



Center of Language and Cultural Studies

## LINGUA

Jurnal Bahasa, Sastra, dan Pengajarannya

<https://lingua.solocics.org/index.php/lingua>

ISSN : 1979-9411

EISSN: 2442-238X

---

|                |   |
|----------------|---|
| Month, Vol, No | : September, Vol.21 No.02   |
| DOI            | : <a href="https://doi.org/10.30957/lingua.v21i2.1039">doi.org/10.30957/lingua.v21i2.1039</a> |
| Received       | : February 2025   |
| Accepted       | : March 2025  |
| Published      | : March 2025  |

---

### Critical Discourse Analysis of the Narrative of Women's Emancipation in Arab Patrialkal Culture

Maulida Hasbiya Qotrunnada<sup>1</sup>, Arief Rahman Hakim<sup>2</sup>,

Maulana Malik Ibrahim State Islamic University, Indonesia<sup>1</sup>

Email:210301110166 [@gmail.com](mailto:210301110166@gmail.com); [ariefrhrahmab@gmail.com](mailto:ariefrhrahmab@gmail.com)

#### Abstract

The difference in rights and freedoms between women and men is a form of injustice or discrimination, as happened in Arab society. This was formed due to cultural factors and ancient thinking of the community, which was able to hinder the progress or emancipation of women until now. The injustice is in the form of women's limitations in family and political law. From these problems, the majority of women and activists who support women, try to increase emancipation and fight for women's rights again. From this statement, the researcher aims to reveal the intention of a news article entitled سؤال تحرر المرأة المتجدد by Kamal Abdullatif on the online magazine website Al-Arabi. The analysis was carried out using a descriptive qualitative method with a read-note data collection technique. Meanwhile, the approach used in this study is Sara Mills' critical discourse analysis, which provides an understanding of the position of the subjects and the involvement of the reader in the discourse. The results of the analysis show that there is an interest from the author of the article, Kamal Abdullatif, to invite readers to participate in supporting women's emancipation. This research is expected to be the basis for further research to examine similar objects and issues more deeply so that it can enrich the discourse and strengthen efforts in upholding gender equality.

Keywords: *Emancipation, Politics, Sara Mills*

#### Copyright and License

Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).



#### Citation (APA):

Qotrunnada, H, M. Hakim, R,A (2024). Critical Discourse Analysis of the Narrative of Women's Emancipation in Arab Patrialkal Culture. *LINGUA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 21(2), 226-240. <https://doi.org/10.30957/lingua.v21i2.1039>

## 1. Introduction

Women in some countries still experience injustice, including countries with strong cultural and religious backgrounds such as Arab countries. Gender injustice or discrimination is manifested in several forms, namely marginalization, subordination, stereotyping, violence, and workload. Forms of injustice due to gender discrimination have occurred in society (Astuti et al., 2018). The injustice is in the form of inequality of rights and society's assumption that women are weak and unable to choose or do work in certain fields, such as in the fields of law, business, and politics.

As time goes by, women's freedom to choose a job in Arabia slowly begins to increase. This is evidenced by several online news articles that say that women have been freed from choosing jobs. These jobs include military (CNN, 2019), legal (Tsani, 2021), and business fields (Ezra & Adrianjana, 2018). However, some Arab societies still have archaic thinking caused by cultural and historical factors. This condition is an obstacle to women's progress and welfare. It is important to address these influences and encourage a more inclusive view of the progress and well-being of women in society.

Saudi Arabia severely limits the role of women to participate in the political arena. However, since 2011 there has been a movement from women activists, the peak of which occurred from 2015 to 2018. This is also proven through previous research (Ummah, 2019), where Saudi Arabian women carried out campaign activities to demand the fulfilment of civil rights which were later embodied in the right to political participation in the 2015 elections. In this event, there was also the abolition of the ban on women driving in the 2017s. This indicates that women are still trying to continue to get their rights in any field, especially politics, to be balanced or equal to men. These efforts have been carried out until now through a movement to fight for women's rights, which is carried out through mass media.

Researchers found a news article titled "سؤال تحرر المرأة المُتجدِّد" by Kamal Abdullatif on an online magazine website called Al-Arabi. This article was published or written to coincide with International Women's Day, as an effort to remind the conservative community of the importance of women's emancipation, especially to influential figures. The article discusses the gradual process of women's liberation, including family law issues and political participation in women. It can be concluded that Saudi Arabia is in the spotlight because so far it has still limited women's rights in several fields, especially politics.

