicates that she is crying which shows her gender identity as a woman.

Identitas gender juga terdapat pula pada teks:

"Hmm, ternyata kau si durjana itu!" Rika geram, mengepal tangan, giginya rapat bergemeretak. Matanya menatap tajam, bagai lidah api siap menjangkau kayu kering.

The next metaphor in the text is like flames ready to reach dry wood, showing gender identity in the form of Rika's anger because she was hurt by the sexual treatment of a masher who turned out to be a man she met in the mosque, causing her to have a grudge against him.

2. Moral Identity and Gender Identity in the Short Story of Butterflies in the Mosque through an analysis of discourse practice by observing text production and text consumption.

Text Production

This short story was written by A Warist Rovi, born in Sumenep, Madura, July 20, 1988. His works in the form of short stories, poems, essays, and articles have been published in various national and local media, including: Kompas, Jawa Pos, Horison, Media Indonesia, Republika, Suara Merdeka, Seputar Indonesia, Indo Pos, Femina Magazine, Sovereignty of the People, etc. 2nd place in the ICLaw Green Pen Award 2019 short story short book which has been published by Dukun Carok and Stick Kayu (Basabasi, 2018). From several of A Warist Rovi's short stories, many raised the side of a person's life or social conditions.

The short story of the Butterfly in the Mosque was published in the online media Republika on June 23, 2019. With the characteristics of A Warist Rovi as a short story writer who in his writings often raises the side of one's life or one's social condition. In fact, many short stories that discuss women have been written by both female and male writers. Usually these short stories present conflicts that discuss women's struggles, the injustices experienced by female characters, stereotypes, and violence against women.

Thus, through this short story, it tells how the life of a woman named Rika is described as a night butterfly on her journey of repentance from a dark past. This short story represents how Rika's character has moral and gender identity as a sex worker, and as a Muslim woman. Then this short story also represents the moral and gender identity of a man who was once depraved and evil as a lover of women and a Muslim.

Text Consumption

This refers to the social cultural identity of the Indonesian people in terms of morals and gender. For most Indonesians, the values and norms that are firmly held are still based on the moral and religious norms adopted by each society.

Moral identity is also reflected in the discriminatory society against sex workers. Commercial sex workers are people who always experience discrimination in their daily lives due to their social status in society as a result of their life choices. In Indonesia, the

form of discrimination can be seen from social relations in society. In the short story text Gender and moral identity is reflected in Rika as a sex worker who always experiences violence by a man's depraved lust, then when guidance comes to her, she realizes it and wants to quit her job. Likewise, the man known as the masher has repented from his past to become a Muslim man who diligently worships.

The short story text that is presented with linguistic dimensions such as modality and metaphor has a function to strengthen the reader's knowledge that the moral identity and gender identity displayed is a picture of how women live at night. Based on the existing phenomena, this short story is here to complete the reader's knowledge of issues related to discrimination against women. In addition, this short story also represents the positive and negative effects of acts of violence, such as Rika who gets guidance and then repents from her past, and the negative impact is that she becomes a traumatized person in the fear that always haunts her to men with evil intentions. Thus, the results of this analysis are in line with the vision and mission of Republika online media which upholds human and cultural values

DISCUSSION

The short story text above tells how the life of a sex worker who repents from his past. The short story entitled "butterfly in the mosque" represents a prostitute woman who repents by drawing closer to God through her worship in the mosque. The butterfly is a parable and the most common term used to refer to women who are used to peddling themselves. Butterflies are likened to beautiful, beautiful, but short lives, as well as prostitutes who peddle themselves for the night to be enjoyed. Before becoming a butterfly, the animal was ugly, it couldn't be enjoyed. In the 'Big Indonesian Dictionary (KBBI)', the root word for 'prostitute' is 'lacur', which means poor, wretched, unlucky. Or refer to bad behavior.

Rika, who is excluded by society, represents a community culture that is still firmly tied to norms and morals. Society tends to view sex as a taboo, this is because of the inherent teachings of parents that sex workers are a class that is not good in their attitudes, behaviors, and associations. For society, sexual behavior is regulated in customary law, religion, and the teachings of morality, so that in practice the sex drive occurs naturally and in accordance with the boundaries of honor as a human being. In line with the opinion of Narves (9: 2009) that moral identity can be influenced by situational factors, including financial incentives, group norms, and role models.