From these problems, the researcher analyzed using the theory of critical discourse analysis. Critical discourse analysis is one of the elements of the study Discourse analysis that researches or analyzes the language used naturally, both in written and oral form. The researcher uses the critical discourse analysis of Sara Mills' perspective to show indications of inequality of rights, opportunities or respect between men and women in the object of this research. Sara Mills' Critical Discourse Analysis focuses on the discussion of discourse theory on feminist issues, including how women are portrayed in articles. The theory also provides critical insight into how actors in the text are shown, who is voiced or highlighted, and who is represented as "other" or eliminated. The position as a subject or object in representation contains a certain ideological content (Sumakud & septyana, 2020). Such as the position of the subject-object relationship often reflects the broader dynamics of power, which is not always seen in surface analysis.

Sara Mills' Critical Discourse Analysis (AWK), is a popular analytical technique, a number of studies use the theory to understand the complexity of gender relations, women's power and emancipation. The AWK technique is also used to look at the roots of gender injustice in social, economic, and political structures. (Widiyaningrum, 2021) (Abdullah,

2019) (Novianti et al., 2022) (Senaharjanta et al., 2022)(Lesmana & valentina, 2022) (Andriana & Manaf, 2022) (Azizah & Marwantika, 2022)(Novitasari, 2019).

Based on the preliminary study above, the position of this research is to add to the findings of previous studies, therefore, this study focuses on the use of objects, namely news articles entitled "سؤال تحرر" المرأة المُتَجَدِّد" which have never been studied, and add to the findings of previous research through the Sara Mills Critical Discourse Analysis approach. Therefore, this study aims to reveal the critical discourse intent of the author's opinion and conclude the position of the subject-object and the reader using Sara Mills' perspective.

## **2. Review of Literature**

### **2.1. Sara Mills' Critical Discourse Analysis**

Critical Discourse Analysis (AWK) or *Critical Discourse Analysis*(CDA) is an approach that aims to examine how discourse is used to show the existence of power, power, ideology, and social relations through language. According to Fairclough (1995), AWK focuses on the relationship between language, power, and ideology, as well as how discourse is used to defend or challenge existing social structures. Critical discourse analysis (AWK) looks at the use of spoken and written language as a social practice (Silaswati, 2019). In this perspective, discourse not only functions as a means of communication, but also as a mechanism that strengthens or counteracts the practice of domination in society. Fairclough identifies three important dimensions in the analysis of critical discourse, namely text, discursive practices, and social context.

The object of study of critical discourse analysis can be in the form of articles, opinions, speech advertisements, government policies, popular cultural products such as films, music, and literary works, discussion notes to legal and legislative discourses. The function of discourse is to provide information or messages through opinions or news in the mass media. (Pramitasari, 2023).

Critical Discourse Analysis develops in the disciplines of linguistics, sociology and philosophy. Critical discourse analysis figures include Michael Foucault, Norman Fairclough, Teun A. van Dijk, Ruth Wodak and Sara Mills. According to them, language is not a neutral means of communication, but rather a means that can be used to dominate or maintain power in a socio-political and economic context (Rahmah & Islamy, 2022). This study uses AWK Sarah Mills because of the focus of her research on gender issues and women's struggles.

According to (Yosi Zamzuardi & Syahrul, 2019), the discourse theory according to Sara Mills adopts many of Foucault's views. Sara Mills adopted Foucault's theory of discourse as a ground theory in her critical discourse analysis. Foucault's approach is known as the discourse analysis of the French approach *French Discourse Analysis* which focuses on power and ideology, context, text and structure of intertextuality discourse. Meanwhile, Sara Mills' perspective tends to be feminism, which shows her analysis that describes the relationship between power and ideology in the context of women. Sara Mills' perspective not only discusses feminism, but also broadly discusses how the actor's final position is portrayed in the media. The position here is intended to be who is the subject of the storytelling and who is the object of the storytelling (Senaharjanta et al., 2022).

Sara Mills has three core concepts, namely the position of the subject, the object, and the position of the reader, writer, listener or audience. And from these three core concepts, the researcher considers that Sara Mills' perspective is very related to the discussion in the research, namely about the existence of power, injustice, how women and goals in a discourse or writing.

### **2.2. Gender Equality in the Modern Era**

Gender equality is fundamentally about ensuring that both men and women have fair rights, opportunities, and respect, not generalizing their roles. This perspective is supported by the view that equality involves recognizing and appreciating the characteristics and contributions of each gender. For example, gender equality emphasizes the fair treatment of men and women based on masculine and feminine traits of value, by supporting equal opportunities to carry out a wide range of roles and activities without imposing uniformity of their social addition (Dodds, 2012), the EU's approach to gender equality emphasizes the importance of providing equal opportunities and support systems, such as childcare and long-term care services, thus allowing women to participate fully in the labor market, without having to equate the roles of men and women (Barre et al., 2018).

Furthermore, the concept of gender equality goes beyond mere legal and constitutional guarantees to include practical measures that address existing inequalities. For example, although many countries have listed gender equality in their constitutions, ongoing discrimination through laws, policies, and social norms remains a barrier to true equality (Barre et al., 2018). The goal is to empower women to manage their lives and make choices freely, which requires acknowledging and handling the unique challenges they face, rather than treating them identically with men (Naik & Padikkal, 2018). This approach is in line with a broader understanding that gender equality is about creating an environment where both genders can thrive with equal respect and opportunity, rather than applying a uniform model for all (Bora, 2020).

Modern values that support gender equality are deeply rooted in the principles of individualism, autonomy, and self-determination. These values go beyond traditional gender roles and promote equal opportunities in employment, education, and political leadership. Research shows that individualism is significantly linked to gender-equal attitudes and outcomes, such as higher levels of women's employment and educational attainment, as well as lower birth rates in addition (Davis & Williamson, 2019). Values such as generosity, universality, and self-direction become more important as gender equality increases, while values of power, achievement, and tradition become less important (Schwartz & Rubel-Lifschitz, 2009). Structural changes, such as increased education and economic prosperity, also play an important role in spreading gender egalitarian values (Pampel, 2011; Schwartz & Rubel-Lifschitz, 2009).

Conservative efforts to limit the role of women often use religious arguments to justify traditional gender norms. These efforts have been criticized for reinforcing gender stereotypes and restricting women's rights. For example, religious conservatism is associated with patriarchal attitudes that favor the subordination of women and even justify domestic violence (Zamfir, 2018). Critics argue that religious laws and cultural practices, such as male dominance and control over women's bodies, undermine women's human rights and hinder their participation in public life (Jeffreys, 2013). In addition, the misuse of religious texts to maintain traditional family roles and oppose gender equality initiatives is a significant obstacle to women's empowerment (Zamfir, 2018).

In addition, efforts to strengthen women's positions in various fields also include legal reforms, empowerment programs, and changes in social attitudes. Empowerment programs focus on building women's capacity, changing cultural norms, and adjusting structural barriers (Tanjung et al., 2021; Wibowo et al., 2022). Legal and policy measures, such as gender mainstreaming and support for women's rights in the workplace, are critical to achieving public justice and equality. In addition, innovative approaches such as mixed-methods research and intersectional analysis help to understand as well as address the unique challenges women face in the public space (Day, 2021; Isha & Raheja, 2023). These efforts aim to create a more inclusive and equitable society, where women can thrive in all aspects of life.

### **3. Methods**

This research is a type of descriptive qualitative research because the data in this study is a description of social phenomena and not in the form of numbers (Rusli, 2021). The object of this research is a news article taken from an online magazine called [alarabi.nccal.gov.kw](http://alarabi.nccal.gov.kw). titled "The question of women's renewed emancipation" which means the Question of Renewed Women's Emancipation. The data collection technique used is read-note. The researcher translated the text of a news article that was originally in Arabic into

Indonesian. Then the researcher read to get the data. The data is then recorded and analyzed. One of the data is an image, and the researcher describes and explains the meaning of the image.

The object of this research is an article published in an online Arabic magazine called Al-Arabi. The article is titled سؤال تحرر المرأة المُتجدد which means "Question of renewed women's emancipation." The text of the article consists of 6 paragraphs, and images are added as illustrations for reading. In addition, in the text there is also a selection of the use of certain words to achieve the purpose of the writing.

The data that has been obtained are then reduced or selected in relation to Sara Mills' perspective Critical Discourse Analysis, and analyzed. While the main source of data is the presentation of data written by presenting data that contains the use of words that have a certain meaning and presents the position of the subject-object and the reader from Sara Mills' perspective. In addition, the researcher also records the position of the subject-object and the reader and concludes or gives a statement. Because according to Sara Mills, there are two core concepts that are the main focus, namely the position of the subject and the position of the reader. This is also said (Novianti et al., 2022). From the data that has been collected and analyzed, the researcher then adjusts the data analysis to Sara Mills' perspective. In addition, the researcher re-checked the analysis and drew conclusions.

#### 4. Findings and Discussion

The article, which was written by Kamal Abdulltif, consists of 6 paragraphs with one illustration. Before presenting the results of the analysis, the following is an illustration used by Kamal to complete the purpose of writing the article text.



**Figure 1. Illustration of a Woman in Text**

Figure 1 shows a woman wearing a crown over her head. In addition, there are flowers that are bright colors. The crown represents honor, the flower is generally used as a symbol of love, affection, sincerity and friendship while the iridescent colors indicate cultural diversity. In general, the illustration describes a happy new hope.