The text represents how prostitutes are always under pressure from society, such as being ridiculed and ridiculed. Sex workers are identified with women who always seduce men so they don't deserve respect. This negative view of sex workers is also due to the appearance of sex workers as women with excessive makeup such as the smell of strong perfume, red lipstick, sexy clothes, and a glamorous life.

However, it is undeniable that in modern times, people's sex lives are influenced by foreign cultures. People are easily influenced by social media and the social environment that is not in accordance with the noble values of eastern culture, so that free sex has become a new habit. Sex becomes an instinctive impulse that occurs not only

naturally but is dominated by lust as an effort to fulfill sexual needs so that deviations occur outside the norms of decency.

Rika's resistance to philandering men who have used her services as sex workers and then did not pay the tariff, beat, and oppressed her shows the ideology built by the patriarchal system that has placed women in a weak position, lacks strength and power, and becomes the object of sexual. Women are only considered as someone who can be managed and considered weak according to the wishes of men. In patriarchal culture, it shows that women's subordination is a matter of social power based on male domination over institutional heterosexuality.

Linguistic aspects in the form of modalities and metaphors explain how this moral and gender identity is displayed. In line with opinion (Fan, 2019) A grammatical metaphor is a possible rearrangement of the relationship between words and meaning, which refers to expressing things in one general form but expressed in another grammatical form. It is one of the main sources for expanding the potential of linguistic meaning. The most commonly used forms of transformation are nominalization and passivation. Furthermore, modality is an attitude or trait conveyed by the author through the characters in the short story.

The text of the short story also illustrates that society must understand that by actually repenting, even sex-peddling women can get better. In God's eyes it is not how many sins he has committed but how earnest he is to repent, for indeed God is all-forgiving. Narves, (2009) says that moral identity can also be influenced by (1) eternal dispositions and (2) social characteristics (family, culture, social class) that change slowly and are beyond the control of one's will. By drawing closer to the creator, making Rika a woman who is obedient to religion.

Furthermore, the gender identity depicted in Rika's figure as a weak, timid, easily depressed, crying, and helpless woman who is subordinated to men then the gender identity of a masher who shows his power and demeans women, feels strong, rude, and arbitrary. -mena. This is of course formed from their own internal factors that need the cost of living and sexual satisfaction. Then of course external factors from their own lifestyle due to the negative influence of the times as sex workers and peddlers. As stated (Martin, 2010) gender identity is related to masculinity and femininity. Gender exists because of social construction in society. Furthermore, what can be conveyed from this short story is the repentance of workers and connoisseurs of free sex and rediscovering their identity along with an attitude of regret for their actions by being in the mosque environment to worship and beg forgiveness from Allah for all past actions. This is also in line with research (Coelho et al., 2021) gender relations in pedagogical practice by considering cultural manifestations produced in certain historical and social contexts can teach how to behave and behave.

CONCLUSION

It can be concluded that from the two short stories displayed on Republika's online media, the Butterfly in the Mosque contains elements of representation of moral identity and gender identity. Based on the findings, it can be concluded that by looking at the linguistic elements through the language structure used, namely in the form of modalities

and metaphors, it can show moral identity and gender identity in a short story. This study also uncovers the ideology and hidden aspects of the short story text. Factors that influence the development of moral and gender identity include internal factors, namely factors that exist within the character itself, and external factors, namely factors outside the character (environment, lifestyle, friendship).

The second conclusion is the dimension of discourse practice showing that the short story contains elements of moral identity and gender identity in line with the vision and mission of the republic with a cosmopolitan Islamic ideology. -Humanity and cultural values that reflect the gender and morals of the Indonesian people to be used as material for reflection and learning together. The media also plays an important role in presenting issues related to the development of the times through writings in literary works, in this case short stories. In issues of identity, the ideology contained in the short story text is expected to build a just, democratic, and religious society as well as being critical and appreciative of the various forms of new cultural expressions that develop in society.

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