An analysis of the structure of the article found several words that are relevant to women's issues. Here is a description of seven words and one sentence that can be used by data to show the ideology of writing the text of this article.

#### 4.2. Words and Sentences in Critical Discourse Analysis

The following are words or sentences in the data that indicate the purpose or interpretation can be analyzed using a critical discourse analysis approach to reveal the deep meaning, bias, and power relationships hidden behind the text.

### 4.1.1 Words Women

The use of the word المرأة in this text reflects the choice of words that show respect and tenderness towards women. The word المرأة also shows that the woman in question is an adult woman. The word is used to refer to women abstractly or symbolically as a universal representation. The word appears in more philosophical or ideological discussions, such as in the phrase "مكانة المرأة في المجتمع", which discusses the position of women in society as a whole. المرأة is often used in the context of cultural discourse and critique of traditional norms, highlighting the challenges facing women globally, especially in the areas of gender equality and liberation.

### 4.1.2. Words nisa

In addition to the use of the word المرأة, the text also uses the word نساء for some phrases or sentences. The word often appears in discussions about the role of women at the social or political level, such as their participation in civil society organizations and political institutions. For example, phrases like "تتيح للنساء المشاركة في الحياة السياسية" highlight groups of women who have access to political participation. The use of the word نساء serves to show the reality of women as part of a community or society that has a common role. The choice of the word indicates that the author wants to convey appreciation and not position women in a demeaning or negative stereotype.

The difference in the use of the words نساء and المرأة also shows the author's efforts to avoid demeaning depictions of women, biased, or in the framework of negative stereotypes that often arise in various social and cultural contexts. In addition, the two words also reflect the author's perspective that seeks to build an image of women in a dignified and equal manner.

### 4.1.3. Words Man

The use of the word رجل, which means male, has more meaning than just biological identity. This word often reflects cultural attributes such as power, authority, masculinity, and leadership roles in society. In discourse on gender, especially in Arab societies, the use of this word often reinforces stereotypes that place men in a dominant position in social structures. This choice of words is often used to represent patriarchal norms that are the basis for the unequal division of gender roles. The word also serves as a tool to describe the main actors in patriarchal structures that are often a barrier to women's emancipation. Discourses critical of gender inequality can use the word to denote men as a symbol of dominance that controls public space and social decisions.

In contrast, traditional discourses that defend old values often use this word to affirm the role of men as protectors, decision-makers, or heads of the family, which indirectly downplays the role of women. The power relations reflected in the word رجل show how gender dominance is maintained through language. In Arab society, the word reinforces social norms that position men as central figures, while women are often left out. However, in the discourse of emancipation, this word can be used to deconstruct the power relationship. For example, the narrative that invites men to support women's rights and play an active role in social transformation is an attempt to reverse the long-standing patriarchal dominance. Thus, the choice of the word رجل in discourse not only serves as a neutral noun, but also as a symbol

loaded with ideological meaning. It can strengthen or challenge traditional power relations, depending on the context in which they are used. This word analysis helps to understand how language serves as a tool to maintain or change gender-related social norms.

#### 4.1.4. Words N/US/We

The use of our pronouns in the text is *ن/نا/نحن*. The pronoun shows that the author is trying to position himself on an equal footing with the reader, not as a superior or distant party. By using this word, the author creates an impression of togetherness and equality, as if he and the reader have the same views or goals. This strategy not only builds a closer and more inclusive relationship, but also invites readers to feel directly involved in the issue or idea being discussed. Thus, the use of our word serves to build solidarity and strengthen the connection between the author and the reader in understanding or achieving a common goal.

#### 4.1.5. Words Free

The word *تحرر* has the meaning of emancipation which has important implications in forming a more equal relationship between men and women, especially by overcoming long-rooted sexual and social hierarchies. In the process, emancipation demands a reduction in injustice, symbolic violence, and exclusion that women have experienced. Emancipation also touches on the political and legal dimensions, highlighting the importance of legislation that supports women's rights, such as participation in political life. Women's emancipation is positioned as a central part of social reforms, aimed at creating a more just and equal society, while emphasising the strategic role of women in economic, political and creative development.

#### 4.1.6. Words Veil

The use of the word *الحجاب* is a word that often carries a strong symbolic content in the discourse around women and religion, especially in the cultural and political context in Arab and Islamic societies. The hijab is not just an element of clothing, but also represents a person's identity, beliefs, and position in society. In addition, the hijab identity symbol is often used to mark a person's cultural or religious affiliation, making it an important tool in the construction of Muslim women's identity. However, at the same time, the hijab is also politicized in various public discourses. For example, in some contexts, the hijab is promoted as a symbol of rejection of Western values and modernity that are considered detrimental to local culture. On the other hand, the hijab is also used as a sign of resistance by women who struggle to maintain their religious identity amid the pressures of globalization and secularism.

#### 4.1.7. Words Dominance

The choice of the word *الهيمنة* or domination is a term that refers to power that is hierarchically structured, often rooted in a patriarchal system that has been deeply rooted in various layers of society. In the context of Critical Discourse Analysis (AWK), this term is



used to describe how power relations are distributed, maintained, and justified through dominant discourse.

This patriarchal dominance is often seen in social, political, economic, and cultural structures, where men tend to have greater access to power, resources, and influence than women. In discourse analysis, this dominance is not only manifested explicitly through direct actions, but also implicitly through language, norms, and values that are accepted as social standards.

#### **4.1.8. Sentences**

**Many factions of political Islam have returned... to the language of the veil"**

**Many factions of political Islam have returned... to the language of the veil"**

*"Many Islamic political factions have returned to the hijab discourse."*

This sentence reflects how the hijab, as a religious symbol, has become a significant tool in the construction of political discourse, especially in relation to the issue of the role of women in the public sphere. In this context, the hijab is not only understood as an individual's religious expression, but also as an ideological representation that is full of meaning. Islamic political factions use this symbol to reinforce their views on identity, morality, and gender roles, often in an attempt to defend traditional values or oppose modernity that is perceived as contrary to Islamic principles.

Referring to the "hijab language" indicates that this discourse is used as a political tool to frame discussions about women in certain parameters, such as compliance with religious norms or the position of women in society. In this case, the hijab serves as a visual and symbolic marker that clarifies the ideological position of a particular group, as well as a tool to rally support or reject different views.

#### **4.2. Subject-Object Position**

The article contains an opinion written by Kamal Abdullatif, has a subject-object position and a reader. The following are the results of data analysis using Sara Mills Perspective Critical Discourse Analysis.

##### **4.2.1 Data 1**

"No one today disputes the role played by strong historical factors, such as the scientific revolution, the birth of industrial society, and the development of the capitalist mode of production in changing many phenomena of human society, including the It has gaps in the social structure, which helps it to .relationship between women and men build its balance and maintain its cohesion and continuity."

"No one disputes the role played by powerful historical factors, such as the scientific revolution, the birth of industrial society, and the development of capitalist ways of production in transforming many phenomena of human society, including the relationship between women and men. It has gaps in social structures, which helps it build balance and maintain its cohesion and sustainability."

The reading of the text in data 1 says that the relationship between men and women has become a sensitive and complex issue in the discussion of gender equality. This has continued throughout history with the dominance of men who create injustice, exclusion, and physical and verbal violence. Major transformations such as the scientific revolution, industrialization, and the development of capitalism bring opportunities to create more equal relations, although challenges remain. In the celebration of International Women's Day, it is important to highlight the progress of women's emancipation, particularly in family law and political participation. However, social, cultural, and legal pressures remain a significant obstacle for women to contribute more widely in the public sphere and the creative field. The social sciences have helped enrich this discourse, but the influence of tradition, especially in certain societies such as the Arab world, has often slowed down the process of change towards gender equality.

In a social context, justice includes fair treatment in access to education, employment, law, and other resources. Equal portions between women and men do not aim to standardize roles, but rather to ensure that each individual is empowered according to his or her potential, while respecting each other's abilities and capacities.

Based on the excerpt of the text, if analyzed using Sara Mills' Critical Discourse Analysis, the author places society as the dominant subject, where in the text society has authority or more power, while women are positioned as passive objects, because they have a lower position than men. It is also strengthened by the author who tells about the misery or injustice that happens to women.

#### **4.2.2 Data 2**

"we recall the question of their emancipation, to talk ,On International Women's Day about the gradual and slow movement of the liberation process, especially in the chapter on laws regulating the family, and laws that allow women to participate in political life. If it is the whole world has been domesticated that women are coming... However, this certain that movement is not equivalent to the degree of continuous pressure against women in many aspects of life within society... It is true that in various human societies today, we find pioneers of actors in the field of civil association and political action aimed at empowering women with the means to help them reduce the severity of the situation in which huge segments of them are floundering. However, we believe that the achievements made in this regard do not match the intensity of the pressures and constraints, which are still being exerted in continuous stifling operations, for all moves aimed at giving them the possibility to develop their field of participation in the spheres of public affairs and the fields of creativity and production."

"On International Women's Day, we recall the question of their emancipation, to speak of the gradual and slow movement of the emancipation process, especially in the chapter on the laws governing the family, and the laws that allow women to participate in political life. If it was certain that the whole world had been tamed, that women would come... However, this movement is not equivalent to the level of constant pressure on women in many aspects of life in society. It is true that in various human societies today, we find pioneers of actors in the field of civil association and political action aimed at empowering women with the means to help them alleviate the situation in which a large segment of them is floundering. However, we believe that the achievements made in this regard are not in keeping with the

intensity of the pressures and constraints that continue to hold back all movements aimed at giving them the possibility to develop their participation in the field of public affairs and in the field of creativity and production."

Data 2 says that women also have the right to have the opportunity to participate in politics or participate in politics. Therefore, Kamal Abdellatif, the author of the news article raised Women as the main focus in his writing because women play a very important role in society, family, and the world of work. By taking advantage of the International Women's Day, the author aims to ensure that women get their rights in the political field. In addition, the author also hopes that women's emancipation will continue to be updated, namely the increasing emancipation of women.

The development or update of women's emancipation in the text above, if analyzed using Sara Mills' perspective, Women again became objects of conversation without having the autonomy to determine their own narrative. Women are talked about with a sentence that states that women still need emancipation, or do not have power compared to society (subjects). This position indicates marginalization, where women are considered to need external parties to fight for their rights. In addition, there are no women's voices in the reading text, so the issue of emancipation in reading marginalizes women's positions. Women are not given the opportunity to speak for themselves, women are not present in discourse, and their presence is brought up in the text through the confession of others.

### **4.3. Reader Position**

#### **4.3.1 Data 3**

Because we look at the issue of women's emancipation from a cultural perspective, we " can talk about the role played by the social sciences in the processes of enriching perceptions and attitudes, which struggle in the field of consideration related to the issues of society and women. This contributed to besieging the presence of the traditional knowledge record that dominates perceptions and attitudes in this field. In Arab societies, we have noticed the continued presence of many outdated customs in directing public opinion on the advancement of the status of Arab women, despite the quality of the efforts made by the thinkers of the Arab Renaissance and today by the media and social media spaces, to publicize everything that facilitates the harmonization between traditional heritage and the gains of transformation ".and change

"Because we look at the issue of women's liberation from a cultural point of view, we can discuss the role played by the social sciences in enriching conflicting views and attitudes related to societal and women's issues. This contributes to the reduction of the dominance of traditional thinking that previously dominated views and attitudes in this field. We witness that in Arab societies, many ancient customs still continue to influence public opinion regarding the advancement of the condition of Arab women, despite various efforts by Arab revival thinkers and the media and social media platforms today to introduce everything that can facilitate harmonization between traditional heritage and the benefits of change and transformation."

This statement discusses the issue of women's liberation from a cultural perspective, with an emphasis on how the social sciences can play a role in changing traditional perspectives that often limit women's roles and rights. Through the insights generated by social science, a wider and reflective discussion space is created to challenge the conservative views that have dominated attitudes towards women. In addition, this statement highlights the fact that Arab societies are still heavily influenced by ancient customs that have historically been an obstacle to women's progress. Nevertheless, there have been significant efforts by Arab revival thinkers, the media, and modern digital platforms to introduce new ideas that are able to harmonize traditional heritage with the demands and benefits of modern transformation, in order to promote equality and empowerment of women in various areas of life.

The social sciences play an important role in enriching the often conflicting views and attitudes related to women's and societal issues. This helps reduce the dominance of traditional thinking that previously dominated the understanding and attitudes about women. In addition, the existence of social media that promotes women's emancipation, is able to combine traditional heritage with modern changes, although many ancient customs in Arab society still influence the public's view of women's progress.

In the perspective of Sara Mills' feminist discourse analysis, the reader's position is one of the important elements in understanding how the meaning of a text is constructed. Sara Mills views that readers are not only passive, but also have an active position in interpreting and responding to texts based on their experiences and context. This text leads the reader to take a critical position against the dominance of tradition that limits women, while still acknowledging that tradition has values that need to be harmonized with modern change. The reader is positioned as a sympathetic party to women's liberation efforts, especially in the context of Arab society, where ancient customs still strongly influence public opinion.

This text interpellates the reader assuming that they have a basic understanding of gender inequality and invites them to support the role of social sciences, media, and digital platforms as agents of change. In addition, readers are invited to accept the idea that women's liberation does not mean eliminating tradition entirely, but finding a balance between meaningful tradition and progressive modern transformation. By positioning itself as an authoritative source, this text leads the reader to agree that the dominance of traditional thought must be reduced in order to make room for women to develop. Reader responses can vary, ranging from sympathizers who support change, traditionalists who may feel cornered but can still engage with the idea of harmonization, to neutral readers who view this text as an introduction to understanding the complexity of the relationship between tradition and modernity in the issue of women's liberation. This text ultimately creates a power relationship that encourages readers to think critically but remains open to cultural perspectives in understanding women's emancipation.

## 5. Conclusion

Women in Arabia still face injustice in various aspects of life, although they are slowly beginning to acquire their rights in the legal, business, and political fields. One significant advance is policy reform that allows women to choose their jobs more freely. However, women still face major obstacles, especially in the political realm. In the world of politics, they are often considered low and placed in positions of less influence, which reflects a still strong gender bias. This is the content of a news article containing an opinion from the online magazine Al-Arabi entitled سؤال تحرر المرأة المُتجدد. The article indirectly leads

readers to support the idea of women's emancipation in the Arab world, which is different from the real reality. This article is designed to promote women's political rights and strengthen their role in society, which is raised in conjunction with International Women's Day.

From the above problems, the researcher uses the theory of Critical Discourse Analysis from Sara Mills' perspective as data analysis. From this data, the researcher found that (1) the text of the article reaped several words or phrases that showed the existence of a critical discourse, which aimed to make readers support and participate in women's welfare. In addition, the researcher (2) presented data from several sentences that show that women are passive objects while men are positioned as active objects that are told through the perspective of outsiders, without being given a voice to talk about themselves. Meanwhile, in the text, the author interpellates the reader as a supporter of the progress of women's emancipation and actors of social change.

## 6. REFERENCES

- Abdullah, S. N. A. (2019). Analisis wacana sara mills tentang kekerasan perempuan dalam rumah tangga studi terhadap pematikelan media kumparan. *Jurnal Dakwah Dan Komunikasi*, 4(2), 101-120.
- Andriana, M., & Manaf, N. A. (2022). Analisis Wacana Kritis Sara Mills dalam Novel Berkisar Merah Karya Ahmad Tohari. *Deiksis*, 14(1), 73-80.
- Annistri, A., & Sugandi, M. S. (2019). Analisis Wacana Kritis Sara Mills dalam Video Klip Musik Despacito Karya Luis Fonsi. *Dialektika*, 6(1), 14-20.
- Astuti, P., Mulawarman, W. G., & Rokhmansyah, A. (2018). Ketidakadilan gender terhadap tokoh perempuan dalam novel Genduk karya Sundari Mardjuki: Kajian kritik sastra feminisme. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya*, 2(2), 105-114.
- Azizah, M., & Marwantika, A. I. (2022, October). CITRA PEREMPUAN SHOLEHAH DALAM NOVEL AYAT-AYAT LANGIT: ANALISIS WACANA KRITIS SARA MILLS. In *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* (Vol. 2, No. 1, pp. 532-546).
- Barre, A., Dankelman, I., Stock, A., Blomstrom, E., & Burns, B. (2018). From Marrakesh to Marrakesh: The rise of gender equality in the global climate governance and climate action. In *Routledge Handbook of Human Rights and Climate Governance*. <https://doi.org/10.4324/9781315312576>
- Bora, A. (2020). Gender Discrimination: Exclusion or Bringing into Line? | TOPLUMSAL CİNSİYET AÇISINDAN AYRIMCILIK: KADINLARIN DIŞLANMALARI MI HİZAYA SOKULMALARI MI? *Community and Physician*, 35(2), 109–110.
- Davis, L. S., & Williamson, C. R. (2019). Does individualism promote gender equality? *World Development*, 123. <https://doi.org/10.1016/j.worlddev.2019.104627>
- Day, K. (2021). Feminist approaches to urban design. In *Public Space Reader*. <https://doi.org/10.4324/9781351202558-12>
- Dewi, R. (2020). Kedudukan perempuan dalam islam dan problem ketidakadilan gender. *Noura: Jurnal Kajian Gender Dan Anak*, 4(1).
- Dodds, S. (2012). Sex Equality. In *Encyclopedia of Applied Ethics: Volume 1-4, Second Edition* (Vols. 1–4). <https://doi.org/10.1016/B978-0-12-373932-2.00295-7>

- Isha, A., & Raheja, G. (2023). Examining Inclusion of Women in Public Spaces: A Review of Tools and Methods. In *Design for Sustainable Inclusion: CWUAAT 2023*. [https://doi.org/10.1007/978-3-031-28528-8\\_9](https://doi.org/10.1007/978-3-031-28528-8_9)
- Jeffreys, S. (2013). Man's dominion: The rise of religion and the eclipse of women's rights. In *Man's Dominion: The Rise of Religion and the Eclipse of Women's Rights*. <https://doi.org/10.4324/9780203802397>
- Lesmana, D., & Valentina, G. M. (2022). Perspektif Perempuan Dalam Film Mimi Melalui Analisis Wacana Kritis Sara Mills. *Communicology: Jurnal Ilmu Komunikasi*, 10(1), 23-44.
- Naik, A., & Padikkal, T. (2018). Impact of psychosocial paradigms on gender equality. *Archives of Mental Health*, 19(2), 90–94. [https://doi.org/10.4103/AMH.AMH\\_22\\_18](https://doi.org/10.4103/AMH.AMH_22_18)
- Ningsih, W. (2018). Nilai-Nilai Edukasi Islam dalam Novel "Pudarnya Pesona Cleopatra" (Analisis Wacana Kritis Model Sara Mills). *Lingua Franca: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 2(2), 47-56.
- Novitasari, M. (2019). Diskriminasi gender dalam produk budaya populer (analisis wacana Sara Mills pada novel "Entrok"). *SEMIOTIKA: Jurnal Komunikasi*, 12(2).
- Pampel, F. (2011). Cohort change, diffusion, and support for gender egalitarianism in cross-national perspective. *Demographic Research*, 25, 667–694. <https://doi.org/10.4054/DemRes.2011.25.21>
- Putri, N. Q. H., Dianastiti, F. E., & Sumarlam, S. (2022). Narasi Korban Perkosaan pada Pemartikelan di Media Daring RRI Samarinda: Analisis Wacana Kritis Model Sara Mills. *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, 5(1), 1-12.
- Schwartz, S. H., & Rubel-Lifschitz, T. (2009). Cross-National Variation in the Size of Sex Differences in Values: Effects of Gender Equality. *Journal of Personality and Social Psychology*, 97(1), 171–185. <https://doi.org/10.1037/a0015546>
- Sumakud, V. P. J., & Septyana, V. (2020). ANALISIS PERJUANGAN PEREMPUAN DALAM MENOLAK BUDAYA PATRIARKI (Analisis Wacana Kritis–Sara Mills Pada Film "Marlina Si Pembunuh Dalam Empat Babak"). *SEMIOTIKA: Jurnal Komunikasi*, 14(1).
- Sobari, T., & Faridah, L. (2016). Model sara mills dalam analisis wacana peran dan relasi gender. *Semantik*, 5(1), 89-99.
- Surahman, S., Senaharjanta, I. L., & Fendisa, S. (2022). Representasi Pergolakan Batin Perempuan dalam Film *Little Women* (Analisis Wacana Kritis Sara Mills). *Sense: Journal of Film and Television Studies*, 5(1), 55-70.
- Tanjung, Y., Mujahiddin, Khairani, L., & Saputra, S. (2021). Women's Group Empowerment Practices: Knowledge Construction Study at The Liza Mangrove Studio in Pematang Johar Village. *Review of International Geographical Education Online*, 11(5), 2443–2454. <https://doi.org/10.48047/rigeo.11.05.144>
- Tuğan, E. N., & Bilgin, K. U. (2021). Women's career management to ensure public justice. In *Century: Theories and Practices*.
- Uljannah, U. N. (2017). Gerakan perlawanan perempuan dalam novel: Analisis wacana kritis Sara Mills Dalam Novel *Maryam Karya Okky Madasari* (Bachelor's thesis, UIN Syarif Hidayatullah Jakarta: Fakultas Dakwah dan Ilmu Komunikasi, 2017).
- Widiyaningrum, W. (2021). Analisis wacana Sara Mills tentang kasus kekerasan seksual terhadap perempuan. *Gender Equality: International Journal of Child and Gender Studies*, 7(1), 14-32.
- Wirawanda, Y., Andreas, R., & Rahma, V. A. (2019). Bias Gender dalam artikel kasus vanessa

- angel (analisis wacana kritis sara mills dalam detik. com). Channel Jurnal Komunikasi, 7(1), 13-18.
- Wibowo, A., Suwanto, Winarno, Anantanyu, S., & Permatasari, P. (2022). Empowerment of Women Tea Pickers (A Case Study on Lawu Mountainside in Karanganyar Regency). IOP Conference Series: Earth and Environmental Science, 1114(1). <https://doi.org/10.1088/1755-1315/1114/1/012100>
- Women's economic empowerment: The OECD DAC network on gender equality. (2012). In Poverty Reduction and Pro-Poor Growth: The Role of Empowerment (Vol. 9789264168). <https://doi.org/10.1787/9789264168350-6-en>
- Zamfir, K. (2018). Returning women to their place? Religious fundamentalism, gender bias and violence against women. *Journal for the Study of Religions and Ideologies*, 17(51), 3–20.